

# Sacrament Articles



In the summer of 1800, on the Tennessee border in Logan County, Kentucky, a Presbyterian minister and two Methodist brothers met over a long weekend to pray for their community. It had gained the reputation of being “Rogue County” – the most violent and dangerous place in America, where criminals would go to escape the law. There was a Meeting House where on weekends the community would come to trade, drink, catch up on news and politics. One weekend, this small and faithful band met together over a “sacramental service” where they aimed to fast and pray for revival, finishing with a time where they partook of the sacraments.

As they pled for grace, crying out for the blood of Jesus to wash their county clean, the fire of the Holy Spirit descended on the Red River Meeting House and sparked an awakening that not only transformed those inside the building, but the rogues outside! Over the following days, weeks and months, the entire county was saved and sacrificed – to the point where the county became known as the birthplace of southern hospitality!

By autumn that year, the first American Methodist Bishop, Francis Asbury had crossed into Kentucky to form the Western Conference due to the success of frontier Methodist missionaries like those in Logan County. Asbury heard about the revival taking place at Red River and visited it – only to find a city of tents camping out! He wrote to Methodists throughout the United States calling them to replicate the strategy. The spark ignited and by the spring of 1801 the flame became known as the Second Great Awakening – spreading throughout the frontier States.

What was so interesting about these revivals is that it impacted men and women, children and adults, rich and poor, people of all races and sinners and saints. God was meeting with people in a public way and truly transforming their lives, but also their societies: how they treated one another. These revivals led to radical social reforms including the abolition of slavery, the rights of women, caring for the poor and even those in prison! People would come forward to an “anxious seat” to publicly call out to God for mercy! Camp Meetings were taking place all across America. One revivalist, a “Presbyterian Salvationist” named Charles Finney wrote down these “new measures” of revivalism in a book called “Lectures on Revivals of Religion.”

# Sacrament Articles



During this time, wagons were being replaced with steamboats and canals which were created to connect America's bread basket with the east coast. It was not only physical bread, but also spiritual bread that travelled these routes as these principles swept city by city – eventually crossing the Atlantic back to England. Methodism at this time had begun to divide alongside the development of the Industrial Revolution. Some wanted to be educated and elite, but others wanted to remain true to John Wesley's principles - seeing the whole world and all people as being in need of the gospel. This gave rise to reform groups who wanted to get back to the real purposes for why their church was created - and they found an ally in American "new measures" revivalism. One young girl from Derbyshire, Catherine Mumford received her own copy of Finney's book and read it again and again. A young man, William Booth from Nottinghamshire, came in contact with it through an American revivalist named James Caughey who visited his local town.

Catherine and William met in their twenties and fell in love. They decided to serve in the Methodist New Connexion and for years were applying the principles of revivalism, transforming their churches into "converting shops" – where all could partake of the blood of Jesus' grace and experience a baptism of fire! Catherine even started to preach in public like the American Holiness ambassador Phoebe Palmer, who had also come to England with her husband to spread the holiness fires. The success of William as an evangelist like Finney was becoming clear, but the New Connexion was struggling to contain this growth, so the Booths became independent evangelists for five years and travelled the same routes as Caughey and the Palmers until finding their destiny among the masses of East London in 1865.

East London was filled with people who knew nothing of religion. It was as close to a literal manifestation of Hell on earth as they had ever seen. Like Rogue County in Kentucky, this world of anarchists, criminals, the rejected and destitute – these were the perfect context for the blood and fire to awaken a movement committed to the salvation of the world. At first it was a "revival society" and then quickly became a mission. Following John Wesley's Methodist principles and Finney's new measures, they battled for the souls of East London. Constantly experimenting, they set up a system to get people saved, then connect them to local churches. Sadly, the churches – smug in their forms and ceremonies, had no place for the poor. Frustrated, but seeing



# Sacrament Articles



an opportunity, the Booths began to form a church for the masses. Part of being a church was to apply the sacraments – something of great importance to Methodists. They baptized individuals and shared communion. There were some practical challenges though: many of the individuals that were getting saved were alcoholics. How were they to bring an alcoholic to church, get them saved, then hand them a cup of wine? It didn't make sense. So, always the innovator, they took water and colored it to look like wine and used that!

Ten years after they had begun, their mission had expanded to cities across the nation - with an outpost even opening in Cleveland, Ohio in the United States! But some of the "evangelists" did not want to make use of the new measures method of calling people forward to the altar. They were conducting Bible Classes and Sunday Schools which taught people to read the Bible, but did not lead to the conversion of their souls. When meeting in their Conference, a group tried to derail the Christian Mission's prime objectives and this deeply frustrated Catherine and William, their children, and a young upstart named George Scott Railton, who was living with the Booths and serving as the Secretary of the Mission. They actually banned these meetings until they could find a better way that would not give people a head-knowledge of Christianity that did not penetrate the soul. This they believed would inoculate a person from the possibility of true transformation! Just to clarify, they did not ban the reading of the Bible or ministry to children - they banned the methodology until a better strategy could be employed.

They began to reimagine what they were doing - asking if there was a fresh way to find an expression of church which broke free from the barnacles of religious indifference, but also intensify and accelerate the spread of the blood of Jesus and the baptism of fire. Was it possible to have a people who returned to the first principles of the Church seen in the book of Acts, but was also radically adapted to the language and culture of every culture in every land? Studying different structures, they settled on the image of a military infrastructure – an Army of Salvation who was prepared to carry the blood and fire to every corner of the world!

This radical re-imagination of the church led to a radical re-imagination of what took place in the church. Flags with "blood and fire" were introduced in 1878 and uniforms introduced. Young women were being sent out as "Hallelujah Lasses" and leading nightly meetings with ten to

# Sacrament Articles



twelve thousand people coming out every night for six months! England was being swept by a storm of "Salvationism". In 1880, Railton took a team of seven Hallelujah Lasses to America to meet up with Eliza Shirley and her parents who had pioneered the work of The Salvation Army in Philadelphia, Pennsylvania. He began training these lasses as cadets on the boat headed to America, writing "Orders and Regulations" for Salvationists which would be applied in America and sent back to London as a tool to train an ever-increasing Army of new recruits. Training homes for men and women were opened in London that year. During this time, Railton spent quite a bit of time in the "Quaker State" of Pennsylvania. The Quakers were a group who chose not to practice the sacraments, cared for the poor, empowered women and believed in the blood and fire. By the time Railton returned to England in 1881, he was ready to publish a book that associated Salvationists with Quakers. Ironically, Quakers were not quite as ready to associate with Salvationists (writing a book to reject Railton's association)!

Railton was recalled from America in 1881 to help continue to flesh out the doctrines and disciplines and orders and regulations of the Army. Equipped with Quaker theology, Railton, Catherine, Bramwell and William wrestled with the concept of the sacraments. What was more important, the form and ceremony or the essence of what was represented? Like the Jerusalem church expanding to the Gentles, The Salvation Army was aiming to bring the gospel to barbarians. People who lived in a very different world (and were not welcomed) in regular churches. What was more important: the physical expression or the spiritual reality? It was decided that Salvationism would choose to stay true to their mission and embrace the position of the Gentile church. As the Army spread to Ireland, America and France, the Australia, Canada, Sweden and other parts of the British Empire, then finally into lands where there was little to no Christian influence, The Salvation Army's objective was not to colonize these people to a British church culture, but to an experience of the blood of Jesus and the fire of the Holy Spirit. That is what was essential for the transformation of the world.

During this time, in England, there was a growing persecution by a new movement known as the Skeleton Army who were reacting to the tremendous success of The Salvation Army to shut down pubs and break the strongholds of criminals in town. While the ruffians were a challenge, the lowest blow came from those inside the church, who discovered a "Secret Book" which



# Sacrament Articles



Salvationists were keeping to themselves. It was pure scandal and it lit up the pages of the London Times as a Mr. Charlesworth declared, "In that book you ignore the Holy Sacraments of the Christian Church!" This opened the floodgates and a religious skeleton army opened fire on Salvationists. The Countess de Gesparin wrote that she believed Jesus would come down and "break your trumpets and crush your platforms, tear the epaulets from the shoulders of your officers, bid your women return to their hearths, follow their domestic duties, cultivate humble virtues, fulfill their feminine mission." The Reverend Charles Bullock would publish a reply to the Army's Secret Book. What was this book? It was actually two: The Handbook of Doctrine and Orders and Regulations for Officers, which were training manuals for cadets. They shared this with the public and Catherine gave a lecture in response to this critique.

During this time, The Salvation Army was talking to the Church of England about reuniting with them, but after George Scott Railton published a book called "The Converted Clergyman" on the life of John Wesley, where he emphasized The Salvation Army's commitment to sacraments, these talks broke down. During the beginning of 1883, William Booth met with his Officers on the subject of the "Sacraments"

## Deed Poll of 1878

The doctrines of The Salvation Army are considered irrevocable.

### 1861

- William Booth instituted the practice of having people come forward to the communion rail to be saved. He followed the model of the "mourner's bench" or "anxious seat" in Camp Meetings.

### 1881

- The Salvation Army publishes a comprehensive and reasoned setting out of these doctrines with Scripture proofs

These are prepared for the instruction of the cadets

- Aspects of the Book (from Bullock, 1883)

# Sacrament Articles



- Look to your own personal appearance. While it is to the interest of the service that you should appear anything but well-to-do, it is most important that you should impress people also as being careful, orderly, and business-like, and thoroughly practical... Keep your business to yourself till you have completed some arrangement about which you can boast with good effect...
- An officer on this duty has not business with bashfulness or propriety... You can afford any quantity of apologies after you have got the information you wanted... If possible, avoid making inquiries of members of Churches; any way you need not tell them what you are about
- To make ministers and others engaged in Church work friendly, you must dwell upon the fact that we attack those who are quite outside their range, and that from the want of education amongst us, we cannot be in competition with them.
- Should you meet with a gentleman 'interested in any good work,' do not be in too great a hurry to tell him all. Find out what his own views are.
- A field officer on taking command must always be firm in believing and declaring his Divine errand to the people, and therefore satisfied of his own value to them as a light
- The field officer is not obliged to follow any rule of other preachers, and need take no Scripture text. He is at liberty to follow the guidance of the Holy Ghost and to give to the people as from God whatever he feels bound to tell them.
- Some forbearance must be shown to Christians in Salvation meetings at first, as they cannot know anything of our system; and, however sincere and earnest, need teaching before being severely dealt with
- It is not well to make known the amount of offerings at first, and indeed at no time is it wise to publish them to the whole congregation. The mass of the people will never suspect real soldiers, and it is therefore foolish to assume any possibility of suspicion, or to make any statement with a view to meet it. There is not as a rule any need to refer to



# Sacrament Articles



the fact of the field officers being paid; the expenses for rent, gas, etc., being seen by all to be heavy.

- Since the entire control and responsibility belongs to the C.O., it is never well to say or do anything likely to give men an idea that they have power, by vote or agitation of any kind, to produce changes of any sort or to prevent them. Therefore no society members' meeting is ever to be held, such as has been usual in Churches and at some older stations in the Army, and no divided vote is ever to be taken; that is, no opportunity is to be given for voting in opposition to the C.O. But a competent C.O. will in no way display his ability more than in the skill with which he will carry out all his force heartily with him in every operation, causing them at times, if he judge it of value, even to vote for that which he wishes them to do.

Harold Begbie, *The Question of Holy Communion, 1881-1882, Life of General Booth, vol.1, 1920* p.424

- Among the few people of gentle birth, who from the first welcomed the Salvation Army, was **Lady Henry Somerset**. She was attracted to the Army because it provided a real reason for rigorous self-abnegation, and because it presented a real opportunity for a life of devotion.

She tells me that she went to General Booth with a desire to surrender and live her life in the obscurest work of the Salvation Army, and with only one possible objection in her mind. The General had more or less banned the Sacrament of the Lord's Supper. Lady Henry was willing to join the Army; one may say she was eager to become a Soldier; but she could not give up the rite, which for her was the central rite, of the Christian religion. She asked General Booth if she might be allowed to go for Holy Communion to the Church of England. The response was a negative.

- Now, this question of the Eucharist is one which conveniently explains at once the success and limitations of William Booth. If we study his attitude towards this rite, which had been from the time of the Apostles (with many borrowings from pagan ritual) the center of Christian

# Sacrament Articles



worship, we shall see how he drew so large a multitude to his side, and how he alienated the sympathies of a multitude, if not so large, at least of finer sensibilities.

- Lady Henry Somerset said to me one day in 1913:
  - “Whenever I hear the Salvation Army criticized, and whenever I myself am inclined to judge it from a theological point of view, I remind myself to the solitary Soldier in the slums of East London, in the slums of every great city in the world, who leans on next to nothing, who seeks the eternal welfare of souls, and who does everything for love. Always remember that William Booth inspired that. I regard him as the true St. Francis of the modern world, the true St. Francis of our industrial civilization. He shook England by his wonderful book on poverty. He was the first man to hold up to the Church, and make her face them as they really are, the unhappy miseries of the poor. That was a great work, and only a great man, an inspired man, could have accomplished it. I tell you what I am inclined to say about him, after years of reflection. I think that he saw God, saw Him quite clearly, but through vulgar eyes. I do not mean social vulgarity, of course. I do not mean anything banal and snobbish by that term. I mean that his spiritual vision was always colored by the coarseness and the hardness of his early training. He saw God clearer than almost any man in his generation, but with the eyes of a provincial who had suffered hardships. And when his spiritual life deepened, as it certainly did deepen, he had become so possessed by his huge task of world-wide social reform, that he really had not a single moment in which to acquaint himself with the spirit of the Church. I am quite sure that he really never came to know Anglican Christianity.”
- This is the judgment of a shrewd and refined observer. It is true in some respects, and in those respects profoundly true; but it misses one important consideration. William Booth faced the Catholic question of the Sacrament, and made a deliberate choice. Whether he was right or wrong, he deliberately rejected the Sacrament; but it was not until he had studied the matter with care and with anxiety, not until he had weighed with a grave deliberation all



# Sacrament Articles



the consequences of that rejection.

Because he decided to do without the Sacraments of Catholic Christianity, it must not be supposed that he brushed those sacred rites impatiently, brusquely, and scandalously aside. There was nothing blatant, rash, or iconoclastic about that rejection. He did not make a mock of these holy things, so infinitely precious to thousands of Christians.

- For years he considered the subject; indeed, **had it not been for the influence of some of his followers, particularly Railton, it is possible that he might have retained the Sacrament of the Lord's Supper. To his life's end, certainly for many long years after his decision, he was occasionally disturbed as to its wisdom.**
- We must see on what grounds William Booth based his disregard of the Eucharist. These grounds were at once practical and theological.
  - To begin with, the people who crowded his celebration of the rite were in numerous instances men and women just snatched from the destruction of alcoholism, to whom the very taste, the mere odor of wine was a danger.
  - Then, when he had done away with fermented wines and employed only colored water in the rite, the scenes were sometimes so tumultuous, even so hilarious - for his earliest converts were the roughest and wildest elements in society, the multitude neglected at that time by the Churches - that he was shocked and offended.
- To William Booth, born an Anglican and trained as a Methodist, there was always an element, a suggestion of mystery and beauty in his thoughts about the Lord's Supper. Until the age of fifty (1879) it was impossible for him to be rid of his heredity. He had never perhaps felt towards the Sacrament any feeling comparable with those of a devout Catholic, but unquestionably he had regarded this rite from boyhood upward with reverence and honor; it stood for him as a part of Christian worship.

# Sacrament Articles



- But when in the social difficulties of his Whitechapel circumstances he came to decide about this matter, he had at his side young men in whose mind was inhibiting heredity and whose impatience with anything in the nature of priestcraft, magic, or sacerdotalism (emphasis on priests as mediator between people and God) was akin to passion.
- They were:
  - reformers who refused to be hindered by authority;
  - progressives, with little but disdain for traditionalism;
  - evangelists, who loathed only next to sin the paralyzing touch of the formalist
- For George Scott Railton, in particular, **there was only one baptism – the baptism of the Holy Ghost; only one communion with Christ - the communion of a cleansed heart devoted to His service.** His influence was flung on the side of rejection; and William Booth, who leaned in matters of organization far more upon his young men than upon his wife, finally decided to give up the Sacraments.
- **In a draft drawn up in 1881, by George Railton** for consideration of General Booth and his Chief of the Staff Bramwell Booth, the arguments for abandonment are set forth with a speciousness and a plausibility which are more curious than persuasive. We shall not trouble the reader with the subtlety of the document, but where it is emphatic and declares the mind of William Booth as he came at last to make it up, we shall incorporate it with the following statement.
- The ultimate decision of William Booth was reached on the one unassailable ground that his business with suffering and sinful humanity was the stern and difficult business of redemption.
  - “There must be no baptismal service that can delude anyone in to a vain hope of not getting to Heaven without being ‘born again.’ There must be no Lord’s Supper ‘administered’ by anybody in such a way as to show anything like a priestly superiority of one over another – every saved person being ‘a priest unto God.’”
- He came to suspect symbolism, and to dislike the very sound of the word Sacrament. He believed that men are only too ready to adopt excuses for idleness in the spiritual sphere;



# Sacrament Articles



that self-analysis is put upon one side by a great majority of those who lean upon Institutionalism; that the life of absolute self-sacrifice and entire dependence upon God is hindered by a formalism which appears to set a priest between God and the soul.

- "There must never be a sacramental service at the end of a meeting so as to prevent the possibility of inviting sinners to the mercy-seat."
- Such communion services as he permitted at the time (1881) – services of a family character – were to be "at once followed by an open-air demonstration, so that the life and death pledge may be acted upon immediately."
- Enough has been said to make it quite clear that William Booth would horrify a number of Christians by his decision in this matter; but perhaps enough has also been said to show how this same decision would appeal to the multitude who hunger and thirst for personal experience in religion.
- If the Salvation Army offended the orthodox, it kindled the enthusiasm of the unorthodox. If the orthodox saw in William Booth a heretic, the unorthodox hailed him as one who spoke with authority, and not as the Scribes and Pharisees. He had for the religious world some such divided force as marked the message of Carlyle in letters. Carlyle, of whom Bagehot said, "He has contradicted the floating paganism, but he has not founded the deep religion"; troubled the distinguishing mind of the philosopher and horrified the mind steeped in Greek culture; but he filled with a wild earnestness the middle class and the democratic. William Booth had to choose between the patronage of the orthodox and the love and devotion of the unorthodox; that is to say, he was to choose between saving two or three and saving a multitude. Just as Carlyle to the young men of the middle classes appeared to be a prophet raised up by God and Goethe, for the moral resurrection of England, so to depressed multitudes of this country, William Booth by his rejection of orthodox conformity and by his unsparing insistence on the need of a changed will, a cleansed heart, and a new spirit, appeared to be the authentic voice of God.

# Sacrament Articles



- This was a religion that the multitude could understand. William Booth, in the opinion of some, would have cut but a poor and needy figure in a roomful of orthodox theologians; but those same theologians would have cut figures as poor and needy in the slums of Whitechapel. The subtleties of theology, the brilliant casuistry of the schools, the marvelous adaptation of the religious conscience to every fresh destruction of science and criticism - these things are, of necessity, a maze of words, a folly of language, to the main in the dark places of civilization. Yet to the most sunken and depressed of the human race, so great a miracle as conversion seems a reasonable and a truthful condition of religion. To the most sunken and depressed of mankind, the possibility of an immense inward change is no absurdity and no delusion. William Booth made a demand which the most erudite of theologians would have trembled to make, and he addressed that demand, without compromise, equivocation of any kind, to the most unhappy and the most obstinate and the most sinful of the human race.
- **It will be seen then, that in first relegating the Sacraments to an unimportant position, and then definitely abandoning their observance, the real object of William Booth was to lay every emphasis in his power on the central necessity of conversion.** This central necessity was the heart and soul of his teaching; it was the doctrine which he held from first to last, which he never questioned, and which he never modified; there could be no salvation for sinful man without a new birth.
- But rightfully to understand the position of William Booth it must be carefully remembered that he was helped to this relinquishment of the Sacrament by the two young men who most ardently supported his crusade. **He was influenced by Bramwell Booth and by George Railton to abandon the rite;** he came to the conclusion that these men had formed a true judgment; he flung himself more heartily than ever into the work of a preacher who sees the beginning of real religion in the changed heart of the sinner, but, nevertheless, to the end of his days there were moments when he looked almost wistfully to the Sacrament of the Supper, and



# Sacrament Articles



there were moments when he appears to have doubted, if only transiently, the wisdom of his decision.

- It is an interesting fact that among the Anglicans who showed a kindly attitude towards William Booth in the early 'eighties, were the greatest of her scholars, the most picturesque, if not the extremist, of her High Churchmen, and, in the person of **Canon Liddon**, the most eloquent of her preachers. Dr. Westcott and Dr. Lightfoot had words of encouragement for the Salvation Army; Dr. Benson, then Bishop of Truro, and soon to be Archbishop of Canterbury, took pains to establish a friendly understanding with William Booth. The two men met and corresponded with each other. Dr. Benson was impressed by General Booth's personality and sought earnestly to gain from him a concession on this particular question of the Eucharist. The following letters will show the reader that while William Booth had expressed admiration for the Anglican Church, Dr. Benson applauded his decision not to celebrate the Sacraments. The concession which Dr. Benson sought to gain from General Booth was not granted, and in 1889 a correspondence took place on the same subject with a like result.

1882

## The Bishop of Truro (E.W. Truron) to General Booth

Lollard's Tower, Lambeth Palace,  
June 6, 1882

- My dear sir – I should consider it as great favor if I might be allowed the opportunity of some conversation with you on practical subjects of religious work...
- She herself has received through the Bible this system for the building up and building together of mankind, which recognizes for this life, the power of the Sacraments of Christ; and she vividly experiences that power. It is for her impossible to feel that what I have called citizenship can be complete without them. At the same time, I am able to understand how

# Sacrament Articles



the call you have to make to the dechristianized and degraded may be conducted by you without express teaching on those Institutions and rejoice that you so firmly hold that it is no business or part of your own system to administer them. Here is to be recognized an immense difference between the Salvation Army and the sects which have adopted an imitation of the Sacramental system.

One thing I do look to with great anxiety – namely, that the Church people who follow with you - or others who, following with you, may desire to communicate in Church, should not be debarred by compulsory arrangements of your own from the partaking of Communion with their brethren. This is surely not unreasonable and applies also to those who belong to any Christian body and is as reasonable for them as for us.

Is it not that you should admit within your borders the celebration of sacraments, not that you should make positive arrangements for the communicating of your people, but that counter arrangements should not be made which would render their life of communion impossible.

**Mr. Charlesworth** writes to the **London Times** challenging William Booth to produce the latter book

- In that book you ignore the Holy Sacraments of the Christian Church; you set at naught the obligations and duties of married life, if they interfere with the interests of your Army; you assert that the Bible does not contain the full Revelation of God's mind and will to men, but that the words of your Army teachers, under the inspiration of the Holy Spirit, are of equal authority.

**Dean Close** on *The War Cry*

- If it were the last protest I were permitted to make in this world it should not be against the open and daring infidelity or profaneness which proclaim their own shame, 'casting up mire



# Sacrament Articles



and dirt' like the 'troubled sea,' but it should be against impiety and madness in professedly religious worship, against a masquerade, a burlesque, vulgar and shocking commonplace shouting of the holiest language, in a word, against this great Army, – I will not call it by its on cognomen [=nickname], for I believe it to be a title to which it has no right.

- After reading several of "the Army" placards and paragraphs which have appeared in *The War Cry*, the writer's conviction is that the ribaldry and blasphemy of Paine would do less harm to the cause of true religion than this buffoonery of what is sacred and holy.

## Countess de Gasparin, Pamphlet on The Salvation Army

- Mr. Booth tells us he has invented this movement - subjection, military organization, Salvation Army. He has invented nothing. Military autocracy in things spiritual – with extension to things temporal - battalions, battles, conquests, all existed before he was born. They were called monastic spirit, monastic organization, monastic power, monastic invasions. There was even one who anticipated Mr. Booth in calling himself 'General' – the General of the Jesuits... Is Mr. Booth sincere? So was Loyola, and he created the Order of the Jesuits. Dominic was sincere, and he founded the Inquisition. ...If Jesus should descend to us, as all true Christians, humiliated by your acts, pray that He may, know you what He would do? He would break your trumpets and crush your platforms, tear the epaulets from the shoulders of your officers, bid your women return to their hearths, follow their domestic duties, cultivate humble virtues, fulfill their feminine mission. Your young girls! Do you believe that Jesus, tearing away their veil of modesty, would expose them on your mountebanks' stages and let them make public speeches? Do you believe that He would send them in full uniform, braving a fire of questionable gallantries, to sell your pamphlets in the streets of Paris, and make them beat tambourines in your bacchanalian processions? Jesus! Do not pronounce His Name. Invoked in your theatres it is a profanation the more.

S.A. Blackwood

# Sacrament Articles



- I defy anyone to have retained an atom of devotional feeling... [described the meeting as the] Gospel of Hubbub.

## R.C.L. Bevan

- Mr. Booth seems to me entirely to ignore the teaching of Holy Scripture, and to have struck out for himself a system of his own, which he imagines will produce effects that the preaching of the Gospel has failed to accomplish, and virtually casting contempt on the power of God's Word and Spirit to substitute for them the work of man, and to resort to the carnal expedients of Popery, only adapting his appeals to human passions, by suiting his displays and attractions of sight and sound to the lowest tastes."

## Rev. A.G. Brown (pastor, East London Tabernacle) – similar to Charles Spurgeon's impact

- "All sorts of extraordinary experiments are being tried without a question concerning the Master's warrant, and one wonders with dread what the next method to reach the masses will be... These delirious efforts are doing terrible harm to those who put them forth. They drink of the rank sensational cup they offer to others. Even if these methods were a great success our judgment concerning them would not be altered... But are they a genuine, not apparent success? Our deliberate opinion, after living and laboring for many years among the class for which these efforts are specially designed, is that they are not. While here and there a soul is truly converted, hypocrites are bred wholesale... House-to-house visitation (and not simply calling at the door with tracts), personal dealing with souls, the faithful preaching of Christ without worldly addenda, these are the methods - unattractive as many may count them - which will in the long run win the battle, and in eternity win the richest results.

**William Booth** forwarded a copy of the other to the Editor, asking him to observe:

- That this is not a book of Orders and Regulations at all, but merely a catechism, mainly as to doctrine



# Sacrament Articles



- That not one of the monstrous theories referred to by Mr. Charlesworth can be found in it
- William Booth:
  - "The Doctrines and Discipline of the Salvation Army... In sending forth this concise summary of our teaching to the world, we most emphatically protest that we have no intention of condemning or opposing the teaching of any godly man. We wished this book to be private, merely lest there should be any appearance of any wish to do anything of this kind."

"We believe that God cares very little about our sectarian differences and divisions. The great main things is the love of God and the service of humanity; and when we find people actuated by this motive, we love them by whatever name they are called." (Booth, C. *The Salvation Army and Its Relationship to the Churches*, 1883).

## January 2, 1883 - William Booth Speaks to Officer's Councils in London

*The War Cry*, January 10. 1883

### The General's New Year London Officers' Meeting

Three very important meetings of Officers of The Army were held on Tuesday, the 2nd instant, for the purpose of receiving instruction from the General, relative to sundry matters of vital importance in connection with Army work. The first two, which were chiefly composed of the Officers of the London Division and the Cadets, were held at the Congress Hall. The third, mainly for the benefit of Treasurers, Secretaries, and Sergeants, was held at Headquarters at half-past seven in the evening. At each of these meetings the General spoke for about two hours and a half. The energy requisite to withstand the strain, mental and bodily, of this continuous flow of speech, and that too without the slightest degree wearying his hearers, must have been enormous. And yet we find him at the close of the last meeting, at nearly ten o'clock at night, looking to all outward appearance as fresh as when he entered Clapton in the early morning. Indeed, his remark at the end of the day seems to have been a perfectly just and true one. "You don't know," he said, "what you are capable of doing until you try; for my part I am not a strong

# Sacrament Articles



man, but the contrary, but when I feel low run down, I go in for a good bout like this, and it sets me all right again. I should soon die, as I believe multitudes do, if I had no work."

## THE MORNING MEETING

Was opened with

"Jesus the name high over all."

After which several of the Officers prayed.

The general then addressed the Officers assembled and said:

I want to speak to you this morning as Salvationists. It is impossible for any man to be happy very long as an Officer in The Salvation Army, even if he could remain in it at all without being a thorough Salvationist, that is he must admire, know, and be able to do the business of a Salvationist.

No man will be comfortable for a long time together in any trade or profession unless he is a proficient in it. No one, for instance, would be comfortable for long as a shoemaker, unless he knows how to cut, shape, stitch, and sew sufficiently well to make such goods as would satisfy his customers. It would be useless for him to bring his work home on a Saturday night only half done, and excuse himself by saying that he had been very busy, and could not find time to complete it, or that, indeed, he had done his best. What his master would say would be that he wanted shoes, and unless he could make shoes, he was no use to him. And Salvation business with us is much on the same principle. To be happy and comfortable in The Salvation Army, an Officer must know how to do his work successfully and be effective, so as to pass muster with his comrades and with the General, nay with God Himself.

## How to Get a Happy New Year



# Sacrament Articles



I want to help you in this great work. But before I commence this morning, I will from the bottom of my heart wish you all a happy New Year.

A wish which of course called forth the heartiest of responses.

On silence being obtained, the General continued: I wished the roughs of Northampton, who tried to break my head on Saturday, a happy New Year the following day, and with great heartiness they shouted back in response their wish that I might have one as well.

Now I have wished you a happy New Year; but if you are to have a new year superior in happiness to those that have gone by, it must be by increased usefulness, and in devotion to God; in short, you must be holier and better, and then there can be no question about your being happier. I want to help you in this and that end want to give you a little plain counsel.

Now I want to begin and speak to you with respect to your relations towards The Army. I am willing to hope, nay, with regard to the majority here I feel quite sure that you are in The Army, from the conviction that you have chosen it because you believe that in it you can best serve God and save the greatest number of souls. If these considerations have determined your choice, and confirmed that choice when made, and fill your hearts at this present moment, I can speak to you then with the greatest freedom. If you have come into our ranks from any considerations of earthly gain, for money, fame, ease, or any selfish ends of any kind, I think you have made a great mistake. Anyhow, if these motives are actuating you today, I am quite sure that nothing that I can say to you, no counsels that I shall give you today will be of very much service. The motives to which I want to appeal in your breasts will be wanting. Nay, if you have chosen this organization on the same principle that many choose their religious home, that is, as one amongst many, all of which present about the same equal attractions, then much that I say to you will be thrown away; but if you feel towards The Salvation Army as I do myself, then I am quite sure I can talk to your hearts. For myself, I am sure I can say I am here because I believe this organization is the best adapted to gain the end that Jesus Christ had in view when He died upon the Cross, which He still contemplates, ceaselessly desires, and continuously seeks by His Holy Spirit to accomplish.

# Sacrament Articles



If anyone could show me a better plan than the one we have in hand of attaining this end, I would gladly fall in with it tomorrow. If you are in it, I say for the same reason, if the purpose of your lives is to save souls from eternal destruction; if in this respect you are men and women of one heart, then I can talk to you freely; for it you sincerely and with all your hearts seek this, you will not listen to me simply because I have some power or authority over you. You won't say, "I will try and do what you desire, because it will please the General;" but you will say, "Show me, let anybody show me a better way to gain my purpose, I have only so much brains and so much heart, and so much time, and so much influence, and so much money, and I want to employ these, to cultivate them to the utmost; not for my own personal service, and to gain any personal ends of my own, but the better to carry out and fulfill the idea and purpose which carried my Master to the Cross."

If you had been in Bradford when that chimney, 240 feet high, fell crashing through that factory; had you seen that piled up stones and broken machinery, and seen the hissing steam; and had you known that your wives, and children, and friends had been buried beneath those dreadful ruins, and that everything depended upon immediate efforts to save them, you would not have said, "How much a day shall I receive for trying to move this rubbish, lift these stones, and saw these beams asunder." Why the women here I am sure would have been for taking pick and shovel and tearing up their own garments to stanch the bleeding wounds and fractured limbs of the sufferers as they were taken out; and the men would have taken off their coats and lifted, and shoveled, and toiled till they almost felt exhausted beside their labor in order to save.

And unless this kind of feeling actuates among you, my comrades; unless this is the propelling motive in your hearts continually to save the multitudes who are going down to hell before your eyes, you will be of very little service in The Salvation Army, and much that I shall say to you today will fall all but uselessly upon your ears.

*The War Cry*, January  
**A True Salvationist**



# Sacrament Articles



Is not one for convenience, but for conviction and preference. Is it so with you? Do you understand The Salvation Army? Have you grasped the idea of it? Do you see and feel what we are aiming at? And are you one with us with regard to the spirit which determines us in the methods and measures we employ; or are you still bound hand or foot by the traditions and usages of the elders? I am afraid that there is a good deal of the Pharisaic a Sadusaic clinging to some of you Cadets. Some of you have grown up amidst the influence of forms and ceremonies, which, however useful they may be, or may have been in other circumstances, only edge in and bar us out from the work we want to accomplish.

Do you see the freedom after which we want you to aspire, that while, on the one hand, we want you to avoid cold, straight-faced, stand-apart, iceberg, sanctimoniousness, we don't want you to go off into giggling foolery on the other.

Be natural. Be happy, cheerful, joyous, and yet grace and determined men and women.

I was asking one of my Officers, the other day, his opinion of a certain Captain, and he replied, "He is a remarkable combination of the person and the clown," something like a pendulum, swinging first from one aside and then to the other. Sometimes he is all parson, and sometimes all clown." I say to you be neither, but

Be natural – what God has made you; neither ape one thing nor the other.

Now, my comrades, I want you to understand The Army. If you do not already do so, then enquire. Think. We don't expect everybody will, at a bound, reach the knowledge of it or the same confidence in it that we ourselves possess; but if there are any misgivings in your minds with respect to anything we believe or do, with regard to government or teaching; with regard to the past, the present, or the future, that you do not understand, see your superior Officer. Come and see us, and get settled in your views and feelings, settled forever. If you cannot, then we say, retire. Anyway,

**Don't Grumble**

# Sacrament Articles



Grumblers are a nuisance to themselves, a hindrance to their work, and a curse to everybody about them; and, as a rule, no kind of grumbling, however low it may be muttered or whispered, can be concealed. Little birds carry it abroad. Without any employment of spies on our part, it comes to our ears.

If you understand The Army you will bear with its imperfections. You cannot expect it to be perfect now, (for it is made up of imperfect people) and imperfect people do imperfect things. You will bear with its faults as you bore with the faults of your own mother's house when you were children. You did not go abroad speaking of things said and done in your own family. You shielded them from public view, and did not think you were performing any work of merit in so doing.

But if there are any here who cannot accept and approve in the most hearty manner of The Army as their home, as the choice of their souls, as that for which they can live, for which they are willing to suffer, and for which they will be prepared to die, according to their views, then we say they will not understand much that is done in it, and much that we may say this morning.

## **The Freedom you have as Officers in this Army**

In other words, the relation in which you stand to myself.

There are those who would have you believe that you are in a measure of very serious bondage. I cannot accept it for a moment. I consider that there are no men on the face of the earth that have not only a grader opportunity to take part in this fight with the powers of darkness for the redemption of the race, but who have greater freedom in the fight. While you act up to the light you possess, you will walk about your parishes like independent kinds, no man daring to make you look afraid. Neither malice nor envy can overthrow you.

They were telling me of an instance that occurred in one of the imitation armies around us. A young man who had been saved and taught how to fight amongst us, but who for some personal



# Sacrament Articles



reasons had left us, was sent to a certain town. Here, favored by the believe that he came to establish a Salvation Army, the people flocked to him; and I have no doubt that for a season a large amount of good was done. But while in the full swing of his success a 'Young Lady' comes along, and the fickle people send a petition to the superior of the movement and ask the Captain may be removed and the 'Young Lady' be allowed to remain. This is done and the Captain is sent off to a broken-down concern, and the 'Young Lady' is left to flourish in his place for a season.

You know that such a thing would be utterly impossible with us.

There are people who preach the Gospel, who, it is well known, are bound to so minister as shall please those who have position and money amongst them.

You know that our instructions to you are – "Preach the truth. Warn those who are going to hell of their peril. Denounce those who are walking in any other than what you believe to be the paths of righteousness. Raise the standard of Holiness to its loftiest height. Demand from every man, woman, and child within the sound of your voice and the circle of your influence, the fullest surrender to Jehovah, and do it regardless of the frowns or smiles of rich or poor, ignorant or learned alike, and we will stand by you in all the consequences that may ensue, giving you our sympathy, and all the help in our power to make your success complete.

## Our relation to the Churches round about us

Now the word "Tradition" has been mentioned here this morning, I must refer to it again, and in doing so let me say that I cannot accept any obligation as binding any upon yours, to do, or believe, or teach anything for which authority cannot be furnished from the Word of God, or which God Himself does not reveal to us by His Spirit, as our present duty to Him or to our generation.

That our forefathers, or the generation before them, should carry on their religious operations after a certain fashion, confers no binding obligation on us to do the same, unless the doing of

# Sacrament Articles



the same appears to be commanded in the Bible, or necessitated by the circumstances in which we find ourselves placed.

I contend that God is always showing us, teaching us by His Bible, by His Providence, and by His Spirit, what should be done and what is likely to succeed if it is done to save the souls of men; and what God then makes us see is likely to save the people from being damned, I contend we ought to do.

There are new methods of cultivating and reaping. Why should God's hands be bound, and His people be forbidden from practicing new methods of spreading abroad the Bread that endureth unto everlasting life for lack of which the people are perishing? The blessed Bread remains the same, although methods of spreading it may be new.

Very well, then, if it is allowable for us to have new methods, it is very desirable for such to be invented and practiced always, supposing that such are in accordance with the great doctrines and principles in the Bible.

The Churches round about us should not, we think, condemn us for our methods any more than we condemn them for theirs. Anyhow, we will not condemn them.

But I want to speak more especially to you with regard to the relation in which we should stand to these Churches. Many are very much perplexed about this. Some are quite anxious and agitated. I feel perfectly quiet myself. They say our position is one of great difficulty, one that cannot last. I don't see it. It has lasted already for a long time, and we seem to become day by day more secure and settled down into it than ever. Nay, every month we seem to get further and further away from becoming anything like a formal ecclesiastical body, with the usual Church functions and conventionalities.

In the north of England a meeting was called to consider and hear me describe this movement. There were four ministers present – twelve of whom were clergymen, one of whom occupied a position next in authority to a bishop – in this meeting. A clergyman said, without being



# Sacrament Articles



contradicted, that it is evident that The Army is not a Church. That to be a Church there must be the exercise of the sacramental functions which evidently are not duly appreciated, anyway which are not generally practiced by The Army. We are evidently getting further away from the ordinary idea of Church every day.

It seems as if a voice from Heaven had said, and is still saying, that we are to be an Army, separate from going before, coming after, and all round about the various existing Churches. Whatever difficulties there may appear to you in this position, I am sure that if you will have patience they will vanish. If you consider, you will find that they have been made to your mind by the traditions of the past, and the novelty of our present position. Be patient. Wait on God, and He will make our way plain before us.

But we are asked by the Churches, "What should be our attitude towards you?" We answer, "What is your attitude towards the Fire Brigade?" or if you live on the sea coast, What is your attitude towards the "Lifeboat crew?" or, again, we might say, what is your attitude towards the Volunteers in the killing armies? You cheer them on, and encourage them, subscribe to their funds, and we will pioneer, and scavenger, and excavate for the common cause in the same great campaign, but in altogether a different form, helping towards the end which all alike desire, that the world should be saved, and the King of kings should have His own.

Talking about Churches leads us to another question, which I know is of some interest to all of you, and to many others, viz, the

"Sacraments."

Here we will make one statement which will help to dismiss any serious anxiety from your minds very considerably. I have no doubt as it has done with us, and this is one in which I think you will all agree.

The "Sacraments" must not, nay, they cannot rightly be regarded as conditions of Salvation. If you make them essentials, if you say that men cannot get to Heaven without being baptized with

# Sacrament Articles



water, or without "Breaking bread," as it is called, where there is opportunity of doing so, then you shut out from the holy place a multitude of men and women who have been and are today sincere followers of the Lord Jesus Christ, who honestly believe His words, and earnestly strive to keep them. This would be a great calamity, and I cannot afford to accept it for a moment.

I think you will perceive that any order from me for the general administration of the sacraments would be likely to produce grave dissensions. There is a very great and widespread difference of opinion with regard to the modes of administration - one half of the religious world denying in toto the efficacy of the sacraments as administered by the other half. Our Baptist friends, for instance, contend that baptism as administered to infants by the Church of England, Methodists and others, is no baptism at all, and when we give consent for some of our people to take part in the Church of England sacrament, the clergymen who invited them seized the opportunity for showing that they were only in part qualified to receive the ordinance, seeing that part had been confirmed, and a part not. Another gentleman of very high position recommended that that portion of our people who had not been confirmed, should go to the dissenters for the ordinance, while the portion who had been confirmed should go to the Church. This you will see would have divided us at the very door of the Church. Here would have been a very great difficulty at once.

**Now if the Sacraments are not conditions of Salvation; if there is no 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 for 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?**

Meanwhile, we do not prohibit our own people in any shape or form from taking the Sacraments, We say, "If this is a matter of your conscience, by all means break bread." The churches and chapels all round about will welcome you for this, but in our own ranks let us be united, and go on our own way, and mind your own business. Let us remember Him who died for us continually. Let us remember His love every hour of our lives, and continually feed on Him - not on Sundays



# Sacrament Articles



only, and then let us by faith eat His flesh and drink His blood continually; and “whatever you do, whether you eat or drink, do all to the glory of God.”

And further, there is one baptism on which we are all agreed – the one baptism of the Bible – that is the baptism of the Holy Ghost, of which baptism John spoke as vastly superior and far more important than the baptism of water, but One cometh after me whose shoe’s latchet I am not worthy to unloose; He shall baptize you with the Holy Ghost and with fire.”

Be sure you insist upon that baptism. Be sure you enjoy that baptism yourselves and be sure you insist upon it for your people, not only for the adults but for the children.

We are bringing out a formal service for

## **The Dedication of Children.**

It will be put into your hands in a few days. 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.

Let us keep off mere forms, and do nothing in which, as far as possible, the hearts of our Soldiers do not go with us.

I come now to consider

**Your relations as Officers to the discipline of The Army**

1883

# Sacrament Articles



Rev. Charles Bullock, B.D., Rector of St. Nicholas', Worcester; Editor of "Home Worlds" publishes "A Reply to the "Secret Book" of The Salvation Army

- Had also championed home mission and published a book on his methodologies three years earlier called "Can Nothing be Done? A Plea for the Masses"
- The teaching and organization of the so-called "Salvation Army," hitherto, for the most part, kept secret, are now being brought into the light of day. It would be impossible for the writer of the following pages (reprinted from the Church Standard) to express too strongly his own amazement at the un-Scriptural character of much of the teaching, and the absurd and Jesuitical nature of the organization.

The sympathy felt with an effort proposing to Evangelize the masses has no doubt naturally hindered and delayed any close investigation of the proceedings and principles of the "Army."

- Secret Books:
  - "The Doctrines and Discipline of the Salvation Army"
  - "The Orders and Regulations of The Salvation Army"
- The reader of these pages will be able to judge how far Mr. Booth's opinion of his first book is correct; but the second is still more startling in its "Organizing" revelations. The deadly principles of the Jesuits, that "the end justifies the means," finds painful illustration in the following brief extracts from this book of counsel to "officers" (see 1881):
- Open airs and the Skeleton Army
  - Any course of action more unlike that of Christian mission work based on New Testament example could scarcely be imagined.
  - The mission of Evangelists is, not to call in the magisterial sword (certainly not for irritating eccentricities of their own invention), but to "overcome evil with good."
- It is not our intention to comment at any great length on this "concise summary" of Mr. Booth's teaching; but since attention will now be called to it, we deem it right to express our opinions respecting its leading features. It contains some things that are true – and therefore



# Sacrament Articles



not new: something things that are new - and, as we think, not true; and other things which we are compelled to say are to our mind most un-Scriptural, and perilous to the interests of true Religion.

- Earlier portion of the book
  - Exaggerated statements on Calvinism
  - Distorted view of the Atonement
  - The Two Natures
    - Romans 8
      - Said to describe "the struggle of a sinner who is yet under the power of his sinful habits and propensities," although St. Paul, as the writer of the chapter, testifies of his then experience
- In further sections of "The Secret Book" various other subjects are dealt with, but we can only add a few words as to the section of the Sacraments.
  - Baptism is held to be only "a form by which the parents of children may consecrate and set them apart, and declare their intention of training them up for God – and The Army." Adult or believers' Baptism is "much the same."
  - The Lord's supper is "recommended for adoption where such an ordinance is helpful to the faith of our soldiers." But neither Baptism nor the Lord's Supper are to be regarded as "duties to be performed."
  - It is admitted that "Baptism by water was quite a common rite among the early Christians," but "so was shaving the head, washing the feet, and many other Jewish ceremonies, which were never intended to be binding on our practice and consciences."
  - Comment on this mode of dealing with the two Sacraments of Christ's own institution is needless. Mr. Booth's fitness to make a new Creed is certainly not derived from his knowledge of the Scriptures, which he virtually sets aside, and the join association of the sacred Name of "God" with that of "The Army," which we notice with pain, is as near an approach to unintentional profanity as we can remember to have met with. (p.12)

# Sacrament Articles



- Entire Sanctification (article)
  - The Religious World is in all but total darkness." It gives what he terms "the correct view of the Atonement." It reduces the Bible to a level with Mr. Booth's own prophesying's. And it defines the non-obligation (although he permits the use) of Baptism and the Lord's Supper in the most positive terms. (p.13)
- Will the reader believe that the first two are thus stated?
  - 1. The use of tobacco and of worldly articles of dress or ornament [what are these?] is at once given up, as are also all worldly companionships or associations.
  - 2. In the wearing of the Army's uniform or badges, whereon there has been any hanging back before, there is now the greatest willingness to conform to all Army regulations for Christ's sake."

## Archbishop Tait writes to Railton

- "I cannot honestly say that I am cheered by your reference (I presume) to the church's sacraments on p.32 of "the Saved Clergyman". I can only say as a matter of fact that I have never heard anything corresponding to disputes which you tell us are now prevalent in "all their great colleges of theologians." I do not wish to be narrow minded, and I think that I have shown you that I wish well for your work. But your words to which you have yourself directed attention make me sad. Pray God to give us both a right judgment in all things" (Tait Papers 285:62, LPL).

1884

- The Salvation War, 1883
  - The metropolis of England saw its main thoroughfares so completely occupied on Sundays by lawless bands of Skeletons that we had, in mercy to the police, to suspend our open-air marches for a time
  - English bishops, in the most serious way, denounced the Army, and then withdrew their denunciations



# Sacrament Articles



- Soldiers sent to prison in India, Australia, America, Africa, Switzerland and England for preaching Jesus to the poor
- "And all the bitter controversies in the press about a clergyman's daughter, about our "secret" Order Books, about our bands, our processions, our loans, our whole procedure
- The Court took away the Eagle (which they paid 20K pounds for), friends gave 10K pounds
- William Booth was pelted with mud in Northampton
- Thousands in Liverpool, Sunderland, Swansea and Wolverhampton welcomed him
- Expeditions to Switzerland, Sweden, Cape of Good Hope, Canada, Victoria, Calcutta, California, New South Wales, Pungaub, Queensland, South of France, New Zealand, Madras, Ceylon
- Extended to 320 towns or villages in the United Kingdom
- Appointed 500 officers
- Hundreds of brass bands organized
- New order of sergeants appointed
- Divisions of hundreds of towns divided into sections to be visited by the sergeants
- Occupation of cottages, barns, school rooms, cart-sheds, smithies, and meadows for the salvation of villagers
- Established ten self-supporting Salvation newspapers in different parts of the world
- William and Catherine Booth led 50 large meetings in Exeter Hall, the Congress Hall, the Regents Hall, the Grecian Theatre
- 100s of meetings in provincial towns
- 1000s of meetings by Booth children and staff
- 500,000 everyday Salvation meetings
- Charles Spurgeon called TSA "a game of soldiers"
- Christian lady claiming to be enlightened called TSA "mountebanks" (charlatans)

# Sacrament Articles



- “Well, never mind! Thank God we have lived through 1883, and we are far more alive now than we were on the 1st of January. We have shed bucketsful of tears, but nobody’s eye is any dimmer, and nobody’s heart any sadder for that. God wipes our tears away with five pound notes.
- We have been locked up in every quarter of the globe, but we are freer than ever. We have been abused in nearly every spoken language, and yet we are not ashamed. We have been oppressed by law and oppressed against law, yet we have risen again stronger every time.
- We have been attacked with almost every weapon the devil himself could devise, yet we have never been moved even so far as to attack anybody.
- We have been through every sort of fire thousands of times, yet we are marching on with more music, more colors, and merrier songs than ever!
- Surely, men with brains enough to control their own prejudices sufficiently to consider the facts, will all begin to say, “This army must be acting more reasonably and usefully than we imagined.”
- In June, one of the Bishops explained away the statements made with reference to the Army in Convocation; and, at the Annual Assembly of the Scotch Established Church, the Army was spoken of in terms of high appreciation.
- Who has not heard, more or less, of the outcry against the Army’s Order Books? Our earnest desire, without giving offence to any had been shown by our withholding one of these manuals, ‘The Doctrines and Discipline’ of the Army, from the public eye. We had no wish to attack the religious views or practices of anyone, and therefore issued this catechism merely to our cadets. Upon its being represented that it was kept secret, because it would not bear the light, we at once published it; and as it sold readily for sixpence, under the special advertisement, we certainly made some considerable profit for the Army from the sale. Thank God for that!



# Sacrament Articles



But now upon this 120-page Handbook of Doctrine, and upon our still smaller Order Book, sold for five years – whereon our work was done – for two pence – and yet denounced by some unscrupulous men as having been also a “secret book,” there rained, from all sides, criticism of the severest kind.

Why did these Order Books give such offence?

Not so much on account of the scandalous misrepresentations with which they were introduced to public notice - some even daring, under the name of regard for Christianity and truth, to “quote” passages they knew did not exist, or to sever sentences from their connection and entirely travesty their application and meaning. These persons, doubtless, misled many we shall never have a chance to inform correctly. But this was not the chief reason why the books were condemned. Nor does the great offence of these two small tracts mainly consist in their appearing, to an outsider’s eyes, to represent a system of severe despotism of cold formality, which those for who they were written are well aware to be the extreme opposite of the paternal rule and spiritual liberty we enjoy and desire to establish.

Oh, no, the great reason why the Order Book has been so violently condemned is, that it boldly declares War for God against the customs and negligences which hinder the establishment of His Kingdom.

What, “Orders!” Are those who from their childhood have been described as the “Servants of Jesus Christ” to be ordered about? Is the monstrous doctrine to be not only taught, but enforced, in the 19th century, that “we ought not to please ourselves?” Are towns and villages, and even homes, to be positively invaded by a spiritual force destined to “catch men,” and to “overcome the world?” Are intelligent men and women to be

# Sacrament Articles



asked to submit to brethren "placed over" them in the Lord? Is the despised Nazarene, after all, to have divided to Him "a portion with the great;" and shall He, indeed, "divide the spoil with the strong?"

Ah! This is our offence. It is for printing such language, and for earnestly striving to reduce it to plain everyday fact, that we are so much hated and opposed everywhere. It is because they express all this so clearly that our books and newspapers are so decried. But we would not, by a less open avowal of the great, dishonored Master, shirk one paragraph of blame. For what does He say? "Why call ye me Lord, Lord, and do not the things which I say" To receive into our inmost souls His orders, and to repeat and enforce them till all the world shall bow to its rightful King, that is our work.

- Mrs. Booth's "Relation of the Salvation Army to Church and State" has surely opened the eyes of many to our real work and aims, who knew little of either before, whilst the "Holiness Papers," reprinted from our old magazine and War Cry; "Finney's Life," extracted from his autobiography; "House-top Saints," and other stories collected; "Battle Array," "The Salvation Mill," "The True Shepherd," "The Trial and Acquittal of Miss Booth," and Mrs. Josephine Butler's "Salvation Army in Switzerland," will undoubtedly do a great deal to help forward the War in years to come.
- The "Salvation Soldier's Guide" - contains a Bible Chapter for every morning and evening throughout the year, will, we trust, certainly help all our soldiers to attend to the Lord's commandments more unitedly and diligently than ever before.

1885

- **All About The Salvation Army, 1885**
  - **Is The Army opposed to Bible classes?**
    - No; but we do not think that meetings conducted as Bible classes ordinarily are would be useful to our people. We consider that we are always teaching our people



# Sacrament Articles



to lead such lives of holiness and devotion as are described and commanded in the Bible, and therefore consider that we are always giving Biblical instruction; but we are opposed to all that teaching of the Bible which is merely theoretical speculative, and controversial, and which has no bearing on the immediate experience and walk and warfare of our Soldiers. And we object to any outsiders bringing in amongst us these speculative and non-essential questions. We say we are doing a great work, and we cannot come down to discuss questions on which the most eminent doctors of divinity disagree. We counsel our Soldiers to leave these until all God's enemies are conquered and saved!!

1886

## Orders and Regulations

### • Communion

- "Where the will of God is done, the presence of God is manifest. God delights to be with His people, and takes pleasure in them. He says, "I dwell in the high and holy place with him also that is of a contrite and humble spirit." – Isaiah 57:15
- Only sin separates man from his Creator. Before Adam listened to the devil and broke the command of God, his Maker walked with him in the garden and communed with him in the most familiar manner. Sin not only drove Adam from the garden, but drove God from his heart. As with Adam so with men universally; their sins have separated them from God. But when sin and idols and devils are gone, God returns and abides in a man's heart, and His presence can remake Paradise there even in this world.
- Victory
  - The word Holiness means victory over all outward enemies. Holiness is not an end of war with sin, but a career of uninterrupted personal victory over it.

# Sacrament Articles



- There will still be the world with its spirit, which is hatred against God and goodness, seeking with its charms to allure the soul away; but the sanctified soul will be master of all its fascinations.
- **Baptism of Soldiers**
  - The F.O. must lead his Soldiers on to the Baptism of the Holy Ghost; he must make them Blood-and-Fire. The work of the Spirit is to fill the soul with burning zeal for the Salvation of the world. Christ's work must be finished. He has left that task to His people; it can only be continued and carried on to victory by His own Spirit working in the hearts and through the lives of His people. The Holy Ghost was promised for this. This is what His people have therefore the right to expect, and without it the Soldiers are powerless for the War.
  - The F.O. not only wants his Soldiers to be clean – purified – but to have the Spirit of Christ filling them, that they may be effective.
    - This will make them wise. They will understand how to win, fight, what to say, what to sing, how to pray and how to talk to the consciences and hearts of men. The Spirit of God will lead them into right methods of action, will show them how to make opportunities, and how to put these opportunities to the best use when they are made.
    - The Holy Spirit will give them perseverance and keep them going on in the face of difficulty.
    - The Holy Spirit will give them power and make them not only willing to endure the Cross, but glory in it.
    - The Holy Spirit will give them the fire of love, the seraphic loving spirit, the live coal from off the altar, that will make them both burn and shine. With this they will come to Knee-drill, to the open air, to face mocking crowds, and endure the scorn, and hatred and persecution of men, not merely from a sense of duty, dragging themselves to it because it is the will of God, or for the good of The Army, or as an example to



# Sacrament Articles



comrades, or even for the Salvation of souls; but because they love it, and cannot stay away.

- It will be a fire in their bones which must have vent. It will be a spirit that must have a voice. It will be love, burning love in the heart, which all the waters that earth and Hell can pour upon its possessors cannot quench – a soldier's love with which no other love can compare. It is the Savior loving over again in the hearts of His people.
- Soldiers must be baptized with Fire. This will give them the Soldier's spirit, and, with that, all a Soldier needs in the way of drill, and duty, and Sacrifice will inevitably follow.