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Certificate of Authorship

“I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma at Charles Sturt University or any other educational institution, except where due acknowledgment is made in the dissertation. Any contribution made to the research by colleagues with whom I have worked at Charles Sturt University or elsewhere during my candidature is fully acknowledged.

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Abstract

This dissertation investigates the relationship between Salvation Army ceremonies and Army sacramentality. Since January, 1883, The Salvation Army has not formally practised the dominical sacraments within its worship services, yet it still has an inherent sacramentality. At the time that this decision was made by the Army's leader and founder, General William Booth, the issue was never fully resolved. Rather it was put off to another day when the Army would have more light on the subject. Booth left the decision open for future generations to discuss and, if necessary, rescind. In its 142 year history, this theological issue has been addressed and readdressed by many generations of Salvationists. There have been many publications on this topic and many thorough attempts to give explanation for The Salvation Army's stance.

Given this longstanding history and ongoing discussion, it is not intended to walk the same ground that others have trodden with regard to this issue. Rather, it will be argued that, even though the Army does not use the dominical sacraments in its worship, still there is an inherent sacramentality present. This can be seen through the ceremonies and symbols that the Army does employ. Whether or not these ceremonies can be viewed as "sacraments" contextualised for Army purposes will also be considered. Finally, terms used to describe the Army's sacramental self-understanding will also be summarised; traditionally anti-sacramental, non-sacramental or non-observance. A new term, "neo-sacramental," is proposed in the hope that this provides a positive self-understanding of Army sacramentality, and a deliberate link to sacramental theology and the Church universal.

Introduction

Since January 1883, The Salvation Army¹ has not formally practised the dominical sacraments of Baptism and the Lord's Supper as a part of its ongoing worship. In the 124 years since this time many writers have investigated, stated and restated the Army's views in order to substantiate this decision, both historically and for their contemporary readership.

Reasons used for the non-practice of the dominical sacraments can be summarised as pragmatic (e.g. the use of alcohol when recovering alcoholics are present); exegetical (e.g. the questioning of the validity of Jesus' words, "Do this in remembrance of me"); theological (a pneumatological priority); ecclesiological (e.g. the right for women to administer the Lord's Supper); testimonial (e.g. an example to the other churches of a holy life without these sacraments); ecumenical (the divisiveness that Army leaders saw in the history of sacramental practice); and Teleophobia (the fear of rituals).

The Army has adopted what is largely a Zwinglian understanding of the sacraments. Zwingli insisted that the Spirit does not need any channels to administer grace, but is free to use whatever he wishes, including the sacraments, on the senses of those with faith.² He saw the Lord's Supper as an "act of the memory" where the participant remembers Christ and his death on the cross.³ As such Zwingli did not link the sign with the signified in the sacraments. Zwingli did not see them as being the vehicles by which the signified grace was communicated. This is captured best when Zwingli says

¹ Hereon referred to as the "Army".

² Lorna Khoo, *Wesleyan Eucharistic Spirituality: Its Nature Forces and Future* (Adelaide: ATF Press, 2005), 96.

³ *Ibid.*, 55.

that “to eat sacramentally can be nothing else than to eat the sign or figure.”⁴

Further,

mass is not a sacrifice, but a memorial of the sacrifice and a seal of the redemption which Christ has manifested to us.⁵

Army literature tends to suggest that the ceremonies of the sacraments of Baptism and the Lord’s Supper are “memorialistic” in nature; that is, remembering a past reception of grace. Horton notes that “memorialists have simply concluded that it is impossible for a material thing to convey a spiritual reality.”⁶ This understanding has been taken to its logical conclusion within Army worship, whereby the practice of the ceremonies has been discontinued and replaced with a “spiritualised interpretation of sacramental reality and practice.”⁷ Salvationists do not use the “elements of bread and wine,” but instead “constantly feed [their] soul on thoughts of the Bread of Life.”⁸ Terms such as “non-observance,”⁹ and “non-sacramental,”¹⁰ are common within Army writings in describing this approach to worship and sacramental theology.

However, whilst the Army does not practise the dominical sacraments it is still inherently sacramental. The problem that will be investigated throughout the

⁴ Zwingli, *Works*, ii, 212 cited in D. Stone, *A History of Doctrine on the Holy Eucharist*, 2 vols., vol. 2 (London: Longmans, Green and Co., 1909), 40.

⁵ Huldrych Zwingli, "The Exposition of the Sixty-Seven Articles," in *Writings. Volume One: The Defense of the Reformed Faith*, trans. E.J. Furcha (Pennsylvania: Pickwick, 1984), 92.

⁶ Michael Horton, *God of Promise - Introducing Covenant Theology* (Grand Rapids: Baker Books, 2006), 163.

⁷ R. David Rightmire, *Sacraments and the Salvation Army: Pneumatological Foundations*, ed. Kenneth E Rowe and Donald W Dayton, vol. 10, *Studies in Evangelicalism* (Metuchen, N.J.: The Scarecrow Press, 1990), ix.

⁸ Fred Brown, *The Salvationist at Worship* (London: Salvationist Publishing and Supplies, 1964), 50.

⁹ Shaw Clifton, "Our God-Given Position on Sacraments - a Candid Reflection," *The Officer* March/April 2007 (2007): 2.

¹⁰ e.g. Phil Needham, *Community in Mission - a Salvationist Ecclesiology* (St Albans: The Campfield Press, 1987), 24.

course of this dissertation is how Army authors have articulated its sacramentality; how Army ceremonies communicate and express this sacramentality; and whether past and current ways of describing this sacramentality have been adequate.

The arguments and descriptions of its position that the Army writers employ will be tested for consistency against the ceremonies that the Army *does* employ in its worship. If the traditional sacraments are only signs, is this also true of the ceremonies of the swearing-in of soldiers, dedication of children, marriage and ordination of Officers (clergy)? Or can these ceremonies, when combined with the believing faith of the participant, become “means of grace”? It will be argued that the ceremonies used within Army worship have become a means whereby the grace of God is communicated to participants when they faithfully participate in them. As such the commonly used terms such as “non-observance” and “non-sacramental” may be shown to be anachronistic and inaccurate.

Throughout the course of this dissertation it will be argued that the use of another term, “neo-sacramental,” may be better in order to describe the Army’s sacramental self-understanding. This term is largely unique to both the Army and to sacramental theology in general since it has had limited use in the past.¹¹ Robert Watson has suggested this term as a way to describe Army sacramentality.

¹¹ Examples of its limited use are firstly in reference to the Methodist “Love-Feast,” see William Parkes, “Watchnight, Covenant Service, and the Love-Feast in Early British Methodism,” Wesley Centre for Applied Theology website, http://wesley.nnu.edu/wesleyan_theology/theojrnl/31-35/32-2-3.htm. (accessed 9 October, 2007). Secondly, used negatively at Neva Chonin, “The Father, the Son. The Holy Joke.,” *San Francisco Chronicle* Sunday, May 15, 2005.<http://www.sfgate.com/cgi->

As Salvationists, we cannot call ourselves anti-sacramental, nor can we think of ourselves as non-sacramental. We are, instead, neo-sacramental.¹²

Although this term is the final word in a book review by Watson, with no further explanation or clarification as to its intended meaning, an appropriate definition will be provided in this dissertation, which may then sufficiently encapsulate a self-understanding of Army sacramentality.

By the use of this term it is intended to show that the Army does have a sacramental understanding of itself which is “new” within the Church, but is still linked with the Church throughout history. This sacramental self-understanding is expressed in Army worship through unique ceremonies which could be called “neo-sacraments.” These are different from the dominical sacraments but bear a striking “family resemblance.” In so doing, it is hoped that the use of this term will firstly provide a positive description and self-understanding of the sacramentality that is present in Army spirituality and worship; secondly, recognise the efficacy of Army ceremonies as means of commencing grace-based covenantal relationships and thus acknowledge their inherent sacramental expression; and finally, link Army sacramentality with the Church throughout history.

bin/article.cgi?file=/chronicle/archive/2005/05/15/PKG27BCA0V1.DTL, (accessed 9 October, 2007). Finally, also in reference to the Army’s sacramental self-understanding by Robert Watson, “The Distillery,” *The Present Age* Volume 7, no. 2 (Fall 1989).

¹² Watson, “The Distillery,” 27.

Chapter One

Sacramental theology

Sacramental theology may be described as the endeavour to answer the question 'How does God choose to reveal God's self through the world?'

Simple answers to this question may include God's creation, through the Bible, through God's Christ, and through the Holy Spirit. Macquarrie suggests that

the goal of all sacramentality and sacramental theology is to make the things of this world so transparent that in them and through them we know God's presence and activity in our very midst, and so experience his grace.¹³

However, it is not that every "thing of this world" may become transparent for the purpose of "experiencing grace." Rather, there is a "sacramental potentiality in virtually everything" which means that

at some time, in some place, in some circumstances, for some person or persons, that thing may become a sacrament, that person's door to the sacred.¹⁴

A variety of these "things" has been suggested by some authors. For example "human friendship,"¹⁵ "an existential moment in which the whole person is engaged,"¹⁶ the Church itself as '*uti sacramentum*;' a "sort of sacrament,"¹⁷ even

¹³ John Macquarrie, *A Guide to the Sacraments* (London: SCM Press, 1997), 1.

¹⁴ *Ibid.*, 8.

¹⁵ Bernard Cooke, *Sacraments and Sacramentality*, Revised ed. (Connecticut: Twenty-Third Publications, 1994), 78-92.

¹⁶ Macquarrie, *A Guide to the Sacraments*, 21-22.

¹⁷ *Lumen gentium*, 1.1 cited in Robert W. Jenson, "The Church and the Sacraments," in *The Cambridge Companion to Christian Doctrine*, ed. Colin E. Gunton (Cambridge: Cambridge University Press, 1997), 207.

sports, shopping and many other apparently 'secular' activities, some of which parallel the sense of awe and wonder of... holy days.¹⁸

However, as Williams notes,

sacramentality is not a general principle that the world is full of 'sacredness': it is the very specific conviction that the world is full of the life of a God whose nature is known in Christ and the Spirit... We live in a world alive with God, but that life comes to light fully only when seen in connection with 'Christ the Sacrament.'¹⁹

Williams further states that

Jesus... offering himself as the means of a new covenant, is himself 'sacrament': it is his identity that is set before us as a sign, the form of a new people of God.²⁰

Clapsis similarly states that

to refer to the sacramental nature of Christ is to bring to mind the possibility given to humanity... to experience the "new creation," the kingdom of God here and now through material and created realities.²¹

Cooke notes that Jesus' sacramentality, and subsequently all Christian sacramentality, is linked inextricably with the "special presence of God to Jesus." This required from Christ, and hence Christians, openness to God's "self-giving."²² It has further been argued by Macquarrie that

Christ is the sacrament of God; the church is the sacrament (body) of Christ; the seven sacraments are the sacraments of the church; the natural sacraments scattered around the world are, from a Christian point of view, approximations or pointers which find fulfilment in the sacraments of the gospel.²³

¹⁸ John Drane, "Contemporary Culture and the Reinvention of Sacramental Spirituality," in *The Gestures of God - Explorations in Sacramentality*, ed. Geoffrey Rowell and Christine Hall (London: Continuum, 2004), 48.

¹⁹ Rowan Williams, "Foreword," in *The Gestures of God - Explorations in Sacramentality*, ed. Geoffrey Rowell and Christine Hall (London: Continuum, 2004), xiii.

²⁰ ———, *On Christian Theology* (Oxford: Blackwell, 2000), 205.

²¹ Emmanuel Clapsis, "Does the Church Have a Sacramental Nature," in *One, Holy, Catholic and Apostolic* (Geneva: WCC Publications, 2001), 20.

²² Cooke, *Sacraments and Sacramentality*, 64.

²³ Macquarrie, *A Guide to the Sacraments*, 37.

Sacramentality could be thus summarised as the belief that the presence of God is communicated to, and through, God's creation by the Spirit who brings Christ, the sacrament of God's grace, into our midst. Furthermore, a sacrament can be described as an action at a particular moment in time and space, whereby participant(s) are opened to God's self-giving of God's grace. How then is sacramentality expressed in the Army?

'Sacrament' and 'Sacramentality' in the Army

The Army is a part of the universal Christian Church. Although William and Catherine Booth, the founders of the Army, never set out to establish another church denomination, in fact the early Army avoided all such terminology; nevertheless a church was created. Needham argues that it was

a very unchurchly church, to be sure; a church which did not like to be *called* a 'church'... but a church which bore all the essential marks of the body of Christ.²⁴

Throughout its history, the Army has continued to be an important part of the Christian Church.

It has its own ways of worshipping, training and serving, based on the teaching of the Bible, the guidance of the Holy Spirit and the nature of its mission. But its purpose is consistent with the calling of the one, universal Church. Its three key strengths are its evangelistic zeal, its commitment to holiness and its strong community outreach.²⁵

Importantly, the Army recognises that the Church, as a "sign of God's grace in the world," is a "sacramental community," as shown in the latest *Handbook of Doctrine*. It "feeds upon him who is the one and only, true and original

²⁴ Needham, *Community in Mission*, 2.

²⁵ The Salvation Army, *Salvation Story - Salvationist Handbook of Doctrine* (London: The Salvation Army International Headquarters, 1998), 101.

Sacrament”²⁶ as it “gathers around Jesus Christ, lives by faith in him and is blessed to be his sacramental community.”²⁷ It is significant, therefore, that the official document which outlines Army theology expresses the belief that there is an inherent sacramentality of the church, and subsequently the Army which is a part of it. An investigation into the ways that the Army expresses its sacramentality will take place below.

Whilst the Army recognises that many Christians find value in practising the dominical sacraments of Baptism and the Lord’s Supper, its definition of sacramental community has not included the practice of these sacred rituals.

Instead its own worship practice promotes the belief that

we can receive his grace without prescribed rituals and experience real communion with him by the exercise of faith.²⁸

Needham refers to this as the “immediacy of grace” whereby he states that

no ritual can be seen as somehow necessary in order for someone to receive grace and that *any* ritual which faithfully conveys the gospel and adequately allows for response is appropriate.²⁹

Similarly, in response to the World Council of Churches paper on *Baptism,*

*Eucharist and Ministry*³⁰ the Army’s official response to this document stated

that

however beautiful and helpful these visible symbols may be as a means of grace to so many of their Christian brethren, Salvationists bear witness to their firm belief in and experience of the personally mediated redeeming grace of God in Christ and the sanctifying power of the Holy Spirit without these visible symbols.³¹

²⁶ Ibid., 105.

²⁷ Ibid., 106.

²⁸ Ibid., 107.

²⁹ Needham, *Community in Mission*, 8.

³⁰ *Baptism, Eucharist & Ministry 1982-1990*, (Geneva: WCC Publications, 1990).

³¹ The Salvation Army, *One Faith, One Church* (St Albans: The Campfield Press, 1990), 14.

The underlying theological issue expressed here is how faith interacts with the sacraments and whether grace is available apart from them. Army theology is consistent in its belief that grace is available apart from any form of ritual, and is reliant on the action of God and the faith of the recipient. However, it will be argued in this dissertation that Army ceremonies are themselves a means of communicating grace for grace-based covenantal relationships between God and the participant.

The Army endeavours to live out its understanding of sacramentality free from the dominical sacraments of Baptism and the Lord's Supper. As such, it has not practised the dominical sacraments as a means of grace officially since 1883. Still, it identifies itself with the historic and universal Church

through its confession of one faith, one Lord, one Baptism of the Holy Spirit, one salvation, and one Church universal.³²

Although the Army does not formally practise the dominical sacraments, it can still confidently say that it does "observe the sacraments." It does this

not by limiting them to two or three or seven, but by inviting Christ to suppers, love feasts, birth celebrations, parties, dedications, sick beds, weddings, anniversaries, commissionings, ordinations, retirements – and a host of other significant events – and, where he is truly received, watching him give grace beyond our understanding.³³

This further expresses the inherent sacramentality of the Army. It suggests that it is not that the Army rejects the belief that God's grace is communicated through the created world, but rather has a broader view of sacramentality that is not limited to specific rituals. So the Army has a sacramentality of some kind yet has chosen not to express this through the dominical sacraments.

³² _____, *Salvation Story*, 114.

³³ *Ibid.*

When referring to a “sacrament” the frequently used definition is that it is “an outward and visible sign of inward and spiritual grace.”³⁴ It is a “sign of grace” that is experienced through the human senses, dealing with the “extraordinary in the ordinary.”³⁵ However, the definition above is a shortened version of the original from the *Book of Common Prayer*. The full definition as found in the Catechism of the 1662 version of this text is

an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.³⁶

In focussing on the first part of this definition only, the Army is able to emphasise its memorialistic understanding of sacramentality by reducing the realist link between the sign and the signified. It also removes the link between Christ’s institution and the sacrament itself. Kew, in particular, goes to great lengths in order to call into question Jesus’ words of institution as found in Luke 22:19b-20, and so argue against a “dominical” understanding of the sacraments.³⁷ As a result, the Army is able to speak of other events, such as suppers, love feasts, birth celebrations, etc, apart from just Baptism and the Lord’s Supper, as “sacraments.” General Shaw Clifton, the current International Leader of The Salvation Army, has gone as far as to say that

according to Salvationist sacramentalism the number of possible sacraments is infinite.³⁸

³⁴ For example Ibid., 113. See also, Clifford Kew, *Closer Communion* (London: Salvationists Publishing and Supplies, 1980), 3. and The Salvation Army, *The Sacraments - the Salvationist's Viewpoint* (London: Salvationist Publishing and Supplies, 1960), 8.

³⁵ The Salvation Army, *Salvation Story*, 113.

³⁶ "Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church According to the Use of the Church of England," www.vulcanhammer.org, <http://www.vulcanhammer.org/anglican/bcp-1662.php>. (accessed 20 September 2007)

³⁷ Kew, *Closer Communion*, 18-19.

³⁸ Shaw Clifton, *Who Are These Salvationists?* (Alexandria, VA.: Crest Books, 1999), 65.

Since

a person can be such a sign, derivatively from Christ, the one True Sacrament. You can be a sacrament. I can be a sacrament.³⁹

However the same author has written to all Officers in the Army that

Salvationists are called of God to do without the symbolism of the sacraments or anything that could be mistaken for a sacrament.⁴⁰

And further

No Officer or local Officer is at liberty to introduce into an Army meeting, event or gathering any ceremony or action of a sacramental nature or that could be mistaken for a sacrament.⁴¹

Comparing the differing uses of the terms “sacrament” and “sacramental,” just within this one author, can lead to confusion over what a “sacrament” is and what is “of a sacramental nature.” Such mixed messages from the highest office in the Army are evidence of a misunderstanding of sacramentality and what constitutes a sacrament within Army publications.

It is misunderstandings such as this that are to be addressed in the course of this dissertation. In arguing to describe the sacramentality of the Army as “neo-sacramental” it is hoped that this will provide new light on an old problem and, as such, provide a way forward in the ongoing discussion on this important matter.

Firstly, however, it is necessary to trace the historical developments of the Army’s position.

³⁹ Ibid.

⁴⁰ Clifton, "Our God-Given Position on Sacraments," 3. See also, Shaw Clifton, "Salvationism - Holiness and the Non-Negotiables of Salvationism," in *New Love - Thinking Aloud About Practical Holiness* (Wellington: Flag Publications, 2004), 30.

⁴¹ Clifton, "Our God-Given Position on Sacraments," 3.

Historical Considerations

The Christian Mission commenced on the 2 July, 1865 in the East end of London, and later became The Salvation Army in 1878. Its founders, William and Catherine Booth, were steeped in Wesleyan theology; William himself being a former minister in the Methodist New Connexion. As a result, the theology and praxis of The Salvation Army have an identifiable Wesleyan heritage.

Yaxley, in reference to the early years of William's life, notes that

In many ways [Booth] began to tread in the footsteps of Wesley, his heart beating with compassion for the multitudes of poor and weary who would never darken the doorways of the lavish churches and cathedrals of the day.⁴²

And further

The Booths' strategy and thinking was greatly influenced by revivalists, including Wesley... Intrigued by their faith and persistence, William and Catherine closely examined their methods and their messages, their achievements and their shortcomings.⁴³

Satterlee adds the following:

While the initial organisation of the Army was radically different from Booth's Methodist beginnings, the doctrines and practices he brought into the Movement were not. He clung to the teachings of his hero of the faith, John Wesley. From this heritage he both claimed and taught the blessing of holiness. His heart echoed with Wesley that he was a man of one Book. And in establishing the worship of the Christian Mission he accepted the place given to the Protestant sacraments of the Lord's Supper (communion) and infant Baptism by sprinkling.⁴⁴

⁴² Trevor Yaxley, *William & Catherine: The Life and Legacy of the Booths, Founders of the Salvation Army* (Minneapolis: Bethany House, 2003), 56.

⁴³ *Ibid.*, 160.

⁴⁴ Allen Satterlee, "The Sacraments," in *Turning Points - How the Salvation Army Found a Different Path* (Alexandria: Crest Books, 2004), 45.

These Wesleyan roots were of great significance to the Booths and the foundation of the Army. These roots, with special reference to the sacraments, will be considered below.

Wesleyan sacramental theology

The Wesleys themselves were influenced greatly by the theology of Daniel Brevint (1616-1695), and in particular his book *The Christian Sacrament and Sacrifice*. The Wesleys used an edited version of Brevint's book as a preface to their collection of *Hymns on the Lord's Supper* (1745).⁴⁵ In this work, Brevint

presented the eucharist as a commemorative memorial, a real means of grace, a trustworthy pledge and a once-and-for-all sacrifice of Christ, calling forth the sacrifice of our lives and goods in response to his work. What emerged from Brevint's book was the powerful sense of the eucharist as a real encounter with the Christ of the cross.⁴⁶

Khoo refers to Brevint as the Wesleys' "eucharistic mentor"⁴⁷ and goes into great detail about the significant influence that Brevint's work had upon the two brothers, in particular their eucharistic hymns. Runyon states that it was "the inspiration for many of [Charles Wesley's] eucharistic hymns."⁴⁸

When speaking of the elements Brevint said that they "are far more than an ordinary figure" and that the sacrament "makes the thing which it represents, as really present for our use, as if it were newly done". The fact that Brevint speaks of the bread and wine as representing the 'thing', is suggestive of

⁴⁵ Brian Douglas, "Daniel Brevint 1616-1695 Dean of Lincoln," <http://web.mac.com/brian.douglas/iWeb/Anglican%20Eucharistic%20Theology/Blog/A7B7ED1A-F813-11DA-BAFB-001124732AA0.html>. (accessed 20 August, 2007) See also, J. Ernest Rattenbury, *The Eucharistic Hymns of John and Charles Wesley* (London: The Epworth Press, 1948), 176-93.

⁴⁶ Khoo, *Wesleyan Eucharistic Spirituality*, 38.

⁴⁷ Ibid.

⁴⁸ Theodore Runyon, *The New Creation - John Wesley's Theology Today* (Nashville: Abingdon Press, 1998), 121.

realism; where the sign actually conveys the signified grace to the participant. In a realist sacramental theology the sign is efficacious. As has been noted above, Zwingli is not a realist since he did not see the sign as efficacious or conveying any grace. Comparisons have been drawn above between the Army and Zwingli and, as such, a distinction can already be seen between the “memorialism” of the Army and the “realism” of Wesley and Brevint. It is argued, however, that the ceremonies that the Army does employ actually closely resemble the “realism” of Wesley and Brevint rather than the “memorialism” of Zwingli.

There is no sense in Brevint’s writing of a fleshy realism but a spiritual and real presence nonetheless. He does however, state that the bread and wine “besides their ordinary use, bear as it were on their face the glorious character of their divine appointment” – “How deep and holy is the mystery.”⁴⁹

A “keen sense” of the “mystery of the sacrament” is evident in the eucharistic hymns of Charles Wesley.⁵⁰ For example

O the depth of love divine the unfathomable grace!
 Who shall say how bread and wine God into us conveys!
 How the bread his flesh imparts,
 How the wine transmits his blood,
 Fills his faithful people’s hearts with all the life of God!

Let the wisest mortals show how we the grace receive;
 Feeble elements bestow a power not theirs to give.
 Who explains the wondrous way,
 How through these the virtue came?
 These the virtue did convey, yet still remain the same.⁵¹

⁴⁹ Brevint, *The Christian Sacrament and Sacrifice*, cited in H.R. McAdoo and Stevenson K., *What Happens at Holy Communion? The Mystery of the Eucharist in the Anglican Tradition* (Norwich: Canterbury Press, 1997), 82-83.. See also, Runyon, *The New Creation*, 131.

⁵⁰ Runyon, *The New Creation*, 131.

⁵¹ *The United Methodist Hymnal* (Nashville: The United Methodist Publishing House, 1989), no. 627. cited in *Ibid.*, 131-32.

The underlying theology that can be gleaned from the eucharistic hymns emphasises the Holy Spirit's power to communicate the presence of Christ,

although the way in which this happens is not within the control of human beings, nor can it be fully explained by human logic.⁵²

Runyon suggests that the Wesleyan eucharistic doctrine was one of "virtualism." This was a modification of Calvin's eucharistic understanding where,

by *virtue* (power) of the Spirit, our souls are joined to Christ, raised up to heaven where he is at the right hand of the Father.⁵³

For Wesley, however, the direction is reversed. Rather than the participant's thoughts rising to Christ in heaven, the Spirit brings Christ to the participant and thus communicates the grace of God through the elements.⁵⁴ This is a further indication of realism in Wesleyan eucharistic theology.

Brevint, and subsequently the Wesleys, rejected the Zwinglian view which regarded the bread and wine of the Lord's Supper as "bare figures" or the Supper itself as "bare memorial."⁵⁵

Brevint emphasises mystery in his writing, arguing that the eucharistic presenting of Christ is mystery, the manner of the presence is mystery and the elements themselves are also mystery.⁵⁶

Their eucharistic theology was rooted in Anglican eucharistic theology and they used the definition of a sacrament found in the *Book of Common Prayer* stated above. Thus the sacramental theology of Wesley is largely influenced

⁵² Ibid., 132.

⁵³ Ibid., 129.

⁵⁴ Ibid., 130.

⁵⁵ Douglas, "Daniel Brevint 1616-1695 Dean of Lincoln."

⁵⁶ Ibid.

by Brevint, and can also be linked with the Anglican theology expressed through the *Book of Common Prayer*.

Douglas summarises Wesleyan eucharistic theology as follows

The Wesleys were of the view the signs of the Eucharist, the bread and wine, were the means whereby the inward grace, the blessings of the body and blood of Christ, were given to the communicant. In receiving the signs, the signified was received, since it is by the outward means that the inward grace was seen to be applied. The outward signs are referred to as 'pledges', assuring the communicant of the presence of Christ in the outward signs. Through the pledges the communicant is assured of the heavenly virtue present in the sacrament, in such a way that Christ's flesh is eaten and his blood is drunk. God incarnate is present in the Eucharist and available for feasting.⁵⁷

John Wesley and subsequently his early followers, viewed the Word and the Lord's Supper as "necessary counterparts of a balanced Christian life."⁵⁸ The spirituality of the Evangelical revival that Wesley inspired was highly Eucharistic in its focus, in contrast to the general disregard for the sacrament of the Lord's Supper in the Church of England during his day. Khoo notes that, prior to Wesley,

the practice of the sacraments was not celebrated very often and where it was few communicated.⁵⁹

Wesley, clearly valuing the sacramental ministry of the Church, took part in the Lord's Supper on average once every four days, and during special festival periods in the Christian calendar, for example Christmas, would

⁵⁷ Brian Douglas, "Case Study 2.28 - John and Charles Wesley - Founders of the Methodist Movement," <http://web.mac.com/brian.douglas/iWeb/Anglican%20Eucharistic%20Theology/Blog/2C96E26C-F9E3-11DA-BF7A-001124732AA0.html>. (accessed 19 September, 2007)

⁵⁸ Paul Wesley Chilcote, *Recapturing the Wesleys' Vision - an Introduction to the Faith of John and Charles Wesley* (Illinois: InterVarsity Press, 2004), 81.

⁵⁹ Khoo, *Wesleyan Eucharistic Spirituality*, 3.

receive the sacrament every day.⁶⁰ This suggests that for Wesley the sacrament of the Lord's Supper was clearly very important.

Furthermore, Wesley saw these means of grace as

outward signs, words, or actions, ordained of God, and appointed for this end, to be the ordinary channels whereby he might convey to men, preventing, justifying, or sanctifying grace.⁶¹

In his sermon, *The Means of Grace*, Wesley emphasises three of these means. Firstly, the "way of prayer;" secondly, the "Scriptures;" and finally, in "partaking of the Lords Supper."⁶²

Rightmire notes that, along with the importance placed on the Lord's Supper, Wesley also saw Baptism as essential to all believers

Baptism is not a mere memorial, but rather the entrance of the individual into the covenant of grace.⁶³

It can be discerned from this that there appears to be a clear distinction from the Zwinglian view of the sacraments whereby they are seen as mere memorial.

Zwingli believed that... the eucharist is a sign of grace already received, facilitating the contemplation of faith (i.e. it is not a means of grace, a sacrament). The eucharist is simply a memorialistic service: one remembers Christ's death by a ritual enactment of the Last Supper.⁶⁴

In contrast to this, the Wesley's valued "created things," believing in the possibility of them becoming "very special means of grace."⁶⁵ The chief of which, for Wesley, was the Lord's Supper. This suggests that the Wesleys had

⁶⁰ Chilcote, *Recapturing the Wesley's Vision*, 83-84.

⁶¹ John Wesley, "The Means of Grace," in *Sermons on Several Occasions* (Grand Rapids: Christian Classics Ethereal Library, 1872), 126.

⁶² *Ibid.*, 128-30.

⁶³ Rightmire, *Sacraments and the Salvation Army*, 34.

⁶⁴ Khoo, *Wesleyan Eucharistic Spirituality*, 132.

⁶⁵ *Ibid.*

a “realist” sacramental theology, that is, they believed that the sign conveyed the grace signified. The grace was in the sign, ready to be met by the faithful participant. It is at this point that Army sacramental theology departs significantly from its Wesleyan roots; believing instead that the signs cause the participant to remember that which Christ has already done and effect nothing in the present. It will be argued, however, that Army sacramentality resembles its Wesleyan forebears much more closely than it does Zwingli. It is subsequently “related” to Brevint and the Church of England and bears a “family resemblance” to their sacramental theology. This will be shown through examining the ceremonies that are employed by the Army. These ceremonies are, it will be argued, themselves means whereby grace is communicated so that participants may enter into covenantal relationships with God.

Although Wesley’s theology placed a large emphasis upon the sacraments, it should also be noted that he recognised that without the saving faith of the participant the means of grace effectuate nothing in and of themselves.

Settle this in your heart, that the *opus operatum*, the mere *work done*, profiteth nothing; that there is no *power* to save, but in the Spirit of God, no *merit*, but in the blood of Christ; that, consequently, even what God ordains, conveys no grace to the soul, if you trust not in Him alone. On the other hand, he that does truly trust in Him, cannot fall short of the grace of God, even though he were cut off from every outward ordinance, though he were shut up in the centre of the earth.⁶⁶

Furthermore:

Go to church twice a day; go to the Lord’s table every week; say ever so many prayers in private; hear ever so many good sermons; read ever so many good books; still, “you must be

⁶⁶ Wesley, "The Means of Grace," 134.

born again." None of these things will stand in the place of the new birth; no, nor any thing under heaven.⁶⁷

This suggests that, although the Wesleys placed a large emphasis on the use of the sacraments in worship, communicating was ineffectual apart from the believing faith of the participant. Having said this, Wesley's preference was that Christians should regularly communicate at the table whilst still allowing the Spirit to administer grace apart from the sacraments. For Wesley this was the exception rather than the rule, and occurred in extenuating circumstances, such as being "shut up in the centre of the earth."⁶⁸

So, in Wesleyan theology, sacramentarianism is disputed; that is, the belief that the sacraments convey divine grace *ex opere operato*, apart from the believing faith of the recipient, with efficacy residing solely in their proper administration. The opposing view, however, is also refuted; that the sacraments are mere signs which point to a prior and separate encounter with Divine grace.

Greathouse and Dunning suggest that the Wesleyan position is mediated between these two poles;

While the sacramental act does not in and of itself mediate grace, nor is it efficacious *ex opere operato*, it is more than a sign. Grace may indeed be conveyed contingent upon the faith of the recipient... They do not operate automatically as vehicles of salvation, but they do become channels of grace for those who receive them as God intends them to be taken.⁶⁹

⁶⁷ John Wesley, "The New Birth," in *Sermons on Several Occasions* (Grand Rapids: Christian Classics Ethereal Library, 1872), 369.

⁶⁸ Wesley, "The Means of Grace," 134.

⁶⁹ William M. Greathouse and H. Ray Dunning, *An Introduction to Wesleyan Theology*, Revised and Enlarged ed. (Kansas City: Beacon Hill, 1989), 73.

It has already been asserted that the Booths, and subsequently The Salvation Army, had a distinctly Wesleyan theological heritage. So, the question arises how the decision to discontinue the use of the dominical sacraments came about given the high importance that Wesley himself placed upon their frequent and continued use within Methodist worship.

The Discontinuation of the Dominical Sacraments

The decision to discontinue the use of the dominical sacraments was one that was influenced by a variety of factors, both theological and practical. Although the final decision can be attributed to the founding General, William Booth, other key leaders had an influential role in the decision making process.

Sandall notes that the “prime movers” in this decision were Catherine Booth, William’s wife and co-founder of The Salvation Army, and George Scott Railton, Booth’s “Lieutenant”.⁷⁰ Both Catherine Booth and Railton were strongly opposed to anything which they thought would distract people from receiving the spiritual experience which the signs signified. Catherine, in her book *Popular Christianity*, which was published after the decision to discontinue practising the dominical sacraments was made, affirmed the Army’s position in no uncertain terms. In this work Booth refers to the sacraments as a “mock salvation...only intended as outward signs.” Further, Booth speaks against the sacramental teaching that by “going through [the sacraments] or partaking of them, they are to be saved.” Also the fear of rituals (Teleophobia), common place in the Army, is shown when Booth says

⁷⁰ Robert Sandall, *The History of the Salvation Army*, vol. II (London: Thomas Nelson and Sons Ltd, 1950), 130. See also, The Salvation Army, *The Sacraments - the Salvationist's Viewpoint*, 2-3.

“what an inveterate tendency there is in the human heart to trust in outward forms, instead of seeking the inward grace!”⁷¹

It appears here that Booth is speaking against sacramental regeneration; the belief that participation in the sacraments is necessary to be saved. Whilst this belief is not consistent with Army theology the link between it and the complete removal of the ritual seems tenuous. This fear of rituals will be further discussed below.

This somewhat anti-sacramental theology was sure to have an impact on the decision that was made by Catherine’s husband. The strong wording used against the traditional sacraments was employed by the co-founder of the Army to express her single-minded focus upon the salvation of souls and the holiness of every believer at any cost; even if that included the abandonment of ceremonies and rituals long held as sacred within the Church. As Rightmire notes, Catherine Booth’s

sacramental theology was shaped by a view of Christian history that emphasised pneumatology and radical restorationism.⁷²

More will be discussed on the impact such “anti-sacramental” theology has had on the practice of the Army in Chapter Three.

Railton, William Booth’s “Lieutenant,” while still strongly opinionated with regard to the sacraments, was more pragmatic in his views. He recognised that the people the Army sought to reach with the gospel message, the poor,

⁷¹ Catherine Booth, *Popular Christianity* (London: The Salvation Army, 1888), 42-43.

⁷² Rightmire, *Sacraments and the Salvation Army*, 60.

the marginalised and lower classes; were dissatisfied with organised religion in their day.

Formal performance of ceremonies was seen by him to be one of the chief reasons for the impotence of the church so far as influencing the life of the masses was concerned.⁷³

William Bramwell Booth, the first son of William and Catherine Booth, states that Railton “was in favour of abandoning all ceremonials which were prominently associated with the rest of religious life of the world.”⁷⁴

Thus, Railton was eager to clearly distinguish the Army from the other churches in existence, so that they may be more attractive to those whom they were most eager to reach with the message of the gospel. This was largely because “church,” to those whom the early Army was trying to reach, was associated with “bad memories, discrimination,” and “rejection.”⁷⁵

William Booth’s approach, whilst taking into consideration the strong beliefs of his wife and Railton, was largely pragmatic. The main influence behind his decision was the answer to the questions “Will it help to our great end? If it will not help, will it hinder?”⁷⁶ He

saw the subtle danger of meaningless ceremonialism being maintained in the name of piety, of believers making traditional procedure an end in itself. So he swept aside much that was precious in the affections of orthodox believers, not because he failed to appreciate their point of view or underestimated the possible helpfulness of their religious observances, but because he saw that such observances were sometimes detracting from the very reality they purported to represent.⁷⁷

⁷³ Sandall, *History of the Salvation Army Vol 2*, 131.

⁷⁴ William Bramwell Booth, "Sacraments," *The Staff Review* January 1923, no. 5 (1923): 54.

⁷⁵ Needham, *Community in Mission*, 2.

⁷⁶ Booth, "Sacraments," 52-53.

⁷⁷ Brown, *The Salvationist at Worship*, 99.

As a result, after much prayerful consideration, he decided that the continued practice of the dominical sacraments would, in fact, hinder their pneumatological goal of the salvation of the world and holiness of life for every believer.

Summary of Reasons

The final determining factors which influenced the Booth's decision can be summarised below. Each of these reasons will be addressed in more detail later.

1. *Exegetical* - The most important Baptism seen in the New Testament was viewed to be the Baptism of God the Holy Spirit. As Kew has noted, Jesus' words of institution of the Lord's Supper found in Luke's Gospel (Luke 22:19b-20) are questionable, yet the basis for dominical authorisation of the sacrament of the Lord's Supper.⁷⁸
2. *Testimonial* - The example set by the Society of Friends (Quakers), who had already exemplified a spiritual life without the use of the dominical sacraments in worship. The testimonial emphasis now is that The Salvation Army witnesses to other churches the possibility of living a holy life without the use of "sacramental ritual".⁷⁹
3. *Ecumenical* – Booth considered the history of the sacraments and noted the divisive nature of determining their right practice. He noted issues over their correct administration, for example full immersion versus sprinkling or pouring in Baptism. This, he saw, as diverting from the true task of the church, which for him was the salvation of souls.

⁷⁸ Kew, *Closer Communion*, 18-19.

⁷⁹ Clifton, *Who Are These Salvationists?*, 63. See also Needham, *Community in Mission*, 12.

4. *Pragmatic* - Given that unfermented wine was scarce, Booth faced the dilemma of serving alcohol to the many recently converted alcoholics in their midst.
5. *Ecclesiological* – Within the ranks of the Army's Officers were both men and women. Administration of the sacraments by women was unacceptable in the Church of England at the time and this was a challenge that would need to be faced if the Army was to continue practising the sacraments. Given that the Army placed a high emphasis on the "priesthood of all believers," that is, the belief that "all believers have immediate access to God and that all have a part to play in the life of the church"⁸⁰ continuing the use of a sacramental ritual which many believed could only be rightly administered by ordained male clergy would be a challenge to this fundamental aspect of Army theology.⁸¹ Further contributing to this is Booth's ecclesiological understanding of the Army. He never saw it as a "church" and could not foresee it becoming one. He felt that to practice the sacraments would bring the Army "into collision with the existing churches."⁸²
6. *Teleophobia* - Kew states that the "fear of rituals" was and continues to be a factor.⁸³ Brown doubts whether religious symbols can "ever be used habitually without detracting from the essential purpose they purport to serve."⁸⁴ This reason is targeted against the belief that a person cannot be saved *without* having rightly participated in the

⁸⁰ Harold Hill, "The Salvation Army and the Priesthood of All Believers," in *Tri-Territorial Theological Forum* (Geelong: 2007).

⁸¹ The Salvation Army, *The Sacraments - the Salvationist's Viewpoint*, 3-6.

⁸² Henry S. Lunn, *Review of the Churches* (April 1895) cited in Harold Hill, *Leadership in the Salvation Army* (Bletchley: Paternoster, 2006), 36.

⁸³ Kew, *Closer Communion*, 47.

⁸⁴ Brown, *The Salvationist at Worship*, 50.

sacraments; that is, sacramental regeneration. The fear of “ritualism” led to the abandonment of the ritual.

7. *Theological* - Rightmire notes that the theological emphasis was placed upon the pneumatology of The Salvation Army. “Ecclesiology and sacramental theology” were subordinate to the pneumatological priority of the salvation of souls and holiness of life. This is perhaps best described by Booth himself

We are a salvation people—this is our specialty, getting saved and keeping saved, and then getting somebody else saved, and then getting saved ourselves more and more, until full salvation on earth makes heaven within, which is finally perfected by the full salvation without, on the other side of the river. The vilest and the worst can be saved to the uttermost, for all things are possible to him that believeth.⁸⁵

Although the decision was made to discontinue practice of the sacraments within Army meetings, Salvationists were permitted to go themselves, or were even taken as a group, to other local churches to receive the Lord’s Supper. However, many of the local clergy tried to arrange for Salvationists to attend at other times, since they were often dirty and unkempt people, saved from life on the streets. As a result, their outward appearance offended the middle to upper class parishioners of the other local churches nearby. Still others had not been baptised or confirmed in the church and so were seen to be ineligible to receive communion. This only served to confirm Booth’s decision to discontinue practising the sacraments in the Army.⁸⁶

It is noted that these reasons are largely practical in nature. It is suggested that this is because Booth himself was much more of a pragmatist than a

⁸⁵ Quoted in William Booth, *Founder Speaks Again*, 45-46, cited in Rightmire, *Sacraments and the Salvation Army*, 171-72.

⁸⁶ Booth, “Sacraments,” 56.

theologian. However, the theological influences should not be ignored.

Rightmire notes that

The sacramental theology of the Salvation Army must be viewed not only in its Victorian sacramental context, as an heir to the modified Wesleyan sacramental theology of nineteenth century Methodism, but also in relation to its developing ecclesiological self-concept... the pragmatic explanation alone does not do justice to the theological context of Booth's decision.⁸⁷

Booth's ecclesiology was a pragmatic one, and he employed "any available and appropriate means to advance the gospel."⁸⁸ This suggests that, when practice of the dominical sacraments was abandoned, sacramentality was not. Rather it was expressed through "any available and appropriate means." This included the new ceremonies and symbols which fitted into the military metaphor being adopted at the time.

Other Considerations

The time surrounding the decision to discontinue the practice of the dominical sacraments was one of rapid and intense change for the Army. The ecclesiological matters which underline this time of change can be seen, not only in this decision, but in the many others made at, or about, the same time. It is therefore necessary to outline some of these changes in order to determine these underlying ecclesiological concerns.

In the year prior (1882) to Booth's final decision, the Army had been approached by the Church of England to consider amalgamation; or more accurately the Army becoming an '*ecclesiola*, a church within a church.'⁸⁹

Although this was seriously considered, the practical and theological concerns

⁸⁷ Rightmire, *Sacraments and the Salvation Army*, 40.

⁸⁸ *Ibid.*, 54.

⁸⁹ Hill, *Leadership in the Salvation Army* 58.

meant that this proposal was rejected; in particular with regard to the ordination of women and uneducated people already in active Officership within the Army. Would these people need to be removed from their role? What impact would such a decision have upon the ability of the Army to continue its work? Theologically, this would also go against the Army's interpretation of the "priesthood of all believers," in which it believed all had equal access and ministry responsibility in the church. This included male and female, young and old, educated and uneducated, ordained and lay. This important and decisive moment in Army history, immediately prior to Booth's decision, was certain to have had an impact on the final outcome.

It is significant to note that, although commencing in 1865, it wasn't until 1878 that the name "Salvation Army" was adopted, having changed from "The Christian Mission." The Foundation Deed of 1878 (later revised in 1880 to include this change of name) has set out the eleven doctrines of The Salvation Army.⁹⁰

At about the same time as the name was changed, uniforms of various types began to appear. In that same year a prominent Officer, Elijah Cadman, declared publicly that he

would like to wear a suit of clothes that would let everyone know I meant war to the teeth and salvation for the world!⁹¹

It was not until 1880 that the uniform began to be standardised.⁹² This being said, the uniform has always been "subject to variation in accordance with circumstances".⁹³

⁹⁰ Robert Sandall, *The History of the Salvation Army*, vol. I (London: Thomas Nelson and Sons Ltd, 1947), 287-92.

⁹¹ Cited in Sandall, *History of the Salvation Army Vol 2*, 43.

The flag was also introduced in 1878, a design of Catherine Booth. The colours of the flag, and the motto “Blood and Fire” fixed upon it, are symbolic of Army theology. Catherine Booth would explain its meaning as follows:

The *crimson* represents... the precious blood by which we were all redeemed; the blue is God’s chosen emblem of purity; the *sun*⁹⁴ represents both light and life of men; and the *motto* “Blood and Fire,” the blood of the Lamb and the fire of the Holy Ghost. This flag is a symbol, first of our devotion to our great Captain in heaven and to the great purpose for which He came down and shed His blood that He might redeem men and women from *sin* and *death* and *hell*! Secondly, this flag is emblematical of our faithfulness to our great trust... This flag is also an emblem of victory!⁹⁵



Figure 1 - The Salvation Army Flag

In 1879, the Army crest first appeared. It is symbolic in nature also. Sandall declares that it “set forth the leading doctrines of The Salvation Army.” The various components of the crest symbolise the following meanings

- a. The round figure—the sun—represents the light and fire of the Holy Spirit
- b. The cross in the centre, the cross of our Lord Jesus
- c. “S” stands for salvation
- d. The swords, the warfare of salvation
- e. The shots, the truths of the Gospel

⁹² Ibid., 44.

⁹³ Ibid., 48.

⁹⁴ The sun was later to be replaced by a star. In all likelihood this was in response to what was encountered when the Army was introduced to parts of India. There they found that the sun was the most important symbol of their religion and so a change was necessary. See Ibid., 39-40.

⁹⁵ Cited in Ibid., 38.

- f. The crown, the crown of glory which God will give to all His soldiers who are faithful to the end.⁹⁶



Figure 2 - The Salvation Army Crest

In 1882, the *Articles of War* were introduced which were to be signed by all who wished to be soldiers within the Army.⁹⁷ The introduction of these saw some who were unwilling to commit themselves so definitely to the doctrinal and discipline requirements, as well as to lifetime commitment, withdraw from the Army.⁹⁸ More will be discussed about the *Articles of War* and soldiership in Chapter 2.

In 1880 a training home was established to train women Officers. Shortly after a training home for male Officers was also established. These homes trained men and women for leadership roles within The Salvation Army. In 1881 a disused Asylum was acquired for the use as a National Training barracks and "Congress Hall".⁹⁹ 1881 also saw the acquisition of a building which would be used as the Headquarters of the Army, and would later become the International Headquarters of The Salvation Army. During this period the Army also began to spread its mission field overseas.

⁹⁶ Ibid., 41. Note, also, that in the United States of America eagle's wings appear over the crest. The crest shown above, however, is the standard version for the rest of the world.

⁹⁷ See *Appendix One*.

⁹⁸ Sandall, *History of the Salvation Army Vol 2*, 53.

⁹⁹ Ibid., 67-68, 211.

Pneumatology before Ecclesiology

These symbols that were adopted and the ecclesiological changes that were taking place during this time indicate that the Army has always had an inherent sacramentality; even though it has chosen to discontinue the dominical sacraments and at times has avoided the use of sacramental terminology. The symbols of the flag, crest, uniform and others, whilst not considered “means of grace” in and of themselves are all “signs” in the sense that they point to some important theological component of the Army. The symbol of the flag points to the Trinity. The crest points to soteriology and the gospel message, amongst other things. The uniform points to the missiological focus and availability of soldiers. Therefore these symbols could be regarded as expressions of Army sacramentality. These sacramental expressions are unique to the Army, and hence “new” to the Church, but the theology that they symbolise is not. The theology of the Army, part of which these symbols point to, is not dissimilar to the Wesleyan heritage that it is derived from. This includes the sacramentality of the Army, even though the way this sacramentality is expressed is unique.

The significant changes that took place in this five year timeframe, from 1878 when the Christian Mission became The Salvation Army, up until January 1883 when the decision was made to discontinue the practice of the dominical sacraments in Army worship, indicate that the Army was going through a period of rapid and immense ecclesiological transition. A name change; the adoption of uniforms, flags, crests and other symbols as a part of a quasi-military style bureaucracy; a structured and standardised lay membership; the

training of and propagation of leaders; the acquisition of property for use in centralised training, worship and administration; and its international diversification all indicate that the Army was beginning to distinguish and identify itself as a church in its own right.¹⁰⁰ This is particularly highlighted by the decision *not* to become a part of the Church of England. As such, considering the decision to discontinue the sacraments without taking into account the ecclesiological significance of the time can lead to misinterpretations of the reasons behind it.

For example, much of the literature on this topic published by the Army and Salvationist authors tends to regard the dominical sacraments purely as memorials, or “symbols”; i.e. the Zwinglian view of the sacraments. This underlying memorialistic interpretation of the sacraments can be seen in the small booklet ‘*The Sacraments – the Salvationist’s Viewpoint.*’

The Founder decided that, seeing the sacraments are but symbols of spiritual truth and experience, Salvationists in their own form of worship would not in seeking the substance place emphasis upon the shadow.¹⁰¹

Further, Kew states that the sacraments are “only outward signs of an inward experience.”¹⁰² So too, Needham states that

rituals such as water Baptism or soldier enrolment effect nothing. They are outward, symbolic expressions of spiritual transformation.¹⁰³

Finally, Clifton states that

water Baptism is one valid way of publicly witnessing to entry into the body of Christ on earth, but the ceremony is essentially

¹⁰⁰ Although the Army would not have referred to itself as a church at this time, in fact it avoided such terminology, it should be noted that for those who were attending Army services and participating in its mission, if asked “What is your church?” they would have been likely to answer “The Salvation Army.” See Satterlee, “Turning Points,” 48.

¹⁰¹ The Salvation Army, *The Sacraments - the Salvationist's Viewpoint*, 6-7.

¹⁰² Kew, *Closer Communion*, 3.

¹⁰³ Needham, *Community in Mission*, 13.

a confirmation of a life-changing encounter that has already taken place, and is not the encounter itself.¹⁰⁴

However, each of these writers fails to recognise that, at the same time the decision was made to discontinue the use of one set of “symbols” (i.e. the Lord’s Supper and Baptism), the Army was also adopting the new “symbols” of its own – uniforms, the crest, the flag and so on. Furthermore, as has been shown above, each of these symbols bears a theological significance peculiar to the Army. This highlights a contradiction in suggesting that the Army abandoned the use of the sacraments *solely* because it saw them as unessential symbols bearing little to no significance upon the worship and theology of the movement. The void that was left when the sacraments were abandoned was quickly filled by the Army’s own symbols. In actuality, since the Army ceremonies and symbols were largely adopted *before* the decision was made to discontinue the sacraments, it is more likely that the symbols and ceremonies that had been adopted “pushed out” the domical sacraments as they became more significant for Salvationists. It may be that the symbols that were of a military nature (flag, crest, uniform) became more significant within the Army than those that were not (Lord’s Supper, Baptism). There must have been other factors which affected the decision.

Rightmire correctly notes that the

Army’s abandonment of the sacraments is theologically grounded in its pneumatological priority and the practical orientation of its missiology.¹⁰⁵

The Army began to see that the symbols and ceremonies that it was beginning to adopt were more effective in expressing and achieving this

¹⁰⁴ Clifton, *Who Are These Salvationists?*, 96.

¹⁰⁵ Rightmire, *Sacraments and the Salvation Army*, ix.

“pneumatological priority” and more practically suited towards its “missiology” than the traditional sacraments. Similarly, Green states that “non-observance came largely through taking the doctrine of holiness to its logical conclusion.”¹⁰⁶ This further indicates the “pneumatological priority” of the Army.

Rather than “sacramental observances,” the Army emphasised “sacramental living.” This was the pneumatological priority of the early Army and its leaders. As Rightmire has noted,

The emphasis on sacramental living by the early Army leaders was the result of a dialectic between their pragmatic theology and explicit pneumatological presuppositions. The abandonment of sacramental practice by no means implied a denial of the sacramental aspect of life. For the Army, the emphasis was upon the reality of new life in Christ, experienced spiritually. The sacraments, as memorial ritual, were not essential to spiritual religion. What was essential was the necessity of spiritual communion with Christ. This was possible only in the experience of entire sanctification.¹⁰⁷

This is also further evidence of the inherent sacramentality of the Army.

It was the Army’s almost single-minded focus upon its mission to save the world for Christ and “entire sanctification” for every believer which was the underlying theological motivation to discontinue the practice of the dominical sacraments. Throughout the church’s history the sacraments had been a cause for division and the way they were understood amongst the churches had become so loaded with cultural and theological meaning that differences of opinion were commonplace. As such, for William Booth, they were essentially a distraction to the task he believed God had called him and the

¹⁰⁶ Roger J. Green, *The Life & Ministry of William Booth - Founder of the Salvation Army* (Nashville: Abingdon Press, 2005), 149.

¹⁰⁷ Rightmire, *Sacraments and the Salvation Army*, 196.

Army to accomplish. So, rather than continue a practice that was seen to be divisive and unessential for salvation, Booth's decision ensured that the focus of the Army remained on their pneumatological priorities. Cairns states that these priorities were

1. A passion and excitement for what God was doing and going to do through The Salvation Army
2. A genuine love for the unsaved and a conviction that The Salvation Army was raised up by God for the purpose of getting lost people saved.
3. A commitment to the life of holiness... and living lives that were totally committed to God.¹⁰⁸

This is why it could be suggested that William Booth did not rule out the possibility that the sacraments may be reintroduced at some future point.

Rather he carefully and deliberately worded his decision in such a way that it could be called a deferral, rather than a strict prohibition.

Now if the Sacraments are not conditions of salvation, if there is a general division of opinion as to the proper mode of administering them, and if the introduction of them would create division of opinion and heart-burning, and if we are not professing to be a church, nor aiming at being one, but simply a force of aggressive salvation purposes, is it not wise for us to postpone any settlement of the question, to leave it over to some future day, when we shall have more light, and see more clearly our way before us?¹⁰⁹

Green observes that the way Booth chose to communicate his decision was very much out of character.

Booth was less decisive on this matter than was usual for an admitted autocrat, probably because he had not yet settled in his own mind about the future of the Army as either a church or a permanent mission to the poor.¹¹⁰

¹⁰⁸ Philip Cairns, "Membership and Soldiership in the Salvation Army," *The Practical Theologian* Volume 2 no. 1 (2004): 6.

¹⁰⁹ William Booth, "The General's New Year Address to Officers," *The War Cry*, 17 January 1883 cited in Robert Street, *Called to Be God's People* (London: The Salvation Army, 1999), 114.

¹¹⁰ Green, *Life & Ministry of William Booth*, 142.

Further, Green notes three important points regarding the way the decision was communicated. Firstly, Booth was used to giving a “final and definitive answer on any topic and every decision.” Secondly, the matter was not closed, but rather postponed to “some future day.” Finally, Booth did not prohibit Salvationists from taking the sacraments in other churches if they so desired.¹¹¹

Although Booth postponed the finality of his decision to “some future day,” in 1895, twelve years after the 1883 announcement, Booth still appears to have left the issue of the practice of the dominical sacraments unresolved. In an interview with Henry Lunn, Booth stated

I should like to emphasise the fact that this with us is not a settled question. We never disclaim against the Sacraments; we never even state our own position. We are anxious not to destroy the confidence of Christian people in institutions which are helpful to them.¹¹²

Although it is uncertain as to exactly when Booth was referring to when he deferred his decision to “some future day,” it remains one of the most significant differences between the theology of the Army, and its Wesleyan heritage.

In this regard Satterlee makes an important point.

In reality, it was not that The Salvation Army cast aside ceremony so much as it was that it substituted its own ritual.¹¹³

The Salvation Army, in abandoning the use of the dominical sacraments, did not abandon “sacramentality.” Rather, it employed new, contextualised

¹¹¹ Ibid., 147.

¹¹² Henry S Lunn, ed. “The Salvation Army and the Sacraments,” *Review of the Churches*, Vol. 7, No. 2 (April 1895), p. 128, cited in Ibid., 148.

¹¹³ Satterlee, “Turning Points,” 51.

ceremonies to express its sacramentality which did not carry with it the cultural baggage of 1800 years of church history and debate. It has been argued above that the Army has always had an inherent sacramentality that can be traced back through Wesley, and Brevint, to that expressed in the *Book of Common Prayer*. This sacramentality is expressed in symbols and ceremonies that are “new” to the Church. Questions arise as to how the ceremonies that are employed by the Army have substituted the dominical sacraments. Also, how these ceremonies themselves have evolved throughout the history of the Army. This, it will be argued, can assist in providing a new sacramental self-understanding within the Army. It is to this that our attention now turns.

Chapter Two

It has been argued above that the Army has always had an inherent sacramentality. The heritage of this sacramentality can be linked back through the Wesleys and Brevint to the Church of England. So, the outward ceremonies that the Army uses to express this sacramentality bear a “family resemblance” to those used by the forebears of the Army.

Following on from this discussion of the reasons which lie behind the decision to discontinue the practice of the dominical sacraments within The Salvation Army, it is necessary to consider the ceremonies that are employed within the Army. No denomination within the Christian Church, including the Army, is devoid of ceremonial activity. If the reasons outlined above are to remain valid in regard to the dominical sacraments, then they must remain valid for the ceremonies that the Army does employ.

General Frederick Coutts has said that

we have a few simple forms of spiritual affirmation, but have never held the view that they are vehicles of grace obtainable in no other way.¹¹⁴

Similarly, the publication *The Sacraments – A Salvationist Viewpoint* claims that

In regard to Salvation Army ceremonies, never has it been suggested that they are the means whereby spiritual experience is either initiated or maintained.¹¹⁵

¹¹⁴ Frederick Coutts, "The Sacraments of the Churches," in *The Salvation Army in Relation to the Church*, ed. John D Waldron (London: The Salvation Army, 1978). Cited in "The Salvation Army and the Churches," ed. John D Waldron (New York: The Salvation Army Literary Department, 1986), 75.

¹¹⁵ The Salvation Army, *The Sacraments - the Salvationist's Viewpoint*, 62.

Testing for the consistency of these reasons, as well as the claims such as those above, will prove, or disprove, their validity.

Soldiership

As the Christian Mission became an army in 1878 it was only natural that “soldiers” would begin arising amongst its ranks. These were people who wished to align themselves with the beliefs and practices of the Army, associate themselves with other likeminded people, and make their commitment to God and his church through The Salvation Army. Soldiership began with people wishing to wear a uniform that firstly told others of their availability as Salvationists, and secondly united them with other comrades in similar dress. Soldiership became standardised in 1882 when the *Articles of War* were introduced. This document further became a prerequisite for soldiership when in 1886 the *Orders and Regulations* required that any person who wished to be entered into the soldier’s roll of their local corps must first consider and sign it.¹¹⁶ This regulation is still in place today.

The *Articles of War* have gone through a number of changes since their introduction, such as the inclusion of doctrinal statements. Initially there were six statements added¹¹⁷ which were themselves an amalgamation of the eleven doctrines of The Salvation Army. Later these six statements were replaced by the eleven official doctrines of The Salvation Army.¹¹⁸ Various other subtle changes in wording have occurred in order to keep the language contemporary. The most significant change to the *Articles of War* occurred in

¹¹⁶ Sandall, *History of the Salvation Army Vol 2*, 42-48, 53-54. See *Appendix One*

¹¹⁷ See *Appendix Two*

¹¹⁸ See *Appendix Three*

1988 with a major revision of the wording, and the addition of a subtitle – *A Soldier's Covenant*. We will return to this important alteration in a moment.

The first version of the *Articles of War* contains a statement of faith in God, a declaration of willingness to be a soldier in The Salvation Army, and several statements of agreement to “behavioural” standards. The final statement of the eleven recognises that the *Articles of War* are entered into in the presence of the local congregation as the new soldier calls upon “all present to witness” the declarations being made by them that day.

So, from their inception, the document that all people are required to sign in order to become soldiers has been one that is made effective in the presence of a gathering of other believers; part of whom are soldiers themselves. It could be argued therefore that this means that the public ceremony itself of the swearing-in of a soldier is necessary in order for the promises to be made effective. This has important implications with regard to the belief that Army ceremonies are not “vehicles of grace” as suggested, for example, by Coutts above.

Street, writing in his capacity as Chairman of The Salvation Army's

International Spiritual Life Commission convened in 1996 to re-examine the public and private expression of worship and faith in the Army, states that the “swearing-in ceremony” is

a means whereby a new soldier professes new life in Christ and is welcomed formally into the life of the Church as expressed in The Salvation Army.¹¹⁹

¹¹⁹ Street, *Called to Be God's People*, 37.

He is also very eager to emphasise that the

ceremony has been planned and undertaken because of the experience into which the person concerned has already entered.¹²⁰

Throughout his discussion on soldiership he appears to equate the swearing-in ceremony with Baptism, or more specifically with Christ's command to make disciples (Matthew 28:19). He states that the "ceremony itself is not the conversion experience"¹²¹ but rather "it is a public response and witness to the life-changing encounter with Christ which has already taken place."¹²²

Similarly, Clifton views the swearing-in ceremony as having been instituted "in place of adult Baptism"¹²³ and as the "Salvationist equivalent of Baptism."¹²⁴

He summarises two different views of what takes place during water Baptism.

His first definition of Baptism is as

one valid way of publicly witnessing to entry into the body of Christ on earth, but the ceremony is essentially a confirmation of a life-changing encounter that has already taken place, and is not the encounter itself. Baptism is not the act of becoming a Christian.¹²⁵

Furthermore he states that "this accords with a Salvationist view of all religious ritual."¹²⁶

His second understanding of Baptism is whereby

in the very course of the ceremony a covenant is struck between God, the believer being baptised and the church. This view regards the covenant as not made unless the ceremony is carried out.¹²⁷

¹²⁰ Ibid., 36.

¹²¹ Ibid.

¹²² Ibid., 35.

¹²³ Clifton, *Who Are These Salvationists?*, 59.

¹²⁴ Ibid., 97.

¹²⁵ Ibid., 96.

¹²⁶ Ibid.

¹²⁷ Ibid.

He argues that such an understanding of Baptism, or subsequently the swearing-in ceremony, is

not one compatible with a Salvationist theology of the relationship between grace and outward forms¹²⁸

However, both Street and Clifton seem to miss two important points with regard to this significant ceremony within Army worship. Firstly, as noted above, the wording of the *Articles of War* has always implied that it becomes effective during the course of the ceremony itself. These two writers suggest that the conversion experience does take place separate from, and prior to, the ceremony. However, the ceremony of swearing-in a soldier is much more than just a witness to this past event. It is a testimony to the participant's faith in Jesus Christ and acknowledgement of him as Lord and Saviour; admittance to and commitment as a soldier of the local corps of The Salvation Army; and, most importantly, the entering into of a grace-based covenantal relationship between the participant, the Army and God.

This final point highlights the second aspect of this ceremony that both writers appear to miss. The *Articles of War* underwent a significant alteration in 1988 when they became, under the leadership of General Eva Burrows, "*A Soldier's Covenant*."

During her time as General of the Army (1986-1993), Eva Burrows felt that it was time for an entire revision of the *Articles of War* which had, by this time, been in use for over one hundred years. Burrows

¹²⁸ *Ibid.*, 97.

considered the wording of the promises to be somewhat Victorian and not adequate for today's challenges.¹²⁹

Garipey outlined the process involved in this significant change which involved drafts, discussion with the "*General's Advisory Council*", and proposals, amendments, and suggestions being received from territories throughout the world. Territorial and command leaders were given the opportunity to comment on how this new wording would be received within their location in the world.¹³⁰

The new document which retained its previous name but gained the subtitle "*A Soldier's Covenant*"¹³¹ kept the two part structure that its predecessors had included; namely, the doctrines of The Salvation Army, and promises which outlined the behavioural responsibilities that soldiers undertook to uphold. However the language was dramatically updated, as well as the inclusion of more contemporary issues within the behavioural undertakings, e.g. abstinence from pornography, preserving the sanctity of marriage etc. The final text was accepted at the 1988 International Conference for Leaders held in California.¹³²

Although the original title of *Articles of War* has been retained, since 2004, this document has been referred to as the *Soldier's Covenant*.¹³³ From this point onwards the term *Articles of War* will be used in reference to the pre-

¹²⁹ Henry Garipey, *General of God's Army* (Illinois: Victor Books, 1993), 190.

¹³⁰ *Ibid.*

¹³¹ See *Appendix Four*.

¹³² Garipey, *General of God's Army*, 190.

¹³³ The Salvation Army, "Articles of War," The Salvation Army International Heritage Centre Website, http://www1.salvationarmy.org.uk/uki/www_uki_ihc.nsf/vw-sublinks/A77ECC5492D726D7802570960035535E?openDocument. (accessed 18 September 2007)

1988 version(s) of this document and *Soldier's Covenant* in reference to the post-1988 version.

Of primary importance to this discussion are the first and final paragraphs of the *Soldier's Covenant*. The first paragraph recognises that the new soldier has already accepted Jesus Christ as "Saviour and Lord". This is consistent with both Street and Clifton who argue that the swearing-in ceremony is not the conversion experience for the soldier. Neither does it suggest that the participant needs the ceremony to be saved, or for that matter give an eternal guarantee of their salvation.

The document also seems to indicate that the participant recognises that they are already a "member" of the Church but they now desire to fulfil that membership as a soldier of The Salvation Army. This expresses the Army ecclesiological understanding of conversion and membership whereby

membership in the body of Christ is not optional for believers: it is a reality given to all who know Christ, the head of the Church. It is a benefit of the atonement through which we are invited into fellowship with God and with one another.¹³⁴

And so, during the course of the swearing-in ceremony, the participant goes from automatic member of the Church of God to soldier of The Salvation Army by entering into this "sacred covenant" by "God's grace."¹³⁵

This final component of the first paragraph of the *Soldier's Covenant* is what is missed by both Street and Clifton. Both recognise the "testimonial" and

¹³⁴ ———, *Salvation Story*, 100.

¹³⁵ ———, "Articles of War for Salvation Army Soldiers," The Salvation Army International Heritage Centre Website, <http://www1.salvationarmy.org/heritage.nsf/0/fea4acf97c61102c80256a2200443120?OpenDocument&Highlight=0,doctrines>. (accessed 17 September, 2007)

“membership” components, however they neglect to state the significance of the grace-based covenantal relationship that is entered into by the new soldier during the course of the swearing-in ceremony.

This could suggest that the *Soldier's Covenant* has become a “sign” by which the “signified” is transmitted. No-one can become a soldier apart from the ceremony, and since soldiership is a grace-based covenantal relationship, it could even lead to “realist” interpretation of the ceremony; that is the ceremony is effective in transmitting the grace of God to the faithful participant. It could be argued that this ceremony is consistent with both Wesley's and Brevint's realist sacramental theology.

The Process of Becoming a Soldier

At this point it is important to note that the *Soldier's Covenant* (and previously the *Articles of War*) is signed *before* the day of the swearing-in ceremony.

The *Orders and Regulations for Corps Officers* outlines the process by which a person goes from “seeker” to “soldier” within the Army. This official document of the Army states that once a “seeker” becomes saved they are known as a “convert.” After seven days, and if they are over the age of 14 years, they can be accepted by the *Pastoral Care Council* (previously known as the *Census Board*) as a “recruit.”¹³⁶

The *Pastoral Care Council* is a group consisting of the *Corps Officer(s)* and *Local Officers* of the local congregation whose purpose is to review and

¹³⁶ ———, *Orders and Regulations for Corps Officers of the Salvation Army* (London: International Headquarters, 1988), Chap 3, Sect 2, Par 3(a).

revise the corps rolls as necessary and keep them in a satisfactory condition.

Amongst other things, they are required to

accept for soldiership converted persons who have signed the *Soldier's Covenant* and who fulfil the requirements of soldiership.¹³⁷

The “recruit” is then led through a study of the “doctrines, principles and evangelistic witness of the Army” as outlined in *Orders and Regulations for Soldiers of The Salvation Army*¹³⁸ and the *Handbook of Doctrine*.¹³⁹ These studies are led by either the *Corps Officer* or the *Recruiting Sergeant*.¹⁴⁰

Following at least one month as a “recruit”¹⁴¹ and the completion of suitable studies as outlined above, the person desiring to become a soldier reads and signs the *Soldier's Covenant*. Once signed, the *Pastoral Care Council* approves the application for soldiership and adds their name to the soldier's roll. The final step is the swearing-in ceremony itself in the presence of the local congregation.¹⁴²

It would seem, from the process outlined above, that the *Soldier's Covenant* is signed independently of the swearing-in ceremony. As such, when the swearing-in ceremony occurs it is, as Clifton referred to Baptism,

a confirmation of a life-changing encounter that has already taken place, and is not the encounter itself.¹⁴³

¹³⁷ ———, *Orders and Regulations for Pastoral Care Councils* (London: The Salvation Army, 2002), Chapter 1, Par. 1.

¹³⁸ ———, *Chosen to Be a Soldier - Orders and Regulations for Soldiers of the Salvation Army* (London: International Headquarters, 1977).

¹³⁹ ———, *Salvation Story*.

¹⁴⁰ ———, *Salvation Army Ceremonies* (London: International Headquarters, 1993), Chap 2, Sect 1, Par 2(b).

¹⁴¹ ———, *Orders and Regulations for Pastoral Care Councils*, Chapter 4, Par. 8(a).

¹⁴² ———, *Orders & Regulations for Corps Officers*, Chap 3, Sect 2, Par 3(a).

¹⁴³ Clifton, *Who Are These Salvationists?*, 96.

However, the wording of the document itself implies that the covenant is in fact entered into during the course of the ceremony itself as it says

I now call upon all present to witness that I enter into this covenant and sign these articles of war of my own free will.¹⁴⁴

It is common place, but not compulsory, that, during the ceremony, the new soldier signs a second, illuminated copy, of the *Soldier's Covenant* which is for their own records.¹⁴⁵ The use of the term "now" in the *Soldier's Covenant*, as well as the presence of witnesses, supports the argument that the covenant is entered into during the swearing-in ceremony itself, even if signed prior to this day. It could be suggested that it is effective from the moment that the Officer (or person conducting the ceremony) says the words

In the name of the Lord whom we love and serve, I accept your declarations and receive you as (a) soldier(s) of the [*name of local congregation*] Corps of The Salvation Army.¹⁴⁶

Following the course of the argument that has been outlined above it therefore seems more appropriate to adapt Clifton's second definition of Baptism to suit soldiership, rather than the first.

In the very course of the ceremony a covenant is struck between God, the believer being [sworn-in as a soldier] and the church. This view regards the covenant as not made unless the ceremony is carried out.¹⁴⁷

Similarly it cannot be, as Street contends, that the swearing-in of a soldier is celebrating the "experience into which the person concerned has already entered"¹⁴⁸ other than with reference to witnessing to their salvation, since they are entering this covenant at the time of the ceremony. As such, it is difficult to agree with Clifton that his definition of

¹⁴⁴ The Salvation Army, "Articles of War."

¹⁴⁵ ———, *Salvation Army Ceremonies*, Chap 2, Sect 1, Par 10.

¹⁴⁶ *Ibid.*, 5.

¹⁴⁷ Clifton, *Who Are These Salvationists?*, 96.

¹⁴⁸ Street, *Called to Be God's People*, 36.

Baptism above, and indeed using it with reference to the swearing-in of soldiers in The Salvation Army, is

not one compatible with a Salvationist theology of the relationship between grace and outward forms¹⁴⁹

Rather, the swearing-in ceremony is one where the participant enters into a grace-based covenantal relationship with God and the Army. This covenant commences at the time of the ceremony and requires the ceremony in order to come into effect. This ceremony, which is unique to the Army, is an expression of sacramentality that is new to the Church. As a means whereby grace is transmitted it is suggested that it could therefore be called a “neo-sacrament.”

Dedication of children

The dedication ceremony was introduced almost immediately after the 1883 decision to discontinue the dominical sacraments. In the same address to Officers, published in the *War Cry* on 17 January 1883, where he shared his decision regarding the sacraments, Booth also informs readers that

we are bringing out a formal service for the dedication of children... By this soldiers can introduce their children to the Army. Before this dedicatory service is gone through, you must explain it to the parents, and show them that unless they are willing to bring up their children as soldiers and Officers in the Army, they cannot have any part in it.¹⁵⁰

This seems to imply that the service not only replaced infant Baptism, but was instituted in an attempt to ensure the continuation of the Army into the future, through the children of Salvationists. An early edition of the ceremony expresses this desire in a peculiar manner. Parents are

¹⁴⁹ Clifton, *Who Are These Salvationists?*, 97.

¹⁵⁰ Booth, "The General's New Year Address to Officers,"

told to dress the child, if possible, in Army uniform, or something like it, or at least to put on a red band of some kind, and certainly not to put on any showy robes or dress.¹⁵¹

It also suggests a desire to communicate the simplicity of the service to both those participating and those present. A later edition of *General Orders for Special Services* suggests just the “red band” is to be worn by the child.¹⁵² Subsequent editions have eliminated this requirement.

The desire of the parents, expressed in the earliest editions, in bringing the child to the dedication ceremony is that the “Lord... take possession of the soul and body of this child.”¹⁵³ As another, somewhat extreme, expression of the Army’s militant approach to its worship and mission, the parents were also asked whether they wish that their child should be

despised, hated, cursed, beaten, kicked, imprisoned, or killed for Christ’s sake.¹⁵⁴

Sandall states that, at the time this service was drawn up, this wording had “very definite and present application,”¹⁵⁵ however, he does not qualify this statement. Later editions have a more subdued approach to this requirement asking parents not to

withhold [the child] at any time from such hardship, suffering, want, or sacrifice as true devotion to the service of Christ and The Salvation Army may entail.¹⁵⁶

The desire for the “Lord to take possession of the child” remained in the ceremony until the 1974 edition which saw the wording changed to the “desire to give him (her) fully to God.”¹⁵⁷ This wording remains in the current edition.

¹⁵¹ The Salvation Army, *Covenant, Marriage, Dedication and Funeral Services of the Salvation Army* (London: The Salvation Army Publishing Offices, 1890), 16.

¹⁵² ———, *General Orders for Special Services* (London: The Salvation Army Book Department, 1906).

¹⁵³ ———, *Covenant, Marriage, Dedication and Funeral Services*, 16.

¹⁵⁴ Ibid.

¹⁵⁵ Sandall, *History of the Salvation Army Vol 2*, 315, n1.

¹⁵⁶ The Salvation Army, *General Orders for Conducting Salvation Army Ceremonies* (London: Salvationist Publishing and Supplies, 1925), Chap 5, Section 1, Par 9.

The ceremony, in its earliest forms, was designed solely for parents already soldiers of the Army. For those parents not soldiers of the Army, the Officer was at liberty to construct a ceremony suitable for the promises that these parents were willing to make. The 1925 edition of *General Orders for conducting Salvation Army Ceremonies* saw the addition of a modified ceremony for non-Salvationists. This second ceremony still maintains the promises of dedication to God, desiring that the Lord “take possession” of the child.¹⁵⁸ In the most recent edition, the ceremony for non-Salvationists is called a “*Thanksgiving and Presentation Ceremony*.” In this ceremony the parents wish to “give thanks to [God] for his precious gift” but they are not asked to make any specific commitment to a Christian upbringing.¹⁵⁹

The current dedication ceremony also includes promises from the parents to keep the child from “everything which is likely to harm him/her in body, mind or spirit.” To

teach him/her the truths of the gospel, encourage him/her to seek Christ as Saviour, and support him/her in the commitment of his/her life to the service of God.¹⁶⁰

So, rather than this service being employed in order to ensure the continuance of the Army into the future, the latest version is broader in its approach. It encourages parents to support their children in the “service of God” and to be to them “an example of a true Christian”¹⁶¹ compared with

¹⁵⁷ ———, *General Orders for Conducting Salvation Army Ceremonies* (London: Salvationist Publishing and Supplies, 1974), Chap 5, Sect 1, Par 9.

¹⁵⁸ ———, *General Orders for Conducting Salvation Army Ceremonies*, Chap 5, Sect 2, Par 2.

¹⁵⁹ ———, *Salvation Army Ceremonies*, Chap 3, Sect 3.

¹⁶⁰ *Ibid.*, Chap 3, Sect 2, Par 6.

¹⁶¹ *Ibid.*

earlier promises to bring them up as soldiers and Officers in the Army, and the parents to be true examples of the same.

Macquarrie states that

For some in the Christian community, water, bread and wine carry with them connotations of the Christian sacraments and awaken sacramental associations in the minds of such people.¹⁶²

This is true in the Army for those conducting dedication ceremonies have always been instructed that

water is not to be used on or about the child in any Salvation Army dedication service.¹⁶³

This aspect of the dedication service suggests the *Teleophobia* listed earlier amongst the reasons for discontinuing the practice of the dominical sacraments. The inclusion of a directive such as this helps to remove any visual links with the infant Baptism previously employed by the early Army and by other Christian traditions. However, it may also promote a magical or superstitious interpretation within the Army of those other Christian traditions which do practise infant Baptism. This will be addressed again in Chapter Three.

As he does with adult Baptism and soldiership, Clifton states that the dedication service was instituted “in place of infant Baptism.”¹⁶⁴ Although on this occasion he differs with an earlier publication from The Salvation Army

The simple service of the *Dedication of Children*, ‘at which infants are presented to the Lord by their parents, who pledge

¹⁶² Macquarrie, *A Guide to the Sacraments*, 12-13.

¹⁶³ The Salvation Army, *Salvation Army Ceremonies*, Chap 3, Sect 1, Par 4. See also The Salvation Army, *Covenant, Marriage, Dedication and Funeral Services*, 18. and all editions of the *General Orders for Conducting Salvation Army Ceremonies*.

¹⁶⁴ Clifton, *Who Are These Salvationists?*, 59.

themselves to train their children for Him, is not the Salvationist's equivalent to infant Baptism.¹⁶⁵

Furthermore, Clifton claims that neither the swearing-in ceremony nor dedication are seen as sacraments in the traditional sense, but have become regarded as a "means of grace."¹⁶⁶ This leads one to question his claim that the Army has ceremonies which are a "means of grace," yet still has a sacramentality "independent of outward observances."¹⁶⁷

This suggests that it is not the ceremonies *per se* that are avoided in the Army. Rather, a certain type of ceremony is avoided, specifically the dominical sacraments. The contradiction highlighted above identifies the problem which is being addressed in the course of this dissertation, specifically; effectively articulating the way the Army expresses and understands its inherent sacramentality.

The dedication ceremony itself is

as much a dedication of the parents as of the child, as it is the parents who are asked to accept the responsibility of their children's Christian upbringing.¹⁶⁸

Similar to the swearing-in ceremony, the congregation is involved in the promises made, given that they are asked to "pledge to support the parents, so far as is possible, in the keeping of their promises."¹⁶⁹

¹⁶⁵ The Salvation Army, *The Sacraments - the Salvationist's Viewpoint*, 63.

¹⁶⁶ Clifton, *Who Are These Salvationists?*, 59.

¹⁶⁷ *Ibid.*

¹⁶⁸ The Salvation Army, *Salvation Army Ceremonies*, Chap 3, Sect 1, Par 5.

¹⁶⁹ *Ibid.*

The dedication promises are not stated as being a “covenant” in the ceremony itself, as in the case of the swearing-in, yet the promises are covenantal in nature. Horton defines a covenant as a

relationship of ‘oaths and bonds’, and involves mutual, though not necessarily equal commitments.¹⁷⁰

In the dedication ceremony, God’s commitment is to receive the child as the parent gives them “fully” to him. The Officer (or person conducting the ceremony) also receives the child “in the name of God, and on behalf of The Salvation Army.”¹⁷¹

The parents’ commitment is to keep from the child “everything... likely to harm [them] in body, mind or spirit.” Further, as the child grows, the parents promise to “teach them the truths of the gospel, and encourage [them] to seek Christ as Saviour.” Finally, the parents promise to be an “example of a true Christian.”

General Shaw Clifton, in his most recent pastoral letter to Salvationists across the world, states the following in reference to the dedication ceremony:

As Salvationist parents many of us make sacred covenants, through the dedication of children ceremony, about how we will seek by grace to be examples to our children, and how we will raise them.¹⁷²

As such, he refers to this important ceremony as a covenant.

¹⁷⁰ Horton, *God of Promise*, 10.

¹⁷¹ The Salvation Army, *Salvation Army Ceremonies*, Chap 3, Sect 2, Par 6.

¹⁷² Shaw Clifton, "Pastoral Letter Three," The General of The Salvation Army's website, http://www1.salvationarmy.org/ihq/www_ihq_general.nsf/vw-dynamic-arrays/C93A7CE24E69E1C38025734C004A2999?openDocument. (accessed 14 September, 2007)

As with the *Soldiers Covenant*, it is suggested that the dedication covenant is made effective at the moment the Officer (or person leading the ceremony) speaks the words

In the name of the Lord and on behalf of the [name of local congregation] Corps of The Salvation Army, I receive this child [all names of child(ren)] in recognition of the promises which have been made by his/her parents this day.¹⁷³

So, the dedication ceremony is also one whereby parents enter into a grace-based covenantal relationship between God, the child, the Army, and each other. The covenant involves particular promises regarding the physical, emotional and spiritual well-being of the child. These promises could in fact be made apart from the ceremony; however, to “covenant” them between all parties involved requires the ceremony in order to be effective.

This evidence further highlights the inherent sacramentality that is present within the Army. The dedication ceremony occurs at a particular moment in time and place, uses particular words and actions and so becomes a means of grace. Hence it could be referred to as a “neo-sacrament.”

Marriage

When considering the Marriage ceremony it is important, at the outset, to state that there are also legal considerations for this important ceremony. The legal requirements for marriage can differ from country to country and affect how the ceremony is conducted. However, for the purpose of this dissertation, the marriage ceremony will be considered solely as it appears in *Salvation*

¹⁷³ The Salvation Army, *Salvation Army Ceremonies*, Chap 3, Sect 2, Par 7.

Army Ceremonies as well as other official Army documents, such as *Orders and Regulations*.

The *Articles of Marriage*¹⁷⁴ were introduced in 1882. The *Articles of Marriage* were for soldiers of the Army and frequently refer to promises between bride and groom, but also with the Army. The participants promise that their marriage will enable them to

better... please and serve God, and more earnestly and successfully to fight and work in The Salvation Army¹⁷⁵

Further promises of similar wording emphasise the desire to never allow the marriage to lessen their devotion to God or their “faithfulness in the Army.”¹⁷⁶

Such an emphasis contained within these promises ensured that the attention of the participants remained upon the purposes of the Army. This is exemplified in the fourth promise.

We also promise that we will use all our influence with each other to promote our constant and entire self-sacrifice in fighting in the ranks of the Army for the salvation of the world.¹⁷⁷

This early edition of the *Articles of Marriage* highlights the pneumatological priority of the Army of William Booth’s day – “the salvation of the world.”

The importance of marriage within the Army today is expressed clearly in the *Orders and Regulations for Soldiers of The Salvation Army*.

Christian marriage is the life-long union of one man and one woman, who have promised each other faithfulness. Sexual fidelity is the absolute standard. Marriage is in principle indissoluble. Every salvation soldier must reject the godless

¹⁷⁴ See *Appendix Five*

¹⁷⁵ Sandall, *History of the Salvation Army Vol 2*, 314.

¹⁷⁶ *Ibid.*

¹⁷⁷ *Ibid.*

mental reservation that if marriage is not a success, divorce is always possible.¹⁷⁸

The present day *Articles of Marriage*¹⁷⁹ still contain promises to each other, God and the Army, however, the place of the latter in this latest version is much less prominent. Still, the bride and groom declare that they will

do [their] utmost to ensure that [their] married status and relationship will deepen [their] commitment to God and enhance the effectiveness of [their] service as soldiers of Jesus Christ in The Salvation Army.¹⁸⁰

The *Articles of Marriage*, unlike the *Articles of War* and *Soldier's Covenant*, is not a document that is signed by the participants. Rather, the promises are read as a part of the ceremony and the participants are asked to “stand forward” if they “wish to be married upon these terms.”¹⁸¹ If the marriage is between non-Salvationists, or a Salvationist and a non-Salvationist, the *Articles of Marriage* are not used in the ceremony.¹⁸² Even though the *Articles of Marriage* may not necessarily be used, the other promises made within the ceremony should also be considered.

In the course of the ceremony, the husband and wife are joined in

holy matrimony, which has been sanctioned and blessed by Jesus Christ, and declared in Scripture to be honourable among all men¹⁸³

In a similar way to the dedication ceremony the marriage ceremony does not indicate that it is a covenant, however, using Horton's definition given above,

¹⁷⁸ The Salvation Army, *Chosen to Be a Soldier*, Chap 8, Sect 4, Par 1.

¹⁷⁹ See *Appendix Six*

¹⁸⁰ The Salvation Army, *Salvation Army Ceremonies*, Chap 4, Sect 1, Par 11.

¹⁸¹ *Ibid.*, Chap 4, Sect 1, Par 12.

¹⁸² ———, *Chosen to Be a Soldier*, Chap 8, Sect 4, Par 1.

¹⁸³ ———, *Salvation Army Ceremonies*, Chap 4, Sect 2, Par 1.

the ceremony involves the making of “mutual, though not necessarily equal, commitments,”¹⁸⁴ between God and the marriage partners.

The “sign” of placing the ring upon the finger is one that shows that the persons are married and have made their promises “in the name of the Father, and of the Son, and of the Holy Spirit.”¹⁸⁵ This indicates God’s commitment in this covenant. The bride and groom promise to

live according to God’s ordinance in holy matrimony... love him/her, comfort him/her, honour and sustain him/her and, forsaking all others, be faithful to him/her as long as [they] both shall live.¹⁸⁶

The “sign” of the ring, the joining of hands, and the prayer of the Officer that God would set his “seal upon this solemn act,”¹⁸⁷ are actions that, in themselves, are loaded with sacramental meaning.

Once again, the congregation is a participant in this ceremony as they are “called upon to witness” the promises being made.¹⁸⁸

In the same document that General Clifton referred to the dedication ceremony as a “covenant,” so too does he refer to marriage.¹⁸⁹ As such, based on Horton’s definition of a covenant, the commitments made between bride and groom that involves the Divine participation of God the Father, Son and Holy Spirit, the marriage ceremony is also a time when the participants enter into a grace-based covenantal relationship with God and each other. This covenant cannot be entered into apart from the ceremony itself and, like

¹⁸⁴ Horton, *God of Promise*, 10.

¹⁸⁵ The Salvation Army, *Salvation Army Ceremonies*, Chap 4, Sect 2, Par 11.

¹⁸⁶ *Ibid.*, Chap 4, Sect 2, Par 5 and 7.

¹⁸⁷ *Ibid.*, Chap 4, Sect 2, Par 13.

¹⁸⁸ *Ibid.*, Chap 4, Sect 2, Par 9.

¹⁸⁹ Clifton, “Pastoral Letter Three.”

the swearing-in of a soldier and the dedication of a child, requires the ceremony in order to come into effect. Thus the marriage ceremony in the Army could also be referred to as a “neo-sacrament.”

Chosen to be a Soldier further emphasises this point in stating the Army’s position with regard to the sexual union of a man and a woman. It says that

the Christian standard has always been, and still is, that the full expression of sexual love needs to be kept for the marriage union itself.¹⁹⁰

As such, the only valid place for a sexual relationship for soldiers of The Salvation Army is between those who are married to each other. It follows that the only valid way to be declared married is to have participated in a marriage ceremony and so the Army requires the participation in the ceremony in order for a person to enter the grace-based covenantal relationship of marriage.

Officership

The course of the argument with regard to Officership below follows a similar path as the last three ceremonies, so for the sake of brevity the following few points need to be made. Officers are firstly soldiers and as such are already in a grace-based covenantal relationship with God. Officers spend at least two years as cadets studying theology and Army practices before being finally accepted as Officers. Like the *Soldier’s Covenant* the *Officer’s Covenant*¹⁹¹ is made between God, the Officer participating, and the Army. Finally, the signing of the covenant takes place in the presence of the *Territorial Commander, Training College Officers and fellow cadets*.

¹⁹⁰ The Salvation Army, *Chosen to Be a Soldier*, Chap 8, Sect 3, Par 3.

¹⁹¹ See *Appendix Seven*.

So, Officership is a grace-based covenantal relationship between God, the participant, and the Army. This covenant cannot be entered into apart from the ceremony itself and, like the swearing-in of a soldier, the dedication of a child, and marriage, it requires the ceremony in order to come into effect. This is a further indication of the inherent sacramentality found within the ceremonies of the Army. It is further suggested that this ceremony could also be referred to as a “neo-sacrament.”

Comparison of the reasons

Seven reasons were stated earlier which are commonly used to explain why The Salvation Army does not practise the dominical sacraments within its worship.¹⁹² Although these sacraments are not practised in the Army the ceremonies discussed above are practised on a regular basis within its worship. In order to test the validity of these reasons it is intended to test them against the practices that are employed.

Exegetical

The discussion over the validity of Luke 22:19b-20 is one that is ongoing in Biblical scholarship. The important part of this verse for this discussion is Jesus’ words of institution found in Luke 22:19b “Do this in remembrance of me.” Kew, a Salvationist writer, states that

If this command in Luke 22:19 is *not* part of the original Gospel, it must be very doubtful whether it was actually an original statement of Jesus, especially as it is not found in any other Gospel... Yet the practice of this sacramental ceremony takes its authorisation from these few words in some manuscripts of this Gospel of Luke alone.¹⁹³

¹⁹² on page 23

¹⁹³ Kew, *Closer Communion*, 19.

In coming to this conclusion Kew cites Westcott and Hort's 1881 text of the Greek New Testament whereby they wrote "the evidence leaves no doubt... that the words in question were absent from the original text of Luke."¹⁹⁴ In that text, Westcott and Hort deal with a series of passages that they call "Western non-interpolations." These are "passages lacking in the Western text that they thought must be interpolations in the so-called neutral text."¹⁹⁵

Carson et al note that Westcott and Hort

reasoned that since the Western text so consistently includes additional material and longer readings, special attention must be given to it when it omits passages.¹⁹⁶

However, Carson et al also state that "most recent scholars think it likely that Westcott and Hort put too great a weight on Western omissions."¹⁹⁷ Further,

the tendency in recent discussions is indeed to take the Western text into consideration but not to give it veto power.¹⁹⁸

Liefold also lists the arguments for including the longer version of the passage in question

the judgment that the Western text is not to be given preference, the weight of all the manuscripts that include it, the probability that the source of the words is a very old tradition that Paul also followed, and the likelihood that the sequence of cup-bread-cup in the longer reading was perplexing to later copyists, who preferred readings that simplified the narrative.¹⁹⁹

Liefold also provides a variety of other references which present both sides of the argument.²⁰⁰

¹⁹⁴ Cited in Ibid.

¹⁹⁵ D.A. Carson, Douglas J. Moo, and Leon Morris, *An Introduction to the New Testament* (Grand Rapids: Zondervan, 1992), 121.

¹⁹⁶ Ibid.

¹⁹⁷ Ibid.

¹⁹⁸ Ibid., 122.

¹⁹⁹ Walter L. Liefold, *Luke*, ed. Frank E. Gaebelin, 12 vols., vol. 8, *The Expositor's Bible Commentary* (Grand Rapids: Zondervan, 1984), 1031.

²⁰⁰ Ibid.

The citations above indicate that this issue continues to be discussed within Biblical scholarship. However, the doubts raised by Kew above are exemplary of how the Army has called into question the validity of the claim to Christ's institution of the sacrament of the Lord's Supper.

This reason is also used in broader and more generalised statements such as Needham's;

It is a disservice to the gospel to insist that grace must be received through the mediation of a particular ritual or procedure, and there is no evidence in the New Testament from which a case can be argued for such a view.²⁰¹

In comparing this *Exegetical* reason to the ceremonies employed within Army worship it is noted that the Army has never claimed that they were instituted by Christ. Army ceremonies are not claimed to be Biblical, or instituted by the command of Christ, but rather ones that have been created by the Army, for Army worship purposes. As has been shown, recent Biblical scholarship tends to support the inclusion of the passage in question. If this is true then the use of this as a reason for discontinuing the sacraments is invalid. However, since the Army does not claim Christ's institution for its own ceremonies it is valid in its application against them.

Testimonial

The Society of Friends had discontinued the practice of the sacraments long before The Salvation Army. Starting in the mid-17th Century, the Religious Society of Friends (Quakers) pre-dates The Salvation Army by around 200

²⁰¹ Needham, *Community in Mission*, 8.

years. Their understanding of the sacramentality of life is expressed in the following way

The Quaker movement was founded on the conviction that the whole of life is sacramental. The founders refused to designate any particular observance or practice as being more sacred than another.²⁰²

This view is consistent with Salvation Army views of religious ceremony as expressed by Needham

The Salvation Army witnesses to the whole Church that in Christ the saving grace of God is accessible to the whosoever and efficacious for all who have faith in Christ irrespective of office or ritual.²⁰³

Both The Salvation Army and the Quakers have, throughout their independent histories, testified to an effective form of worship free from the rituals of Baptism and the Lord's Supper.

However, Needham goes on to say regarding the Army that

The rituals of the Church—whether spontaneous or institutionalised—are signs of spiritual events, celebrations of God's grace in human life, and witnesses to God's transforming presence. They point to divine reality. They are not themselves that reality, nor do they somehow effect the work of grace... Rituals such as water Baptism or soldier enrolment effect nothing. They are outward, symbolic expressions of spiritual transformation.²⁰⁴

As discussed above, the ceremonies employed by the Army are, in fact, ones that do "effect the work of grace." This grace enables the participant of each ceremony to enter into a unique, grace-based covenantal relationship with God. This would further suggest that these ceremonies are the moment of commencement of this special relationship.

²⁰² First Friends Church, "The Sacraments - Aspects of the Quaker Vision," First Friends Church Website, <http://www.firstfriendswhittier.org/welcome/sacraments.html>. (accessed 22 September, 2007)

²⁰³ Needham, *Community in Mission*, 12.

²⁰⁴ *Ibid.*

It has been suggested above that these ceremonies, created by the Army for use within Army worship, could be referred to as “neo-sacraments” – outward and visible signs of inward and spiritual grace *and the means whereby we receive the same*.

This “testimonial” reason may therefore need to be modified following the findings of this dissertation. It is suggested that the Army now witnesses, not to a life free from sacraments, but rather to the belief that effective sacraments are not limited to the practice of the dominical sacraments alone. It testifies that God’s grace is not limited to the person being baptised, or the communicant at the altar, but is also available to the soldier covenanting themselves with God through the swearing-in ceremony and the parent bringing their child in dedication to God. This would suggest that the Army has an inherent sacramentality expressed in the ceremonies that it uses. Although these are not the Lord’s Supper or Baptism, they do signify and transmit the grace of God to participants.

This reason, then, holds true for the dominical sacraments but, following the evolution of the ceremonies employed by the Army, particularly that of the swearing-in of a soldier, the modification suggested above may prove to be a more consistent application.

Ecumenical

This reason relates to the continuing debate within the church over the correct practice of the sacraments. This debate has included issues such as full

immersion versus sprinkling; adult versus infant Baptism; correct administration of the bread and wine of the Lord's Supper; the right of women to administer the sacraments, and so on. Rightmire notes that

because of the problems of sacramental abuses within the church, popular prejudice against church forms, and a missionary ecclesiology that looked with disdain on anything non-essential to salvation, the sacramental practice of the Salvation Army was questioned.²⁰⁵

Whilst the debate on many of these issues continues, the Army should not believe in naivety that it is devoid of these issues, or not contributing to them themselves.

The ceremonies listed above that the Army does employ have developed around them a kind of hierarchical structure of "right practice and administration." Dedications can be performed by soldiers, but are more frequently conducted by Officers. Swearing-in of soldiers is almost always officiated by Officers, and the commissioning of Officers is the "prerogative of the General, or in his stead, Commissioners or Territorial Commanders."²⁰⁶ Concessions must be made for the marriage ceremony, given, as has already been noted, the variety of legal requirements for its right practice.

Hill notes that

if Officers only rather than soldiers administer these ceremonies, they make of the Officers a priesthood in the old sacerdotal sense.²⁰⁷

So this has created a tension between two important aspects of Army theology - the "priesthood of all believers" and the right practice of the

²⁰⁵ Rightmire, *Sacraments and the Salvation Army*, 187.

²⁰⁶ Hill, *Leadership in the Salvation Army* 60.

²⁰⁷ *Ibid.*, 59.

ceremonies that are held so dear. The question at hand is what “rank” within the Army is permitted to perform a given ceremony.

At this point in its history the Army is going through a period of “self-examination” with regard to its mission and identity within the 21st Century. The role of “soldiership” as the Army’s standard of “membership” is being called into question.²⁰⁸ These discussions largely revolve around the “behavioural requirements” of the *Soldiers Covenant*. This problem is likely to grow in discussion, since many corps and “plants” within the Army are increasingly being led by soldiers and/or non-commissioned Officers. If the trend whereby lay leaders are used more frequently at the corps level continues, the right practice of some of these ceremonies, particularly the swearing-in of soldiers, is likely to become a significant issue. It may even be abandoned altogether.

Another key point in this regard is the “institutionalisation” of soldiership that has occurred since Booth’s time. As outlined earlier, those wishing to become soldiers in their local corps go through a kind of “catechism”. The “recruit” studies Army doctrine and practice, and is subjected to the discernment of their suitability by the leaders of the local congregation. Whilst it could be argued that such measures are helpful and necessary to preserve the integrity of the covenant itself, and ensure that people are ready to enter into this important covenantal relationship, it is vastly different to the way soldiership began.

²⁰⁸ See, for example, Cairns, "Membership and Soldiership." and Robert Street, "The Salvation Army and Its Identity," *The Practical Theologian* Volume 1, no. 2 (2003).

When the Christian Mission became The Salvation Army in 1878 people who were previously “members” began calling themselves “soldiers” and associated themselves with their local corps by the wearing of a military style uniform. Commissioner Whatmore, in reference to this time, wrote in 1932

We developed from one to the other with an ease and simplicity truly surprising. We knew of no change in methods beyond the introduction of the wearing of uniform, which we had adopted with a genuine cheerfulness.²⁰⁹

Gradually, though, the *Articles of War* became the standard for soldiership. It has already been noted that this caused many to leave the Army. The *Articles of War* evolved into the *Soldier's Covenant*, and as such, this evolution has caused the swearing-in ceremony to become more and more clericalised in its practice.

So, whilst the divisive history regarding the right practice of the dominical sacraments is a valid point, the Army's own history shows that the discontinuation of their practice has not removed it from this problem. Nor does it make the Army immune from the same problem occurring with regard to its own ceremonies. Whilst the issue has not come to a head at this moment in history, the potential is there for it to do so, and so this reason is “questionable” at best when compared against Army ceremonies.

Pragmatic

The significance of this issue for Booth in his day was that of serving alcoholic wine to recently converted alcoholics for the purposes of the Lord's Supper.²¹⁰ This ceases to be an issue in today's society whereby unfermented grape juice is inexpensive, readily available, and frequently used in churches where

²⁰⁹ Commissioner Hugh E. Whatmore cited in Sandall, *History of the Salvation Army Vol 2*, 2.

²¹⁰ Kew, *Closer Communion*, 49-50.

the Lord's Supper is celebrated. In an email message to the author of 13 October, 2007, Dr Roger Green, Professor of Biblical and Theology Studies at Gordon College, suggests that this was "not an issue for The Christian Mission or the early Army either." He states that there were "plenty of substitutes for alcoholic wine"²¹¹ and so this problem, in actuality, never truly existed. So, this reason is clearly invalid for the dominical sacraments. Neither does it relate to Army ceremonies since the elements are not a part of them.

Ecclesiological

This reason is similar to the *Ecumenical* reason above, but is related more so to the theology of the "priesthood of all believers" right from the outset. The ordination of women, and hence the right to administer the sacraments by them, was not accepted in the Church of Booth's time.

Catherine Booth had been a preacher well before the Christian Mission began and so by the time the Mission became The Salvation Army in 1878 the issue of women in ministry had already been resolved in the leaders' minds. She had already written a pamphlet entitled "Female Ministry" in 1859, six years prior to the mission's commencement, in response Dr David Thomas, the Booth's minister at the time. He had preached a sermon supporting the common theory of the day that women were intellectually and morally inferior to men. With trademark passion and disregard for accepted protocols of the day, Catherine Booth expressed her disagreement with the preacher in no uncertain terms

²¹¹ Roger Green, email message to author, 13 October, 2007.

And feeling, as we have long felt, that this is a subject of vast importance to the interests of Christ's kingdom and the glory of God, we would most earnestly commend its consideration to those who have influence in the Churches. We think it a matter worthy of their consideration whether God intended woman to bury her talents and influence as she now does? And whether the circumscribed sphere of woman's religious labours may not have something to do with the comparative non-success of the gospel in these latter days.²¹²

It has been noted in Chapter One that when the training barracks for Salvation Army Officers were opened in 1880, it was females who were first to be trained. Officers, both male and female, have enjoyed equal access to the “pulpit” in the Army since its inception. The issue of the right for women to have full and active ministry within The Salvation Army was clearly resolved very early on in both William and Catherine Booth’s ministry and the administration of the sacraments by women was clearly going to be an issue for the Army if women were not permitted to administer. It would be an “all or nothing” decision and the choice was made for “nothing.”

Even though there are significantly more denominations who now ordain women for ministry, the issue is still hotly debated. The Army’s ceremonies have always been legitimately practised by both men and women Officers and soldiers. Whilst the issue of appropriate “ranks” is one that is a concern for the right practice of a particular ceremony, whether the person who holds that given rank is male or female, is not. As a result, this reason is a valid one when tested against Army ceremonies.

²¹² Catherine Booth, *Female Ministry; or, Woman's Right to Preach the Gospel* (London: Morgan & Chase, 1859), 23.

Teleophobia

This reason is what Kew calls the “fear of rituals.”²¹³ Brown notes that a person “sometimes... prefers and even needs the help of the tangible, of something he [*sic*] can see with his [*sic*] physical eyes.”²¹⁴ In expressing this fear of ritual, Brown goes on to say that

the danger is that these symbols tend to replace the truth they are intended to represent. When this happens... the symbols are invested with magical qualities and worship of God becomes idolatrous.²¹⁵

He continues

The Salvationist is frankly (and unashamedly) suspicious of all religious symbols. He [*sic*] recognises their possible usefulness, but seriously doubts whether they can ever be used habitually without detracting from the essential purpose they purport to serve.²¹⁶

Coupled with this extremely pessimistic view of “all religious symbols” is an equal and opposite view of Army symbols. In regard to these symbols he makes the following assertion

He [*sic*] looks at them and ponders the truth they symbolise. But there is not the slightest possibility of such symbols becoming objects of worship, for they are never an intrinsic part of worship itself.²¹⁷

Douglas, however, makes an important point

It is fair enough that “ritualised” ritual should fall into contempt. But it is illogical to despise all ritual, all symbolic actions as such. To use the word ritual to mean empty symbols of conformity, leaving us with no word to stand for symbols of

²¹³ Kew, *Closer Communion*, 47.

²¹⁴ Brown, *The Salvationist at Worship*, 47.

²¹⁵ *Ibid.*

²¹⁶ *Ibid.*, 49-50.

²¹⁷ *Ibid.*, 49.

genuine conformity, is seriously disabling to the sociology of religion.²¹⁸

Similarly, Sykes makes the following assertion

Protestantism has traditionally been suspicious of ritual, but its emergence in both word and deed is inevitable; so what matters is the avoidance of meaningless repetition, rather than repetition itself.²¹⁹

The Army recognises the dangers of meaningless repetition and has assumed that, with regard to the dominical sacraments, not practising them will avoid the problems of “ritualism.” However, the Army itself practises its own ceremonies which, apart from some word changes over time, have remained largely the same. As such, they are subject to the same danger of being repeated over and over again and hence becoming “meaningless ritual.”

The Army has consistently attempted to ensure that its own ceremonies do not fall subject to this danger. The “principles” contained in *Salvation Army Ceremonies* express this

The setting of fixed forms of words or acts in connection with the ceremonies is not part of the salvationist tradition... Therefore, as long as Army principles... are observed, the officiating Officer need not feel compelled to follow the suggested wording in such a way as would prevent his [*sic*] looking to God and relying upon him for ultimate guidance. This, however, does not mean that the text can be so changed that essential salvationist emphases are lost.²²⁰

The problem lies in attempting to effectively determine what “Army principles” and “salvationist emphases” are.

²¹⁸ M. Douglas, *Natural Symbols* (London: Barrie & Rockliff, 1970), p. 21. cited in Stephen Sykes, "Ritual and the Sacrament of the Word," in *Christ: The Sacramental Word*, ed. David Brown and Ann Loades (London: Society for Promoting Christian Knowledge, 1996), 161.

²¹⁹ *Ibid.*, 157.

²²⁰ The Salvation Army, *Salvation Army Ceremonies*, Chap 1, Par 3.

The use of this “fear of rituals” as a reason for discontinuing the dominical sacraments is invalidated as the Army has employed ceremonies and symbols of its own, each with theological and liturgical significance, that are themselves at risk of becoming “meaningless rituals.”

Theological

The theological priority of the Army, particularly in its early years, was found in its emphasis on the salvation of souls, and holiness of life for every believer. The almost single-minded focus upon this as the priority of the task led to the subordination of any other aspect of theology and practice to achieving this goal. This included ecclesiological concerns, as evidenced by the fact that an ecclesiology is missing from the eleven *Doctrines of The Salvation Army*.²²¹ It is particularly highlighted, however, in the decision to discontinue the practice of the dominical sacraments. The two most sacred symbols of Christian worship for 1800 years were put to the test by William Booth's questions “Will it help to our great end? If it will not help, will it hinder?”²²² The “great end” that he speaks of is the salvation of the world, and the result of the test was that Booth felt that continued practice would “hinder.”

Similar to the reasons examined above, this reason needs to be examined against the ceremonies that are employed by the Army. All symbols and ceremonies employed by the Army need to be subjected to William Booth's simple, yet effective test – will the continued use of these ceremonies and symbols help to our great end? If it will not help, will it hinder? It may be that

²²¹ See *Appendix Three*.

²²² Booth, "Sacraments," 52-53.

they do help, however, it may also be that any answer given should never be considered final.

Every Salvationist needs to be instructed in the significance of Salvation Army ceremonies and the meaning behind our methods. The value of a public declaration of surrender to God at the Mercy Seat, the desirability of an open and joyous acceptance of the disciplines and privileges of soldiership in a public swearing-in, the sacred obligations of parenthood faced and accepted in the dedication service are all matters that need defining from time to time if Salvationists are to avoid making too much or too little of them.²²³

As such, this reason needs to be open to continuing assessment throughout the Army's ongoing history. The ceremonies and symbols that the Army does employ need to be constantly tested against its priority. This priority is now frequently articulated by former General John Gowans' maxim "Save Souls, Grow Saints and Serve Suffering Humanity."

The evidence presented here has shown the reasons presented in Army apologetics regarding its stance in respect to the sacraments. They are also given in an attempt to describe the Army's self-understanding of its sacramentality. Given that some of these reasons may be valid, while others may indeed be invalid and the remainder questionable, requiring modification or ongoing assessment, it leads to questions regarding how best to describe the Army's sacramental self-understanding. The ceremonies that the Army does employ have been shown to be ones whereby participants enter into grace-based covenantal relationships with God. Does this mean that the Army should refer to itself as sacramental, non-sacramental or is another term appropriate? It is to this question that our attention turns.

²²³ The Salvation Army, *The Sacraments - the Salvationist's Viewpoint*, n.p.

Chapter Three

Chapter Two has argued that in ceasing to practise the dominical sacraments the Army never stopped being “sacramental.” It has, however, struggled at times to articulate its stance in a logical and coherent way without being either divisive, defensive or contradictory. The discussion regarding the place of the dominical sacraments in the Army will be one that continues into the future. As a result a clear understanding of Army sacramentality and the place that its ceremonies have in expressing and participating in that sacramentality are essential if it is to avoid falling into those pitfalls once again. The aim of this chapter is to attempt to articulate a clear definition of Army sacramentality; show how Army ceremonies are an expression of that sacramentality; and provide a new term to express this sacramentality in a positive, unifying and coherent way.

Towards a definition of “Army sacramentality”

Army sacramentality, and sacramental ritual, has always been subordinate to the pneumatological priorities of the salvation of souls and the holiness of all believers. Booth’s test for the appropriateness of the dominical sacraments has already been noted; “Will it help to achieve our great end? If it will not help, will it hinder?”²²⁴

Similarly, Rightmire has shown that the Army, in focussing upon its pneumatological priorities, used

any available and appropriate measures to advance the gospel. Means and methods are necessary, but not to be regarded as objects of faith. Therefore, all means are relative to the purpose they serve and are of equal value. What Booth

²²⁴ Booth, "Sacraments," 52-53.

considers to be proper means of grace are measures which subjectively lead the believer into closer communion with God.²²⁵

So, in order to provide a succinct definition of Army sacramentality, it is suggested that it is best summarised in saying that God communicates his grace to his creation through the created world. As Hughes Oliphant Old has said

God is a God who reaches out. God is a communicating God, not a static, silent entity. God is a Spirit, an outpouring, inspiring, creating, and anointing Spirit, a strengthening, confirming, and comforting Spirit.²²⁶

Clapsis notes that “mystery refers to God’s self-communication through human, created realities.”²²⁷

God has communicated through the created world primarily through Jesus Christ, through the Scriptures, through his Church and his holy people, historically through the dominical sacraments, as well as through the ceremonies employed within Army worship. Needham, in line with this assertion, has said that

any ritual which faithfully conveys the gospel and adequately allows for response is appropriate.²²⁸

Such a definition moves away from the “spiritualised interpretation of sacramental reality and practice”²²⁹ so commonplace within the Army, towards a more holistic one; that incorporates the spirit, the five senses, and the mind in hearing and responding to God’s grace.

²²⁵ Rightmire, *Sacraments and the Salvation Army*, 54.

²²⁶ Hughes Oliphant Old, “Why Bother with Church?,” in *Essentials of Christian Theology*, ed. William C. Placher (London: Westminster John Knox Press, 2003), 233.

²²⁷ Clapsis, “Does the Church Have a Sacramental Nature,” 23.

²²⁸ Needham, *Community in Mission*, 8.

²²⁹ Rightmire, *Sacraments and the Salvation Army*, ix.

Towards a definition of "sacrament"

Macquarrie notes that

The Latin word *sacramentum* had several meanings, of which one was the oath taken by a soldier on being enrolled in the imperial army.²³⁰

It is incredibly ironic, then, that the Army could be described as the only denomination in the Christian Church that truly practises a sacrament – the swearing-in of a soldier. Of course, in adopting this word the church has since given it new meaning.

This Latin word was used to translate the Greek word *mysterion* (mystery) found in the New Testament.

Sacrament, therefore, refers to a mystery, the mystery of proclaiming salvation through sign-acts.²³¹

This is consistent with Brevint's understanding of sacramental worship

Brevint emphasises mystery in his writing, arguing that the eucharistic presenting of Christ is mystery, the manner of the presence is mystery and the elements themselves are also mystery.²³²

The Army has tended to diminish the mysterious nature of *how* God communicates his grace through the created world. It has done so by being divisive, defensive or contradictory about the dominical sacraments. However, in doing so it has also diminished the mysterious nature of its own ceremonies. Whilst it is a mystery how God has used the dominical sacraments as a "means of grace" in the past, it is also a mystery how God's

²³⁰ Macquarrie, *A Guide to the Sacraments*, 4. See also Kew, *Closer Communion*, 1.

²³¹ Robert E. Webber, *Worship Old & New*, Revised ed. (Grand Rapids: Zondervan, 1994), 229.

²³² Douglas, "Daniel Brevint 1616-1695 Dean of Lincoln."

grace has been communicated in the Army *apart from* the dominical sacraments. Both mysteries are equally confounding.

Webber states that “sacrament” means to “make holy.” In using this definition he asserts that there is only “one sacrament, Jesus Christ.”

Jesus Christ is *the* sacrament of the church because only Jesus Christ can make one holy. The power of Jesus Christ to make holy is communicated through the sign-acts of Baptism, Eucharist and other sacramental action.²³³

This is consistent with the Army literature which describes Christ as the “one, true, original Sacrament.”²³⁴

However, Clifton states that

Salvationist sacramentalism... says that a person can be such a sign, derivatively from Christ, the one True Sacrament. You can be a sacrament, I can be a sacrament.²³⁵

Here he uses the term “sacrament” to refer to a “Christlike believer,” even suggesting that “the number of possible sacraments is infinite.”²³⁶ In another location, though, he appears to use a much narrower definition when he prohibits the use of “any ceremony or action of a sacramental nature or that could be mistaken for a sacrament.”²³⁷ This highlights the contradictions with regard to the understanding of “sacrament” within Army literature.

Further, *Chosen to be a Soldier*, in discussing marriage, suggests that

if two people are ‘one in Christ’ there is every hope that their marriage will be the sacrament that God intends.²³⁸

²³³ Webber, *Worship Old & New*, 229-30.

²³⁴ The Salvation Army, *Salvation Story*, 113.

²³⁵ Clifton, *Who Are These Salvationists?*, 64.

²³⁶ *Ibid.*, 64-65.

²³⁷ ———, “Our God-Given Position on Sacraments,” 3.

²³⁸ The Salvation Army, *Chosen to Be a Soldier*, Chap 8, Sect 2, Par 2.

The use of the term “sacrament” in regards to marriage here is not qualified and is the only location it is used in any current *Orders and Regulations*.

The *Directory* from 1900, which was used as a catechism for children, states that

The Army’s Five Ordinances are: The dedication of children to God and the Army; the Mercy Seat; enrolment under the Army Flag. Commissioning of Officers; Marriage according to Army rules.”²³⁹

The use of the term “Ordinance,” a term full of sacramental meaning, highlights the disparate use of sacramental terminology and subsequently the need for a clearer definition of “sacrament.”

The *Book of Common Prayer (1662)* defines a sacrament as

an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.²⁴⁰

It has been argued above that the Army can trace its theological roots back through the Methodist Church, and John Wesley to Anglicanism. It would seem appropriate, therefore, to adapt this definition for a broader, more inclusive understanding of what a “sacrament” is that may include Army ceremonies, yet can still be consistently applied to other sacramental theology and practice. It may also provide a way to describe the “created” means by which God communicates grace to God’s “creation.”

Firstly, the “created” objects, rituals or ceremonies used within the Army are “outward and visible signs of an inward and spiritual grace given unto us.”

Secondly, it has already been noted above that the Army would not claim

²³⁹ *The Salvation Army Directory, No II* (London: SA, 1900) p. 62. Cited in Hill, *Leadership in the Salvation Army* 59.

²⁴⁰ “Book of Common Prayer (1662).”

Christ's institution for its ceremonies, and has historically contested the same for the traditional sacraments. Therefore removing the phrase "ordained by Christ himself" is appropriate for the purpose stated above.

Third, it has been argued that the ceremonies currently employed by the Army are ones whereby grace is provided by God for people to enter into covenantal relationship with God. As such they are "means" whereby the grace signified is received. Further, God may choose any "created" means in the future in order to communicate grace to "creation". An appropriate definition that is broad and inclusive will allow for this future possibility. So including this phraseology seems appropriate in order to allow for new sacramental methods in the future.

Finally, the eighth doctrine of The Salvation Army expresses the belief that the "pledge" or assurance of salvation comes from the testimony of the Holy Spirit residing within the believer; "he that believeth hath the witness in himself."²⁴¹

The Holy Spirit is the seal and guarantee of our salvation and assures us of the truth of the gospel message and its effectiveness for us.²⁴²

And further

We believe that we are justified by grace through faith in our Lord Jesus Christ, and are born again by the Holy Spirit, who testifies to salvation in our hearts as we continue in an obedient faith-relationship with Christ.²⁴³

Army theology is clear that the Holy Spirit, and subsequently the assurance that is given by him, is received in "regeneration."²⁴⁴ This is "God's work in us,

²⁴¹ See *Appendix Three*.

²⁴² The Salvation Army, *Salvation Story*, 82.

²⁴³ *Ibid.*, 84.

²⁴⁴ *Ibid.*, 88.

the gift of the indwelling Spirit and the beginning of a life of holiness.”²⁴⁵

Further

Regeneration speaks of the life of the Spirit imparted to us, the ongoing work of grace in our lives in which we must co-operate.²⁴⁶

Doctrine seven makes clear that this regeneration by the Holy Spirit, along with repentance towards God and faith in the Lord Jesus Christ, are “necessary to salvation.”²⁴⁷ The regeneration of the Spirit, that brings the assurance of salvation, occurs at the moment of conversion. This conversion experience, where the believer is “justified by grace through faith,”²⁴⁸ *can* occur through sacramental ceremony or ritual or, alternatively, quite apart from it. Therefore, any “pledge” that is received, in an Army definition of sacrament, is a *reminder* of the pledge already received at conversion; that is, the assurance given by the Holy Spirit who resides in every believer.

So, recombining these elements, it is proposed that a suitable definition for “sacrament” within the Army could be

an outward and visible sign of an inward and spiritual grace given unto us as a means whereby we receive the inward and spiritual grace, and a reminder of the assurance we already have in the Holy Spirit.

This definition is needed on the basis of the confusion and contradiction that, it is argued, exists within Army literature. A broader and more suitable definition may help eliminate such confusion and provide a clearer way forward in discussions on this subject.

²⁴⁵ *Ibid.*, 81.

²⁴⁶ *Ibid.*

²⁴⁷ See *Appendix Three*.

²⁴⁸ *Ibid.*

Towards a new “sacramental self-understanding”

In the past the Army has attempted to describe its sacramentality in a number of ways. As has already been suggested this has, at times, led to it being divisive, defensive and contradictory. Historically, there have been three ways of expressing the Army’s sacramental self-understanding; anti-sacramental, non-sacramental, and non-observance.

The clearest example of an anti-sacramental self-understanding is in the words of Catherine Booth in her book *Popular Christianity*. Here Booth describes the dominical sacraments as a “mock salvation.”²⁴⁹ Whilst attacking the belief of Baptismal and Eucharistic regeneration, which is held only by some within the church, Booth denigrates what is a sacred act of memorial and continuing grace for others to mere symbolism. This approach to the Army’s sacramental self-understanding is divisive in that it seeks to put down the beliefs of others in order to promote Booth’s own.

Other anti-sacramental behaviour tends to be more subtle. The example of the current General’s recent prohibition against “any ceremony or action of a sacramental nature or that could be mistaken for a sacrament”²⁵⁰ has already been noted; so too, the instruction forbidding the use of water found in the dedication ceremony.²⁵¹ Similarly Metcalf, in *The Salvationist and the Sacraments*, states that “water Baptism can have no real place in the

²⁴⁹ Booth, *Popular Christianity*, 42-43.

²⁵⁰ Clifton, "Our God-Given Position on Sacraments," 3.

²⁵¹ The Salvation Army, *Salvation Army Ceremonies*, Chap 3, Sect 1, Par 4.

gospel.”²⁵² Finally, Commissioner Cunningham, in the *Staff Review*, in May 1929 stated that

It has hitherto been our consistent policy as an organisation to abstain not only from the practice of what are commonly known as sacraments, but from any public discussion of the subject.²⁵³

Each of these examples, whilst promoting the Army’s stance with regard to the dominical sacraments, also promotes an anti-sacramental attitude towards those who do practise these ancient ceremonies. Such behaviour could be compared with the “eye” saying to the “hand,” “I don’t need you” (1 Corinthians 12:21). Anti-sacramental behaviour, like that exemplified above, has often been negatively critical of other parts of the Body, the Church. Whilst anti-sacramental behaviour is more often unintentional, its use seems ecumenically inappropriate.

Whilst, the term “anti-sacramental” itself is not used in regard to the Army’s sacramentality, the term “non-sacramental” has been. Needham is an example of one who is keen to make a distinction between these two terms. “Salvationists are not anti-sacramental; they are simply non-sacramental.”²⁵⁴

Other writers summarise this understanding as follows

[The Salvationist’s] position constitutes a testimony to a spiritual life independent of ritualism and is a constant witness to the possibility of triumphing over the tendency to lose the substance in the shadow.²⁵⁵

²⁵² William Metcalf, *The Salvationist and the Sacraments* (London: Challenge Books, 1965), 47.

²⁵³ Commissioner A.G. Cunningham, *Staff Review*, May 1929, cited in Satterlee, “Turning Points,” 51.

²⁵⁴ Needham, *Community in Mission*, 24.

²⁵⁵ The Salvation Army, *The Sacraments - the Salvationist’s Viewpoint*, 75.

It has been argued that the Army is not immune from the dangers of the ritualism that it desperately seeks to avoid. It would seem, however, that it is a certain type of ritual in particular that it wants to distance itself from; namely, the dominical sacraments. The reason for this is an issue suitable for further research.

Rightmire notes the contradiction that arises in using this term in order to describe the Army's sacramentality. In the preface to his PhD thesis he notes the following;

The term "non-sacramental theology" is used throughout this study to refer to the Salvation Army's sacramental position. It is obvious that such is a misnomer, since the Army does have a sacramental theology that emphasises a spiritualised interpretation of sacramental reality and practice. Nonetheless, because of the Army's use of this self-chosen designation for its sacramental position, it has been maintained..²⁵⁶

Since the term "non-sacramental" is a "misnomer" it seems appropriate to seek to use a term that is not.

More frequently in recent times the term "non-observance" has been used in an attempt to distinguish the Army's sacramental practice from its sacramentality.²⁵⁷ Whilst this would seem closer to a sound explanation of Army sacramentality, when assessed against the practice of the Army, it does not hold true in all circumstances.

It has been argued above for a definition of Army sacramentality that believes that "God communicates his grace to his creation through the created world."

²⁵⁶ Rightmire, *Sacraments and the Salvation Army*, ix.

²⁵⁷ See Street, *Called to Be God's People*, 86-87. and Clifton, "Our God-Given Position on Sacraments," 2-5.

Further it has also been argued that no denomination in the Christian Church is without ceremonial activity, including the Army. Throughout Chapter Two the evidence presented has shown that the ceremonial activity of the Army provides means whereby participants can enter into “grace-based, covenantal relationships.” Using the definition that is suggested above these ceremonies of the Army are “sacraments” of some kind;

an outward and visible sign of an inward and spiritual grace given unto us as a means whereby we receive the inward and spiritual grace, and a reminder of the assurance we already have in the Holy Spirit.

As such, use of the term “non-observance” and the like in reference to the Army’s sacramentality is also a “misnomer” and so inappropriate.

Robert Watson has suggested another term which may be a more appropriate self-description of Army sacramentality.

As Salvationists, we cannot call ourselves anti-sacramental, nor can we think of ourselves as non-sacramental. We are, instead, neo-sacramental.²⁵⁸

It is suggested that using the term “neo-sacramental” has several advantages.

Firstly, it recognises that the Army is, in fact, sacramental. It promotes an understanding of God whereby God communicates grace to his creation, not just through the spiritual, but also through the created world.

Secondly, it is a positive self-understanding of Army sacramentality. Rather than referring to what the Army is *not*, this descriptor refers to what the Army *is*. It *is* sacramental, and this sacramentality, whilst bearing a “family resemblance” to the dominical sacraments, *is* something “new.”

²⁵⁸ Watson, “The Distillery,” 27.

Thirdly, the term neo-sacramental recognises the links that Army sacramentality has with the Church universal. Although the Army does not practise the dominical sacraments, it does practise ceremonies that are “outward and visible signs of an inward and spiritual grace and a means whereby we receive the same.” This sacramental understanding of Army ceremonies deliberately links it with the sacramental theology of Wesley, Brevint, Anglicanism and the Church universal. Although it is recognised that some may not agree that these links do exist, it may be that the theological “DNA” is present tying the present Army with the church universal. This DNA brings about the “family resemblance” described above.

Finally, these benefits combined aid in re-establishing the “mystery” of sacramentality. It is hoped that a positive understanding of this “neo-sacramental” theology will return to Army worship and practice the mysterious nature of God’s grace and how it is communicated. It is a “mystery” how God enters into a covenantal relationship with a person and makes them a soldier. It is a “mystery” how God enters into a covenantal relationship with both bride and groom and joins them in holy matrimony; so too are the “mysteries” of dedication promises and covenanted Officership. “Neo-sacramental” theology promotes these grace-based covenantal relationships as “mysteries” of God’s grace, while at the same time being loyal to the Army’s understanding of sacramentality.

It is contended, therefore, that the Army has a “neo-sacramental” theology and practice which is expressed primarily in the ceremonies it has chosen to make

a part of its worship. Through these ceremonies God enacts grace-based covenantal relationships between himself and the participants. These relationships cannot be commenced apart from these ceremonies and so the ceremonies themselves could be called “neo-sacraments.”

Some implications of these findings

In essence, the process employed above in reinterpreting the definition of sacrament from the *Book of Common Prayer* has itself been a “neo-sacramental” exercise. This methodology has not sought to find a new set of practices for the Army, or re-adopt old ones, but rather recognise the inherent sacramentality that has always existed in the Army, exemplified by its symbols and ceremonies.

Several questions arise or remain unanswered as a result of these findings. The research undertaken has not included reference to settings in the Army whereby its own ceremonies are not employed. Some congregations no longer choose to swear-in soldiers, for example. Whilst it is hoped that the definitions given above for these new self-descriptions are broad enough to include any new practices that are employed, this remains an area suitable for further research. These terms and the definitions provided also need to be tested outside the Army in the wider area of sacramental theology for consistency.

It may also be suggested that the use of the prefix “neo” (new) for ceremonies that are over 100 years old themselves may not be appropriate. Further, adding new definitions and new terms to those already in use may also add to the confusion, rather than remove it. However, it is hoped that the findings of

this dissertation may prompt further discussion that avoid the divisive, defensive and contradictory approaches that have been employed in the past.

Conclusion

Finally, it has been argued throughout the course of this dissertation that the Army has always had an inherent sacramentality. This has been described herein as “neo-sacramental”. The roots and heritage of this neo-sacramentality are linked with Wesley, Brevint, Anglicanism and hence the Church universal. The ceremonies that are employed by the Army have been described as “neo-sacraments;” that is, outward and visible signs of an inward and spiritual grace given unto us as a means whereby we receive the same and a reminder of the assurance we have in the Holy Spirit. These neo-sacraments enable participants to enter into grace-based covenantal relationships with God and others and express, in a way unique to this denomination, the neo-sacramental theology of The Salvation Army.

Appendices

Appendix One - The Original Articles of War.

1. Having received with all my heart the salvation offered to me by the tender mercy of Jehovah. I do here and now publicly acknowledge God to be my Father and King, Jesus Christ to be my Saviour, and the Holy Spirit to be my Guide, Comforter, and Strength; and that I will, by His help, love, serve, worship, and obey this glorious God through all time and through all eternity.
2. Believing solemnly that The Salvation Army has been created by God, and is sustained and directed by Him, I do here declare my full determination, by God's help, to be a true Soldier of the Army till I die.
3. I do here, and now, and for ever, renounce the world with all its sinful pleasures, companionships, treasures, and objects, and declare my full determination boldly to show myself a Soldier of Jesus Christ in all places and companies; no matter what I may have to suffer, do, or lose, by so doing.
4. I do here and now declare that I will abstain from the use of all intoxicating liquors, and also from the habitual use of opium, laudanum, morphia, and all other baneful drugs, except when in illness such drugs shall be ordered for me by a doctor.
5. I do here and now declare that I will abstain from the use of all low or profane language; from the taking of the name of God in vain, and from taking part in any unclean conversation or the reading of any obscene book or paper at any time, in any company, or in any place.
6. I do here declare that I will not allow in myself any falsehood, deceitfulness, misrepresentation, or dishonesty; neither will I practise any fraudulent conduct, either in my business, my home, or in any other relation in which I may stand to my fellow-men, but that I will deal truthfully, fairly, honourably, and kindly with all those who may employ me or whom I may myself employ.
7. I do here declare that I will never treat any women, child, or other person, whose life, comfort, or happiness may be placed within my power, in an oppressive, cruel, or cowardly manner, but that I will protect such from evil and danger so far as I can, and promote, to the utmost of my ability, their present welfare and eternal salvation.
8. I do here declare that I will spend all the time, strength, money and influence I can in supporting and carrying on this war, and that I will endeavour to lead my family, friends, neighbours and all others whom I can influence, to do the same, believing that the sure and only way to remedy all the evils in the world is by bringing men [*sic*] to submit themselves to the government of the Lord Jesus Christ.

9. I do here declare that I will always obey the lawful orders of my Officers, and that I will carry out to the utmost of my power all the Orders and Regulations of the Army; and further, that I will be an example of faithfulness to its principles, advance to the utmost of my ability its operations, and never allow, where I can prevent it, any injury to its interests or hindrance to its success.

10. And I do here and now call upon all present to witness that I enter into this undertaking of my own free will, feeling that the love of Christ who died to save me requires from me this devotion of my life to His service for the salvation of the whole world.²⁵⁹

²⁵⁹ Sandall, *History of the Salvation Army Vol 2*, 312-13.

Appendix Two - Doctrinal statements added to the Articles of War

1. I am thoroughly convinced of the truth of The Army's teaching.
2. I believe that repentance towards God, faith in our Lord Jesus Christ, and conversion by the Holy Spirit are necessary to Salvation, and that all men may be saved.
3. I believe that we are saved by grace, through faith in our Lord Jesus Christ, and that he that believeth hath the witness in himself. I have got it. Thank God!
4. I believe that the Scriptures were given by inspiration of God, and that they teach that not only does continuance in the favour of God depend upon continued faith in, and obedience to, Christ, but that it is possible for those who have been truly converted to fall away and be eternally lost.
5. I believe that it is the privilege of all God's people to be "wholly sanctified," and that "their whole spirit and soul and body" may "be preserved blameless unto the coming of our Lord Jesus Christ." That is to say, I believe that after conversion there remain in the heart of the believer inclinations to evil, or roots of bitterness, which, unless overpowered by Divine grace, produce actual sin; but these evil tendencies can be entirely taken away by the Spirit of God, and the whole heart thus cleansed from anything contrary to the will of God, or entirely sanctified, will then produce the fruit of the Spirit only. And I believe that persons thus entirely sanctified may, by the power of God, be kept unblamable and unremovable before Him.
6. I believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the everlasting punishment of the wicked.²⁶⁰

²⁶⁰ The Salvation Army, "Articles of War."

Appendix Three - The Doctrines of The Salvation Army

1. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and that they only constitute the Divine rule of Christian faith and practice.
2. We believe that there is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things, and who is the only proper object of religious worship.
3. We believe that there are three persons in the Godhead – the Father, the Son and the Holy Ghost, undivided in essence and co-equal in power and glory.
4. We believe that in the person of Jesus Christ the Divine and human natures are united, so that He is truly and properly God and truly and properly man.
5. We believe that our first parents were created in a state of innocence, but by their disobedience they lost their purity and happiness, and that in consequence of their fall all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.
6. 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.
7. We believe that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, are necessary to salvation.
8. We believe that we are justified by grace through faith in our Lord Jesus Christ and that he that believeth hath the witness in himself.
9. We believe that continuance in a state of salvation depends upon continued obedient faith in Christ.
10. We believe that it is the privilege of all believers to be wholly sanctified, and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.
11. We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the endless punishment of the wicked.

Appendix Four - A Soldier's Covenant

Having accepted Jesus Christ as my Saviour and Lord, and desiring to fulfil my membership of His Church on earth as a soldier of The Salvation Army, I now by God's grace enter into a sacred covenant.

I believe and will live by the truths of the word of God expressed in The Salvation Army's eleven articles of faith:

[The doctrines of The Salvation Army are stated at this point – See Appendix Three]

I will be responsive to the Holy Spirit's work and obedient to His leading in my life, growing in grace through worship, prayer, service and the reading of the Bible. I will make the values of the Kingdom of God and not the values of the world the standard for my life.

I will uphold Christian integrity in every area of my life, allowing nothing in thought, word or deed that is unworthy, unclean, untrue, profane, dishonest or immoral.

I will maintain Christian ideals in all my relationships with others; my family and neighbours, my colleagues and fellow Salvationists, those to whom and for whom I am responsible, and the wider community.

I will uphold the sanctity of marriage and of family life. I will be a faithful steward of my time and gifts, my money and possessions, my body, my mind and my spirit, knowing that I am accountable to God.

I will abstain from alcoholic drink, tobacco, the non-medical use of addictive drugs, gambling, pornography, the occult and all else that could enslave the body or spirit.

I will be faithful to the purposes for which God raised up The Salvation Army, sharing the good news of Jesus Christ, endeavouring to win others to Him, and in His name caring for the needy and the disadvantaged.

I will be actively involved, as I am able, in the life, work, worship and witness of the corps, giving as large a proportion of my income as possible to support its ministries and the worldwide work of the Army.

I will be true to the principles and practices of The Salvation Army, loyal to its leaders, and I will show the spirit of Salvationism whether in times of popularity or persecution.

I now call upon all present to witness that I enter into this covenant and sign these articles of war of my own free will, convinced that the love of Christ, who died and now lives to save me, requires from me this devotion of my life to His service for the salvation of the whole world; and therefore do here declare my

full determination, by God's help, to be a true soldier of The Salvation Army.
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²⁶¹ ———, "Articles of War."

Appendix Five - Articles of Marriage for Salvationists (1882)

1. We do solemnly declare that we have not sought this marriage for the sake of our own happiness and interests only, although we hope these will be furthered thereby; but because we believe that the union will enable us better to please and serve God, and more earnestly and successfully to fight and work in The Salvation Army.
2. We here promise that we will not allow our marriage in any way to lessen our devotion to God, our affection for our comrades, or our faithfulness in the Army.
3. We each individually promise that we will never do anything likely to prevent the other's doing or giving or suffering anything that is in his or her power to do, give, or suffer to assist the Army; believing that in so doing we shall best promote the glory of God and the salvation of souls.
4. We also promise that we will use all our influence with each other to promote our constant and entire self-sacrifice in fighting in the ranks of the Army for the salvation of the world.
5. We also promise always to regard our home in every way as a Salvation Army Soldier's (or Officer's) quarters, and to arrange it accordingly, and to train all in it who may be under our influence and authority, for faithful and efficient service in the Army.
6. We promise, whether together or apart, always to do our utmost as true Soldiers of Jesus Christ to carry on and sustain the war, and never to allow the Army to be injured or hindered in any of its interests without doing our utmost to prevent it.
7. Should either of us from sickness, death or any other cause cease to be efficient soldiers, we engage that the remaining one shall continue to the best of his or her ability to fulfil all these promises.²⁶²

²⁶² Sandall, *History of the Salvation Army Vol 2*, 314.

Appendix Six - Articles of Marriage for Salvationists (Current)

We do solemnly declare that, although we enter into this marriage for reasons of personal happiness and fulfilment, we will do our utmost to ensure that our married status and relationship will deepen our commitment to God and enhance the effectiveness of our service as soldiers of Jesus Christ in The Salvation Army.

We promise to make our home a place where all shall be aware of the abiding presence of God, and where those under our influence shall be taught the truths of the gospel, encouraged to seek Christ as Saviour, and supported in the commitment of their lives to the service of God.

We declare our intention to be to each other, by the help of God, true Christian examples and, through times of joy, difficulty or loss, to encourage each other to 'grow in grace and in the knowledge of our Lord and Saviour Jesus Christ'.²⁶³

²⁶³ The Salvation Army, *Salvation Army Ceremonies*, Chap 4, Sect 1, Par 11.

Appendix Seven - The Officer's Covenant

Called by God to proclaim the Gospel of our Lord and Saviour Jesus Christ as an Officer of The Salvation Army I bind myself to him in this solemn covenant

to love and serve him supremely all my days,

to live to win souls and make their salvation the first purpose of my life

to care for the poor, to feed the hungry, clothe the naked, love the unlovable, and befriend those who have no friends,

to maintain the doctrines and principles of The Salvation Army, and, by God's grace to prove myself a worthy Officer.

Done in the strength of my Lord and Saviour, and in the presence of the

Territorial Commander, Training College Officers and fellow cadets.

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