

Appendix 1

The Doctrines of The Salvation Army

(As set forth in the Salvation Army Act 1980)

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 2

Articles of War 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:

- 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.
- 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.
- 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.
- 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.
- We believe** that our first parents were created in a state of innocency, 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.
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- 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.
- We believe** that continuance in a state of salvation depends upon continued obedient faith in Christ.
- 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.
- 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.

THEREFORE

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.

Signed

Signature of corps officer

Witness of officiating officer

Corps

Date

Appendix 3

The swearing-in of soldiers

- Significance 1. The public swearing-in ceremony of Salvation Army soldiers is an important occasion both in the life of the prospective soldier and in the life of the corps. The officiating officer should seek to make the ceremony a means of impressing the principles of Christian discipleship and salvationism upon those about to be sworn in and upon Salvationists and others in the meeting
- Eligibility 2. Only those people may be received into soldiership who:
- (a) Have professed salvation through faith in Christ and now acknowledge him as Lord and Saviour.
 - (b) Have studied the doctrines, principles and evangelistic witness of the Army as embodied in the articles of war and fully explained in *Chosen to be a Soldier* (Orders and Regulations for Soldiers of The Salvation Army) and *The Salvation Army Handbook of Doctrine*. Such studies should be undertaken with the guidance of the corps officer and the recruiting sergeant or other person designated.
 - (c) Have been accepted by the senior census board in accordance with *Orders and Regulations for Senior Census Boards*.
 - (d) Have signed the articles of war (a soldier's covenant).
- Aims 3. The officer should use the opportunity to challenge the uncommitted with the claims of the gospel and urge Salvationists and Christian friends to rededicate themselves to the service of God.
- Flag 4. At the time of the swearing-in, the recruits should be called to the platform and stand under the flag.
- Local officers 5. The recruiting sergeant, or another representative local officer, should also be invited to stand with the recruits. The young people's sergeant-major should participate when junior soldiers are being sworn in as senior soldiers.
- Bible reading 6. When all are assembled, an appropriate passage of Scripture should be read by the officiating officer or some other suitable person.
- Doctrines 7. The officer may then lead the recruits in affirming their faith by reading in unison the doctrines accepted by the Salvationists. The congregation could also be invited to join in the united reading.
- Articles of war 8. An appropriate chorus may be sung, after which the officer shall refer to the articles of war (a soldier's covenant) by saying:
- All who wish to become soldiers of The Salvation Army are required to sign the articles of war (a soldier's covenant). In so doing, they testify that:
—They worship God as Father, Son and Holy Spirit.*

- *They have accepted Jesus Christ as Saviour and Lord.*
- *They desire to fulfil their membership of his Church on earth as a soldier of The Salvation Army.*

They affirm their belief in the Bible as the word of God and their acceptance of The Salvation Army's articles of faith.

They declare that:

- *They will be responsive to the Holy Spirit and seek to grow in grace.*
- *They will make the values of the Kingdom of God the standard for their lives, showing Christian integrity in their deeds, maintaining Christian ideals in their relationships, and upholding the sanctity of marriage and family life.*
- *They will be faithful stewards of all they have and are.*
- *They will abstain from the use of all enslaving substances and harmful activities.*
- *They will be active in God's work both in sharing the gospel and in serving the needy, and will contribute financially to its support.*
- *They will be true to the principles of The Salvation Army.*

They witness that they freely enter into this covenant, convinced that the love of Christ requires the devotion of their lives to his service for the salvation of the whole world.

And they declare their determination, by God's help, to be true soldiers of The Salvation Army.

Declaration

9. The officer shall then say to the recruits:

Do you (each) declare, in the presence of God and this congregation, that you undertake, by the help of the Holy Spirit, to live and work as a true soldier of Jesus Christ and of The Salvation Army, according to the witness and promises you make this day. If so, raise your right hand and say: 'I do.'

They shall each reply: *'I do.'*

Charge and acceptance

10. The names of the new soldiers shall be called, and, if desired, they may be invited to sign a presentation copy of the articles of war (soldier's covenant). The officer shall then briefly charge them to keep their promises and, by the grace of God, to be of blessing to the world in which they live. In particular, he should encourage them to testify openly for Christ, to wear uniform, to give prayer a central place in their home life and, as stewards of their time, abilities and financial resources, to offer these to the Lord, recognising this as the only adequate response to Christ's sacrifice for them. The officer should conclude by presenting to each soldier the illuminated articles of war (a soldier's covenant), offering the hand of fellowship as he says:

In the name of the Lord whom we love and serve, I accept your declarations and receive you as (a) soldier(s) of the ... Corps of The

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Salvation Army.

- Prayer 11. A dedicatory prayer should be offered.
- Testimony 12. If there is time, each new soldier should testify, otherwise one or two representatives should do so.
- Song 13. The congregation should then be asked to join the new soldiers in singing a verse promising faithfulness to God.

Appendix 4

The dedication ceremony

Main participants	When the ceremony begins, the child should be held by one of the parents. It is usual for the parents to stand together to the left of the officer conducting the ceremony. The flag may be used for all dedications, and the colour sergeant should stand behind the officer.
Local officers	2. The cradle roll sergeant and the young people's sergeant-major, and any other participating local officer, should stand on the other side of the officer from the parents.
Other children	3. Other children of the family may stand with their parents, if this is desired. If they do so, the officer should acknowledge their presence and speak to them about their own place in the life of the family.
Introduction	4. Suitable introductory comments should emphasise the importance placed by The Salvation Army upon Christ-centred family life and the responsibilities of parenthood.
Bible reading	5. A suitable passage of Scripture should be read.
Explanation and declaration	6. The officer shall then say to the parents: <i>In the dedication of this child you desire to give him/her fully to God. You wish to thank God for entrusting this precious life into your hands, and you want him/her to be nurtured in all that is pure, lovely and honest. To this end you promise that you will keep from him/her, so far as you are able, everything which is likely to harm him/her in body, mind or spirit.</i> <i>You also promise that, as he/she grows in wisdom and stature, you will 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. You must be to him/her an example of a true Christian.</i> <i>If you are willing to make these promises, I will receive the child in the name of God, and on behalf of The Salvation Army.</i>
Presentation of child	7. The officer shall take the child and ask the congregation to stand. Where the child is no longer an infant the officer should take him by the hand and lead him to his side. He shall then address the congregation as follows: <i>In the name of the Lord and on behalf of the ... Corps of The Salvation Army, I receive this child ... (and here he will give all the names of the child) in recognition of the promises which have been made by his/her parents this day.</i>
Prayer	8. The officer (or some other person) shall then offer prayer.
Responsibility of corps	9. The officer shall, at this or some other convenient point, address the congregation, reminding them that they are not only witnesses to the ceremony, but also participants in it, and as such are pledged to support the parents in their spiritual responsibilities.

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Charge to
parents

10. The officer shall then say to the parents:

In returning ... (first name of the child) into your care, I charge you to care for him/her in the name of the Lord, and to keep the promises that you have made concerning him/her.

Certificate

11. The officer shall then return the child to the parents and present the certificate of dedication.

Register

12. The parents, before leaving the hall, shall sign the dedication register.

Cradle roll

13. If the cradle roll sergeant has not previously enrolled the child, this should be done without further delay and a cradle roll certificate presented.

The thanksgiving and presentation ceremony

- Aims 1. This ceremony is not intended for Salvationists, but is for use when parents are reluctant to make the promises required by the dedication ceremony. The parents are not asked to make any specific commitment to a Christian upbringing: the ceremony is intended, however, to encourage those spiritual desires, however faint, which have prompted the request for a religious service.
- Christian guidance 2. The officer should therefore use every guidance opportunity, both in private counselling and during the ceremony, to commend to the parents the benefits of regular worship and training in Christian values.
- Arrangements 3. The ceremony should normally take place in the Army hall, but not necessarily in a public meeting. The Army flag may be used at the officer's discretion.
- Declaration 4. The officer shall say to the parents:
In presenting this child to God, you wish to give thanks to him for his precious gift. You want him/her to grow up to be healthy, wise and good, and you therefore promise that you will keep from him/her, so far as you are able, everything which is likely to harm him/her in body, mind or soul. If this is your intention, I will receive the child.
- Presentation 5. The officer shall then take the child and pray as follows:
Dear heavenly Father, we thank you for the precious gift of this child ... (and here he shall give all the names of the child). Take him/her into your care and give to his/her parents wisdom to teach and train him/her in all that is pure, lovely and honest. In accepting this responsibility, may they at all times seek your help and guidance. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.
- Advice 6. The officer shall then return the child to the parents, and offer such further words of advice as he considers suitable.
- Registration 7. Names of children for whom this ceremony is used will be entered in the dedication register, and a thanksgiving and presentation certificate given to the parents. The child's name should also be entered on the cradle roll and a cradle roll certificate issued.

Appendix 5

Commissioning of Salvation Army officers

The training college course culminates in a three-fold ordination and commissioning procedure consisting of:

1. covenant signing and dedication
2. ordination and commissioning
3. appointments ceremony.

1. THE COVENANT:

In a solemn service of preparation the officers-to-be sign a personal covenant, the main wording of which reads:

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 maintain the doctrines and principles of The Salvation Army, and, by
God's grace,

to prove myself a worthy officer

IN THE NAME OF MY DEAR SAVIOUR

Signed

2. THE ORDINATION AND COMMISSIONING:

Following an act of personal dedication, the cadets make a public **AFFIRMATION OF FAITH:**

In the name of God, Father, Son and Holy Spirit, and in the presence of officers, soldiers and friends of The Salvation Army here assembled, we declare that we believe—

The Doctrines of The Salvation Army (Appendix 1) are then declaimed.

The representative of the General then questions the cadets:

Do you promise faithfully to maintain and proclaim these truths?

THE CADETS: We do.

Do you regard it as your duty to bear this witness to the whole world, to strive to lead mankind to its only Saviour and, for Christ's sake, to care for the poor, feed

the hungry, clothe the naked, love the unlovable, and befriend the friendless?

THE CADETS: We do.

Do you promise by holy living, boundless charity and adherence to the principles and discipline of our movement to show yourselves faithful officers of The Salvation Army?

THE CADETS: We do.

The name of each cadet having been called and each having personally indicated response thereto—

the moment of commissioning is then signified in the pronouncement:

IN ACCEPTING THESE PLEDGES WHICH YOU EACH HAVE MADE, I
COMMISSION YOU AS OFFICERS OF THE SALVATION ARMY AND
ORDAIN YOU AS MINISTERS OF CHRIST AND OF HIS GOSPEL.

The newly-commissioned officers kneel for the dedicatory prayer and blessing.

3. THE APPOINTMENTS CEREMONY:

In a public meeting reflective of our 'church militant' character, the newly-commissioned officers in turn receive from the hand of the General's representative the appointment to which each will proceed, and are then consecrated for that and future service.

Appendix 6

a. Reference page 26: General Albert Orsborn

My life must be Christ's broken bread,
My love his outpoured wine.
A cup o'erfilled, a table spread
Beneath his name and sign,
That other souls, refreshed and fed,
May share his life through mine.

My all is in the Master's hands
For him to bless and break;
Beyond the brook his winepress stands
And thence my way I take,
Resolved the whole of love's demands
To give, for his dear sake.

Lord, let me share that grace of thine
Wherewith thou didst sustain
The burden of the fruitful vine,
The gift of buried grain.
Who dies with thee, O Word divine,
Shall rise and live again.

Albert Orsborn

b. Reference page 61: Salvation Army officers and the ministry

STATEMENT ON STANDING OF SALVATION ARMY OFFICERS

The Judge Advocate-General of the United States Forces, when the matter of the appointment of Salvation Army officers as chaplains was submitted to him, gave as his opinion (24 May 1917) that:

The Salvation Army has a distinct legal existence; a recognised creed and a form of worship; a definite and distinct ecclesiastical government; a distinct religious history; a formal code of doctrine and discipline; a membership not associated with any other church or denomination; a complete organisation, with officers ministering to their congregations, ordained by a system of selection after completing prescribed courses of study.

In common with other churches it has a literature of its own; established places of religious worship; regular congregations; regular religious services; a Sunday-school for the religious instruction of the young, and schools for the preparation of its ministers. The functions of its ministers seem similar to those of the clergy of any other church.

[Following the statement of Salvationist Doctrines...]

THE salvation soldier must clearly understand that the Salvation Army Articles of Faith follow the main outline of historic Christian teaching as derived from the Scriptures. The Army Mother stated in 1883 that the movement was not 'diverse from the churches in the great fundamental doctrines of Christianity', nor had it 'adopted any of the new gospels of these times'. And the Founder made it clear that the Army had never imagined it would be able to teach anything new in regard to the Christian faith. 'We keep ourselves with all our heart to the three Creeds' — *Chosen to be a Soldier, Orders and Regulations for Soldiers of The Salvation Army*, Chapter 5, para 2.

What is The Salvation Army?

THE Salvation Army is an integral part of the Christian Church, although distinctive in government and practice. The Army's doctrine follows the mainstream of Christian belief and its articles of faith emphasise God's saving purposes. Its objects are 'the advancement of the Christian religion... of education, the relief of poverty, and other charitable objects beneficial to society or the community of mankind as a whole.'^{*}

The movement, founded in 1865 by William Booth, has spread from London, England, to many parts of the world. Salvationists of many races and cultural backgrounds enjoy an international fellowship, an evidence of a wider brotherhood in Christ.

The rapid deployment of the first Salvationists was aided by the adoption of a quasi-military command structure in 1878 when the title 'The Salvation Army' was brought into use. A similar practical organisation today enables resources to be equally flexible

Responding to a recurrent theme in Christianity which sees the Church engaged in spiritual warfare, the Army has used to advantage certain soldierly features such as uniforms, flags and ranks to identify, inspire and regulate its endeavours.

Evangelistic and social enterprises are maintained, under the authority of the General, by full-time officers and employees, as well as by soldiers who give service in their free time. The Army also benefits from the support of many adherents and friends, including those who serve on advisory boards.

Leadership in the Army is provided by commissioned officers who are recognised ministers of religion.

Salvationists adopt a simple lifestyle which is reflected in the modest remuneration of the officers. All Salvationists accept a disciplined and compassionate life of high moral standards which includes abstinence from alcohol and tobacco. From its earliest days the Army has accorded women equal opportunities, every rank and service being open to them, and from childhood the young are encouraged to love and serve God.

Raised to evangelise, the Army spontaneously embarked on schemes for the social betterment of the poor. Such concerns have since developed, wherever the Army operates, in practical, skilled and cost-effective ways. Evolving social services meet endemic needs and specific crises worldwide. Modern facilities and highly trained staff are employed. Longer-term development is under continual review.

Increasingly the Army's apolitical policy and its indigenous membership allow it to co-operate with international relief agencies and governments alike. The movement's partnership with both private and public philanthropy will continue to bring to the needy the comforts of God's redemptive love, while the proclamation of the gospel offers individuals and communities the opportunity to enjoy a better life on earth and a place in Christ's everlasting Kingdom.

^{*}Salvation Army Act 1980

Further historical detail may be found in *The Salvation Army Year Book*

[There follows a list of the 95 countries and other territories where The Salvation Army served at the time of publication, and an itemisation of the territories and commands by which the international Salvation Army was then administered.]