

JOURNAL OF AGGRESSIVE CHRISTIANITY

JAC Online

Issue 120, April - May 2019

Copyright © 2019 Journal of Aggressive Christianity

In This Issue

JOURNAL OF AGGRESSIVE CHRISTIANITY

"You've Got to Admit It's Getting Better" Issue

Issue 120, April - May 2019

Editorial Introduction *page 3*

Major Stephen Court, Editor

You've Got To Admit It's Getting Better - Issue Introduction *page 4*

Lieutenant Erik Johansson

The Millenium *page 5*

General William Booth

One Hundred Years Hence *page 17*

Captain W.W.Winchell

You've Got to Admit it's Getting Better or Why Staff-Captain Winchell

Was More Right Than You Think *page 24*

Lieutenant Erik Johansson

**An Eschatological Stream of Consciousness:
after reading The Millenium and 100 Years Hence** *page 29*

Captain Sean Attard

"...when an old world is redeemed" *page 33*

Captain Marcus Andersson

Editorial Introduction

Major Stephen Court, Editor

Greetings in Jesus' name. Welcome to JAC120. If you do the quick math, noting that we run every two months, you'll conclude that this is our 20th anniversary issue. Hallelujah. We celebrate the 119 past issues and all the contributors and all of you readers who have made this unique vehicle for the promotion of the great commission what it is. Thousands of pages and more than a hundred writers and scores of references in books and articles and, we're hoping, some encouragement and inspiration and teaching to impact eternity. Praise the Lord.

Now, for this special birthday edition, we're not ducking controversy. In fact, from some perspectives, even that expressed in one of the articles, we are swimming against the tide on JAC120. The issue features guest editor Lieutenant Erik Johansson (Sweden) and it is called You've Got To Admit It's Getting Better. It's about the state of the world, the salvation war, and how it is all going to wind up (at this milestone juncture of JAC, we'll interject that JAC is intending to accelerate this whole process and bring the climax closer that it was yesterday!).

There are two foundational articles on which JAC120 is based, both of which have appeared in JAC, 35+ issues ago (but which we, for the sake of convenience, run, again, here):

William Booth's The Millenium and Wallace Winchell's 100 Years Hence. Here's a taste from Booth to get you in the mood:

"We Salvationists, however, expect it [the reign of Christ] 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 or disposition to argue. Enough for us to know that there is a very general concurrence of opinion that there is a good time coming..." (The Millenium p337).

While you'll likely wrestle with the Captains' and Lieutenant's perspective, the deeper you are grounded in Scripture, and the farther your eyes can see, the more likely that you'll 'amen' Booth's, "opinion, that there is a good time coming."

As usual, JAC120 is best read with a Bible handy, and an open line of communication with God, so that we can follow Jesus' testimony in John 5:19, and 'see what He's doing, and do what we're seeing.' God help us all.

You've Got To Admit It's Getting Better - Issue Introduction

By Lieutenant Erik Johansson

In 1967 The Beatles released a song where the chorus went like this:

***"I've got to admit it's getting better (Better)
A little better all the time (It can't get no worse)
I have to admit it's getting better (Better)
It's getting better..."***

Little did they know that this would be a suitable name for an edition of the Journal Of Aggressive Christianity 52 years later. But as it turns out, they were right - it is getting better and it's getting a little better all the time. What is getting better, you ask? The state of the world, but of course!

For more than 2000 years Christians have been fighting the good fight trying to save the world, and hopefully these articles will give you hope for accomplishing that task (after all, we've come quite a long way already). Come along and read **General William Booth's** eschatological prediction of how the whole world will be saved resulting in the Ultimate Triumph of The Salvation Army Principles. Or dig into what the young **Staff-Captain Winchell** predicted to happen during the 20th century - and then follow it up by **Lieutenant Erik Johansson's** analyses of what actually did happen (and is still happening). Warning - the result might blow your mind!

Not convinced yet? Read **Captain Sean Attard's** reflections on how hard it can be to get one's head around these things and finish it up by reading **Captain Marcus Andersson's** article showing why it's so essential to leave a pessimistic, neo-apocalyptic worldview behind and why we should embrace a future full of hope.

Enjoy.

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)

SUMMER NUMBER OF ALL THE WORLD.

No. 8.

AUGUST, 1890.

VOL. VI.

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 envying, 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 today 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 overflowing 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 someday 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 Millenial 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 Millenium 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, hand 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.

One Hundred Years Hence

By Captain W.W.Winchell

We reckon that very few if any readers have heard of, let alone read One Hundred Years Hence, a fascinating prophetic study by Winchell in 1884 in which he imagines the world a century later (1994). Tyler Boenecke, USA National Archives of The Salvation Army, along with Jessica Bryant, graduate of the Vancouver War College transcribed the original (low quality) pdf file. It is provocative, disturbing, challenging, and thrilling, in turn. Read it, share it, study it, apply it. We'll likely be blogging on its contents for awhile...

To the Morning Edition of the "War Cry" - Chicago, Dec 23, 1994 A.D.

Dear Editor: Last evening I took from my library an old musty book. It treated upon the history of reformation. I looked at the title page, and found the date of it's publication to be in 1885 A.D. From some thoughts suggested in the perusal of this book, I hardly think I could select a more appropriate subject for a New Year's article to our great daily (with it's morning circulation of 12,500,000 in Chicago alone) than this:

"A Retrospect of the past century"

I find it was just 100 years ago our dear old Army Father, General William Booth, celebrated his year of Jubilee in the service of his Master. As my mind reflected back to those days of yore, how I longed that I might have been there to receive inspiration from his tongue of fire and had the privilege to shaking heads with that grandeur of old men! I sometimes wish I could have lived in those days to fight under his leadership and helped to win those victories that give us those happy days of God's universal grace.

His trip to America and those six months made up of days and nights of toil and travel, would have broken down many strong men in the prime of life, especially (in that) he was compelled to travel in those cumbersome old steamships across the Atlantic, and then to travel between meetings by the old Pullman's sleeper, with all its inconveniences. Then too, there were attached to that trip on the old fashioned steam railroads all the dangers caused by an awkward system and perilous times. But he braved this journey for his Master's sake, even at the age of sixty-six.

It meant a great stroke for the salvation of the race and the ushering in of this golden age in which we now live when that aged veteran, whose bent and worn frame, toward about by ... many hard-ships, did this. That little Salvation Army, with it's field officers, numbering then only 11,000, assisted by only 2,000,000 soldiers scattered about the earth, would seem to us as only a mere dot on the face of the earth, but in spite of them, the so-called men of that day were just opening their eyes to the fact that that little, dispersed Army had in it the nucleus of a great social and spiritual reformation. Little did they dream that the reformation meant revolution, that it was destined to turn the world upside down and right side up; let it figuratively speaking stand on its feet, instead of its head, where the devil had put it. As one write describes: "Society was a pyramid poised

on its apex. All the gravitations of human nature were constantly tending to topple it over, and it could hardly be maintained upright – or rather, upwrong- by an elaborate system of constantly renewing props, buttresses and guys in the form of laws. Thank God society now rests upon its base and is in as little need of artificial support as the everlasting hills!

It was these principles derived from the word of God, guarded by the Holy Spirit and taught and exercised and fought out, by our early revolutionary Salvation sires that put the world properly on the Rock of Ages in its right attitude to God. At the time the General made his trip to America, The Salvation Army was menaced by the subtle powers that have overthrown or weakened great spiritual movements, as those of the first century, of Luther, of Fox, of Wesley, General Booth saw those dangers. As Christ fought the devil to the wilderness, to the mountain and pinnacle, so, unchangingly, fought them.

Moreover, he fashioned his religious military organization after such a form that it would ever be progressive and aggressive. That wise and executive administration which was at that time the marvel of the age, has been preserved, amended and improved, until it is considered a second declaration of independence, and a new constitution, by Salvation America. Truly Father Booth is the Abraham of modern times! The seed of his faith in Mile End Waste, in 1865, has made his posterity as the sands of the seashore for multitude, for today “the earth is filled with the knowledge of the glory of the Lord, as the waters cover the seas.” Had these provisions not been made, the organization would have drifted into the formalism, pride and rationalism that stripped the churches in that day of their strength. The poor world would have gone to ruin.

We cannot, in these happy days, conceive how depraved were the majority of those nineteenth century people. There were diverse powers then existing in society that would of themselves formed the whirlwind of their own destruction. Can I describe that age of midnight horrors? How could they boast of civilization and prosperity, when there was such brutalism, poverty and misery existing, brought about by the sin of the time? Greed and selfishness were among the rich; hatred and revenge among the poor.

When we consider our times, and appreciate the fact that we are in the very beginning of the glorious millennium, we have cause to rejoice.

It has not been material progress that has brought about these results. True, all men are now equal- no extremely rich or poor – and that every family in the world now has a home superior to the aristocrats for comfort and convenience. The great majority of the population was quartered in tenements, graduating to the filthy diseased slums. There again, it has not been the reconstruction of society and government - the paternal – modelled after the bible times, and practiced by General Booth, in his early Army – I say it has not been these improvements, although they have helped. The great power, as we are all aware, is the fact that the people are saved and cleansed from all sin by the blood of Jesus. This is the power that has brought this reign of unselfishness and love

among all the people of the earth. This is the reason why the entire world speaks the same language, and the word “foreigner” is about obsolete.

Right here, I might remark, that one of the great drawbacks to that age was the large number of false preachers and reformers, some might have been sincere, but were ignorant and unsaved. These reformers tried to cure society by outward application of their salve to the inward disease of sin in the heart. They were too wise in their own conceits. They were to themselves more intelligent than God, or the teachings of the Bible. Anyway, this is the way they acted. They said: “God was too slow, and that by the enacting of new laws or regulations they would put the world where it belonged.” But God says of these: “They healed the hurt of the daughter of my people slightly, saying peace, peace, when there was no peace.” Some of them vehemently denounced General Booth for introducing the “religious”, while other opposed him for pushing the Social operations, but he was conscious that God led him.

The year previous to our Army Father’s Jubilee, history, I believe, mentions an Exposition held in this city in honour of the 400th birthday of the discoverer of the New World. Truly, the buildings erected on the occasion were to them grand and stupendous! There was once significant fact about the White City of the World’s Fair of 1893. It was prophetic of the age – went up in a day – passed away in a day. So with their fictitious civilization and so-called science. It was erected without prayer, or faith in God. Like the tower of Babel, it could not endure. Less than a year after the winding up of that Exposition, the White City was nothing but twisted iron and charred ruins. So with their moral fabric, built on pride and conceit, not erected on the Book, it fell, and great was its fall. This proves that nothing can prosper without God.

Within a few months after this universal display of the nineteenth century genius, followed a reign of universal poverty and distress. A spirit of distress prevailed everywhere. Armies of paupers marched through the land begging for work at the seat of government. A great strike paralyzed that business world. Starvation began at the very shadow of the Columbian Exposition grounds at palatial Pullman, and stalked through the world, bring want and destitution everywhere. The hearts of the rich hardened and waxed fat. Crime held high carnival. Representatives in Congress and high society filled the air with scandal. Theologians were given over to the discussion of profitless questions. Cruel competition aroused selfishness and hatred and dishonesty among all the business world. “Let me live if all others die” seemed to be the spirit of those times. How different now when every man lives to help and bless everybody else: Then every morning the newspapers were filled with harrowing details of dark, diabolical crimes, or of Godless sporting and amusement notes. The mark of Cain was branded upon most of America’s thousands, and “verily all were dwelling in the land of Ishmael, where every man’s hand was lifted against his neighbours.”

If we could go back to that day, and visit their wretched neighbourhoods we could find tenements reeking with filth; haggard mothers and starving children; while bloated-face fathers blasted the air with their drunken oaths; girls, once innocent, selling their souls and bodies in shame for bread. Truly this was a world under a curse! Humanity was

bleeding on a real cross. Did they say: "No man cared for my soul!" Nay, brave women left homes of luxury, and went among them doing good, and lifting up in their very midst the spotless Lamb, who bled for their redemption. Yes, we adore this bleeding Lamb, who has brought redemption to the whole race in the latter part of the twentieth century in which we live.

It was upon the debris of that social ruin that The Salvation Army built up a grander civilization- one which honoured and served God. It had been just twenty-nine years since the Rev. Will. Booth stood alone on Mile End Waste. Those were years of abuse and slander and misunderstanding. In the throes of those early days there was developed a people that could face any opposition the devil could bring against them.

A new foe was facing the Army, more subtle and artful than ever before. The good work of The Army was being recognized by the great and rich of the world. Popularity has destroyed more than one good work. The General recognized this, and as he marshalled his troops in council he warned them, and laid down the provisions to forever thwart this evil. He urged them to see popularity for construction rather than destruction to the organization. He more than ever promised the principles of self-denial and hard, aggressive, systematic work in saving souls. It was from the impetus given The Army during the year of Jubilee that it went forward as never before to conquer the entire world for God.

We might mention a few dangers that threatened them then, but which they overcame, viz:

1. Compromise – Being applauded by the world to listen to its advice; to please men at the sacrifice of Jesus.
2. Relaxation– To be satisfied with past victories, and become less aggressive. The General taught them that the future could not be improved without disturbing the present.
3. The pecuniary – Depending upon money guaranteed, and forgetting to exercise the faith and trust in God that helped in days of hardship.
4. The numerical – Anxiety for quantity and ignoring quality; counting more on numbers of soldiers than the value of the blessing of clean hearts.
5. Settling down – Although with all the advantage that their young organization offered to avoid this, some of those officers (thank God the number was few) rested contented in just living to fill up reports and satisfied with little or no success, consoling themselves they were suffering hardship for Jesus, when all the time it was God's will for them to get up and do something that would show real results.
6. Nationalism or localism – Some of the officers of that day did not get a look at the whole world; their interests were too much centered on the nation or locality in which they lived and were somewhat unwilling to go to distant pr heathen lands. This, of course, was diametrically opposed to the Salvation principles.

These were a few evils that the General overthrew in those days. Had he not, it would have been a defeated Army, and the world would have been lost. General Booth set the example himself by making that phenomenal trip of hardship and toil beside carrying the

burden of the Army of the entire world. History tells that he spoke on an average of four or five hours a day, often holding three or four meetings per day.

The field officers that lived in the days of General Booth were very slow in taking advantage of many opportunities offered them of saving the world. Many of them if they could not see immediate profit on a new departure were unwilling to spend their time or strength in undertaking it. But one great burden was upon the heart of the General, and one which he was determined, in spite of all discouragements, to thoroughly organize and make a success in his life – it was the juniors' salvation. If the children of the nineteenth century were saved, then the salvation of the entire world could be easily accompanied in the twentieth century. The greatest fight of The Army leaders of that day was against the indifference and lack of faith and love for the work on the part of many officers. Why it should have so we cannot understand. At that time in the world's history it is true that millions of children were brought up in the Sabbath schools of the churches, and although taught a thorough understanding of the Bible and of Christian principles, yet the work was not deep enough – too many were allowed to pass with morality, and not obtain the great salvation through the Blood of Jesus.

Then again, history tell us that in many of the large cities regardless had gained such ascendancy that more children were sent to saloons for beer and other intoxicating drinks on the Sabbath morning than the number that attended any place of worship: hence there was a mighty need for the same desperate action for salvation and organization of the juniors as had been put forth to save their Godless fathers and mothers. When the Junior War was thoroughly started (about 1896) it went like wildfire. Young men and women from every direction were fired with a great love for this branch of the Army operations. Local officers were organized and junior schools started in every neighbourhood. Some places the work was trying to the extreme, but the results were grand. Thirty thousand field officers of the right quality were raised up to help in the conquest of the world by the year 1910. This resulted mainly through the Junior War. What was required to be taught cadets in Training Garrisons in 1894 had already (and much more) been taught in the junior schools. Cadets in 1910 understood as much of Army spirit, method and teaching as the staff officers did in 1894. The great principles of self-sacrifice and love for souls were the spirits that increased as the years rolled on. Had General Booth not undertaken the Junior War that world might have been lost forever!

From this wonderful year began the greatest struggle which lasted for fifty years in the conquest of the world. Thy dying love of Jesus was the great power that won, but great care was taken in the selection and training of officers. Greater desperation was made for the salvation of souls. Advances were made into countries hitherto unreached buy Christian effort. Spain, China, Russia, Austria, Turkey – the land of Mohammed – and Northern Africa were taken by the Spirit's irresistible force. Many of these consecrated officers endured untold suffering and even death. They had unquenchable faith. Defeat was impossible. There were a few unfaithful, but it is overcome by the loyalty of the majority. Of course saved, consecrated men and women of all churches helped to bring these victories.

Great tracts of land were taken for the Social Work. The denizens of the great cities (and from many smaller cities) of Darkest Europe and America emigrated and settled under The Army's jurisdiction. They sought salvation and were happy. Slums were entirely vacated. Salvation ships were crowded in their voyages to "over the sea" colonies.

Prisons and slumhouses were becoming desolate and falling into ruins as the years rolled on. Saloons and dives closed as there was no patronage. The rich of the world were joining the Auxiliary League. Many were sworn in as soldiers and wore the uniform. Kings and rulers of different nations made investigations and forced their governments after the "paternal idea" of The Army. Some kings got converted and wore red-banded caps instead of a crown, while queens and duchesses wore poke bonnets. Many of the aristocrats saw the blessing of self-denial forsook all and have their wealth for the social and spiritual benefit of The Army. Governments granted large tracts of land for colonization. War became a thing of the past. The thorn-platted, reed-sceptred King of the Jews was gradually becoming the monarch of the whole earth. In 1940 a Jubilee was held by The Army celebrating the fact that the lost brethren temple in China was captured and turned into a barracks, and above which floated the blood-and-fire flag. Spiritual wickedness in high places, religious pride, formalism and bigotry were the last foes to give way. The blessing of holiness of heart and life was the great object of the human race. Theatre-going and horse-racing were amusements practiced by the ungodly with great tenacity until the great tide of humanity was turned to that salvation that afforded a greater joy and pleasure. We now look at their opera as they at that time looked back upon the cruel exhibitions in the Coliseum in ancient Rome, where Christians were torn by wild beasts in the arena. Theatres became more and more unpopular during the decade of 1930 and 1940, and passed entirely out of practice, for they had no patronage – the people were enjoying the glory of God – but the great buildings erected for theatres were used afternoons for holiness meetings and evenings for great salvation meetings which were thronged with immense crowds seeking Christ.

The Lord was with His Army; as He promised (Joel 2:11). In the year 1900 A.D. The Salvation Army numbered 20,000 field officers, in 1925 A.D., 2000,000, when every city, village, and hamlet had corps in the entire world. Whole cities had been converted. By this time every other subject discussed by newspapers had sunk into insignificance. In 1950 the world was about conquered, and the devil so discouraged that he gave up the fight. When the great multitudes were flocking to the mercy seat, the question of the old prophet seemed to be answered: "Who are these that fly as a cloud, and as doves to their windows?"

Everybody now lives to make everybody else happy. The grandest exposition the world ever knew will begin in 1996 A.D., to continue until 2000A.D. in Jerusalem and the Holy Land. The advantages of our rapid electro serial transit, that has just been improved, will greatly facilitate the transportation of two billion Salvationists. Would it not be grand for those officers and soldiers who suffered such untold hardships, and self-denial, and death, to be present on this occasion and see as, their children and children's children,

gathered in sects as immeasurable company for worshiping their Saviour just two thousand years after His advent to the earth and the Babe of Bethlehem! Hundreds of thousands of Chinese, Russians, Turks, Syrians, Africans, Eskimos, Irishmen, Germans, Italians all speaking the same language, will join one great family of God, giving Him praise and honour.

I think we are living in those days that the prophets speak of. Their language of description is grand, but it fails to describe our joy and prosperity, for verily the Spirit of God is upon all people. Micah, speaking of the past century, says; "and he shall judge among man's people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares and their spears into pruning hooks: nation shall not live up sword against nation, neither shall they learn war anymore... for we will walk in the name of the Lord our God forever"

Isaiah speaks of our times in many places in the 11th chapter he says: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord"

I am yours in faith, hope and love,
Captain Thankfulness
In command of Corps No. 21,700, of
the city of Chicago

NOTE – In writing this letter from an imaginary future date, I wish to state that I have simply tried to show:

1. The importance to future generations of our holding to the principles taught by the General on his trip this year to America.

2. What may be possible to see, even in our own times, if we claim the Holy Ghost, do our duty and rise up to the opportunity. The revival of Apostolic time is truly upon us, and by faith the salvation of the world can be accomplished in fifty or seventy five years.

3. It will be more credit to God's people to see the salvation of the world than its destruction, which some people are always talking about. Even though God has threatened to bring it to an end by fire, will He not show His mercy and save it if it repents! Will He not listen to us or reason with us as He did with Abraham concerning Sodom, or turn away His anger as He did with the repenting Ninevehites!

The devil must be downed! And all the people say "Amen!"

*Very faithfully yours,
Staff Captain W.W. Winchell*

You've Got to Admit it's Getting Better or Why Staff-Captain Winchell Was More Right Than You Think

By Lieutenant Erik Johansson

In 1894, the then Staff-Captain W. Wallace Winchell¹, wrote a prophetic article about how the future - what we today call the present - would look like when the great Salvation War had been fought and won over all the world, resulting in the ultimate triumph of The Salvation Army principles. The whole world was won for Jesus! The devil was tired of defeat and gave up!

We all know that things haven't gone as quickly as Captain Winchell had hoped. However, I will suggest that in many regards we have gotten closer than ever before in history! Wait, you say, isn't the world is full of evil? Well, that might be so, but there are reasons to believe that evil is less today than it ever has been. And as whole, the world is actually getting better and better, just like the good staff-captain prophesied! To show this we will take a look at five statements from his article and see how they correspond to the reality of today.

1. "Prisons and slumhouses were becoming desolate and falling into ruins as the years rolled on. "

Let's begin with looking at his statement about prisons. Are prisons still needed today? Yes indeed. Many of them. But does this mean that there is more crime today than before? Not necessarily. The definition of what crime is has changed and so has our values regarding what crime is. Is domestic violence a crime? Yes. Is sexual harassment a crime? Oh yes indeed. What about human trafficking and keeping slaves? Yes, yes yes! But it has not always been that way. In fact, most of these things were still legal in many, if not most, countries 100 years ago and subsequently, they were not crimes that anyone went to prison for. That's not to mention crimes that simply weren't invented yet, like driving under the influence, hacking computers or crimes made possible only by technological development. So even if the crime that Wallace imagined has gone down, there could still be more criminals today, simply because we have widened the view of what a criminal act really is. But let's move from talking about crime, which is a juridical technical matter of definitions, to the very acts. Let's talk murder! Around the year 1400 the amount of murders in Europe was approximately 40 per 100,000 persons². Today that number is around 3, in Europe as well as Asia and Oceania³. In fact, the number of murderers has been declining every since the 1400's, and is today lower than ever before.

And what about slumhouses? If we interpret slumhouses as poverty in general the statistics are very clear: Global poverty is down to levels never before experienced by

¹ Wallace Winchell later advanced to Lieutenant-Colonel and got dubbed "The Bishop of Bowery" for his work among the poor in New York, USA. Colonel Winchell was promoted to glory 1934.

² Progress: Ten Reasons to Look Forward to the Future, Johan Norberg, 2017

³ https://en.wikipedia.org/wiki/List_of_countries_by_intentional_homicide_rate

man!⁴ Today approximately 10% of the world population is living in extreme poverty. Around the time of Winchell writing his article, the statistics were the opposite - 90% lived in extreme poverty.⁵ Or to make it even more clear; during the last couple of decades, 128,000 people have left poverty each and every day. Now surely that is worth a hearty hallelujah? Now, 10% living in extreme poverty is still too many which means we have a lot to do, but we have every reason to rejoice over the fact that we are closer than ever before to make poverty something that we read about in the history books, rather than in the newspapers.⁶

To sum this up, we can conclude that even though there are still prisons in the world, and there are still crimes committed, the world shows every sign of getting safer and safer and has most likely never been as safe as today. And when it comes to poverty, the world is getting better at a dramatic speed never before seen in world history.

2. "Saloons and dives closed as there was no patronage"

Have all saloons, bars and pubs closed yet? No, but maybe they soon will! Studies from both Europe and America are showing that alcohol consumption is declining fast among young people. A study made in the UK is showing that the number of 16-24 year olds who don't drink alcohol at all rose from 18% in 2005 to 29% in 2018⁷. In America a study involving 50,000 young adults shows the same thing - drinking has been declining steadily and is down to record low numbers⁸. A similar study in Sweden has shown that the numbers of high school students who are drinking alcohol is now the lowest since the surveys started in the 1980's⁹. Similar reports from Australia and other European countries are showing the same thing - the alcohol devil is losing ground!

Pubs and saloons may not all have closed yet, but the dramatic decrease in drinking among young people might indicate that it could be a matter of time before we see a wave of pubs closing over the world.

3. "Some kings got converted and wore red-banded caps instead of a crown, while queens and duchesses wore poke bonnets"

Any converted kings or queens? Not that I know of. And the amount of queens and kings have decreased quite significantly since Winchell wrote his article. And those who are left have lost most of their power. So maybe it's more relevant to look for converted

⁴ <https://ourworldindata.org/extreme-poverty>

⁵ <https://ourworldindata.org/poverty-at-higher-poverty-lines>

⁶ An ironic twist to his, that Winchell would've liked, is that the late world leading professor Hans Rosling, who spent his life trying to educate people about the state of the world, mentions in his autobiography The Salvation Army's sewing classes in early 1900's Sweden as the start of his own family's journey from poverty to wealth.

⁷ <https://www.nhs.uk/news/lifestyle-and-exercise/young-people-turning-their-backs-alcohol/>

⁸ <https://medicalxpress.com/news/2018-08-young-people-alcohol.html>

⁹ <https://www.thelocal.se/20151211/swedish-teens-drinking-least-booze-for-40-years>

politicians? Then the truth is that there has been both Salvationist parliament members as well as Salvationist mayors over the world.¹⁰

4. “Many of the aristocrats saw the blessing of self-denial forsook all and have their wealth for the social and spiritual benefit of The Army”

Whilst maybe not aristocrats in the 1890's meaning of the word, there has certainly been some very wealthy people donating significant amounts of money to the work of The Salvation Army. One of the most famous examples of that might be when Joan Kroc, the widow of McDonald's restaurants executive Ray Kroc died and left US\$1.5 billion Dollar to, using Winchell's words, the “social and spiritual benefit” of The Salvation Army. This resulted in Ray & Joan Kroc Community Centers opening all over the United States with the purpose of responding to the needs of the community, creating opportunities for all, reaching out in the community and providing a space for worshipping God.¹¹

And even if the donation from Joan Kroc might be the most famous and largest donation, all over the world wealthy people have donated money towards the work of The Salvation Army in a way Winchell probably never could have dreamed of when he wrote his article in 1894.

5. “War became a thing of the past”

At least here it's obvious that Winchell was wrong, you might think reading this. But in reality it might be that you are wrong - because the fact is, that never before in history have so few people died in wars as today!¹² During 2016, while the civil war was raging in Syria, while there was a military conflict between Russia and Ukraine - just to mention a few of the conflicts in this world - for every 1 million people on earth, 16 died in wars.¹³ For comparison, in 1953 - a decade many in the western world nostalgically look back to and remember as a golden age - that number was over 250 deaths per million people¹⁴. If that doesn't convince you, what if I told you that the average war between two countries during the 1950's killed 88,000 people? But in the 1970's it killed 39,000 people, and today the number is 3000¹⁵. Are you convinced now? I thought so.

The conclusion is that wars are still present, and we haven't got as far as Winchell had hoped. But we are closer to getting there than ever before in history! Never before have we been so close to fulfilling Winchell's prophecy of war becoming a thing of the past.

¹⁰ One example being the Swedish Corps Sergeant Major Eric Nelander who was a member of the Swedish parliament 1953-1973.

¹¹ <http://www.kroccenter.org/#mission>

¹² <https://slate.com/news-and-politics/2014/12/the-world-is-not-falling-apart-the-trend-lines-reveal-an-increasingly-peaceful-period-in-history.html>

¹³ Factfulness: Ten Reasons We're Wrong About the World, Hans Rosling, 2018

¹⁴ <https://reliefweb.int/sites/reliefweb.int/files/resources/Dupuy%2C%20Rustad-%20Trends%20in%20Armed%20Conflict%2C%201946%E2%80%932017%2C%20Conflict%20Trends%205-2018.pdf>

¹⁵ Progress: Ten Reasons to Look Forward to the Future, Johan Norberg, 2017

Now that we have examined 5 of Winchell's prophecies for the future, it is clear that the world hasn't progressed as fast as he hoped for. The devil has not yet given up, poverty still exists, there are still wars and no kings have yet given up their crowns for the Salvation Army uniform cap. But it is also clear that we have come a very long way in the process of making that happen. Just during the time you read this article 1300 people have left extreme poverty. The crime rates in the world are declining, the wars are fewer and killing less, the drinking among young people is at record low levels and many wealthy people around the world are supporting the Army's work.

Does this come as a surprise to you? Maybe you even instinctively react against it, saying it can't be true. But why is that? The statistics used in this article are publically available - easily accessible to everyone. This shouldn't be controversial. Statistics regarding for example life expectancy, infant mortality, deaths by natural disaster - added to those analysed above - are telling the same story: It is a simple fact that in virtually every measurable way the world is dramatically better than 100 years ago. Not to mention 1000 years ago. Still we struggle to believe it. Why? There are probably many reasons. With TV, radio and internet we hear about every horrible thing that happens in the world in no time. News that some decades ago never would have reached us, can now be seen live, as it happens. Meanwhile, positive news, like the story about almost 200,000 people leaving poverty every day, rarely makes it to the headlines. But it is also likely that many Salvationists have been, maybe without even reflecting on it, exposed to a theology where the Bible says that the world is getting worse and worse, and that our only hope is to be raptured away from it. It's an eschatological view that has been dominating the western world for the last 80 years or so - even though none of those who shaped our theology, such as, John Wesley, Charles G. Finney, George Scott Railton or William and Catherine Booth believed in it. They were convinced that the world would keep improving as the Gospel made its way through the world, impacting people and societies all over. After all, our own 6th Doctrine declares that Jesus made an atonement for the whole world - not just every soul¹⁶.

But if we think rationally, should it come as such a surprise that the world is getting better and better? Isn't that what we have been fighting for ever since the very first days of The Salvation Army? And isn't that what Jesus followers have fought for every since the first Christians? William Booth expressed already in 1890 that "*making heaven on earth is our business*". Jesus told us to make disciples of every nation¹⁷ and "do to others what you would have them do to you" and Paul followed it up by teaching us that the fruits of following Jesus should be love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control¹⁸. And people went all over the world, made disciples, who did what Jesus had commanded them and lived out love, joy, peace, forbearance and so on. And guess what? It worked! With more than 2 billion

¹⁶ "We believe that the Lord Jesus Christ has by His suffering and death made an atonement for the whole world so that whosoever will may be saved."

¹⁷ Matthew 28:19

¹⁸ Galatians 5:22

Christians¹⁹ - more than ever in history - and 1.6 million Salvation Army Soldiers²⁰ - also more than ever before - there's no wonder that the world has gotten better. We did what the Bible told us, and yet we are surprised that it actually worked. And when you think of it, haven't you sung along in the warfare songs, declaring that we are to go "...*onward to conquer the world with fire and blood*"²¹ and said Amen to the Founder's song about "...*the whole world redeeming, so rich and free*"²².

We have read Jesus command in the Bible, we have done what He says and we have sang songs to encourage each other to do it. And yet we are so surprised, some even in pure denial, that it actually seems to be working! Imagine a sports team who acted the same way. They practice every week, cheer for their team, play against other teams and love talking about winning the series - but are totally convinced that they never will be able to win!

Having all of this said, the people who are suffering today are not the slightest bit helped by knowing that there used to be more people suffering. And as William Booth - supposedly - said "*As long as there remains **one** dark soul...I'll fight*". Therefore knowing the progress that has been gives us no reasons to sit back and relax - we must keep fighting until the victory is fully won. But it is important for us to have a correct understanding of the present situation in order to know how to fight the problems we still have.

And if we are going to win the whole for Jesus, like the young Staff-Captain Wallace Winchell prophesied we will, and that common sense and good theology suggests we can, then we need to believe it's possible. And we need to understand that we have already come a long way. Only then can we position ourselves to do what is needed to finally make Winchell's prophecy come true.

We have a long way to go, but as the Beatles sang it - *You've got to admit it's getting better!*

¹⁹<https://www.pewresearch.org/fact-tank/2017/04/05/christians-remain-worlds-largest-religious-group-but-they-are-declining-in-europe/>

²⁰ 1,212,181 Senior Soldiers and 406,140 Junior Soldiers (The Salvation Army Year Book 2019)

²¹ The Song Book of The Salvation Army, nr. 955

²² The Song Book of The Salvation Army, nr. 509

An Eschatological Stream of Consciousness: after reading The Millenium and 100 Years Hence

By Captain Sean Attard

Some loosely interconnected paragraphs as a response to reading The Millenium and 100 Years Hence, for an edition of JAC for which the working theme was 'It's Getting Better All the Time: the world is actually getting better - and will continue to.'

The first thing I did after being asked to write a Christian perspective on the world constantly improving is to watch the TED Talk with Steve Pinker on that very subject. Supported by numerous mouse-wheel-scrolls worth of footnotes, he states that statistics say the world is a better place than it used to be -that life has improved, particularly in regards to life expectancy, infant mortality, famine, war, democratic freedom, violence, general safety (the likelihood of being killed by cars, planes, natural disasters - or specifically, floods, droughts, and lightning bolts), literacy rates, fewer hours in the working week, less time spent on domestic chores, and, apparently, happiness. Which just brings me to what I will generously call my first point: if the world is so much better, how come it isn't so much better? Who is it better for? Is it better for 68.5 million forcibly displaced people (68.5 million was around 1/14th of the global population in William Booth's day, btw)? And even if it is better, how does that reinforce, support, or encourage traditional Salvationist eschatology and general high-collared hijinks?

Before recently moving house, I had a sort-of interesting relationship with some local JW's. They would knock on the door on a Saturday morning and start telling me about God, Hell, and the Bible (they did most of these things before even asking me what my name was, something I never really forgave them for). With them I faced the kinds of questions many an unexpecting heathen have copped from brigades of zealous salvos in years gone by, and they wasted no time in going straight for the nuclear options, either: where was I going when I died, and what did I think about the end of the world? On that latter point, they caught me off guard with their surprisingly happy outlook. They disdained the imagery that has captivated the modern imagination, with its nuclear catastrophes, zombie-apocalypses, and rampant AI. According to them, the end of the world was going to be great! They couldn't wait for it! "God will wipe away every tear! He is making all things new!" They were speaking straight from Revelation 21, of course. They were, rightfully, captivated by its beauty and promise. We may, however, differ from them on this point: the drive here is not the destination, but the journey. If the end of the world is going to be a good thing, maybe that's just the direction we're headed in. Who doesn't want to get on that bus?

This, again, flies in the face of modern imagery surrounding the end of the world, doesn't it? Both secular and Christian. Skynet and the walking dead aside, the fateful focal point of many Christians concerning the end of the world isn't the end of the Bible, but Daniel 12 and 2 Timothy 3 - "there will be terrible times in the last days". They think the world is getting worse and worse, with the moral fabric of the universe unravelling at an extrapolatory rate. The world to these folk is like a kettle, with the evil in it progressively picking up steam, until it reaches boiling point and lets out a squeal to call

God into the kitchen and deal with it. Part of me doesn't know what to do at this point. I can't win proof-text fights. Fighting the bible with the bible is just plain wrong to me, and I figure isn't half the point of the book for us to love each other regardless of opinions? Anyway, I just can't take very far something that I just can't *prove* in a conversation, or at all, and it's going to take more than a conversation to prove an eschatology. Rather than a kettle, I figured the world was more like borrowing your parent's car - best case scenario: it's bound to get at least a little dirty, but you wash it and fill up the tank when you're finished. Even though the final responsibility is theirs, everyone's happier when the time comes to give it back.

Still, this doesn't get me away from thinking that sometimes better theology is just an extra slice of pie in a big game of Christian Trivial Pursuit. It's fun to win but makes no difference, and even if I'm right, I don't really deserve any credit. Does the church deserve that much credit for the world being a better place these days? Some will want to credit Whitefield, Wesley, and our own William Booth (you can even alliterate the British evangelical revivalists!) for steering Western society away from spiritual calamity - what could be a more foundational contribution to social progress than to save our souls?! - but, what have you done for me lately? Maybe this is like praising a train driver and forgetting that someone had to invent and build the tracks, but much of what we enjoy in life today is to the credit of atheist scientists as much as our spiritual heroes.

Much of the scandal and sadness in my local newspaper these days is at the hands of our religious institutions too.

I wanted to mention the Doomsday Clock. A doomsday clock is bad, but it's worse if you want to believe the world is improving. Will our world be like a resplendent sandcastle? Something special made from such delicate stuff? The collective work of generations to improve the lives of people everywhere, only for it all to be blown up by some angry guy with a bomb? "It is 2 minutes to midnight".

And doesn't knowing that the world is so much better now only make the bad stuff even worse by contrast? It's impossible not to conflate issues here - my frames of reference are 'life', 'history', and 'the world'. How can you say 'the world is getting better' and not pick up on any solitary issue that would seem to prove otherwise?

"We're not saying there is no bad stuff, just that there is less bad stuff than there ever was!" might come the reply, but that just depends on what you mean by 'less'. Look, these are very loose numbers, but 10 percent of the world now is almost 50 percent of the total world population of the early twentieth century.

I don't really know how to put these questions in here in a smooth, flowing, sort of way but they occurred to me and I wanted to write them down.

Is God's world a bad place to live until Christ comes? Is life bad, until we all get saved? Does the answer to both those questions need to be the same?

Can we believe that the world can be saved? By us?

And before we even get there, are we really expected to see it all and still just say and believe that we're blessed? Because of the afterlife?

I read *Maus* by Art Spiegelman a few years ago. It's a memoir of a holocaust survivor in graphic novel format. It's the only thing I've ever read that made me feel sick in my stomach. In it, the main character, Vladek, says that for the survivors, despite all they've gone through and having lost everything - in a sense, their world had come to a horrific end - they are 'the lucky ones' simply because they're still alive.

Have you read *The Millenium*? It's an article written by The General himself! Of himself, General Booth said his weren't long enough to reach both the rich and the poor at the same time. But I reckon he at least had a long neck. This guy got his hands dirty with his head in the clouds. Most of *The Millenium* is an imagining of a world-to-be, wondering what the nuts and bolts of a New Jerusalem will look like. It can be inspiring, but trying to read it whilst refreshing the live newsfeed from Christchurch can also be frustrating and somehow amplify the heartbreak. Most of the article is more about a 'where are we going?', but my favourite parts touch more firmly on how we will get there. Hear this: "Some expect 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." Head in the clouds, getting your hands dirty.

Does Jesus need to come down and boss us around, Or does his life live on in us?

With frustration, I'd say perhaps most of the people in my experience would take King Christ over an Inspired Soul any ol' day. They can't wait for the sinners to be sorted out, and "following rules" is a much more attractive and easier prospect than being a responsible, truly and thoroughly Spirit-filled, good person who has to think for themselves in a world whose values differ from our own.

Look, I want to believe the world is getting better, and I need to believe that this world is God's and everything in it. I am currently memorising psalm 146. It's awesome but I find myself asking God to prove it! I've already seen the comic strips and memes and sang the songs depicting God telling me to do the same. I can already hear you all Isaiah 58-ing me.

Then there is *One Hundred Years Hence*, written by the very-easy-to-take-seriously 'Captain Thankfulness'. The writers of these articles are saying that if the Army gets off its butt we can "immanentize the eschaton" (I didn't get that phrase from the articles, I found it on wikipedia when I was googling pre- and post-millennialism) in less than a hundred years! I just don't see it happening. I just read we won't have winter in Australia in 30 years. What kind of world will be left to save? All this work to make the world better, and all it took was the extinction of so many species and now seasons, too! How

much cognitive dissonance do I need to believe those two salvo articles and the newspaper at the same time?

I want to look at the very last point in *One Hundred Years Hence* with you: “3. It will be more credit to God’s people to see the salvation of the world than its destruction, which some people are always talking about. Even though God has threatened to bring it to an end by fire, will He not show His mercy and save it if it repents! Will He not listen to us or reason with us as He did with Abraham concerning Sodom, or turn away His anger as He did with the repenting Ninevehites!” The comparison between the story of Lot and the story of Jonah that Captain Thankfulness makes here does not draw the same conclusion I would. Let’s quickly jump back to *Maus*. There is a point in the story where we are shown a woman who wants to die after suffering the grievous loss of her child. Vladek’s words to the grieving mother are that “dying is easy, but you have to struggle for life.” Lot got to see a faithful few escape wickedness, but Jonah somehow got to see a wicked multitude become faithful. Abraham asked God to not let his wrath impose on His people; God told Jonah to convince the people that God’s wrath was coming but they could turn away from it in repentance. Lot’s world died easily, but Jonah’s struggled for life.

The first generation of Salvationists thought it possible for the whole world to be saved “before Christmas”. They only had 1 billion people to save. What about us? What about you? Ugh! Those questions are so obvious! And I feel like I can’t make an appeal to “the urgency of the gospel”. Jesus just never seemed in that much of a rush. He got up early to pray, but he took naps? Booth said “My business is to get the world saved. If this involves the standing still of the looms and the shutting up of the factories and the staying of the sailing ships, let them all stand still. When we have got everybody converted, they can go on again.” When Jesus died, he only made the sky go dark for three hours!

Nor can I make an appeal to the “multitudes... streaming downwards into hell” either. Maybe just because I don’t want to believe it. Sorry.

So, is the world getting better? Sure it is. But for who? Who will get to live there? In an individualistic age, where apparently 47% of my generation of Christians think evangelism is wrong, I can only ask - are you Lot? Are you one of the faithful few, only entreating God for his wrath not to impose on you, so you can escape a wicked world unscathed, whilst doing your best not to “look back”, struggling with worldly attachments anyway? Will your legacy be ‘Left Behind’, or a pillar of salt?

Or are you a Jonah? Jonah might be the best we can do. (And I hate to leave you on such a bleak note, but...) An unwilling agent, resentful of God’s mercy, more scared of obeying God than of disobeying him, with more shortcomings than we’re happy to admit... but perhaps putting all of this aside anyway, and, in the end, making one last ditch attempt to preach against the world - your own little slice of it, anyway - and see it repent?

"...when an old world is redeemed"

By Captain Marcus Andersson

I love singing the low key version of "When The Saints Go Marching In", by Bruce Springsteen. Yeah – OK – I am getting old.

But in that song, we meet the lyrics

"Some say this world of trouble
is the only one we'll ever see.

But I'm waiting on that morning
when a new world is revealed."

I love the imagery of the New World as much as the next guy. I love to preach and sing about how God will, eventually, put a final full stop in the story of this world, and His Kingdom will break in. A new reality so great, that our very language breaks when we try to describe it. (Don't believe me? Check out Revelations chapter 21 and see what you can make of John's language there...)

However, I wish we could sing "when an old world is redeemed". Finally. When God's kingdom is come on Earth. When His will actually will be done on Earth as it is in Heaven. The answer to the prayer Jesus himself taught us how to pray.

This is a theology in stark contrast to the "we shall be raptured away, the left behind will perish" that have become too common in late modern western evangelical and charismatic Christianity. However, a theology of restoration and redemption is a theology that is supported by both Scripture and Tradition. Not least Salvation Army tradition.²³

What does Hope look like?

The ultimate goal of Theology is to breathe Hope into the Church. The Gospel is Good News. Period. Full stop. Any distortion of that – any preaching of those good news, that leads to a knot in the stomach or a foul taste in the mouth to its hearers – is simply not Christian. And preaching about the Future, or even "The Last Things" (Eschatology), without a focus on our Hope in the ultimate Salvation, is simply not the Gospel truth.

A teaching such as "The world is getting darker and darker, until eventually when Jesus will rapture us away to heaven" is, simply, wrong.

Sure – it is dark around us. It would be foolish for anyone to deny that. Only in the last week's news, we have heard terrible examples. (This particular week there was a terrorist attack in New Zealand, a new large outbreak of the measles in Europe, several news stories of large scale corruption and money laundering, vast numbers of young girls exploited sexually in a human trafficking case, and so on, and so on.)

²³ Booth, William. (1890). "The Millenium – or The Ultimate Triumph of Salvation Army Principles". Downloaded March 18th, 2019, from <http://www.armybarmy.com/JAC/article12-83.html>

But as Christians, we have an opportunity and a duty to teach about another reality, as well; The Creation groans for its liberation and completion. (Rom 8:22) God will restore His Creation into a state where all is good. All.

Our hope is not that Jesus will save us from this world, but that Jesus will return and save this whole world. From terrorism. From measles. From the effects of greed. From sexual exploitation.

The Biblical message of Hope is what Isaiah talks about, when he talks about how the nations “shall beat their swords into plowshares, and their spears into pruning hooks”.²⁴ It is how Jesus gives body to His faith in God. The best way we can understand the reign of God, His Kingdom, is by looking at Jesus’ life. And Jesus sure didn’t “rapture” anyone, to some magic place outside their world, in order to heal or bring deliverance, or forgiveness for their sins to them. Instead Jesus established the Kingdom in the midst of a hostile world.

He teaches His disciples to pray “Your Kingdom come”, not “let us leave this earth and go to you”.²⁵

Hope as portrayed in Revelations, chapter 21, is a world of peace, of health, where no one will want, where evil will no longer be. Where every tear is wiped from our cheeks. Where we will live together with our Lord, forever without end. But it comes down from Heaven, onto the Earth. God will dwell among us, we will not be raptured away.

The dangers of thinking wrong about the future

Daniel Migliore writes, in his “Faith Seeking Understanding”²⁶

...contemporary neo-apocalypticism, as I will call it, marginalizes or ignores the saving activity of Christ and sometimes weds a gruesome portrayal of final cosmic warfare with terrorist political action. Dividing the world into the good and the evil, neo-apocalypticism demonizes all who are considered enemies, is absolutely convinced of the righteousness of its own cause, and in some cases calls for holy warfare

As salvationists (or Christians in general, really, but...), any theological movement or doctrine that moves our focus from the “saving activity of Christ”, must be deemed unbiblical. We are supposed to have exactly the saving work of Christ before our very eyes, the very lens through which we read the whole Bible. They don’t call us “salvationists” for nothing. We are not “God’s Army” – we are The Salvation Army.

We believe that we are invited into this plan of God to save the whole world. In fact, more than that – we have responded to that invitation by entering into covenant with God to do that very thing. A faith that makes us sit and wait, idly, while the Darkness inevitably grows darker, until Christ brings us “home” to Heaven, is not ours. We are saved to save!

²⁴ Isa. 2:4

²⁵ Matt. 6:10

²⁶ Migliore, Daniel (2014 (1991, 2004)). *Faith Seeking Understanding – an introduction to Christian theology, Third edition*. Cambridge : Wm. B. Eerdmans Publishing Co. p. 352

So the first danger of a doctrine of the Rapture, is inactivity. Pacifism in the war.

But the second, and even more destructive risk, is the possibility of getting the enemy wrong.

In the letter to the Ephesians, as a prelude to the instruction to put on the Armor of God, Paul writes²⁷

For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

Not against flesh and blood. Not. Never.

You will never meet a person that God doesn't love, or that God does not look upon with grace and mercy. God is not the enemy of anyone you meet. And neither are you. You are covenanted to fight for, not against, them. The enemies – the powers of this dark world – are not people, but the spiritual forces of greed, of lust, of status and so on. Forces that, indeed, rule our societies and nations.

Getting this wrong will not only result in pacifying us, it will instead be helping the enemy, in destroying, slaughter and stealing from people that God loves.

The third danger is the deterministic faith that this results in. The world is, according to this faith, on a more or less set time table. Not much can be done about it. Worse – any attempt to interfere with the events in this time table is an attack against God.

But this also means that Christians who think that they will be raptured, are not encouraged in any meaningful way to take responsibility for the future of God's creation. In their mind, this is a disposable world, and God will save them from it, regardless. Any overconsumption of the world's resources will be without consequence for them, they think.

This goes against our own soldier's covenant, that vows us to a life of simplicity and in solidarity with the poor and marginalized.

No – this neo-apocalyptic view of the future must be abandoned and be put aside, for a hopeful eschatology, instead. A story about the Future, that does not miss the most important parts.

A future of “and”

When we tell our story of the future that awaits us, we have to use the word “and”. A lot.

We know what we hope for, because the Kingdom is both come, as demonstrated in the life of Christ *and* it will come, as an answer to our prayers. We have tasted it. God has

²⁷ Eph. 6:12

poured His love into our hearts already *and* will restore our hearts to eternal love. God will save the world *and* He calls us to partake in that endeavour.

Our hope of a world redeemed must acknowledge that there will come a day, when God puts a final end to injustice, to unhealth, to death.

But our hope also calls us to be His hands in this world. A “body of Christ” to usher in His kingdom.

Put like that, the story of the future might even become an adventure story, that we get to act out. We get to be involved in the largest story ever – The World for Christ.