

JOURNAL OF AGGRESSIVE CHRISTIANITY

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Editorial Introduction

by Major Stephen Court

Welcome to the 83rd issue of Journal of Aggressive Christianity. Thanks to all the contributors and to all of you readers who take time to allow yourself to be influenced by the words and thoughts and teaching and inspiration and challenge toward holiness in the salvation war.

We've resurrected an old feature with The JAC Interview. And we're blessed to have exclusive interviews with two veteran warriors, Commissioners Alison Walter and Harry Read. Both conversations are treasure chests for all of us.

Colonel Alan Bateman reviewed the book trilogy ONE FOR ALL in The Officer magazine last year, and we're making it available to the masses in this issue.

Soldier David Parker asks, concerning youth and young adult Salvationists of the last generation, "Where Are They Now?"

Longtime contributor Commissioner Wesley Harris acknowledges that it is not all advance all the time everywhere and considers our approach to failure in "Cancelitis."

Commissioner Alison Walter assures us in a testimonial article in holiness that there is "Something More." You'll want to share with your friends.

Soldier Tina LaForce preached on Fruit Of The Spirit. Here it is.

Soldier Erin Wikle works through exposing truth v. protecting whimsical notions in "The Belief Of A Child."

And we're aiming to equip salvos in the salvosphere with a few very rare articles by General William Booth:

Companions of the Cross of Christ is a vision by Booth of a new order of salvo warriors that might stir some readers up today.

The Millenium: Or, the ultimate triumph of Salvation Army principles, is a classic article that until now has not been available anywhere online. Many will want to link and study this important article (they spelled millennium with one 'n' in those days, evidently).

How Not To Reach Them instructs us they way to fail in reaching and saving the roughs. Some will already be successful in this venture.

Taken together, JAC83 is the complete package. Yes, read articles separately. But if you read and apply the whole thing you can advance across the board in the salvation war over the next two months (while we prepare the next issue). God bless you in your application.

JAC Interview – Commissioner Alison Walter

by Major Stephen Court

JAC: Please tell us about your background, how you came to know Jesus, and how you came to know the Salvation Army

AW: I'm a "child of the regiment" as old-time Salvationists used to say, i.e. born and bred in the Army - Salvationist through and through.

I was born eighty years ago in Australia, the child of Salvation Army officers in Melbourne. My paternal grandparents emigrated from England and settled on the West Coast. They were Methodists, but when they boarded young officers who were opening a Corps in their town, they began attending Army meetings, became soldiers and several of their children became Salvation Army Officers (two of whom became Territorial Commanders/Commissioners). My maternal grandparents were officers in New Zealand, where they chose to learn the Maori language, and travelled by canoe up and down the Wanganui River spreading the message of Christ.

Our founders believed that being born and raised in a Christian home was like living in the pre-dawn light. That was so for me as one of my first memories is of the Family Altar around the supper table where father read Scripture from The Salvation Army's "Soldiers' Guide" and then parents and four children knelt around the table, sang a chorus, one of us prayed and then we repeated the Lord's Prayer. I have a heritage for which I am grateful.

When I was seven years old I was taken to Congress Meetings in the Adelaide Town Hall and when people flocked to the Mercy Seat I, barely understanding, went to join them. My Mother knelt beside me and led me to salvation. What pleased me most was that about a week later, she told me she could see a difference in me since I made my decision to serve Jesus.

When I was 18 my parents were moved as Chief Secretary to Canada and I, the only unmarried child in the family, moved with them. I met and married a Canadian Salvationist and a year later we entered the Toronto Training College.

JAC: Please tell us about your sanctification.

AW: Ah! My favourite topic and one which has directed my whole life. Although I was truly saved when a child, and attended all Salvation Army activities such as Directory, Sunday School, Corps Cadets, Songsters, Youth Group etc., there seemed to be something missing and I would sincerely sing the chorus, "Oh Jesus, be thyself to me, a living bright reality" but to no avail. That inner hunger led me to kneel often at the Penitent Form (Mercy Seat) ask questions and read all the books I could find on the Blessing of Holiness, as it was called then. At last I realised I had to DO something - ask, accept and believe. One Saturday night (it is still so clear in my memory) I knelt alone at my bedside and, with the help of a little booklet called "A Ladder to Holiness" I

made a complete commitment of my life to Christ. What he wanted I would do and what he forbade I would give up. I pointed to the promise in 1 Thess. 5:23,24 and thanked God for doing the work of sanctification in my life. I did not experience any great emotion but believed that, because God had promised it, I HAD been sanctified by his Spirit. A few days later I was telling my friend about what I had done and as I spoke a wonderful peace, joy and assurance swept over me. There was a difference in my life. Christ was real. I sought him out and read the Scriptures joyfully. That summer at an Army camp, I shared the experience with the other girls in the cabin and discovered that the joy of the Lord was contagious for as we talked and prayed together, the Lord opened their eyes and hearts to the possibility of their sanctification too. Around the campfire that night we shared our testimonies and it was almost a mini-revival.

JAC: What is the most significant part of your war fighting today?

AW: I live in a Salvation Army Retirement Residence in Toronto today and I believe I share my faith here with fellow residents and staff. I am disabled now and have difficulty walking, so often it is necessary for people to come to me for counsel. This past summer I was asked to help a Chinese immigrant learn English by reading the Bible with her. Being brought up in Communist China she had no knowledge of God and Christianity and no faith at all. We met weekly for three months during her summer break from studies. It was a challenge but I know I had an influence on her. My daughter smilingly says I'm like a magnet as several people want to come and chat. I'm sorry that my energy has limits. I also consider my E-mail and Facebook correspondence an important way to encourage and influence others.

JAC: What was your most challenging appointment? Why?

AW: That's a hard question. It could have been coming to Canada from Australia in my late teens when my parents were moved here as Chief Secretary. Leaving friends and family to go so far away was certainly a challenge. There were tears, but I very soon made lasting friends at the North Toronto Corps and started a timbrel brigade, as the Australian way of timbrel playing was unknown here. This opened up specialising opportunities where we could share our faith.

It could have been going with my husband to the Mazowe Secondary School in Rhodesia as young Captains with two small children. My husband taught maths & science and I fitted in where needed - typing a newly translated Chishona song-book, teaching Religious Knowledge which was then an examinable graduation subject, organizing the Corps Cadet Brigade for Salvationist students boarding at the school. It also fell to my lot to home school my children with the help of Canadian correspondence lessons until it was time to go to Boarding School at the age of seven. Activists stirred up our students once to go on strike for political change and the education department expelled them and closed the school early one year.

It could have been our years on Training College staff in Toronto. Because of the subjects I was assigned to teach I went to University and studied New Testament, Old

Testament, Church History and New Testament Greek. I counted that appointment a great privilege, being assigned to study and teach the Word.

It could have been the time we were moved from Training College Principal to become Divisional Commander in Alberta. I was distressed as it meant our children (3 by then) had to forgo the scholarships they had been awarded because we were changing provinces. But it was interesting that God prepared me for that challenge, as I remember being silently asked by the Lord during one prayer meeting as to what I really wanted for my children. I easily decided that it was their spiritual life that meant more to me than anything else, so when, a few weeks later our farewell orders came, I had to cling to the belief that God knew what he was doing. Sure enough, the family did well in all respects in their new surroundings.

It could have been when the next move came. We were sent to Kenya and it necessitated leaving the family, aged 21, 19, and 16 behind in Canada, as two were in University and the other was finishing high school. Yet, once again, looking back I can see that it was beneficial for them to have to run their own lives.

I could go on and on, but I'll skip over the years and several appointments, and say that it was a challenge to retire in England, as International Secretary for Africa, and have to start from scratch in many ways when we returned to Canada. I've certainly needed, claimed and proved so many of God's promises over the years.

JAC What was your most influential appointment? Why?

AW: I think that was our appointment as Territorial Commanders to Southern Africa in 1986. Apartheid was still in operation. Fortunately our early appointment, living on the campus of a boarding school in Zimbabwe, gave us experience and friends of all races. There had been two training colleges, but the previous leader began taking the 'white' cadets to the Soweto township for combined classes. In our term we were able to arrange for a working girls' hostel on T.H.Q. to be redesigned as a combined Training College. Following a lawyer's advice, we were able to circumvent the apartheid laws. It's thrilling to look back and see that some of the young officers whose lives we touched then, are now territorial commanders in other territories.

JAC: Who has been most influential in shaping you into who you are today?

AW: My parents certainly set my feet on the right path. My husband, Stan, set me an example of disciplined Christian living and true Salvationism. I distinctly remember three people who, presumably led by the Spirit, challenged me along the way. I even remember their names all these years later. One was my Corps Officer who didn't hesitate to ask the D.C.'s young daughter if she had given her heart to the Lord. A few weeks later I did just that. The second was a Corps Cadet Guardian (as they were called in those days) who walked beside me on a hiking trail and reminded me, having heard that I did well in High School exams, that 'to whom much was given, from them

much would be required.' (Luke 12:48) And the third was a Divisional Youth Secretary, Colonel Leslie Pindred, who preached, taught and embodied the truths of Full Salvation.

JAC: What books have influenced you most?

AW: A book I have read often is *The Practice of the Presence of God* by Brother Lawrence. Other writings by Teresa of Avila and Julian of Norwich have left an imprint on my life. Favourite authors have been William Sangster, Thomas R. Kelly, John Stott, C.S. Lewis, William Barclay, Henri Nouwen, and N.T. Wright. Salvationist writers like Allister Smith, Frederick Coutts, John Larsen, & Chick Yuill have been helpful and a joy to read.

JAC: Can you tell us of the most memorable campaigns and meetings in which you were involved and their impact?

AW: It has been a privilege to speak at many Women's camps, Brengle Institutes and Bible Camps such as Junaluska in the Southern States and at Collaroy N.S.W., Australia. I trust the Lord's promise to water the seeds I have planted for him. JAC: Our first General often wrote letters to the soldiers with teaching for daily life and warfare. Would you take this opportunity to offer a message to soldiers around the world? AW: I cannot stress Scripture reading and memorization enough. When my children were young we memorized several Psalms, one verse a day as a means of 'returning thanks' after a meal and they sometimes refer to them even now. Paul was right when he spoke of Scripture as 'the sword of the Spirit' and the 'power of God'.

Then there is the daily joy of offering yourself to God each morning, asking again to be indwelt by His Spirit so that you walk through the day listening to His inner voice guiding you in everything you do, sometimes reprimanding, and always leading you to people who need a word from the Lord through you. Commissioner Andy Miller was a great example of this. He stayed once with us in South Africa, and always went out for a run before breakfast, trusting God to lead him to someone who needed to hear him speak of Jesus.

I would quote Paul's advice in Colossians 3:15-16:

Let the peace of Christ rule in your hearts. Be thankful. Let the word of Christ dwell in you richly.

JAC Interview with Commissioner Harry Read

by Major Stephen Court

J.A.C.: please tell us about your background, how you came to know Jesus, and how you came to know The Salvation Army.

H.R: I have a Salvation Army background. Grandfather Read then in his late 30s was converted under the ministry of James Dowdle. 'Fiddler' (he played the violin!) Dowdle was sent by WB to the north of England to win converts and open Mission Stations (this was pre 1878). In a small town on the north side of the River Tees called Hartlepool Grandfather became converted. Shortly after that, he moved to a small town called South Bank which, as its name suggests, is on the southern bank of the Tees.

My grandfather was born in 1838. Following his marriage he had a fairly large family and his wife died. Grandfather re-married and my father was the only child of the second marriage. Grandfather was 57 when my father was born. I add this trivia in case you are puzzled by the time frame.

After 38 years service as the Corps Sgt Major Grandfather retired from that position. He died in 1924. This was the year of my birth. In the 1930s my father became the Corps Sgt Major until his untimely death in 1943. My mother who, as a teenager became a Salvationist was from a non Army family but, after her conversion, other family members became soldiers.

Obviously, I grew up in the Army joining the Singing Company and YP Band, but was never an enthusiast. Al-though I had good friends in the Army, my main friends happened to belong to the Methodist Church. After much persuading, and with serious reservations, my parents al-lowed me to leave the Army and join the Methodist Church. Shortly after WW2 commenced I had a conversion experience and, since one of my older friends was a Methodist Local Preacher I made a similar application and, in 1940, aged 16, I became a 'Local Preacher on note'. This meant that a much older Local Preacher would mentor me and I would accompany him to his Sunday preaching engagements, read the Bible passages for him, lead a hymn or two but, in the main, allow myself to be influenced by this wise, godly man whom I liked and respected immensely.

I volunteered for military service aged 18 in 1942. I would have done so earlier but, understandably, my father re-fused to sign the essential document. He had been twice wounded and hospitalised in WW1, my older brother was a commissioned officer in The Royal Artillery. My older sister was in the Womens' Auxiliary Air Force and my father reckoned that was enough.

Aged 18 I didn't need parental permission to enlist but, because of his insistence, instead of joining the infantry, I joined the Royal Signals in September 1942 to become a Wireless Operator. I volunteered for the Paras early in 1943 and, when my Wireless Training was completed in May 1943, I joined the 6th Airborne Division. I parachuted

into France at 0050 hrs on D Day. For years I thought the landing time was 0120 hrs but the official history which I read long after the war ended is clear: it was 0050 hrs.

During my military service I still maintained my church links but, though I never became 'one of the boys', I lost the sharp edge of my faith. This I regret. If you want to know more of my military service there are refs to me on the web. Just type in "Signalman Harry Read" and three addresses will appear. The first, "The Second World War Experience Centre" gives a transcript of an interview they set up with me. The other two web addresses, having been given access to that typescript, have edited it.

At the end of the war I began seriously to consider what my future would be. In those reflections I began to realise that I didn't like what I could become if I didn't change. I sought the Lord afresh, committed myself to him and applied to the Methodist Church to be a Candidate for the ministry. My request was accepted and I began a study-course in preparation for that.

In 1945 The Royal Signals transferred me to the Orkney Islands where, in the little town of Stromness there was no Methodist Church. I attended a small Mission Church and learned of a Servicemen's Fellowship which I commenced attending. A couple of Salvationists in the Fellowship spoke of the Corps in Kirkwall, some 12 miles away which I began to attend. In 1946 I was posted to Edinburgh where I linked with the Methodist Church coming under the supervision of the Minister. Since the only Church that advertised a Saturday night meeting in the local news-paper was the Salvation Army I attended their Saturday night meeting doing so regularly and, although they knew I was working towards the Methodist Ministry, I was made welcome. The CO told me of some large meetings being held in Glasgow suggesting that I might enjoy them so I attended, and it was during those meetings that I realised God was calling me to Officership, not the Methodist Ministry. I arranged an interview with my Methodist Minister to share this with him. He was not unduly impressed, after which I became a soldier in the Edinburgh Gorgie Corps: this was June 1946.

I was demobilised from military service in June 1947 and entered the Kings Messengers Session at the ITC in August of that year.

J.A.C.: What is the most significant part of your war fighting today?

H.R.: Early in my officership I realised I had the gift of encouragement. This has been a major factor in my ministry through the years, no less so in retirement.

The poetry – I don't consider myself to be a poet, rather do I think of myself as a versifier – is important, but I'm sure that, if my verses were studied, they would be adjudged to be part of my ministry of encouragement.

In this ministry I affirm people; gently challenge them to live up to their potential and give as much support as I can for them to live the life of faith.

Almost as an aside: my daughter thought I should have a Facebook page and set it up for me. Because she was a widow working at DHQ she visited me regularly and maintained the FB page for me. When she remarried – she and her husband are now the DCs in our London North East Division – her visits obviously dwindled dramatically. I wondered whether I should close my FB page and, when I looked at it decided I would, but the Lord seemed to be saying that I could find a ministry through it and I think I have. I think you will notice from my contributions it is all encouragement. I like your contributions very much I might add. You, obviously, have this same ministry mindset.

J.A.C.: What was your most challenging appointment? Why?

H.R.: We were appointed from the College to IHQ where I functioned as ‘The Press Officer and Director of Information Services’. It was an important job, and paid rich dividends in the end, but it stood outside of my gift range, and was, therefore, hard, albeit fruitful work. I was glad when we moved from there to be DCs because field work is my natural element.

J.A.C.: What was your most influential appointment? Why?

H.R.: Difficult to answer. Win and I served 18 years in all on the College Staff. If you know the old structure, I was 7 years a Sectional Officer: for a youngish man, the best appointment imaginable. Then back to the Field as CO and DYS. Back again to the College as Field Training Officer followed by 3 years as the Second Side Officer then to IHQ as Press Officer etc. Following this we became the DCs of the marvellous Nottingham Division, then back to the College as Principal. They were rich years indeed. In 1981 we were appointed to Canada where I was the Chief Secretary. I may not have done much for Canada but Canada did much for me and then, as if Canada wasn’t enough of rich blessing, we were appointed to Australia East as TCs! With experience of both Canada and Australia my cup was truly running over.

But it didn’t end there! Our mutual friend General Eva phoned inviting me – if that’s the right word – to be the British Commissioner! I knew it was to be a demanding last appointment, and it was, but it was more than challenging: it was exhilarating with fulfilment to match my dreams. What a privilege! What joy!

Others must be left to evaluate my ministry and that of my darling wife, but though we faced the immense difficulties inherent in an increasingly godless society and a decreasing Church – and Army – we had a wonderful time. God has been so good to us.

J.A.C.: What is your most important legacy for the Kingdom?

H.R.: This is not a question I can answer. Like all TCs, I’d like to think I left the territory in better shape than I found it. A territory more ready for growth: buoyant, optimistic, confident in the Army’s soul-winning aims: a territory with a sharpening focus on the

faith-aims of a faith-born movement, but only other people can be the best judges of that.

J.A.C.: What are your dreams for The Salvation Army?

H.R.: I'd like us to keep our Army distinctives. I have no problems with describing ourselves as part of the Church because that's what we are but, we are an Army. I think we do the church thing less well than the churches do it, but when we do the Army thing properly, we are without equal.

In today's western world, I don't hanker after the scenes from our beginnings that still stir our hearts, because society has changed irreversibly and governments wouldn't allow us freedom to, for instance, repeat the initiatives that created our social services. But I do long for us to be an Army of faith, with programmes born in prayer, powered by faith and fulfilled in love.

I long for us to have the spontaneity, joy, mutual regard and 'family' identity of our earlier days. The past is wonderful and cannot be replicated but the essence of those days is timeless. Here and there we see that essence being expressed and we are moved accordingly. O that that was the norm rather than the exception!

If only we could persuade every Corps that it has a bright future! Even the smallest Corps which, in the will of God is not meant to be a small Corps, has a first step in faith to take. That first step may be nothing more complicated than the CO gathering his/her small number of saints together to plead with the Father to identify the next step. Undoubtedly, the next step would become apparent and then the next and so on. Our Lord didn't come to earth to launch mediocrity. The Spirit didn't give life to let it wither on the branch. We give up too easily.

With the other churches, we have done that terrible thing: we have allowed the most exciting event in all creation to become common place; an irrelevant option; a divine intervention that leaves masses of needy people dismissive of God's existence, not merely his claims. I thank God for the Army: its existence is one of his great miracles. He has done so much through us. Numerically we are not dramatically strong but we always punch beyond our weight. Our achievements are amazing. People expect so much from us because of our reputation; a reputation that is not due to clever publicity but because we deliver. I thank God also for the new emphases on prayer, certainly in this UK territory, and for the serious attempts being made to relate to our various communities. Without doubt, new initiatives are improving our work and witness. What I add in this section, therefore, is not intended to be a criticism I'm too grateful for all that is being done to play the part of critic.

If, however, I'm allowed a 'but' it would be that, as an Army we are still inclined to do the organisation thing: too much 'top – down', stuff. Instead, we should focus more on locally generated initiatives and, working with the actual, as opposed to the assumed, go for growth that way.

I think I dream much the same kind of dreams about the Army as you and your wife and Joe and Doris Noland.

I ought to add that I am full of admiration for the way in which General Linda is approaching the subject of the Army's development. I have a dream that takes in the churches as well as the Army. In our western world, at least, we have been driven on the back foot by the growing forces of atheism. Articulate and prestigious atheists, operating in a society where the media is almost totally atheistic, our institutions, political groupings, education, health services, welfare and industrial organisations are all similarly driven. Atheists are always given a prominent platform by broadcasters and editors. These platforms we are denied.

We have brilliant, highly qualified scientists, physicists, mathematicians and the like who can argue most persuasively for Christianity but, though their work is published, it languishes for lack of public exposure.

My dream is that, perhaps stimulated by the Army, the churches will combine their resources to make a sustained intellectual challenge to the forces of atheism. We need to set up a united council to determine the right approach then do a massive PR job in putting atheism on the back foot where it rightly belongs.

Our voices are muted to the detriment of the Gospel. We need the public at large to hear the strong, reasonable-ness of our Christian faith in God. Making this happen will cost money, but money is the least of our considerations.

J.A.C.: Who has been most influential in shaping you into who you are today?

H.R.: You mean on the human level I suppose? I'm the product of a godly family. I was very close to my older brother who was a superb role model. I was at the sharp end of one of biggest and costliest battles in WW2. Some historians say that we who occupied that position had casualties to equal those of WW1. Certainly, in my section, of the less than a hundred men who made up the group, only 25 of us came back. That experience has helped to shape me.

At the Training College I met and married a lovely and remarkable lady. Win was hugely gifted and deeply spiritual. Together we helped nourish and shape each other into what we were to become. You can take your pick of the above and might decide that what I am is the product of all three.

J.A.C.: What books have influenced you most?

H.R.: In my very early twenties I was introduced to the work of the English poet Robert Browning. His spiritual insights have always blessed me. I bought his complete works printed in a number of pocket sized volumes. When I travelled, more often than not, it was with Browning. Over and above the more serious stuff I had to read, I al-ways had

a biography on the go to bless and inspire me but, in my younger days, C S Lewis was a living legend and his books gave my faith a great deal of substance.

However, the book that gave my spiritual life wings was written by a Quaker, Thomas R Kelly entitled, *A Testament of Devotion*. He spoke to my heart as a young man and has never ceased to do so since.

J.A.C.: Can you tell us of the most memorable campaigns and meetings in which you were involved, and their impact?

H.R.: Our second field appointment was very hard. There had been spectacular growth under the leadership of one couple and spectacular loss under their successors. It took us a year to stabilise things but in the succeeding year we witnessed growth again.

We were then moved to another Corps in the Division – one of those Corps to which no one wanted to be appointed. In the new situation it was born in on me that a better way of growing a Corps was through faith. True, we had to work hard but faith was the key.

It was the custom in the UK for every Corps and Centre to have a campaign during the first week in November. DHQ always asked for plans. Such plans were easy to submit and seemed to satisfy our DHQ. For instance, Band Practice and Songster practice nights were designated as Campaign meetings to which all were welcome and the Sunday titles were easy enough to create.

The Lord gave me a burden for this which my wife happily shared. We would call our campaign, a Faith Campaign. We would try to carry the Corps comrades along so that they would pray for family and friends. The climax of the week would be a powerful play written by Commissioner Alfred Gilliard and performed by Corps folk.

To hold us to the faith angle we would fix a meeting in the New Year when we would enrol as soldiers, the converts from the Campaign. To hold us even more firmly to the concept we would have a much respected, well-known visiting officer conduct that meeting. To tighten further the faith angle, in with the publicity for the Campaign we would advertise the January enrolment meeting. As you can imagine, some of the Local Officers gasped when I launched this at a special Census Board meeting but, to their everlasting credit, they got behind it. In the special soldiers' meeting we met with a similar positive response.

In the preliminary heart-searching it seemed to Win and me that we should aim for a specific number of 6 new soldiers. This, we shared with the Corps folk though not in the advertising. During the campaign we had a number of seekers who were family and friends of Corps folk, especially those taking part in the drama. On the enrolment night in January our visiting officer enrolled 5 brand new soldiers and reaccepted a comrade back into the fellowship whose name ought to have been removed from the roll years before. Everyone was thrilled.

In the new spirit of faith generated within this Corps that had been stagnating and shrinking for years, we made 36 new soldiers in 18 months. It was magnificent. After 18 months we were appointed to the Training College but the work continued.

Faith really is the key.

Cadets' Campaigns I loved (I can keep you going for a long time!!) we went to a large Northern Ireland Corps. Arriving on the Friday evening we started working in the town centre on Saturday with open air mtgs. We had a fine welcome meeting which we followed with a Pub Raid. In case you don't know our drinking bars are called public houses and, at the appointed closing times we invited people to come to the hall for coffee and a mtg. It was well-attended, boisterous at times but, in the end we had two seekers. Not a bad start to a Campaign.

On Sunday, even though the meetings were well-attended and powerful, there were no seekers and this continued right through the week. This was a situation quite outside my experience. As a brigade we talked about it, prayed about but, at the beginning of the final Sunday, apart from the two seekers in the pub raid, there had been no seekers.

What a challenge to our faith! Came the final Sunday Holiness Meeting and I stripped everything possible out of the meeting to allow us time to have a good prayer mtg. I recall majoring on the words 'Prove me now' (Malachi 3:11 AV) and doing something I had never done before or in-deed since. At the end of my address, in complete silence, I walked down from the rostrum and, placing my open Bible on the Mercy Seat said something like, 'Here is the challenge from God, are you willing to Prove Him – Now'? It was as though the flood gates opened as people came to the Mercy Seat. It was a long but glorious meeting. There was an afternoon Praise and Testimony mtg – again with seekers. We had the Salvation Meeting, the last meeting of the Campaign and again, the Mercy was lined repeatedly.

The very last seeker was a middle-aged man who had been the drummer in the Corps but something had gone wrong and he became a backslider. Someone had been speaking with him in the prayer meeting and when he came forward there was such joy in the hall. When the count was taken afterwards, there were 87 seekers on that Sunday. The Cadet Sergeant who had shared the leadership of the Campaign returned with me in the January, as per the original plan, to enrol the converts won on the Campaign as soldiers. It was tremendous! Faith is the key.

Some time after the campaign, the Corps Band came to London on a specialing engagement and I arranged to attend their Saturday night festival. The drummer was the very man who was the last seeker on the Campaign. He was full of joy. And so was I.

A few weeks ago a name appeared on my Facebook page and I wrote her a note saying, 'Are you who I think you are?' She replied by return confirming she was one of

the young Salvationists whose life had been revolutionised on the campaign, and who is still going strong in the Lord's work.

J.A.C.: What is God teaching you these days?

H.R.: To trust more and to love more and to concentrate on the essentials of salvation. To believe that we are among those weak and foolish things of the world made strong by God. To believe that the Army's best days are ahead of us because we are still part of his strategy for a fallen world.

He is teaching me the absolute centrality of Christ to all that God has planned. He is teaching me about the tenderness of his providence and that, whatever happens in the days ahead, I can be confident in him. He is teaching me that he is my heavenly Father.

J.A.C.: Who are your heroes?

H.R.: Captain James Cook was born not far from my birthplace. What a navigator! What courage! What a man! In my reading and imagination I've travelled every mile with him.

Captain Robert Falcon Scott led an expedition to the South Pole hoping to be the first to arrive there. He was beaten by the Norwegian, Roald Amundsen. But Scott's return journey, though ending in his death and those of his colleagues, was an epic failure and full of courage. I've travelled every mile with him also.

My heroes include the founding fathers of our faith and the martyrs: 'the blood of the martyrs is the seed of the church'. I have many heroes, men and women whose courage and faithfulness has moved me deeply.

My Salvation Army heroes start with the Founder and include his granddaughter Commissioner Catherine Bramwell Booth who captivated me during the time I was the Press Officer. My heroes include Commissioner Booth Tucker, Captain Harry Andrews, Commissioner Herbert Lord, General F Coutts, Colonel Catherine Baird. Both General Coutts and Colonel Baird mentored me without me realising it in the early days, and not just the early days, of my officership.

J.A.C.: What is your most memorable spiritual experience?

H.R.: I have so many deep spiritual experiences. Most of my prayer poems represent an actual spiritual experience but I recall an event from my military experience.

Having become properly saved I had no difficulty in witnessing to my mates. A parachuting injury invalidated me for further jumps and I was returned to an ordinary signals unit. Ex paras were allowed to wear their red berets and, of course, their wings which probably meant that, in an ordinary unit, an ex para was given a fair amount of respect, which meant that I had no strong opposition to endure. Because I was planning to become an SA officer I was allowed to use the office in which I worked during the

day as a study room in the evenings. One evening the door opened and a Corporal whom I knew fairly well came in to check what was happening. I was actually typing out a short talk I was to give at the Corps the next Sunday. He stood behind me and was obviously reading what I had typed. Our conversation was therefore, on the content of my talk. After many questions and much discussion the atmosphere became such that I suggested that perhaps he should do something about his need for God.

The result was that we knelt at the office desk and I led my friend to the Lord. The very first person I had ever led to salvation. Bill Day, for such was his name, told one or two of his close friends what had happened and it became common knowledge in the camp. He came with me each Sunday to Gorgie Corps. The YPSM and his wife used to take me to their home for meals on Sundays and the Corps Sgt Major and his wife took Bill. They were good for him.

The sheer joy, exultation, of leading someone to the Lord is one of the deepest spiritual experiences one can experience. Though all subsequent similar experiences are wonderful there can only ever be a first, and Bill Day was that for me. If only more people could experience the sheer joy of soul-winning!

J.A.C.: Please comment on the state of Aggressive Christianity in the 21st century. How effective is primitive salvationism?

H.R.: I think it is important that we should be reminded of our heritage in this regard. Most churches probably move away from their roots a little as the founding enthusiasts die and the church becomes more organised. The changes too in society also facilitate this toning down of zeal and its challenges. But we do need to be reminded that the old way of getting saved is the way folk get saved to-day. If we devalue our Mercy Seat and decision-making emphasis we have, I think, devalued the Army and weakened our witness. I like the work you are doing to remind us all of the importance of the timeless values of the past.

J.A.C.: Our first General often wrote letters to his soldiers with teaching for daily life and warfare. Would you take this opportunity to offer a millennial message to soldiers around the world?

H.R.: To my fellow soldiers, I believe our name, The Salvation Army, is an inspired designation, born, not of human wisdom but of the Holy Spirit. The armies of the world are massed against us but, though powerful, they will be overcome. Faith, hope and love are the abiding qualities and they are not in the possession of the forces of evil.

I believe also in the timelessness of the divine qualities that built our Army. A changing society means that we have to adapt our programmes and strategies to maintain our effectiveness, but the essence of the Army, those divine qualities that created us, cannot be dismissed or compromised. They are of God. The Army is of God. The style may change but the aims and motives of our Movement are unchanging.

I am proud of all that our relatively small Army has achieved. God has used our greatly gifted people to best advantage and we who are ordinary confess that he has used our ordinariness wonderfully well also. Each one of us has an important part to play in the salvation war.

We have always been an accepting and affirming company of God's people. We have also been a joyful, praising, cheerfully sacrificial people: that we will remain.

What I hope we will consider and develop is an awareness of those special gifts of the Spirit given to each one of us whether we count ourselves ordinary or unusually able.

I hope that, within our regard for each other – our love for each other – we will feel a measure of stewardship to-wards each other if we do not already do so, so that we will actively identify and encourage each others gifts. These gifts will flourish in a truly supportive atmosphere and, employed with confidence and wisdom will build up each Corps; build up the Army; help build God's kingdom. Within the competence of each Corps there are gifts, sometimes unidentified which, when they are known and released, will bring remarkable results.

The need to adapt is self-evident and the best means of adaptation come from our heavenly Father's hands. He will not fail us. He also happens to love the Army. Has he not chosen us to be his soldiers? Are we not a vital part of his strategy?

May God richly bless us all.

Harry Read – your fellow soldier.

One for All – book review

by David Parker

One For All

James Knaggs & Stephen Court

(The Salvation Army, Western Territory, USA)

It is not every year, or even every decade, that Salvationists have the privilege of hearing, or reading, genuine words of prophecy for our day from within our ranks. However, here is the chance to 'read, learn and inwardly digest' words that certainly fit that description. Commissioner James Knaggs is the man God raised up 'for such a time as this' (Esther 4:14). Whilst he was serving as Territorial Commander for the Australian South Territory, on the final day of the '*Aggressive Christianity Conference*' in Melbourne, the power of the Holy Spirit was felt by all as the Commissioner outlined his God-given dream. (104)

This substantial and significant dream consisted of 35 component visions which have been recorded, for the benefit of us all, and make up the first book in this trilogy, **One For All**, written jointly by the Commissioner and another of the current visionaries and internationally acclaimed Army writers, Major Stephen Court, who was present at the *Conference* referred to above. (171)

Book One – **One Day** – is the global version of the dream. In the original Australian version 35 Salvationists from various parts of the Southern Territory contributed to the book but as a result of the popularity and impact of the book, and responding to the 'prodding' of the Lord, it was expanded to include 34 contributors from territories around the world. They include virtually all officer ranks plus local officers and soldiers. The 35th (and final) contribution is from the Commissioner himself. (243)

Each chapter of the book concludes with a page or two of *Brainstorming* ideas that include questions, challenges to the reader and, in some cases, ideas for the outworking of the vision at local, national or international level. Every aspect of contemporary Army ministry and mission is covered somewhere in *One Day*. (314)

Book Two – the second part two *One For All* – is entitled **One Thing**, with the telling subheading, which clearly spells it out: *Win the world for Jesus (WW4J)*. It is dedicated to those who will be saved through our response to this divine challenge. Following on from *One Day* the question had to be answered: 'Where do we go from here?'

Well...one thing is certain: for any conscientious reader who is listening for what God has to say to The Salvation Army right now, the 'read' seriously steps up a gear at this point! This part of the trilogy provides a strong challenge to us all – and this is why it is a 'must read' if we want to see how God is ready to transform His Army right now – and, furthermore, the part each of us can play! The central question of *One Thing* is: *What is the Holy Spirit saying to the Army?*

Affirmation number one: God loves The Salvation Army. Affirmation number two: we must fight for all our worth on a number of fronts. Seven are selected: integration, innovation, inspiration, influence, inclusion, integrity and identity. The next major question is simply *How?* Book two concludes with some answers to that question: prayer; holiness; intentional influence; justice; and faith. Here is succinct, powerful, compelling writing leaving us, the readers, with no doubt about the need for unconditional surrender to the Lord Jesus Christ. We are reminded of the declaration each soldier makes at the time of their enrolment '*...(to) freely enter into this covenant, convinced that the love of Christ requires the devotion of their lives to his service for the salvation of the whole world.*'

Book three is entitled **One Army** and dedicated to our children and grandchildren – that they may grow into a united Army fighting. I have almost run out of words to summarise what is yet another exciting and prophetic word. However, General Linda Bond, in the foreword to this book says it so well I think I will leave the final words with her: *This book makes a case for the whole world. The authors describe the passionate faith that is ours. They passionately argue for a diverse unity that authentically expresses itself on local fronts with translocal missional unity. They present our ideal mission focus. They explain integrated mission. They look at Salvationists, as made in the image of God. And they celebrate global connectedness. It is timely...for the whole Army. It's time for the Army to move forward together.*

One Army is the 'how to' section of this magnum opus. It roots the vision in *solid faith...diverse unity...integrated mission* – to quote but three of the chapter headings – and clearly endorses the convictions and passion of Knaggs and Court.

Let me urge Salvationists everywhere to invest some valuable time – prime time – focused-reading time, to engage with this book. But, be warned: fasten your seatbelts. This will challenge your comfort zones!

Where Are They Now?

By David Parker

An opinion piece on engaging and retaining young adults in our future Army

David Parker is an Australian Salvationist who has worked for more than 30 years with young people – in youth and community work for a national Christian youth organisation, with the Salvation Army in USA and in the government education sector in Victoria.

Recently while sorting papers for recycling, a back issue of *OnFire* magazine caught my attention. The 16th February 2008 front cover showed a group photo of Aussie Salvos who attended the 'Make Change' Youth Conference in New Zealand that summer. Australia Southern Territory had 123 delegates at this international event. Several familiar names and faces jumped out from photos and reports inside the magazine. I found myself wondering: 'Where are all those young Salvos now?'

Although only five years ago, I assumed that at least a few may no longer be part of this Army. Ironically, because of our movement's organisational structure, there is the capacity to accurately track every delegate and their current involvement. Indeed, it would be possible to identify how many of the 700 attendees from seven different countries are still active within our ranks, how many may have matured into positions of responsibility in corps, or even undergone training for ministry as officers. Likewise, we could also determine the numbers that are no longer with us, either moving to other churches or giving up active church attendance altogether.

Just because the Army has the capacity to do such a stocktake, should it be done? What could be gained from an analysis of the pathway outcomes of children and young people entrusted to us. More importantly, would we be prepared to ask the relevant questions as to why some young people choose to leave after growing up in the Army? We are pretty good at counting numbers. Should we put a bit more meaning into these statistics with specific insight into young leavers – their nurturing, faith shaping experiences and ultimate reasons for leaving?

For the past decade Australian school leavers have been tracked through their transition into further education, training and employment. Government uses this data to improve school systems and the pathways for our future workforce. Would this be a useful strategy for TSA to adopt? Greater insight into why our own youth choose different pathways away from the Army would be invaluable.

The decade after school leaving age (17 – 26 years) is the critical time to engage youth and inculcate a lifetime commitment to the mission and purpose of TSA. We lose far too many young men and women from this age group. Some find another church, but others seem to disengage from their faith. God has always called wonderful young people raised in the Army to serve elsewhere in his kingdom, however, we must still

strive to capture the imagination of our youth about the vision that God is calling The Salvation Army to be in the future.

The Army is accountable before God for the way we nurture and disciple our sons and daughters in the faith. How well do we influence and prepare each one for their own personal revelation of God and a relationship with Jesus?

In past generations it seemed the best way to hold our children into adult involvement was by saturating them in Army life and culture. Music making and social activity were high priorities. Today's youth want something more! The current generation want to see The Salvation Army as culturally relevant, exciting and authentic in offering holistic incarnational ministry at the local community and inter-personal level. 'Fair dinkum' discipleship and a call to holiness living are high priorities for them.

Gen Y Christians seem less interested in just 'doing church' or keeping busy in corps programs. Many are looking for the opportunity to be totally surrendered to Jesus. They think about what their faith demands and how they should then live. Innovative and flexible organisational structures that are responsive to change can also help to engender involvement and commitment from today's generation. Youth are quite capable of leadership within their own ministries, but on occasions can end up being frustrated with the Army system of hierarchical official channels and departmental approval.

There are many positive initiatives in various parts of the world-wide Army that are responding to the challenge of engaging youth in creative urban ministry. Order 614 in Melbourne is just one shining example of this. The last decade has also seen overseas volunteering grow in popularity. Whether a short-term mission trip as part of a team, or a longer individual overseas placement, such experiences can inspire and shape a lifetime of service and ministry within our movement.

Unfortunately however, most corps across this territory would still regularly suffer the heartache of seeing a child who has grown up in the 'regiment' move away from the Army and sadly, even sometimes away from God. The challenge is to identify the programs, projects and opportunities that seem to work in engaging this generation for God. Then we should double or triple the resourcing, training and recognition of these initiatives at every level of the Army world – divisional, territorial and indeed international.

Further strategies worthy of consideration in our part of the world include the idea of a tri-territorial or even zonal Salvo Youth Summer School of Mission, perhaps bi-annually. Why not regular Youth Brengles; inter-corps youth leadership mentoring; peer-led overseas summer mission trips as an alternative to 'schoolies week' for young Salvos; and the establishment of an international foundation that sponsors 'gap year' overseas mission internships with globally coordinated training, placement and supervision support.

Commissioner Garth McKenzie opened the 2008 *'Make Change'* conference in New Zealand with these words: *"It's no accident you are here... God needs you, The Salvation Army needs you, the world needs you"*.

Perhaps we could never expect to retain every youth delegate attending that conference for a lifetime in the Salvation Army, but we do not honour God by letting them go too easily, without a fight! Let us continue to fight for their hearts and minds by equipping, mentoring and capturing their imaginations with the exciting possibilities that God has in store for them as members of this Army – called to see His Kingdom come!

Cancelitis?

by Comissioner Wesley Harris

IN Salvation Army warfare there may be times when rationalization is called for and strategic retreat is the only option, but generally speaking William Booth's Army has been set up for 'advance'. It is for that reason that we are now at work in 125 countries of the world. After nearly a century and a half we are still looking for new worlds to conquer; 'possibility thinking' is still the order of the day.

In some places the going may have been tough. Negative thinking may have invaded the ranks or what may be called the infectious disease of 'cancelitis' could have closed us down – otherwise the Army would now be even bigger than it is. But thankfully, that is not usual. More characteristic is the attitude expressed in the song 'Forward be our watchword'.

From the beginning Salvationists have proved the power of positive thinking and that has made all the difference. Through years of leadership I have known centres which have been at a low ebb but then, perhaps with the arrival of new leaders, there has been a new attitude and a discovery of new possibilities. In the same old situation there has been a new confidence and hope.

Closing a work may not make as many demands on heart or brain. Prayerfully working for revival may call for spiritual stamina and hard work – everything we've got – and then some. But it is well worth it. I think of a small corps where I served as a lieutenant. It was what in those days we described as a 'hard nut' in a town where the Army's standing was not high and there was not even a settled quarters for the officer. But we 'hung in' and the corps still functions today more than half a century later. To God be the glory. So 'Go forward!'

Something More

by Commissioner Alison Walter

Sitting on the beach during summer holidays, I had a chance to chat in relaxed circumstances with a Salvation Army bandsman. He is exemplary in attendance at band practices and meetings. He practises daily, so he is skilled in musicianship and, having been brought up in a Salvationist home, we would call him a good Salvationist, together with his wife and two children. But his 'inner man' was spiritually hungry. "After 39 years," he said, "What have I got?"

Although God works in many different ways to call us into a vital relationship with Himself, there are definite similarities or steps in our spiritual pilgrimage. First, there seems to be a realization of spiritual drought and then a seeking to see if there is, indeed, "something more." When one is convinced that there is, then comes the time of decision when one asks, accepts, and believes. Then, under the Spirit's tuition, there is a daily conversation with God which leads to a change of lifestyle in a continuing, maturing process.

The sense that something was missing from my Salvationist testimony became real to me between the ages of 15 and 18. It was when I heard clear preaching on holiness and began reading books and asking questions of both my contemporaries and my elders that I realized what that 'something missing' was. In different generations different words are used to describe it. For me it was 'the blessing of holiness'.

Today I usually speak of being 'filled with the Spirit'. But I agree with General John Larsson who suggests that we might again use the early Army term of 'full salvation' because, although we often speak of salvation and holiness as two separate experiences, both are open to us because of the Crucifixion and Resurrection of Jesus Christ.

When I had gone through the stages of hungering for something more, and being convinced that what I needed was both available and promised, I knelt alone by my bedside and, with the help of a little booklet called *A LADDER TO HOLINESS* I made a commitment of my life to Christ. There was no question that I had been converted 11 years earlier, but I had grown up physically since then and my spiritual development had not kept pace. I did not experience any great emotion, but I was sincere and knew that I wanted only what God wanted for me and was willing to forego anything that did not meet with God's approval.

Having made that commitment once and for all, I pointed to the promises in 1 Thessalonians 5:23-24 and thanked God for doing the work of sanctification in my life. For a few days I had no inward assurance of the fullness of the Spirit, but I kept thanking God for what I believed He had done in accordance with His promise and then, as I was telling my girlfriend about my commitment, a wonderful knowledge that He had indeed accepted and sealed my offering came over me, and I knew I had been sanctified!

What does this 'something more' mean in everyday practical words rather than in theological terms? I will try to tell you what it has meant in my life over these last three score years.

There were obvious things in the beginning. I found a new reality in my personal devotional life, as Paul promised would happen in 2 Corinthians, chapter 3. At that time I was a bank teller, and I would spend my lunch hour in a nearby park, delighting in reading the Bible and talking with God in prayer. How well I remember the strength that came to me through reading Psalm 27 before I opened a letter which I had guessed would contain unpleasant news for a teenager.

My service in the corps became a joy rather than a duty. Several pleasures and habits I had been beginning to enjoy, although I knew they were questionable for Salvationists, were dropped without any sense of loss. I had a new direction to my life and a new satisfaction.

A Spirit-filled life is attractive, and the 'experience' is contagious. I spent that summer with a number of other young Salvationists. Most of us came alive spiritually together, and I can look at corps right across Canada today and point out those good friends of long ago, still happily and reliably serving the Lord.

But what of long-range, continuing effects of the blessing of holiness? Two verses in Psalm 118 put my description of a sanctified life in a biblical, picture-language. Verse 19 asks God to 'open to me the gates of righteousness'. To me that depicts the seemingly narrow entrance into the beautiful life of holiness. Gates are narrow, and we cannot carry through with us any selfish ambitions or concealed doubtful actions if we long for righteousness. Yet once we commit ourselves in glad and binding abandonment to the doing of God's will, we find the truth of verse five, which says, "The Lord answered me, and set me in a large place." Surprisingly, the narrow gate of righteousness lead to a large place of opportunity for service, self-fulfillment, and development.

Because my whole being has been securely tied at the centre to Christ and His will, I have felt able to venture out in all directions to study, investigate, and relate, for the Holy Spirit empowers or restrains me inwardly, as promised in Jeremiah's vision of the New Covenant (Jeremiah 31:33).

It reminds me of the tennis practice ball I used years ago. On an elastic string, but securely fastened to a central rock, it could be hit in any direction for it would safely return to the centre when it had reached the end of the safe periphery. What wonderful freedom and liberty I have – freedom from traits of character that would pull me down and liberty to grow in the likeness of Jesus, into the image of God which was His original plan for mankind – all this through the power of the Holy Spirit, and the result of walking in obedience to and dependence upon Him.

Because I had been brought up in a Christian home and became converted as a child, there were no drastic changes in my lifestyle. It was, rather, a change in motivation. There was a cleansing of the inner life, and the result of this has been a transparency or openness in my living. Because every action is lined up by the plumb-line of whether or not it pleases God, I am not tied (too much, anyway) by the fear of what others think or say. The time I arise, the way I spend my free time, the way I work at the office or at home, how much I get accomplished each day, are open to everyone's view. My thoughts and actions are quite open to question and discussion, for they are under my Master's jurisdiction, and therefore I am happy and relaxed in my lifestyle. This way of living has been tested in the cloister-like setting of the training college and a boy's secondary boarding school in Africa where, naturally, we all seemed to live on top of one another.

One other attribute of the life of holiness stands out in my mind, and that is peace. Consistently throughout the years I have found that the Holy Spirit will not allow broken relationships in my life. If there have been disagreements or harsh words, I have not been able to spend many hours before I have had to be the activator in the process of reconciliation. No price is too much to pay for the peace of the Holy Spirit who acts as umpire in my life (Colossians 3:15).

Then there is peace in my work. Since my ultimate goal in life is to please God and work for Him, no job or position is too lowly, for there is no task where we cannot witness for Him, either in word or in doing gladly the set work, for Jesus' sake. There is also peace from a restless spirit and a craving to justify oneself when maligned. God will prove our righteousness (Psalm 37:6), and it is to Him that we must answer (Romans 14:4). Although by nature I am a 'worry-er', I find that searching in the Scriptures for promises that speak of my immediate concern, brings peace to my anxious, edgy spirit.

Do you say, you make it seem all bright and rosy, so simple and easy! Once the initial dedication has been made there is no need for struggle and defeat. But we are all human, and there have been times when I have made the wrong decisions or dabbled in things that were not helpful or had to work hard at keeping a right attitude or when busyness has made me physically exhausted and therefore spiritually weak. But the Holy Spirit has always gently prodded me, and the knowledge of peace I had been missing has always quickly brought me back to a renewed submission and dedication.

So my path has been one of a need, a seeking, a claiming, and a daily walking. I would say to the bandsman I met on the beach, "It's obvious that the Lord has led you to the first step, for you have a sense of 'something missing'. Do press on till you prove for yourself that there is 'something more'.

Fruit of the Spirit – The Vine and the Branches

by Tina LaForce Harris

“I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.

John 15:5-8

Abundant fruit is a result of two conditions: “*If a man remains in me and I in him*” A believer continues or perseveres in believing; and Christ indwells in the believer. Jesus says “no branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. “Here Jesus emphasized our total dependence on him and our helplessness apart from Him . All our efforts are unfruitful apart from Christ. We cannot produce fruit from ourselves: God has placed us in Christ and it is our responsibility to remain where he has placed us so that the life of Christ flows through us and produces its fruit While salvation is by sovereign grace through faith in Christ, it is the responsibility of the believer, by the power of the Holy Spirit, to remain in Christ.

He cuts off every branch that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful.

The WORD tells us what the fruit of the Spirit is:

But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.

Galatians 5:22-23

“Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is recognized by its fruit.

Matthew 12:33

We are commissioned to bear fruit . Fruit refers also to the qualities of Christian character. Do we portray the character of Christ ? Let us live life to the fullest. Let us be led by the Spirit of Christ so that you may live a life worthy of the Lord and please him in every way: bearing fruit in every good work, growing in the knowledge of God,

Colossians 1:10

They will be like a tree planted by the water that sends out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has no worries in a year of drought and never fails to bear fruit.”

Jeremiah 17:8

One of the fruit that stands out is “self-control”

We sin and we are sinners. But as believers we must change the way we live, not according to our lustful desires, or according to the world views. We have to live by the Spirit of God. We can't live for God and continue sinning. If we are struggling with something we have to ask God to help us, to set us free from the things that ensnares us. We can't do it ourselves for we find out very quickly that we are weak. If we can't forgive, can't love and we continue living in sin; we are separating ourselves from God. What are we doing in our lives today? Are we living for God or for ourselves?

We have to stop living by the **influences of this world and we stop listening to the lies of the enemy?** He tells us that no one sees, no one knows. “Live for today and don't worry about it, you've got lots of time to change your life. When you leave here or when you're at home, no one's GOING TO know.” Don't be deceived!

Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor men who have sex with men nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God

1Cor 6:9,10

As children of God, we have to put away our sinful nature and turn away from the sin in our lives. If we do sin, we have to confess, repent and practice self-control.

If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

1 John 1:9

Are we gratifying our sinful nature? God sees all! **Nothing is hidden from Him. He sees our hearts, our thoughts, our action. HE IS OMIPRESENT,**

Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast.

Psalms 139:7-10

for there is nothing concealed that will not be disclosed, or hidden that will not be made known. **Matthew 10:26**

Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of Him to whom we must give account.

Hebrews 4:13

The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

Matthew 3:10

If we are not being productive in our walk with God, if we continue to be disobedient, we will suffer the consequences of His Wrath.

A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them. Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'

Matthew 7:18-24

SOMETIMES GOD IN HIS INFINITE LOVE FOR US WILL BRING TRIALS AND TRIBULATIONS SO HE CAN PRUNE US

God, the Gardener, who carefully cultivates the vineyard, seeks fruit. God nurtures the vine by removing the unfruitful branches and pruning the others to make them more fruitful. Pruning focuses the growth of the plant and strengthens weak branches. Vines need constant attention and heavy pruning every year. A wild vine is unproductive. Similarly spiritual growth requires the painful process of pruning. God prunes the dead wood from his Church and disciplines believers into fruitful service. Fruitful disciples feel the sharp edge of God's pruning knife as he seeks to maximize fruitfulness. He purifies motives and removes idols from our lives. One of God's main means of disciplining us is his Word at work in our lives. Because of His Unconditional love and mercy, he wants the best for us. He wants us to be transformed into the likeness of His son. Despite of the setbacks, the persecutions, the disappointments, we become stronger and a little more like Jesus. I like the saying "Be Patient, God is not finished with me yet!"

When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you walk through the fire, you will not be burned; the flames will not set you ablaze.

Isaiah 43:2

And have you completely forgotten this word of encouragement that addresses you as a father addresses his son? It says, "My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you

Hebrews 12:5

How are we putting the fruit of the Spirit into practice as we walk our walk with Jesus? Do we love one another. Do we worship Him each day and sing praises? Do we seek peace and harmony with our fellow brothers and sisters? Are we faithful and do we show gentleness and kindness? Do we trust in God to give us the strength we need? Or do we grumble and complain about things that displease us? Do we criticize or judge our brothers and sisters? Do we anger easily and do you find it hard to forgive? Do we lack self-control?

Sometimes our mouth reacts faster than our brain and we may say something we may regret. Or sometimes we are hurt by someone else's words. I find myself continuously talking to the Lord, seeking His forgiveness. If there is anything in me that displeases Him or if I harbor resentments or bitterness, I ask Him to help me get rid of it. I ask Him for the grace and His peace that transcends all understanding. When I stand before Him, I want Him to say, "Well done my good and faithful servant. "

IN THE SITE - INSPIRATIONAL PEAK I FOUND THE STORY – THE CRACKED POT

A water bearer had two large pots, each hung on the end of a pole which he carried across his neck. One of the pots was perfectly made and never leaked. The other pot had a crack in it and by the time the water bearer reached his master's house it had leaked much of its water and was only half full.

For a full two years this went on daily, with the bearer delivering only one and a half pots full of water to his master's house. Of course, the perfect pot was proud of its accomplishments. But the poor cracked pot was ashamed of its own imperfection, and miserable that it was able to accomplish only half of what it had been made to do.

After two years of what it perceived to be a bitter failure, it spoke to the water bearer one day by the stream. "I am ashamed of myself, and I want to apologize to you." "Why?" asked the bearer. "What are you ashamed of?" "I have been able, for these past two years, to deliver only half my load because this crack in my side causes water to leak out all the way back to your master's house. Because of my flaws, you have to do all of this work, and you don't get full value from your efforts," the pot said.

The water bearer felt sorry for the old cracked pot, and in his compassion he said, "As we return to the master's house, I want you to notice the beautiful flowers along the path."

Indeed, as they went up the hill, the old cracked pot took notice of the sun warming the beautiful wild flowers on the side of the path, and this cheered it some. But at the end of the trail, it still felt bad because it had leaked out half its load, and so again the pot apologized to the bearer for its failure.

The bearer said to the pot, "Did you notice that there were flowers only on your side of your path, but not on the other pot's side? That's because I have always known about your flaw, and I took advantage of it. I planted flower seeds on your side of the path, and every day while we walk back from the stream, you've watered them. For two years I have been able to pick these beautiful flowers to decorate my master's table. Without you being just the way you are, he would not have this beauty to grace his house."

Each of us has our own unique flaws. We're all cracked pots. But if we will allow it, God will use our flaws to grace his table. In God's great economy, nothing goes to waste.

Don't be afraid of your flaws. Acknowledge them, and you too can be the cause of beauty. Know that in our weakness we find our strength. Do we feel inadequate and that we are not living up to our full potential? Let's allow Jesus to produce the fruit of the Spirit in us and transform us into a beautiful bouquet to grace His table. **Even if we sometimes feel like a Cracked Pot.**

As branches in the Vine we are not self-sufficient. We need to carefully and consistently maintain a living relationship with Christ by worship, prayer, quiet meditation on the Word of God, loving service, and fellowship with other believers. The believer's responsibility to remain close to his Saviour includes allowing his "words" to become part of him. "*My words in you*" implies we are to live in the Word and allow the Word to live in us. As his teaching shapes our personalities we live in the centre of his will. Spiritual growth also requires prayer and obedience to God. God will give us whatever we need to make a fruitful branches in Christ.

Producing fruit involves continuous growth and planting. Growth as the main purpose of the fruit of a tree is to grow and produce more fruit. Sharing the gospel and bringing the saving knowledge to others is part of that growth.

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit

Matthew 28:19

QUESTIONS TO ASK OURSELVES

- Do we believe that what we cannot do by ourselves, Jesus can accomplish in us?
- Can we enjoy the "*fruit of the Spirit*" in our daily lives, if we are enabled and empowered by the Holy Spirit?
- No matter how long it takes for our spiritual growth, can we maintain a living relationship with Christ ?
- Pruning is a painful process. How prepared are we to allow God to work in us so we can change our attitudes and ambitions, and shape us to be more like Him?
- Is my life fruitful and bringing Glory to God?
- Am I ready to stand before God and give an account of my life here on earth? Each one of us will be held accountable for our own actions, our own attitude and own disobedience.
- Is my life productive in God's eyes?
- The Vine is Jesus himself, not the Church. How can we as a church become more fruitful?

PRAYER

Lord God, we thank you for the privilege of being branches in the Vine that is Christ. Keep us close to you, that from our union we may be fruitful branches. Let us bear good fruit and receive the gifts you have given up through the Holy Spirit and become

the servant that bears good fruit. Use us to further your kingdom and prepare us for your coming. May we hear you say "Well done my good and faithful servant!"

THE MERCY SEAT IS OPEN! If you would like prayer or just a time to reflect on the Fruit of the Spirit in your own life, feel free to come to the mercy seat. Let us become more like Him.

Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened. Mathew 7:7,8

The Belief of a Child

by Erin Wikle

As I drove toward the grocery store with big plans to stock up on all things Thanksgiving, I noticed the Christmas lights adorning the lampposts and hanging from the electrical lines. During the past three years, these special lights have always made their appearance early in the season, but never quite this early. Nonetheless, I wasn't too surprised. It seems most people have given way to the Christmas season being rushed in while the last few pieces of Halloween candy linger in the pantry. And Thanksgiving? What Thanksgiving?

Seeing the red and green-lit stockings, candy canes, and angels, my nearly 6-year-old Eva asked in a very flat voice, "Why in the world do kids think that Santa brings toys to them? He's not even real."

I'm not going to lie, I died a little inside. I wanted to scold her and say, "For crying out loud, can you just be a child for once and live in the magic of the moment?" I quickly recalled being 12 years old and still wanting to "believe" even though deep inside I knew Santa was no more real than was my passion for piano lessons.

I regained composure and addressed her "I'm 6 going on 16" question. I assured her that while she may not believe in Santa, a lot of kids her age did, and it wouldn't be fair to say otherwise to any of her friends.

I wanted Eva to have a magical Christmas experience! I didn't want her to be stripped of her right to believe in someone whimsical. Do we teach our children about Jesus and why his birth was both a necessity and a miracle? Absolutely! But can't we serve up a little side of Santa with our Savior?

In the middle of my moral dilemma, my internal monologue came to a screeching halt.

Things are so different now. The childhood I was recalling, and even projecting on my daughter, was so much simpler. Life was not as it is now; it was much different. Here I was warning little Eva that it wouldn't be fair for her to tell other children Santa wasn't real if they believed he was; that it wouldn't be okay to strip them of their innocence and wonder.

What was I talking about? Life as it is now for so many children means what is "fair" is not an option. I'm talking about children whose spirits have long been broken by the verbal abuse of an unloving mother or father. Children who battle confusion about relationships because their family is "non-traditional." Children who are entering puberty at a much earlier age and are experiencing a whole world of emotional and physical responses that weren't meant to occur for years to come. Children who are not just exposed to common addictive substances, but to disturbing images and themes (e.g. vampire series, reality TV), social media, sexting, etc. For so many children, their

innocence was stripped long before my daughter had the idea to campaign against Santa Claus.

This shook me. So this is what I decided.

I would far rather expose, preach, live, speak, and be an expression of truth to my daughter than urge her to hold closely to any whimsical notions that, while intrinsically harm no one, don't offer her life everlasting. And don't get me wrong; even as I type these words, I realize how much I wish it could be some other way. If our young people are going to have their childlike innocence robbed and "adulthood" thrust upon them, our response must be to cultivate within them a certain understanding of who God is and to believe that their bright minds hold the capacity to grow a "mature" faith.

The reality is this: Jesus is real. And Eva doesn't need to find comfort and temporary solace in a false identity; she needs to understand and recognize her identity in Christ. This is fair. This is just. Showing her, even at this early age, who Christ is and whom she can be in Christ means equipping her to combat the fallenness of a world that is worse off now than it was when I was 6 years old.

We've no time to waste leaving the responsibility of growing our children's genuine love of the Lord to their Sunday school teacher. We must take seriously the battle that is being waged for the souls of our sweet little ones and protect them from the enemy's advances by raising them in homes of praise and worship, purity, and obedience to the Lord. Count the cost and join me in committing to be Truth and Light to our youngest disciples.

Companions of the Cross of Christ

by General William Booth

(International Staff Council Addresses 1904, General William Booth, p144-147)

THE FUTURE - Do not limit the possibilities of the future. God has many ways of fulfilling His purposes towards the sons and daughters of men. Here is one, of which I dreamed a dream. The one I am going to mention came to me when thoughtfully wondering, as I so often do, what The Salvation Army of the coming years was likely to be.

In this vision I beheld many things that were novel and fascinating, but nothing that took greater hold of me at the moment than the one I am about to describe. Perhaps the superior interest it excited in my feelings arose out of its intense practicality. It seemed all so natural, so possible, so fruitful, and the results so desirable, that I came almost to feel that the thing was not a dream, but an actual occurrence, literally happening before my eyes.

I thought I was looking at The Salvation Army in its varied future operations, and while I looked I thought I saw a new body of Officers suddenly start into existence. In many respects they strongly resembled the comrades with whom I am familiar to day. In other respects they appeared strangely dissimilar.

I will try to describe them, and while I do so you will be able to judge of the probable usefulness or otherwise of such a class, the possibility of creating it, and whether you would or would not like to belong to it, if it were created.

As I looked at this new people, they appeared to manifest extraordinary signs of earnestness, self-denial, and singleness of purpose; indeed, they had every appearance of being a reckless, daredevil set. On inquiry, I found that they described themselves as "Brothers of Salvation" or "Companions of the Cross of Christ." They went forth, two and two, strengthening each other's hands, and comforting each other's hearts in all the work they had to do, and all the trials they had to bear. They seemed to welcome privations, and to revel in hardships, counting it all joy when they fell into diverse persecutions, and facing opposition and difficulties with meekness, patience, and love.

As I looked, and looked, I wondered more and more, for I observed that they had voluntarily embraced the old-fashioned vows of celibacy, poverty, and obedience. These vows I observed, further, were regarded as only binding upon them for a term of years, with the option of renewal for a further term at the expiration of that period, or of being able at that time to honourably return to the ordinary ranks of Officership.

As I looked at these new comrades, who had as it were suddenly sprung out of the ground, I saw that they wore a novel kind of uniform of simple shape, but very

pronounced, and displaying very prominently the insignia of The Salvation Army. They were evidently proud of their colours.

And then I saw another thing that was peculiar about this new Order – I do not know how else to speak of it. I saw that they refused to accept any money or gifts for themselves, or for their friends, or, at most, not more than was necessary to meet the very humble wants of that particular day; while I saw that they were pledged not to own any goods of any kind, save and except the clothes they wore.

And then I saw that they were great wanderers, continually travelling from place to place, and that very much on foot, as this gave them the opportunity of visiting the hamlets, cottages, farmhouses, and mansions on the way, and speaking to the people in the streets, market squares, or other open spaces on week-days as well as on Sundays, as they passed along.

I saw that they assisted at the services in The Salvation Halls wherever they came, always working in friendly co-operation with the Officers in Command; visiting the Soldiers, sick or well; hunting up backsliders, and striving to promote the interests of every Corps they visited, to the utmost of their ability.

I saw that they visited and prayed with the people from door to door, in the great cities as well as in the villages; talked to them in the streets, trains, or wherever they had opportunity, about death, judgment, eternity, repentance, Christ, and salvation.

I saw them in my dream addressing the workmen at the dock gates, at the entrances to public works, in the factories at meal hours; indeed, they were talking, praying, and singing with whomsoever they could get to listen to them, singly, or in company wherever they came.

And as I looked, I saw their number, which was very, very small at first, gradually increase until they reached quite a multitude. And the educated and well-to-do, charmed with this simple Christ like life, swelled its numbers, coming from the universities and the moneymaking institutions and other high places.

Do you ask me about their support? Oh! I answer, so far as I could find out in my dream, they never lacked any really necessary thing, having all the time what was above all and beyond all in worth and desirability – the abundant smile of God, and a great harvest of precious souls.

The Millenium
by General William Booth

The Millenium: Or, the ultimate triumph of Salvation Army principles, is a classic 1890 article that until now has not been available anywhere online.

Many will want to link and study this important article.
(they spelled millennium with one 'n' in those days, evidently)

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THE MILLENIUM ;

OR,

THE ULTIMATE TRIUMPH OF SALVATION ARMY PRINCIPLES.

BY THE GENERAL.

THERE is, I imagine, a very general expectation abroad, that certain vital changes in the moral and social condition of the world are rapidly approaching, which will be of immense and enduring benefit to the race.

Humanity is crying out for this. Men are

although, in substance, on the same lines as those on which the Apostles fought and died.

About these things, however, we have neither time nor disposition to argue. Enough for us to know that there is a very general concurrence of opinion that there is a good time coming; and it may be profitable to enquire in what this

THERE is, I imagine, a very general expectation abroad, that certain vital changes in the moral and social condition of the world are rapidly approaching, which will be of immense and enduring benefit to the race.

Humanity is crying out for this. Men are getting restless and weary in their miseries.

Dreams of socialistic blessedness are being freely propagated and eagerly embraced in all directions, and multitudes are coming to believe that by the means of Governmental laws such changes can and will be effected in the groundwork of society as will permanently regenerate mankind.

The prophetic description of the triumphs of godliness contained in the Scriptures also encourage the expectation of a world filled with peace and plenty. No one will contend that these vivid pictures of coming prosperity have as yet been realized, while many of the closest students of prophecy concur in the opinion that we are on the very eve of their fulfilment. It may be so.

The unutterable longings, and hopes and beliefs of many of God's most faithful people seem to signify the near approach of His universal kingdom. Some say that the general triumph of godliness will be ushered in by the personal reign of Christ. We Salvationists, however, expect it to be preceded by further and mightier outpourings of the Holy Ghost than any yet known, and reckon that the war will, thereby, be carried on with greater vigor, although, in substance, on the same lines as those on which the Apostles fought and died.

About these things, however, we have neither time nor disposition to argue. Enough for us to know that there is a very general concurrence of opinion that there is a good time coming; and it may be profitable to enquire in what this triumph will consist when it does come. Can we form any rational idea as to its nature?

To this we reply, that it will be distinguished by three leading characteristics. It must involve:

1. THE REIGN OF GOD:

the accepted kingship of Jehovah. I need not say that He does not reign now. Paul spoke of the world as being without God in his day; and, alas! it cannot be denied that this is true of it today - that is, it is without the God of the Bible. True, there is a good deal of sentiment on the subject; but who can point out any part of the world of which it can be truthfully said that God is the acknowledged Lord and Master?

On the contrary, we have governments avowedly without God; politics without God; business without God; pleasures without God; society without God. In short, we have any number of men - in the lowest depths of ignorance, or possessed of the highest culture possible - living and dying like the animals of the field, without any realization of the favor, or the rendering up of any actual service to the living God.

In the good time coming, all this will be reversed. God will be known; "all will know Him, from the least even to the greatest;" all who know Him will acknowledge His authority; all who acknowledge Him will love and worship Him; and all who love Him will run in the way of His commandments and delight to do His will, as the angels do it in heaven.

And this will be done in the most open and avowed manner; the fear of owning their Creator will have vanished. Men will as soon be ashamed of the sun that lights them, or the atmosphere that sustains them, as of the God Who has redeemed them, and by Whose power they live. Nay, rather than blushing to publicly own their relationship to Jesus Christ, they will

CONFESS HIM ON THE HOUSETOPS,

glorying in Him, His laws, and His people everywhere, and in every circumstance of life. Songs and prayers and worship will be mixed up with every duty and recreation - and that all the time, every day in the week being alike hallowed and sacred to His glory. God will be King, not only in theory, but in practice. He will not only reign, but govern. The will of God will be the law of earth, as it is the law of heaven.

2. THE SECOND CHARACTERISTIC OF THE GOOD TIME COMING, WILL BE THE REIGN OF RIGHTEOUSNESS.

The universal rule of God will inevitably result in obedience to His laws. Where God is feared, His commandments will be kept; and the keeping of His commandments signifies the practice of righteousness through every grade of society, and in every relation of life.

The throne of righteousness will be set up in the hearts of men; the tree will be made good; the fountain will be sweetened; the man himself will be purified; and, as the result, we shall have everywhere the good fruit of holy activities, and the example of a sweet and blessed life.

Without this inward purification - this root holiness - no matter how favorable the circumstances of men, outward rightness of conduct is simply Impossible ; it could not be, even though their surroundings should be as the Garden of Eden, for; unless the springs of action are clean, the conduct which proceeds from them cannot be pure. But In those days; by the power and operation of the Holy Spirit, the purpose of Christ, which is the destruction of the works of the devil will be accomplished; men will be entirely sanctified, and the prophecy will be fulfilled which says, "Thy people shall be all righteous."

With the world, or any considerable portion of it, thus fully saved, it will not be difficult to guess the result.

Given a righteous people, and you must have a righteous government, just laws, and the equitable administration of them.

Given a righteous people and you will have all that is fair and honorable in business. Cheating will be no more. The relations between master and servant, capital and labor, will be satisfactorily arranged on the basis of mutual interest.

Given a righteous people, and you will have the faithful discharge of all the duties arising out of the family relations of mankind. Goodness, and truth, and integrity will control every action of life. In short, "*righteousness shall abound as the waves of the sea.*"

3. THE THIRD CHARACTERISTIC OF THE MILLENIUM, WHENEVER IT COMES, WILL BE THE PREVALENCE OF LOVE.

Whenever, and wherever God's spirit dwells, there will love hold victorious sway; that is, men will love God with all the heart, and each other as themselves, and they will make this manifest in all their outward conduct.

Love, divine love, the love of God. Love which, coming from God, partakes His nature, and though differing, as it must, immeasurably in degree, is substantially the same in character, as that vast ocean which ebbs and flows in His infinite heart.

Love, pure, beautiful. love, the love of heaven, white and clean, without a stain, all - pervading, and o'er - mastering, having possession of the whole being, and therefore controlling the whole life.

Self-sacrificing love similar in its essence and operation to the love of our Saviour Lord. And we all know the love of our Lord Jesus Christ, "Who, though He was rich, yet for our sakes became poor, that we through His poverty might become rich." And this same love flows through His broken heart, into the hearts of His fully surrendered people. Oh blessed, patient, enduring, hoping, suffering love. *The love of God Himself shed abroad in the heart.*

OH THINK OF THE WORLD FILLED WITH LOVE!

Love, all victorious love! That conquers devils and drives them before it, for fiends cannot withstand love. Love that sees the misery - breeding, God - dishonoring, and soul-destroying character of sin, and which, out of pity for its poor deluded victims, ever hates and opposes it.

Love in partnership with Divine love. Compelling its possessors to seek the happiness of every other man. The parent devoted to the highest well-being of the children, and the children ever revering and striving after the welfare of the parent. The master laboring in the interest of the servant, and the servant toiling with all his heart for the master back again. The neighbor seeking the neighbor's good, and the neighbor returning the service with interest. All loving and laboring for the happiness of each other, and that the more eagerly as any may be weak, or erring, or friendless. Thus will all be living, not in selfish competition as to who can most effectually advance his own personal interests even though it be to the damage of his neighbor, but seeking how most effectually to promote the interests of the whole.

4. AS THE RESULT OF THE REIGN OF GOD AND THE TRIUMPH OF THESE PRINCIPLES, HAPPINESS WILL OVERFLOW THE EARTH.

This poor world of ours is far enough away from happiness at present, and there are few of us who do not at times stand appalled in the contemplation of the sum of its miseries. If not past conception, let us look, for a moment, at the number and bulk of its agonies. Can we make a comparison. Let us suppose these miseries to be all brought together and heaped up in one gigantic pile; only think what

A BLACK, GRIM MOUNTAIN

we should have towering away to the skies, what a colossal mountain it would be, made up of all the physical anguish, mental torture, and heart - agony of the world.

Now pause and gaze upon this woeful sight. Oh, the wrongs and robberies, the slaveries and seductions, the cruelties and oppressions; the starvations and murders, discovered and undiscovered, done publicly before the gaze of men, or secretly before the eye of God, that stand out, piled up before us. Rivers of tears and blood streams down the mountain's rugged sides; shrieks and cries, lamentations and wailing and woe ceaselessly issue forth, as from so many volcanic mouths and cry day and night to heaven for pity. Continuous storms of anger, and

malice, and hatred, and revenge rage round it. The fiends of hell revel over it, as their handiwork; the thunder clouds of God's wrath o'er-hang it, foreboding the hurricane of vengeance which at any moment may sweep it away, and with it the earth whereon it stands.

But in that Millennial day of which we are treating, all this shall come to an end, God shall rend the heavens and come down, and this mountain shall flow down at His presence, and the place whereon it stands shall know it no more, and instead of its misery there shall be happiness, instead of its groans and gnashing of teeth, there shall be songs and gladness.

OH, WHEN SHALL IT ONCE BE!

The reign of God will end this misery in the most effectual manner possible, by destroying the causes of it. Let us sit down before the mountain, and see this destruction accomplished. It will commence:

1. *With the subtraction of all the misery caused by the wickedness of our immediate parentage.* In those days no fathers or mothers will by inheritance, or training, or example, send their children forth on a career of evil. That prolific source of wretchedness will be wanting, the parent will cease to be partner with the devil in kidnapping the little ones; nay, fathers and mothers will become, and henceforth continue to be active partners with God Himself in training the children for purity and heaven.

2. *Then you can take away from the mountain all that misery which comes directly and purely from the wrong - doing of men themselves;* all the wretchedness manufactured by the crimes and vices and evil passions of which they are the authors. Lust and drunkenness, and the innumerable fiends that follow in their train, will have fled. How many struggle with want, and tears, and hunger, and disease, and finally die of a broken heart, the whole of which misery is the outcome of their own conduct. This big slice of misery will be gone, just because the sins, and crimes; and vices which produce it are gone also.

3. *You can also take away the misery which men inflict on each other by their selfishness, and greed, and hatred, and jealousies, and envyings, and revenges.* These will be gone. The publican, with his man - trap, will have vanished, and that without compensation. The brothels will be no more. The gambling den will no longer entice the unwary; the greedy, usurious money - maker will not grind the faces of the poor. War will not desolate the earth; slavery will have ceased to be. The Arab man - stealer will peacefully tend his flocks, and the defenceless Negro will cultivate his forest - clearing in peace.

4. *Then you can take away the misery caused by the disciplinary measures God is compelled to employ to bring men to a sense of their own true character and a knowledge of Himself.*

The afflictions, and losses, and diseases, and bereavements, and deaths with which He awakens them from their delusive dreams to the perception of the realities of existence and its responsibilities, will no longer be needed to bring the prodigals home and keep them at the post of duty. Instead of being driven and compelled to come into the feast of love, to embrace the

Father and share His bounties, men will delight in Him, will bound into His presence, and glory in doing His will.

These subtractions will, I imagine, make a very perceptible difference in the magnitude of this Mountain, but the work of redemption from misery would still be far from complete if it were finished there. Happily, however, this is not the case. In the day that God gets His own, and is accepted as the real Sovereign of the souls of men, and righteousness and love everywhere prevail, there will be still further advances in the direction of the happiness of the race. Let us look at two or three of them.

1. *There will be the joy which naturally springs from the abundant supply of every earthly need.* With the possession of God, and a life in harmony with His wishes and the goodwill of all around, it will be impossible for there to be other than abundance. Whether of compulsion or choice, there will be, for all practical purposes,

A REAL COMMUNITY OF GIFTS.

He that hath more than he needs will, out of his abundance, gladly supply his brother's necessity; and he will do this, not only of his own free will, but in the acting out of his own loving nature.

2. *There will be the joy that comes from walking in favor of God.* Having that faith in our Lord Jesus Christ, which not only justifies the soul in view of its past misdeeds, but brings power to enable it to meet the Divine requirements of the present, there will be continual peace with God. How great that boon is, and how much it has to do with happiness, only those can know who either have it in possession, or have been made to feel the need of it.

3. *Then there will be the pleasure that springs from the consciousness of right conduct.* There is a satisfaction in good work. A man at the bench feels pleasure in turning out work that will bear the inspection of his employers, or of anyone else. Now the soul cannot but realize this gratification in being able to think, and feel, and talk, and act in such a manner as not only commands its own approval, but which it is assured is satisfactory to its heavenly Master. To look life's labor in the face again in the Eternal City, and be proud of it then, will be no little joy to the glorified saint, and for a man to be able to admire and approve his life's work as it is discharged from day to day, cannot be very much less gratifying.

4. *Add on to all this the love of a loving world.* Who can describe the joy of loving and being loved? For truly we shall find heaven to be love when we reach it, as we find love to be heaven when we realize it here.

5. *Then there will be the great addition to happiness which results from fellowship with God.* Think of the blissful hours that Adam and Eve spent in Eden, when God walked and talked with them, at eventide, after the toil of the day. And still the secret communings of the Lord are with those that fear Him, for the dwelling place of God is still with men, and He lives with them to-day as He has said of His people, "Ye are the temples of the living God; I will dwell in you, and walk in you, and I will be your God and ye shall be My people."

Now take all these things together, and a great many more which they suggest on the same lines, and tell me, dear reader, whether you do not think that when God really reigns on this earth, when every heart has been cleansed, and every life has been sanctified and every bosom flows with the loving spirit of Jesus Christ, we shall not have a very enjoyable world - an all but universal Paradise. Blotted and imperfect it may be, with much of infirmity still existing, yet very nearly akin to heaven itself it must surely be. Though we may not have circumstances and surroundings as favorable to happiness as will be found in that blessed land, yet surely we shall have that which has infinitely more to do with happiness than circumstances and surroundings; we shall possess the character and the spirit of the God of heaven, which must constitute its chiefest and most rapturous joy.

LONDON BECOME THE NEW JERUSALEM.

Now, take this great City of London - this roaring, whirling Babylon - which sometimes we are severely tempted to count as the very place where Satan holds his seat - his headquarters on this planet. Now, take this City, and consider what a change would come over it! - what a wonderful place it would be, were God to come and reign in it after the fashion we have been describing. Methinks the angels of heaven, were they no better conversant with the prophetic utterances of the book of Revelation than we are, would at once proclaim it as "The Holy City, the New Jerusalem, come down from God out of heaven, prepared as a bride adorned for her husband," and, methinks, heaven would again be silent being vacant for a season by reason of the rush of its entire inhabitants to behold the wonderful sight it would present. Think of it! And let us also hasten to behold it.

Do they worship Him day and night in heaven? Does the love they bear Him call forth untiring service, ceaseless worship, unending song, most rapturous music? Does it compel the consecration of every good, the exertion of every energy, and the burning love of every heart, in the Jerusalem above? Then surely the same spiritual condition will call forth similar manifestations in the Jerusalem below.

First, we should have Hyde Park roofed in, with towers climbing towards the stars, as

THE WORLD'S GREAT GRAND CENTRAL TEMPLE.

Only think what this would mean. And then, what demonstrations, what processions, what mighty assemblies, what grand reviews, what crowded streets, impassable with the joyful multitudes marching to and fro.

The bells of Saint Paul's and Westminster Abbey and every other sanctuary, together with the trumpet calls from the roof of every Salvation Army barracks, would announce to the people the hours of prayer and praise. Methinks that at the summons for the 12.30 Daily Service the whole city would be prostrate, business and traffic, buying and selling, discussions and conversations, would all cease, and for a season the Five Million hearts, whether in home or factory, shop or exchange, warehouse or street, would turn to God with the voice of thanksgiving and with shouts of praise.

Are the businesses of heaven - whatever-they may be, and they can neither be few nor small - all hallowed with holy motive, and with references to the great Being Whose interests are supremely sought, and mixed up with expressions of confidence and songs of praise? Then surely with the spirit of heaven in this New Jerusalem on earth the same line of action will be followed.

Do the inhabitants of the Jerusalem above fly to do His will, and in the keeping of His commandments, do they find a great reward? Will it not be the same when this great metropolis accepts the same rule and acts on the principles that have been referred to here?

Then think of the wonderful change

THE REIGN OF RIGHTEOUSNESS

would secure for this great city. The jails will be closed, having no law-breakers to occupy them. The Courts of Justice will be vacant, or only occasionally frequented by a few eccentric saints of antiquarian propensities, who will point out to each other the former uses of these costly structures, while the police will have nothing to do beyond acting as officers of order to the multitudes who will come from every part of the globe to see the glory of God in His Great Temple.

Cruelty to men and women, as also to animals will only be known as a thing of the past dark ages, when love with the masses of the people was nothing more than a mere sentiment, and very often not even that.

Poverty will have fled before the plenty which the angels of Industry and Economy will have introduced to every home, and consequently the workhouses will be empty, pauperism extinct, and slumdom with its wretched denizens will be no more.

Diseases of every kind have been all annihilated by moderation, frugality, and happiness, the lunatic asylums and the hospitals will be to let.

And upon all, and through all, and over all like a soft, warm, bright atmosphere will be a spirit of tender sympathy. In the houses, shops, factories, and exchanges; in the parks, fields, and streets; nay, everywhere men and women and little children will greet each other, help each other, bless each other, with hearts over-flowing with this heavenly, Godlike spirit of love.

II. Not only will these conditions of which we have been speaking be characteristic of the Millennium, which we Christians some day expect to find, either in this world or some other - and, for my part, I am not over particular where I shall find the new heavens and the new earth, so that I do find them - but I want to remark; that no considerable amount of human blessedness, here or anywhere else, is conceivable without them. No one observant of the spirit of the present times, can be blind to the many attempts to prove just the contrary. Is there not a vain imagination abroad, which attempts to show that some heavenly condition of society can be brought about without the reign of God and that righteousness which comes only by the power of the Holy Ghost, through Jesus Christ, our Lord. For instance, have we not just now any amount of castle building, "looking forwards," and "looking backwards," in which we have beautiful

pictures of a perfect society, from which the foul blots of oppression, injustice, and poverty have vanished. But have not the worlds of blessedness conjured up before us, largely the same dark shadow hanging over them as the poverty - blighted one that they have banished into space - namely,

THE ABOLITION OF GOD?

This cannot be. The Creator has constituted man with a view to a partnership, and assigned to Himself an important function in driving the human machine; and, without His active cooperation, that machine will not work comfortably, nor, as far as that goes, will it work at all for any length of time.

Just so, is it not the same with righteousness? Unless your machinery, with its wheels and rods and pistons and pivots, are all in correct proportions, and working in harmony with the purpose for which your machine has been originally fashioned, will have discord, and friction, and gratings, and breakages, and destruction - and what sort of work it will turn out, can readily be imagined. And will it not ever be the same in of morals? - only with just so much the worse gratings, and breakages, and failures in purpose, and consequences of evil, as the spiritual is of greater moment than the physical.

And again, when or where can you have any sort of Millenium without love? What is wanted is that men should love one another, and that will end the poverty, and injustice, and cold - shouldering of misery, which is one of the worst forms that injustice assumes among men. Love is the mainspring, the only great moving force of all rightly constructed society.

This by some of our castle builders seems to be pretty correctly apprehended. The mistake made by them, however, with reference to it, which is quite as serious .as any other of the series, being that God can be dispensed with and love can be obtained from circumstances. Love is felt to be necessary to their schemes for the regeneration of society, but the simple-minded souls think it can be manufactured by reasonings, and regulations, and self-interest; forgetting that love, such love as is required for this business of re - making society, and delivering it from the foul fiends that enslave it and the hellish miseries that sit upon its heart, can only come from that God, Whose nature is love, and through the Christ Who gave Himself to death, in order that from His Cross there might flow out to all men the Water of Life.

III. Just in proportion as these principles triumph in the hearts and consciences of men will Millenial blessedness prevail. If you have God's rule accepted, and righteousness and love overflowing the whole earth, then you will have peace, plenty, happiness and every other attendant blessing abounding in the same measure. If these principles are victorious over only a certain number of the nations, then only so far will your Millenium extend. If it were possible for them to be triumphant over only

ONE SINGLE HEART,

then would that Kingdom of Heaven which is righteousness, peace, and joy in the Holy Ghost dwell in that soul alone. Nay, if these principles are only triumphant to a certain extent, whether

it be in a nation or in an individual - if God only possess a part of a heart, or a portion of a community, there will be an equally mixed and limited condition of righteousness and love, and necessarily only a proportionate amount of satisfaction and joy.

IV. It follows, then, that the most effective methods of advancing the happiness of mankind, and bringing in the Millennial reign, must be the extension of the rule of God in the hearts and lives of men, and the spread of the principles of righteousness and love. This is the road which leads most surely, and directly to the happiness of the race. There is nothing of virtue, or of good report, there is nothing that is true, and lovely, nothing that is honoring to God or beneficial to man, body or soul, in any philosophical or religious system of either ancient or modern times that is not included in these principles. The only way to bring the Millennium into the world, is to establish it in the heart of the individual, and the only way to do this is to bring that individual into harmony with God; to make him a true man - empty him of selfishness and fill him with love.

Then, don't let us be drawn aside by any inferior ends. They will tell you that the divorce of capital from labor, unjust and oppressive laws, the illiteracy of the masses, the vices in which the lower strata of the people have been allowed to wallow so long, are the causes of the destitution and crime and misery that prevail. And, in a sense, they' will be speaking the truth. But there are causes more serious by far, back of all these, namely,

THE DIVORCE OF GOD FROM HIS OWN WORLD,

and the ocean of wickedness and selfishness which has swamped mankind in consequence.

THE PRACTICE AND PROPAGATION OF THESE PRINCIPLES IS THE WORK OF THE SALVATION ARMY.

Very vaguely they may be apprehended, and very imperfectly, and unworthily they may be advocated by many who fight in its ranks, and yet I think the humblest Salvationist will be found feeling after them, desiring that their exemplification should be his own experience, and their advocacy, the great business of his life, nay, counting himself a success or failure accordingly.

1. He wants God to be honored, exalted, and worshipped by all men. He desires this to be the case in his own soul, and he continually longs for power to bring every thought, and feeling in his own heart into subjection to the will and purpose of God. He believes in God. God is a great living reality to his soul. He owns Him before his fellows. All his marchings, uniform wearing, and banner bearing, are all invitation to his neighbors and friends to come and join him in this recognition. He knows that God is the remedy for the sorrows of the race - he has proved it himself. He was weak, and wicked and miserable until he submitted to His authority, and through Jesus Christ obtained the forgiveness of his sins. . He believes it is just the same with all the rest of mankind, and consequently longs to see all men reconciled to God and enrolled in the Army's and engaged in His service to the uttermost of their ability with every faculty possessed, and with every moment of their time.

2. The true Salvationist believes in being good. He knows no real ground for concluding that his religion will be of any value either in this life or the life to come, unless it produces holiness of heart and life. To him, faith without works is dead, corrupt, injurious, a mockery, a delusion and a snare. While his every hope of meritorious consideration, hangs solely on the sacrifice of Jesus Christ, he believes that such a reliance, if genuine, will be evidenced by a corresponding life of pureness and love. Based therefore, on his own experience, and on the teaching he continually hears in the Army, in seeking the happiness of others, he ever strives to deliver them from their miseries by showing them a Saviour Who can deliver them from their sins.

3. The ruling passion of the true Salvationist is love. Selfishness to him is the essence of sin, is of the nature of the devil, and the very opposite to the spirit of his Master.

The first breath of his Salvation life is a yearning for the deliverance of some relative or comrade, and usually his first prayer is a cry for mercy on their behalf.

Hence, his aggressive spirit, his public marches and proclamations, his combination and discipline, his willingness to suffer, to sacrifice, and to die.

A genuine Salvationist is a true reformer of men.

HE ALONE IS A REAL SOCIALIST,

because he is the advocate of the only true principles by which the reformation of society can be effected. His confidence for the future is not based alone on the theories he holds, nor on his own willingness to lay down the things he has, even to his life's blood, on behalf of the bodies and souls of men, but in that Millennial heaven which God has already established in his own heart, and, through him and his comrades, in the hearts of so many thousands more. To him, the Millennium is already in a measure, an accomplished fact. He has got a piece of it in his own breast; some of his neighbors, who were the most unlikely, have found this, "Kingdom of Heaven" also; and he argues that what has been done for him and for a handful of his acquaintances, can be done for all.

How Not to Reach Them

by General William Booth

To Officers who do not want to reach and save... [the] roughs, we give the following counsels:

1. Don't go where they are; keep out of those neighbourhoods where they live. Act as though there were no such people. Leave them to harden in sin, sink lower in vice and crime, and to go to Hell without being disturbed on the way thither. You will then in time, perhaps, come to lose sight of them and to question their very existence, as some other people do.

2. Don't let them come where you are, if you can help it. Have Door-keepers who will keep them out of your Halls, or throw them down the stairs if they do come in, because they don't behave like ladies and gentlemen.

3. If they do come near you, don't talk to them in a language they can understand. Adapt your praying and singing and talking to the Church and Chapel and nice people; and there being nothing the roughs can understand or that interests them, they will soon cease to trouble you with their vulgar presence.

4. Make it evident that you look down upon them as an inferior class of people. Dress and talk and pray all above their notions, as though you belonged to a superior class. There is nothing they hate like stuck-up lady-and-gentlemanism.

5. Treat them as people who are never likely to become religious.

6. Scold them plenty. Be like the Judgment Day to them. Let them only see one side of the character of God, and that the angry side. In short, be just the reverse of what Jesus Christ was, who came not to condemn, but to save.

7. Be impatient with any little irregularities they may manifest. That is, if they keep their hats on, or speak to one another in the meeting, as they do at their places of amusement, lose your temper over it. Or, still worse, let a Door-keeper strike them, or use violence in keeping them out, or patronize and encourage Sergeants who do all this, and the roughs will never trouble overmuch, indeed they will soon find out that you do not love them, and then they will most certainly trouble you no more.

8. Threaten them a great deal and fail to perform your threats, and they will mark it down and reckon you up as not being true to your word, and despise and trifle with you ever after. Or if you don't do this, have plenty of law against them. Always be running for the police, getting out summonses, making them pay fines, or sending them to prison--in short, hate them where you should love them, drive them where you should draw them, and make their damnation more certain and terrible because of your appearing on the scenes, rather than be the means of making their calling and Salvation sure.

If you want to save the roughs, just go and do the opposite of all this.