One Faith, One Church

An insight into The Salvation Army's response to World Council of Churches Faith and Order Paper No 111

*Baptism, Eucharist and Ministry*
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Introduction

The Salvation Army has enjoyed close relationship with the World Council of Churches from its inception in 1948, first in full membership and since 1981 as a Christian World Communion. This new status with the WCC reflects the Army’s unified international status as distinct from membership of the Council by separate national churches of each denomination. This fraternal relationship, shared with other world-wide bodies such as the World Methodist Council, Lutheran World Federation, Baptist World Alliance, allows The Salvation Army to participate in WCC fellowship and events, work and witness, in whatever way it feels appropriate to its self-understanding as part of the universal Church.

The Salvation Army finds no difficulty in maintaining its association with the World Council on the terms of the Council’s own definition:

A fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.

This accords with the Army’s emphasis on Jesus Christ as Lord and only Saviour, on personal salvation, inner sanctification and outward holiness, as evidenced in its written documents and the lives and service of its people.

From time to time Salvation Army leaders have felt it necessary to question certain apparent trends among WCC members, such as the tendency to seek visible eucharistic or even organic unity. In response, the World Council leadership maintains its adherence to the principle embodied in the so-called Toronto Statement (1950) that

No church . . . is required to give up its self-understanding or to subscribe to one understanding of the Church.
A former leader of The Salvation Army, General Frederick Coutts, summed up the Army’s position in this way:

Our non-observance of the sacraments is not due to any theological carelessness, a kind of slap-happy evangelism, which thinks it is of no consequence whether these have any place in our corporate life or not. This is a matter of utmost consequence.

When, in 1982, the Commission on Faith and Order, meeting in Lima, Peru, finalised and published a document under the title *Baptism, Eucharist and Ministry*, familiarly known as the Lima Text, the product of many years’ work by theologians of widely varying denominations and nations, General Jarl Wahlström and Salvation Army leaders willingly accepted the pressing invitation to participate in the study of the document. The invitation was offered to all churches whether or not associated with the World Council.

The Lima Text faces the problem of a Church made up of denominations with differing interpretations of the Apostolic Faith delivered by those who first received the gospel from our Lord and passed it on with sundry permutations through succeeding generations. Conscious of the divisions, the compilers set out to present a general but not definitive statement of basic common tenets of belief and practice derived from our common apostolic heritage, allowing for the disparities but endeavouring to bridge the divides created in the hope of achieving some convergence on the way to consensus.

It should be noted that *Baptism, Eucharist and Ministry* is a discussion paper only, aimed at creating deeper consideration of our common faith and seeking to discover how best the Church can express its unity in faith and action. To this end participants in the study were offered four lines of thought to pursue:

- the extent to which your church can recognise in this text the faith of the Church through the ages;
- the consequence your church can draw from this text for its relations and dialogues with those churches which also recognise the text as an expression of the apostolic faith;
- the guidance your church can take from this text for its worship, educational, ethical and spiritual life and witness;
the suggestions your church can make for the ongoing work of Faith and Order as it relates the material of this text to its long-range research project: Towards the Common Expression of the Apostolic Faith Today.

(BEM, page x.)

The Salvation Army’s observations on these points form the conclusion to this document.

To meet the request for response to the Lima Text ‘at the highest appropriate level of authority’, the General set up at International Headquarters a theologically and experientially competent study group to provide a draft which could then be remitted to every Salvation Army territory as a basis for similar treatment. Over a period of nearly three years study groups and qualified individuals in more than twenty territories in all five continents made valuable contributions to the final presentation of an official and internationally accepted response submitted to the World Council by General Wahlström in December 1985.

While approaching the study with open minds, with no sense of confrontation or argument and with deepest respect for the views and practices of fellow Christians, salvationists engaged in this work were immediately aware they were starting from a different hypothesis from the compilers of this very ‘high church’ sacramentalist statement. As their analysis of the text proceeded they were painfully aware of the failure of the compilers to appreciate the position of non-sacramentalist Christians, among whom salvationists and members of the Society of Friends are well known for their particular witness. Further concern was experienced regarding the apparent elevation of historical apostolic tradition to the same level as scriptural apostolic faith.

The resulting response could be no other than an expression of salvationist self-understanding, an explanation of the Army’s scripturally based non-sacramental worship but sacramental way of life, above all its witness to the experience granted by the Holy Spirit to salvationists of succeeding generations in vastly differing locations regarding the direct mediation of the grace of God.
Differences in the salvationist approach may be partly understood in the light of the Army's historical background: the composition of the early-day Army—an amalgam of Christians of differing denominations and sacramental traditions, and of new converts unwelcome in the churches of that day, including many for whom the fermented wine presented problems. To these features must be added female ministry which quickly became an important aspect of Army life and worship. In the face of these problem-stimulating factors the movement's founders were compelled to seek the guidance of the Holy Spirit in their interpretation of New Testament teaching on the sacraments of baptism and the eucharist, and on ministry. Gradually but positively there emerged that conviction, which salvationists cherish to this day, that the Holy Spirit was confirming this new expression of Christian faith and practice as a part of the Body of Christ, his Church, with a distinctive witness and purpose, which included the non-observance of the traditional sacraments on theological as well as practical grounds.

Salvationists believe this witness enriches rather than diminishes the universality of the Christian message, declaring that the Holy Spirit is not bound to time-honoured ways, nor does he necessarily conform to set patterns, but is free to and does give himself to God's people even outside the traditional means of grace. This we believe is sound New Testament teaching. Against this background there appears a grave danger of limiting that message and causing further polarisation among the churches by the Lima Text's apparent hypothesis that baptism and the eucharist are essential to the interpretation of the apostolic faith—a claim which even many sacrament-observing churches would hesitate to make.

There is a danger of over-emphasis on sacramentalism creating a problem similar to that faced by Paul in the young church in Galatia (Galatians 4 and 5) when it was being taught by some that entry into the Christian Faith was through Judaism. However, encouragement was derived from thoughts expressed by Dr Philip Potter, former General Secretary of the World Council, in an

He or she who hears the voice of Christ can only answer with the voice of his or her own culture, not somebody else’s. . . . The freedom to be different, and yet in that difference to be part of the freedom which Christ has brought us. The other element is the freedom of unity (not uniformity) of his people.

Dr Potter continued with expressions which could well have come from a salvationist’s pen:

What Paul was fighting for (in his concern for the church in Galatia) was the true unity of the Church: on the basis of Christ’s death and resurrection for us, and on the one condition of our faith in him we have a unity . . . all are one in Christ Jesus (Galatians 3:28). Freedom in Christ is the one condition for the true unity of God’s people in this diversity.

The Salvation Army’s official response to Baptism, Eucharist and Ministry sought to emphasise the Army’s unity in Christ and Christian faith with all who accept him as Saviour and Lord while humbly but confidently presenting its theological position as a valid alternative to that emphasised in the Lima Text. This transcription of the original response quotes the salient passages in the Text on which the Army’s comments are based, with additional comments where necessary to clarify further the Army’s reaction.

It would, however, be an advantage to have at hand a copy of Baptism, Eucharist and Ministry so that the full picture of the sacramentalist position can be seen and the Army’s views related thereto. The booklet may be obtained from the World Council of Churches Publications Department, 150 route de Ferney, 1211 Geneva 20, Switzerland, or through national councils or religious bookshops. It has been published in thirty languages.

In the material which follows, the sequence of the original Lima document (referred to hereafter as the Text) and of The Salvation Army’s official response, is observed. The Revised Standard Version is used for Scripture references unless otherwise stated.
Division or diversity?

1 Preface

(BEM, pages vii-x; SA response, pages 4-7*)

Reflecting on the opening section of the Lima Text salvationist reviewers were disappointed by the apparent inference that we start divided and must see how we can achieve unity. The basis of The Salvation Army’s cordial relationships with other denominations is its belief that we are already one in Christ Jesus (Galatians 3:28). The task facing the Church is to see how this can be realised and made visible in relationships between the churches.

We believe there is a serious imbalance in the witness of the Church whenever the face we present to the world reflects only matters which tend to factionalise. It is in the vital issues of the faith committed to us by Christ himself and proclaimed by the apostles that the Church has the only viable basis for Christian unity.

It is our fear therefore that the Lima emphasis on matters which still divide may becloud the real issue and challenge of the gospel and its message to a world which sees little relevance to its needs in church debates on forms of worship.

There is, however, in these introductory paragraphs (page vii, para 2) an indication of an area in which on the basis of our common faith the unity of the Church should and can most effectively be made visible—Christian witness and service. To this, churches representing ‘a rich diversity of cultural backgrounds and traditions’,

*The Salvation Army’s own text (see also chapters 2-5). The numbering of the pages of the WCC book, Churches respond to BEM, vol 4, is different.
worshipping in dozens of languages and living under every kind of political system 'are all committed to close collaboration'. The following quotation is worthy of note:

Perhaps even more influential than the official studies are the changes which are taking place within the life of the churches themselves. We live in a crucial moment in the history of humankind. As the churches grow into unity, they are asking how their understanding and practices of baptism, eucharist and ministry relate to their mission in and for the renewal of human community as they seek to promote justice, peace and reconciliation. Therefore our understanding of these cannot be divorced from the redemptive and liberating mission of Christ through the churches in the modern world (page viii, para 8).

This is further emphasised in the Text (page ix, para 1):

Indeed, as a result of . . . the need for common witness, an ecumenical fellowship has come into being which often cuts across confessional boundaries and within which former differences are now seen in a new light.

To such an ecumenical fellowship The Salvation Army is committed at all levels. We endorse references to Church unity being 'God's gift' (page vii, para 3) and support the aim of the Commission on Faith and Order:

to proclaim the oneness of the Church of Christ . . . expressed in common life in Christ (page viii, para 1).

The italics are ours, pointing to our firm belief that to make any act of worship, however sacred and meaningful, the basis of unity, creates the risk of losing the emphasis on life together in Christ.

We welcome the allusion (page viii, para 8, quoted above) to the present debate seen in relation to the true meaning of the Church and to 'human community'. The Salvation Army urges that 'mission' remains paramount in all ecumenical discussions and that the spiritual and social implications of the gospel in relation to the 'human community' be fully realised.

We share the satisfaction expressed in the fact that in leaving behind the hostilities of the past, the churches have begun to discover many promising convergencies in their shared convictions and perspectives. These
convergencies give assurance that despite much diversity in theological expression the churches have much in common in their understanding of the faith (page ix, para 4).

However, if, as the following paragraph records

This Lima Text represents the significant theological convergence which Faith and Order has discerned and formulated (para 5)

non-observers of the traditional sacraments may be forgiven for expressing some unease regarding often categorical pronouncements which come close to advocating baptismal regeneration and eucharistic sanctification, with sacramental language seeming to take precedence over biblical terminology. Thus the Body of Christ or the fellowship of believers becomes in the Text ‘the eucharistic community’ worshipping in ‘eucharistic fellowship’. With ‘one faith’ and ‘one fellowship’ we agree wholeheartedly. These belong to the essence of life in Christ. ‘Eucharistic fellowship’, we claim, is of a different order.

Words of General Frederick Coutts echo salvationist sentiments:

The words of Jesus as quoted in John 17:21—‘That they may all be one’, have nothing to do with what are called schemes for organic union. This is not a prayer for unity of organisation, nor can the ‘oneness’ to which the phrase refers be brought about by administrative changes. The words refer to a spiritual unity as is manifest in the oneness of the Father, Son and Holy Spirit.

We concur that ‘the churches have much in common in their understanding of the faith’ (page ix, para 4) and again strongly advocate that much more be made of that fact. The unifying force in the Christian Church has always been and is today fidelity to the cardinal doctrines concerning Christ and salvation—the atonement, repentance, justification by faith, adoption into God’s family by regeneration, the infilling of the Spirit—strong biblical doctrines not dependent on any sacramental rite.

Confronted with the Lima Text salvationists in many lands have felt challenged to a fresh examination of their
own theological position vis-a-vis baptism, eucharist and ministry. The resultant consensus reflected in our response indicates a confirmed belief in the soundness of that position in relation to our divine institution as a movement with a particular commission and vocation.

It is not without importance to us that with our name, The Salvation Army, God gave us deep convictions born of the Spirit through the holy Scriptures. We have therefore been led to insistence on the very essentials of the faith, the inescapable elements of salvation:

1 **The need for regeneration** by the power of the Holy Spirit, through repentance towards God and faith in our Lord Jesus Christ. We firmly reject the idea that any human work or rite can accomplish what God has promised to those who believe.

2 **The call to sanctification**, the life of holiness, the inseparable consequence of salvation, an experience created and maintained only by obedient trust in the Saviour indwelling the believer by his Spirit.

3 **The grace of ministry and service** open to all believers. All Christ’s followers are called to be evangelists and have a responsibility for the care of his flock. Some have the privilege of a calling to full-time service in the Church.

With deep respect for the integrity of those churches whose observances differ from our own, we share the satisfaction expressed in the Preface (page ix, para 5) regarding the ‘significant theological convergence’ discerned in the work of the Commission on Faith and Order. Our hope must be that this will result in renewed and more effective concerted mission and evangelism.

Salvationists are nevertheless compelled to reiterate their sensitivity to the fact that the integrity of the non-sacramental approach to the one apostolic faith which we share is not equally acknowledged in this document, aimed, as it claims, toward unity in faith.

The Salvation Army’s response therefore offers a witness to the personal experience granted by the Holy
Spirit to salvationists of widely differing nationalities and cultures, as it explains the Army's faith and practice.

For information and easy reference the concluding section of this presentation includes appendices outlining the Army's statements on faith and order and other supportive material, as submitted in its official response.
Water or Spirit?

2 Baptism

(BEM, pages 2-7; SA response, pages 8-14)

THE INSTITUTION OF BAPTISM (page 2, para 1)
Historically water baptism was a common initiation feature in both Jewish and pagan religions. It would be natural for John, heralding the coming of Christ's Kingdom, to adopt the customary mode of initiation. Reacting to the assertion in the Text (para 1) that 'Christian baptism is rooted in the ministry of Jesus of Nazareth, in his death and resurrection' and that it indicates to the believer 'incorporation' into Christ's death and resurrection, a salvationist would say that he considers the experience rather than the symbol as 'the gift of God'. John's prophetic testimony that water baptism would be surpassed by Jesus who would baptise with the Holy Spirit (Mark 1:8) is impressive, and Mark 10:38, with our Lord's question: 'Are you able . . . to be baptized with the baptism with which I am baptized?' reminds us that 'incorporation' into Christ is a costly business involving sacrificial commitment.

There does not appear to be any single uniform or fully developed concept of water baptism in the New Testament, which possibly accounts for the lack of a unified view on baptismal practice acceptable to all.

The salvationist position on baptism is based on the belief that the only distinctive and utterly unique Christian baptism is baptism with the Holy Spirit (1 Corinthians 12:13; Ephesians 4:5). That cannot be duplicated by any other religion—it is peculiarly Christ's: 'He shall baptise you with the Holy Spirit'.
THE MEANING OF BAPTISM (page 2, paras 2, 3)

With Christians who observe the sacrament of water baptism in deep spiritual understanding, salvationists have true fellowship in spirit. We do feel, however, that our concern regarding some of the claims for the baptismal rite which the Text appears to make would be shared by many of our closest relations in Christ in the non-established or Free Churches.

At various points baptism is acknowledged as a ‘sign’ of new life, as providing ‘images’ expressed by the ‘symbolic’ use of water. This we can accept. But the Text also becomes distinctly categorical:

Baptism is participation in Christ’s death and resurrection . . . a washing away of sin . . . a new birth . . . a renewal by the Spirit (para 2).

Given The Salvation Army’s prime emphasis on the redeeming work of Christ, we are uneasy about any suggestion that the agent of liberation from sin is any other than the experience of salvation itself as proclaimed in the New Testament.

Believing, then, that it is the sacrificial death of Jesus which, together with baptism in the Spirit, effects the new birth, salvationists must record their witness that all the experiences said to be implicit in or effected by water baptism are their privilege also without the rite described.

The experiences noted in the Text in addition to those already mentioned include:

incorporation into Christ . . . entry into the New Covenant . . . unity with Christ and with his people . . . a liberation into a new humanity . . . the ‘old Adam’ crucified with Christ . . . the power of sin broken . . . no longer slaves to sin . . . the anointing and promise of the Holy Spirit

(page 2, paras 2, 3).

Part of this quotation comes under the heading:

Participating in Christ’s death and resurrection (para 3)

That these experiences come through this participation by faith in the redeeming work of Christ would not be denied, but to claim that ‘Baptism means participating . . . ’ appears to elevate the rite to the level of experience. The meaning of the rite is not in dispute, nor
would we deny that for some believers experience of new life has accompanied the outward act, but would continue to emphasise that new life is not conditional on any particular outward expression. That

Baptism is the *sign* of new life through Jesus Christ (para 2).

is a statement of fact for many whose entry into the Kingdom and the Church is marked by the act of baptism, but all the experiences recorded in these paragraphs are good salvationist testimony material and by no means the preserve of the *baptised* believer as suggested in the Text.

*Conversion, pardoning and cleansing* (para 4)

The Salvation Army has always been concerned that outward acts should not overshadow the need for inner personal experience and we note with satisfaction the statement that ‘baptism . . . implies confession of sin and conversion of heart’.

Analogous to John the Baptist’s call for public repentance for the forgiveness of sins (Mark 1:4) is the Army’s invitation to seekers to kneel at a mercy seat (Exodus 25:21,22), thus emphasising the need for a personal response to Christ in humility and penitence. Care is taken to deny any special virtue or power in the mercy seat itself, which immediately creates a negative reaction to the Text’s claim that *‘those baptized are pardoned, cleansed and sanctified by Christ’*.

The inclusion of ‘sanctification’ in the meaning of baptism is of special interest in that The Salvation Army, like some other churches, holds a distinct doctrine of sanctification as a work of the Holy Spirit creating holiness of character (cf Luke 1:74, 75; Ephesians 4:22-24).

The tenth tenet of the Army’s statement of doctrine (Appendix 1) quotes 1 Thessalonians 5:23 (AV):

*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.*
The Salvation Army's emphasis on sanctification and holiness is basic to its stance and we rejoice in the Holy Spirit's use of whatever channels he chooses—recognised sacraments or others.

However beautiful and helpful these visible symbols may be as a means of grace to so many of their Christian brethren, salvationists bear witness to their firm belief in and experience of the personally mediated redeeming grace of God in Christ and the sanctifying power of the Holy Spirit without these visible symbols. Here we must record some divergent views arising from the wording of the Lima Text, paragraphs 5-7 on pages 2 and 3.

The gift of the Spirit (page 2, para 5)
We find the phrase: 'God bestows upon all baptised persons the anointing and promise of the Holy Spirit...' theologically imprecise and inaccurate. The impression given is that the gift of the Spirit is theirs through baptism; God's gift is appropriated by the faith of the believer, which, experience teaches, does not require participation in a symbolic rite.

Salvationists are encouraged by the New Testament record that the empowerment of the Apostles at Pentecost was not related to any act of theirs save obedience, faith and prayer. Cornelius and his household were evidently first baptised with the Holy Spirit and later went through the ceremony of water baptism as a sign of their acceptance of and into the Christian faith (Acts 7:4ff; 2:43ff; Acts 10:43ff).

Incorporation into the Body of Christ (page 3, para 6)
To those who sincerely observe the sacrament, baptism signifies reception into the Body of Christ, but the implication here that baptismal unity between Christians is related to the 'one baptism' of Ephesians 4:4-6 suffers considerably from the admission of Commentary (6) that the inability of the churches mutually to recognise their various practices of baptism as sharing in the one baptism, and their actual dividedness in spite of mutual baptismal recognition, have given dramatic visibility to the broken witness of the Church.
The fact that these varied practices have each in their own way contributed to the production of generations of genuine Christians, seems to confirm the salvationist claim that the saving and sanctifying grace of God is not dependent on a specific medium of operation. The reference in the Text to ‘inability . . . mutually to recognise . . . various practices . . .’ suggests that mutual recognition rather than uniformity is the answer. The incident recorded in Luke 9:49 seems to relate:

John: We saw a man casting out demons in your name, and we forbade him, because he does not follow with us.

Jesus: Do not forbid him; for he that is not against you is for you.

There is plenty of room for diversity so long as the name above all other names is paramount and the evil spirits are being cast out!

Salvationists prefer to declare that union with each other is by virtue of their union with Christ, which seems a more positive and powerful emphasis on unity and a more authentic basis for witness to a world that sees the Christian’s life and character, but is oblivious of the way we worship in our churches.

*The Sign of the Kingdom* (page 3, para 7)

We do not deny that baptism can be a ‘sign of the Kingdom of God’ in a secondary sense, but under this heading the Text invests baptism with the power to produce new life and give ‘participation in the community of the Holy Spirit’. 1 Corinthians 1:30 expresses the salvationist’s belief that ‘He (God) is the source of your life in Christ Jesus’. This provides a ‘dynamic which embraces the whole of life’, as the Text says, but quite independent of any ‘sign’.

BAPTISM AND FAITH (page 3, para 8)

The essentially personal aspect of the sacrament is emphasised here in terms which fully accord with The Salvation Army’s understanding and teaching regarding
'the necessity of faith for the reception of salvation' and 'personal commitment . . . necessary for responsible membership in the Body of Christ'.

The salvationist sees his own swearing-in procedure (Appendix 3) or a symbolic act such as baptism as a 'human response' to what God offers as a gift. He believes that conversion is only the beginning of a 'life-long growth in Christ', rather than 'into Christ' as stated in the Text (page 4, para 9), and interprets sanctification as the continuing work of the Holy Spirit transforming us into Christlikeness.

Taking leave to put our own interpretation on 'baptism' and 'the baptised', we quote with satisfaction the Lima Text summing up of the growth of spiritual life (paras 9, 10), but for 'baptised' read 'all true Christians' (*):

Those baptised (*) are called upon to reflect the glory of the Lord as they are transformed by the power of the Holy Spirit into his likeness with ever increasing splendour (2 Corinthians 3:18). The life of the Christian is necessarily one of continuing struggle yet also of continuing experience of grace. In this new relationship, the baptised (*) live for the sake of Christ, of his Church and of the world he loves, while they wait in hope for the manifestation of God's new creation and for the time when God will be all in all (Romans 8:18-24; 1 Corinthians 15:22-28, 49-57).

As they grow in the Christian life of faith baptised believers (*) demonstrate that humanity can be regenerated and liberated. They have a common responsibility, here and now, to bear witness together to the gospel of Christ, the Liberator of all human beings. The context of this common witness is the Church and the world. Within a fellowship of witness and service, Christians discover the full significance of the one baptism as the gift of God to all God's people. Likewise they acknowledge that baptism, as baptism into Christ's death, has ethical implications which not only call for personal sanctification, but also motivate Christians to strive for the realisation of the will of God in all realms of life (Romans 6:9ff; Galatians 3:27,28; 1 Peter 2:21-4:6).

Allowing for the slight adjustments made and for 'baptism' being understood to mean the experience symbolised
thereby, this exposition on spiritual growth and responsibility could find acceptance in any Salvation Army publication. This indicates a significant convergence in our basic understanding of this aspect of the Christian faith.

In quoting 2 Corinthians 3:18 the Text (page 4, para 9) does credit the Holy Spirit and not the baptismal rite with effecting all the experiences to which it refers. To this we non-sacramentalists would want to add verse 17 which reminds us of the Spirit’s propensity to abhor restrictions on his actions:

The Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

Salvationists humbly but confidently witness that it is this free-ranging Spirit of ‘Christ who lives in me’ (Galatians 2:20) which makes us his own, gives us life, leads us into sonship with God, gives us the inward witness, deals with the problems of our human nature and facilitates our prayer life.

Reference to the articles of war (Appendix 2) signed by would-be Salvation Army soldiers reveals an equal understanding of the ‘new relationship’ expected of ‘the baptised’.

The apparent assumption of the Lima Text that all believers are baptised recurs in this section and in countering this idea we submit that Galatians 3, given as a reference (para 10), is about faith (verse 26) not ritual, about Christian behaviour not baptismal practice. Paul is quite specific: ‘If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved’ (Romans 10:9), and thereafter experience shows that all the privileges described may be enjoyed. Indeed salvationists, who believe that the weight of emphasis in the New Testament is on faith and union with Christ, are surprised to find Ephesians 2:5 and 6 quoted under the heading ‘The meaning of Baptism’ (page 2, para 3). Read on its own merits the meaning of Ephesians hinges on verse 8:

By grace you have been saved through faith; and this is not your own doing (not by your own action [Goodspeed]), it is the gift of God.
A careful analysis of this chapter would find no reference to baptism; it gives, rather, a clear declaration of the supremacy of grace and faith over symbolism. Christian unity also is declared to be the outcome of Christ's reconciling work through the cross and the unifying presence of the Holy Spirit in the lives of those so reconciled (Ephesians 2:11-22).

BAPTISMAL PRACTICE (pages 4-6, paras 11-16)
It seems certain that many Christians, including salvationists, will be unable to reconcile the manifold interpretations of baptismal practice outlined in the Lima Text and by which faith is said to be initiated and sustained. It could be said that the Acts of the Apostles does record a diversity of form and pattern: baptism prior to receipt of the Spirit; Spirit prior to baptism; Spirit without baptism; baptism followed by laying on of hands. But the 'one baptism' common to all is by the Spirit.

In this situation solid ground is found in recognising the freedom of God to meet faith when and as he pleases, for, as Jesus told Nicodemus (John 3:8): 'The wind blows where it wills . . . so it is with everyone who is born of the Spirit' (J. B. Phillips: 'nor can you tell how a man is born . . . by the Spirit').

Further, Paul's emphasis was that 'real circumcision is a matter of the heart, spiritual and not literal' (Romans 2:29), as having replaced the ritual act of the old Israel, and on 'a new covenant in the Spirit'.

Baptism of believers and infants (page 4, paras 11-13)
The effort to find consensus between baptism of adult believers and that of infants is perhaps of special interest to salvationists in countries where a strong state church influences the thinking of a majority of Christians irrespective of their regular church affiliation. It may be helpful to extract from the Text some references to infant baptism (pages 4 and 5):

While the possibility that infant baptism was also practised in the apostolic age cannot be excluded, baptism upon
personal profession of faith is the most clearly attested pattern in the New Testament document.

Some churches baptise infants brought by parents or guardians who are ready, in and with the Church, to bring up the children in the Christian faith. . . Some churches encourage infants or children to be presented and blessed in a service which usually involves thanksgiving for the gift of the child, also the commitment of the mother and father to Christian parenthood (page 4, para 11).

In the case of infants, personal confession is expected later, and Christian nurture is directed to the eliciting of this confession (para 12).

The difference between infant and believers' baptism becomes less sharp when it is recognised that both forms of baptism embody God's own initiative in Christ and express a response of faith made within a believing community.

The practice of infant baptism emphasises the corporate faith (ie of the Christian community) and the faith which the child shares with its parents. . . Through baptism the promise and claim of the gospel are laid upon the child (page 5, commentary 12).

The Salvation Army, in common with some other churches, responds to the example of Jesus who himself was dedicated in the Temple and later called young children to him, blessing them by laying his hands on them. As in infant baptism, the Salvation Army dedication ceremony takes place within congregational worship and is a commitment by the parents and the local congregation to co-operate in bringing up the child in the nurture and admonition of the Lord. (See Appendix 4 for fuller description of the dedication ceremony.)

A big question is raised by the implication (para 12 and commentary 12, quoted above) that the child shares the faith of the parents and actually becomes a Christian by being baptised. This, to quote Sören Kierkegaard, 'savour of salvation by proxy; whereas the church of the New Testament is entered by a personal profession of faith'.

It is true the Text does emphasise the need for 'Christian nurture', 'personal faith . . . and faithful participation in
the life of the Church' as being 'essential for the full fruit of baptism' (Commentary 12). Experience teaches, however, that vast numbers of baptised and dedicated children never make that commitment to Christ which is the crucial factor in becoming a Christian in any confession, despite parental and congregational promises to communicate the faith to the growing child. The danger exists of infant baptism or dedication being merely an entitlement to the future services of a particular part of the Church and its clergy or ministers.

Salvationists firmly believe in the ability of a child of even tender years of understanding to accept Jesus Christ as Saviour, friend and guide. Recognition as junior soldiers of The Salvation Army may then follow a course of instruction.

In The Salvation Army the swearing-in ceremony (Appendix 3) for over-fourteen year olds desiring to become soldiers in the Army confirms or marks acceptance as a member of the visible Church—for the believer, a public confession of Christ as Lord and Saviour; for the local salvationist community, a sign that the believer is received and welcomed into Christian fellowship. The person so received as a Salvation Army soldier would attest to the same sense of incorporation into the family of God, the life and service of Jesus Christ and the beginnings of the inner working of the Holy Spirit, as does his baptised believer brother. Like that of baptism, the salvationist ceremony is always 'celebrated and developed in the setting of the Christian community' (page 4, para 12).

The Text (para 13) affirms that 'baptism is an unrepeatable act'. If this guards against the presumption of one church 'to call into question the sacramental integrity of other churches' (commentary 13) we agree. But the possibility of the baptised falling from grace, ignoring his baptismal vows, must be recognised and the means of grace and restoration to the Christian fellowship be open on the basis of renewed repentance and faith. In the Army it is not unusual for those returning to faith and service after a period of backsliding to welcome the
opportunity to make a public witness by publicly re-iterating their commitment to Christ and the terms of the articles of war.

_Baptism, Chrismation, Confirmation_ (page 4, para 14) Salvation Army teaching emphasises the inter-relationship of Christ's death and resurrection, the gift of the Holy Spirit at Pentecost and the life of the believer in resurrection power. But the Text continues:

Baptism in its full meaning signifies and effects . . . this experience. That a ceremony may ‘signify’ a spiritual experience is acceptable, but it can be ‘effected’ only by the Holy Spirit as a result of the personal faith of the one baptised—or sworn-in as a salvationist. We refer to Acts 15:8-11 and the Council of Jerusalem where it was recognised that the Gentiles had their hearts cleansed and received the Holy Spirit by faith and not by ceremony. (See Salvation Army doctrines 8 and 10, Appendix 1).

The Text (page 5, para 14 continued) refers to ‘the sign of the gift of the Spirit’ and the varied claims that it is seen in the water rite itself, chrismation (anointing with oil) or in confirmation, and adds:

All agree that Christian baptism is in water and the Holy Spirit.

Here again the salvationist must witness to the freedom of the Holy Spirit to act without visible means. We look for the 'sign' or seal of the Holy Spirit in the life of the recipient believer—with Paul (Romans 6:22) we see 'fruit unto holiness' (AV) or 'sanctification' (RSV) as the 'sign', when 'God put(s) his stamp of ownership on you by giving you the Holy Spirit' (Ephesians 1:13).

Despite the inclusion of 'confirmation' in the heading of this section of the Text, the preparation for and the ceremony itself receive scant mention. We take the opportunity to stress the importance of adequate preparation for membership of the Universal Church as well as the local communion, including assurance of personal salvation and commitment. The Salvation Army has courses for young people similar to confirmation classes.
Toward mutual recognition of baptism (page 6, para 15)
From time to time transfers take place between The Salvation Army and other churches. Usually an official note is provided and is honoured by the receiving church. If adult baptism is practised as a witness to faith and a sign of reception into that particular part of the Church of Christ, the transferee may well wish to share in such an observance. This does not in any way negate the reality of his acceptance of Christ and his salvation or of his entry into the Kingdom and Church of Christ within The Salvation Army.

Transferees from churches are welcomed into fellowship in The Salvation Army if they sincerely feel that is God’s leading in their lives. Usually they also bring some form of introduction from their former place of worship and if they wish to accept the additional discipline of salvationism they should be sworn-in as Salvation Army soldiers (Appendix 3), their declaration of faith being regarded only as affirmation of spiritual vows already made.

THE CELEBRATION OF BAPTISM (page 6, paras 17-23)
As non-participants in the practice of water baptism salvationists would not presume to comment in detail on this section of the Text. However, it is satisfying to find ‘the symbolic dimension’ of the ceremony clearly stated for the first time in the Lima document:

The act of immersion can vividly express the reality that in baptism the Christian participates in death, burial and resurrection of Christ.

This seems to put into perspective earlier categorical statements which we have found it necessary to question and would appear to be in accordance with the general free church interpretation of baptism.

Non-participants in the rite of water baptism find it helpful to gain some understanding of and respect for what it means to those who sincerely participate, as in paragraph 20, which tells us:

Within any comprehensive order of baptism at least the following elements should find a place: the proclamation
of the Scriptures; an invocation of the Holy Spirit; a renunciation of evil; a profession of faith in Christ and the Holy Trinity . . . a declaration that the persons baptised have a new identity as sons and daughters of God, and as members of the Church, called to be witnesses of the Gospel.

In his own swearing-in ceremony the salvationist would feel himself fully in accord with his baptised friend. He would probably be invited to give his personal testimony following his reception as a salvation soldier, as would the baptised in some other churches.

With surprise we find the only reference in the Lima Text to ‘baptism of the Holy Spirit without water’ in the last sub-paragraph of the baptism section! This comes as a casual observation regarding ‘some African churches’—a disappointment to those many thousands of sincere Christians in all parts of the world who, like salvationists, preach and witness to the power of the Holy Spirit at work in the life of a believer irrespective of visible forms.

From comments throughout this section will be deduced the salvationist’s conviction that the worship and practices to which he is accustomed incorporate all the spiritual elements claimed by sister churches, and take cognizance of the needs of both infants and older believers. But Jesus himself remains the source and the unifying factor within his Church—Jesus is Lord!
Holy Communion and holy living

3 Eucharist

(BEM, pages 9-17; SA response, pages 15-20)

Under this heading the salvationist must again declare his own experience of the mediation of divine grace without symbol or sacrament. As already stated, The Salvation Army maintains its belief in the scriptural doctrine of spiritual cleansing, motivation and empowering by the Holy Spirit, which it defines as sanctification or the life of holiness.

Some Christian friends are generous enough to suggest that the Army’s non-eucharistic witness acts as a timely reminder of the essential spirituality of the Christian experience. Salvationists reading this part of the Lima document likewise acknowledge the challenge and spiritual enrichment derived from its study, meaningful as it is to so many fellow Christians.

For information and as a reference point in understanding some of the salvationist’s views, a statement of the Doctrines of The Salvation Army is included as Appendix 1. These doctrines are vitally concerned with the spiritual realities symbolised by the practices under review in the Text, and the way in which these realities may become part of personal experience.

THE INSTITUTION OF THE EUCHARIST (page 10, para 1)

In the Text, the words of Paul (1 Corinthians 11:23-25), are introduced in which he repeated the request of Jesus
to his disciples to remember the occasion when they shared the wine cup and the bread. But it is only in Luke’s account (22:19,20, AV) that the request (command) appears, and the authenticity of these ‘words of institution’ has long been challenged, as for example by Westcott and Hort in their standard text of the Greek New Testament:

The evidence leaves no doubt that the words in question were absent from the original text of Luke.

However, Paul’s reminder to the Corinthians seems to have been prompted by the debasement of the common meal, rather than it being a reference to a special ceremony, the meal having deteriorated into mere feasting, lacking the true spiritual element for remembrance of their Lord. Incidentally, as the Last Supper appears to have been a Passover meal as the synoptics imply, would it not be logical to expect the institution of an annual remembrance at that time?

Salvationists do not question the essential historical background of the Last Supper but stop short of investing it with the significance here claimed for it. The synoptic gospels do present us with a picture of the Last Supper as a ‘liturgical means employing symbolic words and actions’, yet, the ‘forgotten sacrament’, the foot-washing, seems to rate only symbolic status although urged in terms as imperative as those said to characterise the other instructions.

In addition to finding significant the omission of the so-called ‘words of institution’ from some New Testament manuscripts salvationists may also claim that their attitude to eucharistic practice is strengthened by the fact that John’s gospel, written to present Jesus as the source of eternal life (20:30), preserves what in our Bible is a five-chapter-long record of the vitally significant words of Jesus during and after the meal without any reference to an ‘institution’.

The gospels do indicate the sharing of a common meal in which the participants dipped bread into the same dish as the Master and all drank from the same cup—a token
of unity and fellowship. A thought expressed by Dr J. H. Jowett commends itself:

The day is marked with glory when our daily bread becomes a sacrament

which is echoed in a Salvation Army statement on the sacraments:

Every meal is sacramental to those who partake with remembrance of him who provides for both material and spiritual needs.

General Albert Orsborn, a former international leader, expressed this thought in words beloved of salvationists:

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.

(See Appendix 6A for full text.)

Highly significant as the eucharist is to the majority of Christians, the final sentence of this section:

Its celebration continues as the central act of the Church’s worship’ (page 10, para 1),

is open to serious question. This idea is surely belied by the widely differing interpretations and practices of the various denominations in this respect. The salvationist would prefer to claim that meeting with the risen Lord is the central act of his worship, which can be just as challenging and powerful in the preaching of the Word, in the song of praise and in prayer. That such a meeting can take place in the eucharist is not questioned, but it cannot be confined to that act.

THE MEANING OF THE EUCHARIST (page 10, para 2)

The non-sacramentalist is again faced with the problem of a symbolic act apparently invested with direct spiritual powers when he reads:

Every Christian receives this gift of salvation through communion in the body and blood of Christ. . . . In the
eucharistic meal... Christ grants communion with himself... each baptized member of the body of Christ receives in the eucharist the assurance of the forgiveness of sins and the pledge of eternal life.

Such statements may well indicate the experience of some who view the eucharist in this way, but only if it is observed with personal faith and spiritual understanding. Against any suggestion that grace and eternal life automatically reach the communicant, whatever his attitude, we would quote:

For by grace you have been saved through faith (Ephesians 2:8,18).

From experience the salvationist stands by this simple, direct expression of saving faith!

The eucharist as thanksgiving to the Father (page 10, paras 3, 4)

As noted in the Introduction (page i), Salvation Army leaders have discussed with World Council leaders the Army’s non-sacramental position in relation to increasing stress placed on the eucharist by some member churches. In these discussions the interpretation of the eucharist as ‘thanksgiving’ has been emphasised, suggesting that a praising, thanksgiving people like salvationists should find no difficulty in co-existing in ecumenical fellowship with those who see the eucharist as ‘thanksgiving to the Father’! If this were the only interpretation being set forth this would be a valid point! The Greek word eucharisteo used in John 6:11, where Jesus broke the loaves and ‘gave thanks’, and also in the synoptic accounts of the Last Supper, supports this.

With the spirit of the Text in this section salvationists can readily identify, although using means other than the eucharist to express their thanksgiving. Some excerpts from the Text illustrate this point:

Of the eucharist it is said:

It is the great thanksgiving to the Father for everything accomplished in creation, redemption and sanctification, for everything accomplished by God now in the Church and in the world in spite of the sins of human beings, for
everything that God will accomplish in bringing the Kingdom to fulfilment. . . .

. . . the great sacrifice of praise by which the Church speaks on behalf of the whole creation. . . . For the world which God has reconciled is present . . . in the persons of the faithful, and in the prayers they offer for themselves and for all people. Christ unites the faithful with himself and includes their prayers with his own intercession so that the faithful are transfigured and their prayers accepted. This sacrifice of praise is possible only through Christ, with him and in him . . . the world is to become an offering and hymn of praise to the Creator, a universal communion in the body of Christ, a kingdom of justice, love, and peace in the Holy Spirit (pages 10, 11, paras 3, 4).

It would be our submission that this outlines the elements and motivation of Salvation Army worship at its best.

The eucharist as anamnesis (or memorial) of Christ (pages 11, 12, paras 5-13)

That remembrance of the crucified and risen Christ is central to Christian worship cannot be denied, and for those who feel led to invest the eucharist with that function it is a very impressive 'memorial' and reminder of the present efficacy of God's work when it is celebrated by God's people in a liturgy (page 11, para 5).

Neither could it be denied that this is equally true in a combination of the non-liturgical use of hymns of deep spiritual quality, Bible reading and prayer. The salvationist leader of worship or the private salvationist worshipper has at his disposal over one hundred hymns in the section of his song book relating directly to the Lord Jesus Christ, his person and redemptive work alone, with probably more than half of the nearly one thousand hymns available falling easily into the 'memorial' category. This part of the non-eucharistic community is by no means deprived of, or negligent of, the grace of 'anamnesis' in its worship.
Salvationists would therefore deny the implication that solely in the eucharist Christ himself with all he has accomplished for us and for all creation (in his incarnation, servanthood, ministry, teaching, suffering, sacrifice, resurrection, ascension and sending of the Spirit) is present... granting us communion with himself (page 11, para 6).

That the eucharist is a ‘calling to mind of what is past and of its significance’ (para 7), we understand; that it is ‘the Church’s effective proclamation of God’s mighty acts and promises’ seems an exaggerated claim and, with the previous paragraph (6), does not do justice to Christians who, without using this sacrament, remember and proclaim the saving merits and presence of Christ in their worship and ministry.

We applaud the place given to the uniqueness of Christ’s sacrifice (para 8) and agree that

In thanksgiving and intercession, the church is united with the Son, its great High Priest and Intercessor (Romans 8:34; Hebrews 7:25)

but we are forced to question the dogma attributed to Catholic theology that

the unique sacrifice of the cross is made actual in the eucharist and presented before the Father in the intercession of Christ and of the Church for all humanity (commentary 8).

Salvationists claim that Christ’s sacrifice cannot be ‘made actual’ in a ceremony, but only in the believer himself, in his own assurance of salvation and in his Spirit-motivated sacramental living (Romans 8:11,16,26), in a continual eucharistic life, as described in the Text:

Christ empowers us to live with him, suffer with him, and to pray through him as justified sinners, joyfully and freely fulfilling his will (page 12, para 9)

—in Horatio Bonar’s words: ‘... a life made up of praise in every part’.

In view of The Salvation Army’s understanding and teaching of sanctification (see page 13, ‘Conversion, pardoning and cleansing’) salvationists could not restrict
the creation and maintenance of this kind of life to 'the eucharist . . .' (para 9) or read literally with reference to the eucharist

in which we are sanctified (para 10)

although we readily concur with the testimony

In Christ we offer ourselves as a living and holy sacrifice in our daily lives (Romans 12:1; 1 Peter 2:5).

We find that the Holy Spirit is not confined to the eucharist as the source of spiritual nourishment for the normal Christian life.

Salvationists understand that for those who interpret literally 'the words and acts of Christ' at the Last Supper, these do 'stand at the heart of the celebration' and to them 'the eucharistic meal is the sacrament of the body and blood of Christ' (page 12, para 13). The Text claims this to be 'the sacrament of his real presence'.

Experientially, salvationists would wholeheartedly agree with the statement which follows in the same paragraph.

Christ fulfils in a variety of ways his promise to be always with his own even to the end of the world.

But if the meaning of 'his real presence' is claimed to be the changing of the elements into his body and blood—transubstantiation—then, with many other Christians, salvationists reject the claim.

Further, if the claim that 'Christ's mode of presence in the eucharist is unique' implies that in this rite Christ comes in a manner unequalled in any other, salvationists would attest that many thousands of Christians can gratefully witness to such 'comings' of Christ quite apart from the eucharist. The promise is, 'Where two or three are gathered in my name, there am I in the midst of them' (Matthew 18:20).

It is a reason for sorrow that too often in Christian history eucharistic doctrine has become another cause of division.

Regarding Christ's presence, General Frederick Coutts
spoke for his fellow salvationists when he wrote in *No Discharge in This War*:

The witness of the salvationist is simply that the presence of the risen Christ may be fully realised, and divine grace freely received, without the use of any material element. The salvationist believes most ardently in the Real Presence.

This is compatible with the idea that although God remains essentially transcendent, he is graciously near and immanent in all his creation. For the man of faith the whole of life is sacred. Horatio Bonar again:

So shall no part of day or night  
From sacredness be free;  
But all my life, in every step,  
Be fellowship with thee.

For the salvationist the ‘anamnesis’ of the sacrifice of Jesus on the cross is of central importance in his personal faith, his worship, his preaching and his daily living.

Happily an open table is more common today in many denominations, even non-baptised Christians being welcomed as a sign of oneness in Christ. But the compilers of the Text obviously recognise that if convergence, let alone consensus, is to be achieved in the matter of the eucharist, a ‘radical decision remains for the churches’ (page 12, commentary 13).

**The eucharist as invocation of the Spirit** (page 13, paras 14-18)

The Salvation Army’s teaching and practice would not deny that forms and ceremonies approached in faith and in the name of Jesus Christ can be a source of spiritual renewal and insight, provided always that the ceremony is not invested with inherent significance and powers beyond its capacity. For instance, the Text states

... the Church prays to the Father for the gift of the Holy Spirit in order that the eucharist event may be a reality: the real presence of the crucified and risen Christ giving his life for all humanity (para 14).
But our Lord’s promises about the gift of the Holy Spirit are much more direct and personal, for example:

I will pray the Father, and he will give you another Counsellor, to be with you for ever, even the Spirit of truth... he dwells with you, and will be in you... the Counsellor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you (John 14:16,17, 26).

On this basis the salvationist in his communal or private worship feels free to pray directly:

Holy Spirit come, O come,
Let thy work in me be done!
All that hinders shall be thrown aside;
Make me fit to be thy dwelling.

While believing that God bestows his gift of the Holy Spirit on people rather than institutions (cf Acts 2:2,3—the manifestation of the coming of the Spirit ‘filled all the house’, but the ‘tongues as of fire’ were ‘distributed and resting on each one of them’), salvationists as a body would certainly claim to be part of ‘the Church’ which as a community of the new covenant, confidently invokes the Spirit, in order that it may be sanctified and renewed, led into all justice, truth and unity, and empowered to fulfil its mission in the world (page 13, para 17).

The eucharist as communion of the faithful (page 14, paras 19-21; page 15, commentary 19)

Regrettably, the ideal of eucharistic unity on which the world-renewing ministry of the Church described here is said to be based, remains but a far-off hope. The Text frankly refers to the denial of

the right of the baptised believers and their ministers to participate in and preside over eucharistic celebration...
by those who preside over and are members of other eucharistic congregations (page 15, commentary 19).

Salvationists share the concern of their Christian brethren regarding the breach of good faith in the spiritual sense indicated here, which appears even more serious than the diversity in forms of celebrating the same spiritual truths.
and aspirations. This situation (happily now less acute in many churches) belies the Lima Text claim that

The sharing in one bread and the common cup ... demonstrates and effects the oneness of the sharers with Christ and with their fellow sharers. ... It is in the eucharist that the community of God’s people is fully manifested (page 14, para 19).

The Salvation Army’s happy relationship with fellow Christians has always been characterised by the principle urged on all churches:

In so far as a church claims to be a manifestation of the whole Church, it will take care to order its own life in ways which take seriously the interests and concerns of other churches (para 19).

It is to be feared that in inter-church relationships eucharistic oneness is presently limited, but it is the belief and experience of salvationists in many countries that spiritual unity, which already exists, could and should be developed irrespective of eucharistic questions.

Jesus himself indicated that the identifiable Christlikeness of all his disciples, born of oneness with him, would convince the world that God has sent him (John 17:20-23).

A Christian community like The Salvation Army would not dispute the challenging interpretation of the expected effect of shared Christian faith (paras 20, 21), but we are told that the eucharist

... embraces all aspects of life. It is a representative act of thanksgiving and offering on behalf of the whole world ... demands reconciliation and sharing ... in the whole family of God ... a constant challenge in the search for appropriate relationships in social, economic and political life. ... All kinds of injustice, racism, separation and lack of freedom are radically challenged when we share in the body and blood of Christ.

However it is our belief that union with Christ and his world mission lies in the fulfilment of his own promise, ‘... we will come to him and make our home with him’ (John 14:23) which leads to a Christlike life of holiness—a sacramental life—and that the cumulative effect of such
lives lived out consistently in every land and situation, would contribute radically to the fulfilment of the challenge to visible unity presented in this section. Is it not possible that the failure of Christians to allow the Holy Spirit to occupy and control their lives is of more serious consequence than the failure of the churches to celebrate the eucharist together?

The Salvation Army reviewers of the Text would have welcomed in this context, as elsewhere in the document, a recognition of the fact that all the benefits and manifestations of the activity of the Holy Spirit (so often linked with baptism and the eucharist in the Text), and opportunities for Christian ministry are discernible in and through the lives of sincere Christians who do not necessarily participate in these sacramental practices.

We are glad to see, however, the eucharist linked with responsible care and practical service, an area which The Salvation Army has always perceived to be the natural interpretation of the social implications of the gospel.

The words of Emil Brunner find an echo in salvationist thinking:

The ‘where two or three are gathered together in my name, there am I in the midst of them’ is still valid and real where there is no celebration of the Lord’s Supper. . . . The decisive test of one’s belonging to Christ is not reception of baptism, nor partaking in the Lord’s Supper, but solely and exclusively a union with Christ through faith which shows itself active in love.

*The eucharist as a meal of the Kingdom* (page 14, paras 22-26)

The Salvation Army has good reason to accept quite literally that

signs of . . . renewal are present in the world *wherever* the grace of God is manifest and human beings work for justice, love and peace (para 22).

Salvationists are ready to recognise that this section of the Text may be meaningful for those who accept the idealised interpretation of the eucharist outlined here—for example, as para 22 continues:
opening up 'the vision of the divine rule . . . the promised final renewal of creation, and . . . a foretaste of it'.

It may be that to such believers the eucharistic celebration embraces 'the world' as:

- the Church speaks on behalf of the whole creation . . . where the Church united with its great High Priest and Intercessor prays for the world . . . where the Church in the prayer for the gift of the Holy Spirit . . . asks for sanctification and new creation (page 14, para 23).

but these are surely constituents of any Bible-based, spiritually stimulating form of worship whether eucharistic or not.

In reaction to the following statement:

Reconciled in the eucharist, the members of the body of Christ are called to be servants of reconciliation among men and women and witnesses of the joy of resurrection (para 24),

and acknowledging that participation in communion may provide a powerful impetus towards reconciliation, we assert that reconciliation is in Christ however he is acknowledged, worshipped and received. All members of the Body of Christ are 'called to be servants of reconciliation . . . witnesses of the joy of resurrection'. 'Solidarity with the outcast' (said to be an outcome of eucharistic reconciliation) has a distinctly Salvation Army ring about it! Christ’s sacrifice, however remembered, is a constant challenge to the devotion of life and love in the service of those outside of the Kingdom and the Church.

Salvationists, committed in their articles of war (Appendix 2) to practical evangelism, are happy to interpret their inward experience of the grace of God in the outward expression of daily living. The salvationist finds kinship with the observer of the eucharist, for whom we are told it

- takes everyday form in the proclamation of the gospel, service of the neighbour and faithful presence in the world (page 15, para 25).
We are, however, bound to challenge what in our opinion is the totally unscriptural view that

the eucharist brings into the present age a new reality which transforms Christians into the image of Christ (para 26).

It is surely the work of the Holy Spirit to create the image of Christ in holiness of life, independent of outward observance.

The argument in favour of uniformity of eucharistic doctrine and practice presented in this section seems to overlook the fact that the man in the street who greatly needs the gospel knows little or nothing about what goes on in our churches, and probably understands still less the language we use. We regretfully find it unlikely that this thought-provoking presentation of the ideal interpretation of the eucharist in the life and worship of those churches which see it in this light will make sense to or impression on the average non-churchgoer.

Salvationists studying the Lima Text make this observation with a deep sense of challenge to themselves, to The Salvation Army as a whole, and to all Christian witnesses to consider carefully the language in which we present our message to the world outside our churches. We see as crucial to the mission of the Church, irrespective of internal practices, the fact that we

must be concerned for gathering also those who are at present beyond its visible limits, because Christ invited to his feast all for whom he died (page 15, para 26).

How essential it is that we ‘make the message clear and plain’!

In the light of the Text’s reference to the weakening of ‘missionary witness . . . at both the individual and the corporate levels’ as a result of eucharistic disunity (para 26), we dare to assert that The Salvation Army’s missionary witness has not been weakened at either corporate or individual level by non-participation in the eucharist. The argument of the Text in favour of eucharistic uniformity might well be balanced by a reference to the strengths which are to be derived from diversity within one united family of Christians.
THE CELEBRATION OF THE EUCHARIST (pages 15, 16, paras 27-33)

Salvationist students of the Lima Text, unaccustomed to the eucharist liturgy in their own form of worship, find the detailed explanation of the historical content of the service (para 27) instructive and enriching to their own worship.

Encouraging to non-sacramentalists is the concession:

A certain liturgical diversity compatible with our common eucharistic faith is recognised as a healthy and enriching fact (page 16, para 28).

Hopefully this is a pointer toward recognition that many Christians experience the same spiritual reality, uplift and inspiration in their own traditional form of worship.

As in their reading of the baptism section, salvationist reviewers observed that the Text appears to foster an unconscious exclusivism, which limits not only those who may be included in the Church, but tends to limit even the grace and love of God and the work of the Holy Spirit by its restrictive sacrament-based interpretations. No allowance is made for those who receive the inner assurance of forgiveness and the gift of the Spirit uninfluenced by outward ceremony.

It is noted, however, that the use of elements other than bread and wine is envisaged (page 17, commentary 28). Would it be too great a step from this to a recognition of the possibility that the same resources of divine grace can be received and enjoyed without the use of any elements?

The connection between the salvationist understanding of the meaning of the eucharist and the Army's proclamation of the doctrine of sanctification as a positive experience producing the possibility of holiness in daily living has already been referred to. For The Salvation Army one of the outcomes of this study is a positive re-emphasis on the significance of this doctrine (Appendix 1, para 10).
Called to be witnesses

4 Ministry

(BEM, pages 20-32;
SA Response, pages 28-30)

It will be deduced from the following comments that salvationist students of the Text found a special empathy with fellow Christians in their understanding of Ministry.

THE CALLING OF THE WHOLE PEOPLE OF GOD
(pages 20, 21, paras 1-6)

The scriptural and evangelical exposition with which this section opens coincides completely with The Salvation Army’s understanding of the Church of Christ on earth and the priesthood of all believers. These paragraphs are of such value as to merit verbatim quotation, reading the passing reference to ‘the gifts of the sacraments’ in the broadest sense:

In a broken world God calls the whole of humanity to become God’s people. For this purpose God chose Israel and then spoke in a unique and decisive way in Jesus Christ, God’s Son. Jesus made his own the nature, condition and cause of the whole human race, giving himself as a sacrifice for all. Jesus’ life of service, his death and resurrection, are the foundation of a new community which is built up continually by the good news of the gospel and the gifts of the sacraments. The Holy Spirit unites in a single body those who follow Jesus Christ and sends them as witnesses into the world. Belonging to the Church means living in communion with God through Jesus Christ in the Holy Spirit.
The life of the Church is based on Christ's victory over the powers of evil and death, accomplished once for all. Christ offers forgiveness, invites to repentance and delivers from destruction. Through Christ, people are enabled to turn in praise to God and in service to their neighbours. In Christ they find the source of new life in freedom, mutual forgiveness and love. Through Christ their hearts and minds are directed to the consummation of the Kingdom where Christ's victory will become manifest and all things made new. God's purpose is that, in Jesus Christ, all people should share in this fellowship.

The Church lives through the liberating and renewing power of the Holy Spirit. That the Holy Spirit was upon Jesus is evidenced in his baptism, and after the resurrection that same Spirit was given to those who believed in the Risen Lord in order to recreate them as the body of Christ. The Spirit calls people to faith, sanctifies them through many gifts, gives them strength to witness to the gospel, and empowers them to serve in hope and love. The Spirit keeps the Church in the truth and guides it despite the frailty of its members.

The Church is called to proclaim and prefigure the Kingdom of God. It accomplishes this by announcing the gospel to the world and by its very existence as the Body of Christ. In Jesus the Kingdom of God came among us. He offered salvation to sinners. He preached good news to the poor, release to the captives, recovery of sight to the blind, liberation to the oppressed (Luke 4:18). Christ established a new access to the Father. Living in this communion with God all members of the Church are called to confess their faith and to give account of their hope. They are to identify with the joys and sufferings of all people as they seek to witness in caring love. The members of Christ's Body are to struggle with the oppressed towards that freedom and dignity promised with the coming of the Kingdom. This mission needs to be carried out in varying political, social and cultural contexts. In order to fulfil this mission faithfully, they will seek relevant forms of witness and service in each situation. In so doing they bring the world a foretaste of the joy and glory of God's Kingdom.

The Holy Spirit bestows on the community diverse and complementary gifts. These are for the common good of
the whole people and are manifested in acts of service within the community and to the world. They may be gifts of communicating the gospel in word and deed, gifts of healing, gifts of praying, gifts of teaching and learning, gifts of serving, gifts of guiding and following, gifts of inspiration and vision. All members are called to discover, with the help of the community, the gifts they have received and to use them for the building up of the Church and for the service of the world to which the Church is sent (page 20, paras 1-5).

This we see to be the teaching of the New Testament and of the early Church, positive acceptance of which would promote wider understanding of the call to ministry today. Herein, then, lies the basis for visible Christian unity—the common 'calling of the people of God'—and we agree that any consideration of the 'ordained ministry' must 'work from the perspective of the calling of the whole people of God' (page 20, para 6). In this context The Salvation Army sets the high calling of its ordained and commissioned officers—its full-time leaders and shepherds of God's people.

The obligation upon each salvationist to recognise himself as an individual agent of the Lord Jesus is summed up in a quotation from the Army's official book of guidance for its members—Chosen to be a soldier:

Just as the central word of the name of his movement is salvation, so the salvation soldier will recollect that his articles of war begin with a declaration about having personally received it and conclude with a dedication to personal work for the salvation of the whole world. In other words the soldier knows that he is saved—to save! The love of Christ requires him to make an unreserved commitment to his service.

For some this leads inevitably to full-time dedication in the Army's own form of ordained ministry, commissioned officership.

THE CHURCH AND THE ORDAINED MINISTRY (pages 21-24, paras 7-18)

There is general unanimity among the churches regarding 'the calling of the whole people of God', but they differ
in their understanding of how the life of the Church is to be ordered, in particular regarding the place and forms of ordained ministry. The Text poses this question, the common answer to which is the key to the solution of the problem:

How, according to the will of God and under the guidance of the Holy Spirit, is the life of the Church to be understood and ordered, so that the gospel may be spread and the community built up in love? (page 20, para 6.)

Referring to differences in terminology in the debate on the ordained ministry, the Text speaks of:

charism, denoting ‘the gifts bestowed by the Holy Spirit on any member of the Body of Christ for the building up of the community and the fulfilment of its calling’,

ministry, denoting ‘in its broadest sense . . . the service to which the whole people of God is called, whether as individuals, as a local community, or as the universal Church . . .’,

ordained ministry, referring ‘to persons who have received a charism and whom the church appoints for service by ordination through the invocation of the Spirit . . .’ (page 21, para 7 a,b,c,)

All these definitions form a standard by which to view ministry with which The Salvation Army can concur.

The ordained ministry (pages 21, 22, paras 8-14)
The Salvation Army’s interpretation of the calling and status of its commissioned officers corresponds to that of the Text. Officers’ training is so geared to the development of a full-time ministry on this pattern:

In order to fulfil its mission, the Church needs persons who are publicly and continually responsible for pointing to its fundamental dependence on Jesus Christ, and thereby provide, within a multiplicity of gifts, a focus of its unity. The ministry of such persons who, since very early times have been ordained, is constitutive for the life and witness of the Church (page 21, para 8).

The Text’s contention that ‘the Church has never been without persons holding specific authority and responsibility’ is clearly scripturally and historically supportable:

Jesus chose and sent the disciples to be witnesses of the
A particular role is attributed to the Twelve within the communities of the first generation. They are witnesses of the Lord’s life and resurrection (Acts 1:21-26). They lead the community in prayer, teaching, the breaking of bread, proclamation and service (Acts 2:42-47; 6:2-6, etc). The very existence of the Twelve and other apostles shows that from the beginning there were differentiated roles in the community (para 9).

While reminding us that ‘all members of the believing community, ordained and lay, are inter-related’, the community’s need for ordained ministers is stressed thus:

Their presence reminds the community of the divine initiative, and of the dependence of the Church on Jesus Christ, the source of its mission and the foundation of its unity. They serve to build up the community in Christ and strengthen its witness. In them the Church seeks an example of holiness and loving concern. Their chief responsibility is to assemble and build up the Body of Christ by proclaiming and teaching the word of God . . . and by guiding the life of the community in its worship, its mission and its caring ministry (pages 21, 22, paras 12, 13).

Salvationists readily recognise this as a challenging picture of the function of their own commissioned officer-leaders, for, as the Text declares:

As Christ chose and sent the apostles, Christ continues through the Holy Spirit to choose and call persons into the ordained ministry . . . as heralds and ambassadors . . . representatives of Jesus Christ to the community . . . proclaiming his message of reconciliation. As leaders and teachers they call on the community to submit to the authority of Jesus Christ. As pastors, under Jesus Christ the chief shepherd, they assemble and guide the people of God in anticipation of the coming Kingdom (page 21, para 11).

Conscious of their heritage of total involvement in the Army’s ministry, salvationists, both soldiers and officers, are reminded by the Text of the danger of falling into a minister-congregation dichotomy:

. . . the ordained ministry has no existence apart from the community. Ordained ministers can fulfil their calling only
in and for the community. They cannot dispense with the recognition, the support and the encouragement of the community (page 22, para 12).

These tasks are not exercised by the ordained ministry in an exclusive way. Since the ordained ministry and the community are inextricably related, all members participate in fulfilling these functions... every charism (gift of the Spirit) serves to assemble and build up the Body of Christ. Any member of the body may share in proclaiming and teaching the word of God, may contribute to the sacramental life of that body (commentary 13).

The understanding and practice of these scripturally sound principles has characterised The Salvation Army from its inception, both in regard to the general calling of all believers and the specific calling of some believers to lives dedicated to full-time ministry of the gospel. The Text provides a salutary reminder of the inter-relationship of the two callings which salvationists must maintain if the Army is to keep its distinctive characteristics—‘everybody has a work to do in the great salvation war!’

The Salvation Army’s views on ordained ministry would accept the contention that while the basic reality of such a ministry has been present from the beginning of the Church, the actual forms of ordination are a matter of complex historical evolution:

The churches therefore need to avoid attributing their particular forms of the ordained ministry directly to the will and institution of Jesus Christ (page 22, commentary 11).

We therefore support the need to avoid dogmatic claims regarding the ministry of any one church or one form of ordination.

Experience in The Salvation Army confirms that ‘Christ continues through the Holy Spirit to choose and call persons to the ordained ministry’ (paragraph 8), and the inner assurance of that call and the seal of the Holy Spirit have sustained thousands of Salvation Army officers in ninety lands through a life-time of active and fruitful ministry. The Salvation Army officer has unquestionable right to, and theological support for, his divinely granted
and sustained authority—to claim, like the apostle Paul, to be ‘a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God’ (Romans 1:1). The terms used in the Lima Text serve to confirm this belief.

*Ordained ministry and authority* (pages 22, 23, paras 15, 16)

Further support for the salvationist contention stated above follows in this section:

The authority of the ordained minister is rooted in Jesus Christ, who has received it from the Father (Matthew 28:18), and who confers it by the Holy Spirit through the act of ordination. This act takes place within a community which accords public recognition to a particular person. Because Jesus came as one who serves (Mark 10:45; Luke 22:27), to be set apart means to be consecrated to service. Since ordination is essentially a setting apart with prayer for the gift of the Holy Spirit, the authority of the ordained ministry is not to be understood as the possession of the ordained person but as a gift for the continuing edification of the body in and for which the minister has been ordained. Authority has the character of responsibility before God and is exercised with the co-operation of the whole community (page 22, para 15).

The Salvation Army's response gladly recognised the acceptability in principle of this statement as a definition of the spiritual authority of its officers, an authority conferred by the Holy Spirit. Reference to Appendix 5 will show how all the elements of this section of the Text are reflected in the procedure and spirit of the training, ordination and commissioning of Salvation Army officers.

The next statement in the Text (page 23, para 16, together with commentary 16) could easily have come from *Orders and Regulations for Officers of The Salvation Army*.

Ordained ministers must not be autocrats or impersonal functionaries. Although called to exercise wise and loving leadership on the basis of the word of God, they are bound to the faithful in interdependence and reciprocity. . . . They manifest and exercise the authority of Christ in the
way Christ himself revealed God’s authority to the world, by committing their life to the community. . . . This authority is an authority governed by love for the ‘sheep who have no shepherd’ (Matthew 9:36). It is confirmed by his life of service and, supremely, by his death and resurrection. Authority in the Church can only be authentic as it seeks to conform to this model.

**Ordained ministry and priesthood (page 23, para 17)**
The Salvation Army does not use the term ‘priest’ in relation to its ministry, save in the context of the priesthood of all believers, but the Text here describes the functions and relationship of both this priesthood of the whole and of the Army’s own commissioned officers:

All members are called to offer their being ‘as a living sacrifice’ and to intercede for the Church and the salvation of the world (para 17).

The Text (commentary 17) reminds us that

The New Testament never uses the term ‘priesthood’ or ‘priest’ (hierēus) to designate the ordained ministry or minister. The term is reserved, on the one hand, for the unique priesthood of Jesus Christ (cf Hebrews 4:14, 15) and, on the other hand, for the royal and prophetic priesthood of all believers—

not only ‘all baptized’ as the Text elsewhere avers.

Again, like the apostle Paul, a Salvation Army officer could regard his ministry as ‘a priestly service of the gospel of God . . .’ (Romans 15:16).

**The ministry of men and women in the church (pages 23, 24, para 18)**

As a part of the Church which from its earliest days has given women equal opportunity in the ministry of the word of God, The Salvation Army underscores the recognition in the Lima Text that:

the Church must discover the ministry which can be provided by women (page 24, para 18).

To this end salvationists echo the Lima contention that:

Where Christ is present, human barriers are being broken. The Church is called to convey to the world the image of a new humanity. There is in Christ no male or female (Galatians 3:28) (page 23, para 18).
We welcome the statement in the same paragraph that:
An increasing number of churches have decided that there is no biblical or theological reason against ordaining women, and many of them have subsequently proceeded to do so.

Of such churches we read:
They have found that women's gifts are as wide and varied as men's, and that their ministry is as fully blessed by the Holy Spirit as the ministry of men. None has found reason to reconsider its decision.

It is nonetheless to be regretted that many churches still hold that 'the force of nineteen centuries of tradition' of the Church in this regard is unchangeable (commentary 18).

The traditional attitude of The Salvation Army to the ministry of women was initiated by Catherine, wife of William Booth, and pioneer in this field even before her husband left the ordained ministry of the Methodist Church. In her pamphlet Female Ministry Mrs Booth wrote in defence of women's right to preach the gospel:
I believe woman is destined to assume her true position and exert her proper influence by the special exertions and attainments of her own sex. . . . May the Lord, even the just and impartial one, overrule all for the true emancipation of women from the swaddling bands of prejudice, ignorance and custom which, almost the world over, have so long debased and wronged her.

The Salvation Army has at least twice as many ordained women-officers as men-officers; all wives of men-officers are themselves trained, ordained and commissioned.

THE FORMS OF THE ORDAINED MINISTRY (pages 24-27, paras 19-32)

Bishops, Presbyters and Deacons (pages 24, 25, paras 19-25)
The New Testament does not provide a blueprint for the ongoing ministry of the Christian Church, although the Acts of the Apostles and the Epistles do reflect
organisational patterns varying according to circumstances (cf Acts 6:1-6; 13:1; 15:13-22; 1 Corinthians 12:28; Romans 16:1; Philippians 1:1).

During the second and third centuries a three-fold pattern evolved and Bishop, Presbyter and Deacon became the predominant categorisation in church leadership. In this period also the use of the terms priesthood and priest developed, particularly in relation to the ministry of the eucharist.

Referring to the function of a Bishop, and, in a more local situation, a Presbyter (ie clergyman, minister, Salvation Army officer) as 'a focus for unity in life and witness' (page 24, para 21), the Text makes a valid point:

Every church needs this ministry of unity in some form in order to be the Church of God, the one Body of Christ, a sign of unity of all in the Kingdom (page 25, para 23).

Salvationist students of the Text understand the three-fold ministry as three levels of ministerial authority and responsibility, but find attempts to give distinct theological meaning to those levels unconvincing and confusing.

The Salvation Army has its own functional levels of administration, but sees the gifts of episcopé and diakonia operating in and characterising all levels of its ministry. All commissioned officers, irrespective of their Salvation Army rank or appointment, are expected to exercise caring oversight (episcopé) and to undertake the humblest service (diakonie).

It is interesting to read:

The earliest Church knew both the travelling ministry of such missionaries as Paul and the local ministry of leadership in places where the Gospel was received (page 25, commentary 21).

both of which find their counterpart in The Salvation Army. Noted also are the comments in the same context:

Several of these ministries are ascribed to both women and men. While some of these were appointed by the laying on of hands, there is no indication of this procedure in other cases.

Referring to the various forms of early Church ministry
indicated in the New Testament, the concluding section of Commentary 21 expresses succinctly the Army’s understanding of the ministry at all levels:

Whatever their names, the purpose of these ministries was to proclaim the word of God, to transmit and safeguard the original content of the Gospel, to feed and strengthen the faith, discipline and service of the Christian communities, and to protect and foster unity within and among them. These have been the constant duties of ministry throughout the developments and crises of Christian history.

Guiding principles for the exercise of the ordained ministry (pages 25-27, paras 26, 27)

The salvationist has no difficulty in relating principles here enunciated to the life and work of a Salvation Army officer, whose ministry is exercised ‘in a personal, collegial and communal way’:

*personal*, because the presence of Christ among his people can most effectively be pointed to by the person ordained to proclaim the gospel and to call the community to serve the Lord in unity of life and witness . . .

*collegial*, for there is a need for a college of ordained ministers sharing in the common task of representing the concerns of the community.

Finally, the intimate fellowship between the ordained ministry and the community should find expression in a *communal* dimension, where the exercise of the ordained ministry is rooted in the life of the community and requires the community’s effective participation in the discovery of God’s will and the guidance of the Spirit (pages 25, 26, para 26).

The suggestion is made that each church needs to review the function of its ordained ministry from time to time and ‘to ask itself in what way its exercise of the ordained ministry has suffered in the course of history’ (page 26, Commentary 26).

Salvation Army officers are guided by *Orders and Regulations for Officers of The Salvation Army*, which are kept under constant review to ensure the maximum
effectiveness and efficiency of its officers in all aspects of their calling, ministry and service.

The Army's *modus operandi* is reflected in the Text at this point, emphasising the need for all three dimensions referred to above to find adequate expression (page 26, para 27).

The paragraph particularly stresses the 'communal' dimension which is seen by The Salvation Army to be of vital importance in the effective functioning of its corps of soldiers—its lay members:

Strong emphasis should be placed on the active participation of all members in the life and decision-making of the community.

Advisory councils and boards, corps councils and census boards, all comprised mainly of lay personnel, support the appointed ordained leaders at all levels of Salvation Army life and service.

*Functions of Bishops, Presbyters and Deacons* (pages 26, 27, paras 28-31)

In extension of comments above, The Salvation Army has in its ministry those who conform in a general way to each of the categories described. In considering '... the mutual recognition of the ordained ministry', the salvationist view is that the functions rather than the title or form of ordination are of most importance. Further, it could be said that the true ministry is unified, not compartmentalised.

Of considerable interest to The Salvation Army with its 107,000 local officers, are the references to *deacons* (page 27, para 31 and commentary 31). These local officers, lay personnel normally following their own workaday business or profession, committed to a demanding code of exemplary Christian living, service and leadership, and commissioned for specific duties within the corps community in support of the appointed ordained officer leader, are the backbone of the movement in every land in which it is established.
Particularly apposite, then, is the statement:

_Deacons_ represent to the Church its calling as servant in the world. By struggling in Christ's name with the myriad needs of societies and persons, deacons exemplify the interdependence of worship and service in the Church's life. They exercise responsibility in the worship of the congregation: for example by reading the Scriptures, preaching and leading the people in prayer. They help in the teaching of the congregation. They exercise a ministry of love within the community and fulfil certain administrative tasks . . . (page 27, para 31).

Ideally salvationist local officers are seen in the light of those first deacons of the Acts of the Apostles (chapter 6) who were characterised as:

- Men of good repute, full of the Spirit and of wisdom
- Men such as Stephen—full of faith and of the Holy Spirit.

The only difference is the Army's recognition that women, equally with men, qualify on these terms!

_Variety of Charisms_ (pages 27, 28, paras 32, 33)

Salvationists find the wide variety of gifts of the Holy Spirit, as well as the fruit of the Spirit, evidenced in the lives and service of their officers and soldiers enriches, enlivens and enlarges the Army's witness and ministry. There is therefore complete agreement with the Text's assertion that:

- The community which lives in the power of the Spirit will be characterised by a variety of charisms. The Spirit is the giver of diverse gifts which enrich the life of the community (para 32).

A very important point is made in this same paragraph:

- The ordained ministry, which is itself a charism, must not become a hindrance for the variety of these charisms. On the contrary it (the ordained ministry) will help the community to discover the gifts bestowed on it by the Holy Spirit and will equip members of the body to serve in a variety of ways.

The challenge of 'special ministries' (page 28, para 33) is a matter of serious concern, as is the vital necessity for
every branch of the Church constantly to receive new impulses from the Holy Spirit through ‘prophetic and (in the broad sense of the word—our note) charismatic leaders’, unrestricted by ecclesiastical or organisational structures. The Text says:

In the history of the Church there have been times when the truth of the gospel could only be preserved through prophetic and charismatic leaders. Often new impulses could find their way into the life of the Church only in unusual ways.

Perhaps the birth of The Salvation Army in 1865 under the dynamic leadership of William and Catherine Booth and those outstanding characters who joined their ministry from all strata of society is not unrelated, and its experience bears witness to the truth of the assertion in this paragraph. But the Army, like every part of the Church universal, ‘will need to be attentive to the challenge of such special ministries’.

SUCCESSION IN THE APOSTOLIC TRADITION
(pages 28-30, paras 34-38)

Apostolic tradition in the Church (page 28, para 34)

In Salvation Army terms apostleship means being sent by God in the power of the Spirit according to the Scriptures for the building up of the Kingdom by the proclamation of the gospel of Jesus Christ. Salvationists contend that historical continuity alone does not guarantee apostolicity, and indeed can be used to exclude some branches of the Christian family.

The Salvation Army sees itself as standing firmly on apostolic ground so that agreement in principle is found with the terms of the Text in respect of the Church:

... the Church confesses itself to be apostolic. The Church lives in community with the apostles and their proclamation. The same Lord who sent the apostles continues to be present in the Church. The Spirit keeps the Church in the apostolic tradition. ... Apostolic tradition in the Church means continuity in the permanent characteristics of the Church of the apostles (page 28, para 34).
Here we must pause to emphasise the implication of the last few words of this quotation:

... continuity in the permanent characteristics of the Church of the apostles ...

not the Church as it evolved traditionally in successive centuries—not structural but spiritual continuity—as the paragraph goes on to say:

... witness to the apostolic faith, proclamation and fresh interpretation of the Gospel...

(see note below)

communion in prayer, love, joy and suffering service to the sick and the needy, unity among the local churches and sharing the gifts which the Lord has given to each.

(Note: For reasons covered by its response on baptism, eucharist and ministry, salvationist reviewers of the Text must logically omit from their acceptance of the statement quoted the references to 'celebration of baptism and eucharist, the transmission of ministerial responsibilities', although, as implied throughout its response, the Army has its own sacramental code of worship and practice and sees its process of covenanting, ordaining, commissioning and appointing those called to full-time ministry and service in its ranks as being apostolically authentic.)

The Salvation Army sees itself also as standing firmly in an apostolic succession of creed. In his articles of war (Appendix 2) the salvationist declares:

Believing that The Salvation Army has been raised up by God and is sustained and directed by him, I do here declare that I am thoroughly convinced of the Army’s teaching.

A statement of the Army’s doctrines follows (Appendix 1).

The Church in the first centuries regarded the succession of the apostolic faith, faithfulness to the gospel, the creed and Christian service as more important than succession in the ministry. Church history seems to show that the subject of apostolic tradition, as distinct from apostolic faith founded on the Scriptures, presents some snares and difficulties. It is the salvationist contention that we cannot give to apostolic or any tradition the same credence and
value as to the Scriptures, or make the Scriptures depend on tradition.

Although The Salvation Army does not administer the traditional sacraments, it is important for salvationists to emphasise that the Army does stand on an apostolic foundation. Faithfulness to the gospel as it has been preached ‘in the Church through all times’ is part of the creed of The Salvation Army, whose Handbook of Doctrine includes statements of the Nicene and Apostles’ Creeds, which it accepts and confesses in its own way, even if not by regular repetition. The Army’s articles of faith (Appendix 1) are in accord with the truths expressed in those creeds.

In recognition of this apostolic foundation, The Salvation Army imposes on its officers and soldiers alike the necessity to adhere to its established doctrines as the authorised base for its teaching and practice. This indicates the Army’s concern for ‘orderly transmission’, not merely of the ‘ordained ministry’ (page 29, para 35), but of

the gospel, of the tradition of the saving words and acts of Jesus Christ which constitute the life of the Church (page 28, commentary 34).

This, as stated in the same comment, ‘links the Church to its origins in Christ’.

Succession of the apostolic ministry (pages 28-30, paras 35-38)

As already stated, The Salvation Army does not see the preservation of the apostolic faith as being determined by an apostolic tradition of mystical transmission from one ordained minister to another, but by faithfulness to the word of God and an openness to the Holy Spirit on the part of each successive generation of Christians—‘orderly transmission’ of the apostolic faith.

The Text tends to confirm the assumption that apostolic tradition represents a Christian culture somewhat removed from the simplicity of the original apostolic era, its faith and its way of life. The birth and growth of
post-apostolic tradition is referred to in the Text and is of interest in tracing the origin of some aspects of the ministry under discussion:

Clement of Rome linked the mission of the bishop with the sending of Christ by the Father and the sending of the apostles by Christ. This made the bishop a successor of the apostles, ensuring the permanence of the apostolic mission in the Church (page 29, commentary 36).

Ignatius of Antioch held the view that

Christ surrounded by the Twelve Apostles . . . is permanently in the Church in the person of the bishop surrounded by the presbyters.

This Ignatius regarded as

the actual manifestation in the Spirit of the apostolic community

pointing not only to ‘historic continuity’ but manifesting ‘an actual spiritual reality’.

This appears to salvationist readers to raise the human element in the Church to a scripturally insupportable level of importance, as tradition begins to be accorded credence alongside gospel truth.

With notable caution the compilers of the Text do admit that consideration of traditional claims regarding the apostolic succession of bishops and, through them, of an ordained ministry, may be seen ‘as a sign, though not a guarantee, of the continuity and unity of the Church’ (page 29, para 38).

We would not presume to deny the effectiveness of this system to which those first successors of the apostles were led for the continuance of the apostolic proclamation of the gospel and the pastoral care of the ‘flock’, which, of course, evolved into the tradition of major churches. However, The Salvation Army’s view concurs with the Text’s own proviso that traditional claims may be seen ‘as a sign, though not a guarantee of continuity . . .’. The preservation of the gospel is of greater importance than the tradition, and the spiritual character and authority of the church leader and his personal openness to the Holy
Spirit, are the essential qualifications rather than any title or office he may hold. Salvationists therefore read with approval that it is increasingly recognised that a continuity in apostolic faith, worship and mission has been preserved in churches which have not retained the form of historic episcopate and that

the reality and function of the episcopal ministry has been preserved without the title of bishop (page 29, para 37).

This represents The Salvation Army's position and adds support to the hypothesis on which its response to the whole document has been made.

ORDINATION (pages 30-32, paras 39-50)

The meaning of ordination (page 30, paras 39, 40)
The Text refers to 1 Timothy 4:14 and 2 Timothy 1:6 as a pattern for ordination, but for The Salvation Army officer the heart of the matter is encapsulated in the words:

... it is the risen Lord who is the true ordainer and bestows the gift (para 39).

Army officers would agree that

Properly speaking ... ordination denotes an action by God and the community by which the ordained are strengthened by the Holy Spirit for their task, and are upheld by the acknowledgment and prayers of the congregation (para 40).

Salvationists note with some satisfaction a recognition of the existence and validity of different approaches to the ordination of ministers:

It is clear that churches have different practices of ordination, and that it would be wrong to single out one of those as exclusively valid (page 31, commentary 39).

As suggested in the same context, such recognition merits equal recognition of the 'old tradition according to which it is the bishop who ordains'. 'Mutual recognition', as discussed later in this section, is the answer, but The Salvation Army would share the reluctance of those churches whose structure does not include bishops, to
admit any necessity for the laying on of hands by one or another church in order to validate non-episcopal ordination. To do so would reduce in significance a divine calling and ordination by ‘the risen Lord who is the true ordainer’, would suggest a superiority of one church over another and tend to claim the necessity for a manual transmission of apostolic authority which many would deny.

A comparison between the Greek cheirotonein and the Latin ordo or ordinare arouses salvationist interest, in that the former, meaning appointment, is the term used in the New Testament (cf Acts 14:23; 2 Corinthians 8:19). The word is evidently derived from the expression for ‘extending the hand . . . to designate a person’ and some see in this the origin of the laying on of hands.

In The Salvation Army the terms ‘appoint’ and ‘appointment’ are used in connection with the ministry of its officers, although the word ordain does appear in the wording of the ceremony for the commissioning and appointment of officers (Appendix 5). Ordo and ordinare have their derivation in Roman law and convey the idea of special status (page 31, commentary 40).

The act of ordination (pages 30, 31, paras 41-44)
Notwithstanding references to the eucharist, salvationists find that this section breathes the spirit of the Army’s own ordination—the dedication and commissioning ceremony (Appendix 5):

... an invocation to God that the new minister be given the power of the Holy Spirit in the new relationship which is established between the minister and the local Christian community and, by intention, the Church universal (page 30, para 42).

All churches and Salvation Army corps are surely challenged to pray when receiving a newly ordained leader:

... that the Spirit may set new forces in motion and open new possibilities, ‘far more abundantly than all we ask or think’ (Ephesians 3:20).
This, the Text avers (para 42), is to be expected when the Holy Spirit is truly received by the one ordained, because:

... the Church ordains in confidence that God, being faithful to his promise in Christ, enters sacramentally into contingent, historical forms of human relationship and uses them for his purpose (para 43).

The Text has a word for the congregation:

By receiving the new minister in the act of ordination, the congregation acknowledges the minister's gifts and commits itself to be open toward these gifts. Likewise those ordained offer their gifts to the Church and commit themselves to the burden and opportunity of new authority and responsibility (pages 30, 31, para 44).

The conditions for ordination (pages 31, 32, paras 45-50)

The terms in which the call to the ministry is described fully conform to The Salvation Army's understanding of the divine call to the life-long vocation of officership:

People are called in differing ways to the ordained ministry. There is a personal awareness of a call from the Lord to dedicate oneself to the ordained ministry. This call may be discerned through personal prayer and reflection, as well as through suggestion, example, encouragement, guidance coming from family, friends, the congregation, teachers and other church authorities. This call must be authenticated by the church's recognition of the gifts and graces of the particular person, both natural and spiritually given, needed for the ministry to be performed. God can use people both celibate and married for the ordained ministry (page 31, para 45).

The Text observes that

The Church may also ordain people who remain in other occupations or employment (para 46).

In the full sense of ordination according to its procedure for the commissioning and appointing of officers (Appendix 5), The Salvation Army recognises only those committed to full-time service in this capacity. However, it does make provision for accepting the dedication of suitable men and women who, for one reason or another, are unable to offer themselves for formal training and the
peripatetic life of a full-time officer, open to changes of appointment at home and even abroad. Selected lay salvationists may be appointed to serve part-time with the designation envoy—possibly akin to a lay reader or local preacher—without ordained status and moving within a limited area.

In recent years another category of service has been introduced. Mature salvationists, single or married, willing to enter full-time ministry although beyond the normal age for training college residence, may be considered for appointment with the designation auxiliary-captain. Given potential for leadership and pastoral ministry and experience of practical involvement in Salvation Army life and practice, together with the vital spiritual qualities, those accepted receive a shortened period of training prior to appointment and ongoing tuition during early active service. Having proved their capacity for officership over a number of years, auxiliary-captains may undergo a further in-training period with examination with a view to full recognition as commissioned officers of The Salvation Army with the substantive rank of captain and the possibility of promotion.

This provision has been of value to salvationists who, rather later than normal, have felt a sense of divine calling to full-time ministry.

It is noted that this section of the Text on conditions for ordination continues:

Candidates for the ordained ministry need appropriate preparation through study of Scripture and theology, prayer and spirituality, and through acquaintance with the social and human realities of the contemporary world (page 31, para 47).

This reflects the basis of The Salvation Army’s training programme. A young salvationist making known a sense of divine calling to the ministry of the gospel as a Salvation Army officer, is subjected to a process of study and assessment before recognition as an accepted candidate for officer-training, which leads to in-training as a cadet in one of the Army’s fifty officer training colleges. The course consists of theological and practical instruction as
outlined in the Lima Text, and throughout the local level and residential training periods,
the candidate's call is tested, fostered and confirmed
or, in Lima terms, 'its understanding modified' (para 47).
The Salvation Army's view on commitment to the service of Christ in Army officership anticipates this will be a whole-life commitment for the whole of life, which seems to be the implication of the Text:

Initial commitment to ordained ministry ought normally
to be made without reserve or time limit (para 48).

Salvation Army officers, conscious of their belief in the validity of their divine calling to the ministry and the seal of the Holy Spirit upon their dedication, are grateful for the recognition of their ministry by clergy and ministers of other denominations. The comment of the Text supports this:

. . . conditions for ordination in one church need not be seen as universally applicable and used as grounds for not recognising ministry in others (page 32, para 49).

Further, The Salvation Army, as an international expression of the Christian Church, strongly supports the call of the Text for re-evaluation of practices in any church which discriminates against applicants for ordination on the grounds of racial or sociological grouping (para 50).

TOWARDS THE MUTUAL RECOGNITION OF THE ORDAINED MINISTRIES (page 32, paras 51-55)
Challenging as is this concluding section of the Lima document as it seeks to find the way to 'mutual recognition', salvationist readers, encouraged by signs of apparent understanding of the position of such ministers of the gospel as Salvation Army officers (eg para 49), are left with some disappointment regarding the emphasis placed on the 'laying on of hands' and 'the need to rediscover the sign of the episcopal succession'.

In apparent contradiction we read:

Churches which have preserved the episcopal succession are asked to recognise both the apostolic content of the ordained ministry which exists in churches which have
not maintained such succession and also the existence in these churches of a ministry of *episkopé* in various forms (para 53a)

which seems to follow the trend noted, say, in paragraph 49, as does the opening of the next sub-paragraph:

Churches without the episcopal succession, and living in faithful continuity with the apostolic faith and mission, have a ministry of Word and sacrament, as is evident from the belief, practice and life of those churches (para 53b).

But then immediately follows a rather categoric statement which seems to invalidate what has gone before:

These churches are asked to realise that continuity with the Church of the apostles finds profound expression in the successive laying on of hands by bishops and that, though they may not lack the continuity of the apostolic tradition, this sign will strengthen and deepen that continuity. They may need to recover the sign of the episcopal succession.

Reference is made again to the ordination of both women and men, differences on which issue ‘raise obstacles to the mutual recognition of ministries’. Salvationists would echo the sentiment expressed here:

Openness to each other holds the possibility that the Spirit may well speak to one church through the insights of another (page 32, para 54).

This section and the Lima Text itself closes with a paragraph which presupposes the necessity for ‘the mutual recognition of churches and their ministries’ by some public manifestation such as ‘mutual laying on of hands’ in a ‘eucharistic celebration’ (para 55).

While acknowledging the solemnity and deep spiritual significance of ordination according to the traditional usage, the average Salvation Army officer does not feel himself deprived or less spiritually fitted for his ministerial responsibilities by the omission of this symbolic action from his dedication, the spiritual reality of which is perhaps epitomised in the phrase: ‘Mine the mighty ordination of the nail-pierced hands’.

To this degree the Army is consistent in its practice and can confidently bear witness to the experience of a
succession of Salvation Army officers in all continents, men and women,

... following their Lord by virtue of the same calling as the original twelve, denying themselves as he required and dedicated in personal covenant for his service, in God’s name ordained as ‘servants of Christ and of his gospel’, by the hand of the General or his representative. (Quotation from a statement on The Salvation Army’s self-understanding in Ecumenical Perspectives on Baptism, Eucharist and Ministry WCC, 1983.)

Officers in The Salvation Army claim the right to be accepted as part of an ordained ministry through which God has been pleased to perform all the essential functions outlined in this section of the Text. As already indicated, an outline of the salient features and content of the ceremonies in connection with the covenant-making, dedication and ordination, commissioning and appointing of Salvation Army officers is included as Appendix 5, and attention is also drawn to Appendix 6b which quotes a USA legal statement on the standing of Salvation Army officers.
One Lord, one faith

5 Conclusions

The following observations summarise The Salvation Army’s response to the request of the Faith and Order Commission for comments on four points stated on page x of *Baptism, Eucharist and Ministry*, and at the same time reiterate the Army’s belief in the basic unity of the Church in Christ Jesus and in its own standing as part of the universal Church, the Body of Christ.

(1) *The extent to which The Salvation Army can recognise in the Lima Text the faith of the Church through the ages* Reading this question literally we find no difficulty in responding on ‘the faith of the Church’ as distinct from the traditional observances of the churches.

The Salvation Army’s statement of doctrine (Appendix 1) shows clearly that we belong to the mainstream of Christian faith and teaching, and in this respect find complete harmony with the declarations of the Text on basic truths of the gospel—the need for personal repentance and faith leading to salvation through the redeeming work of the one Saviour of the world, Jesus Christ; the gift of the Holy Spirit, effecting that salvation and leading on to sanctification and holiness, and nurturing spiritual growth; the necessity for the positive witness of transformed lives; accountability to God in anticipation of our Lord’s return in judgment.

This, as we see it, is the faith of the Church through the ages—scriptural faith.

The Text, however, fails to make clear the crucial distinction between the sign and the truth signified,
between the shadow and the reality. It ascribes to the sacraments powers belonging to the Holy Spirit alone.

We repeat that The Salvation Army does not deny the significance of the two main sacraments for those who practise them, when seen to be symbols of the inner spiritual experiences they typify.

We do, however, differentiate between apostolic faith and apostolic tradition, and it is the binding together of the two as in the Lima Text which poses a problem for the salvationist whose experience convinces him that the gifts of God's grace and mercy are not dependent on rites or ceremonies. Of the early days of the Army when the decision to abstain from the celebration of water baptism and the eucharist was taken on spiritual as well as practical grounds, and after much heart-searching, prayer and Bible study, it is recorded:

... these traditions and hesitations concerning the giving up of the sacraments were overcome by the tremendous passion for souls ... love for humanity found a way.

The Salvation Army is humbled by the way God was pleased to use it at a time when it had to sever itself from the ecclesiastical guy-ropes of constitutional Christianity in order to exist for others as a permanent mission to the unconverted. Its form was necessitated by the function which the Army was called to fulfil in the world through the Holy Spirit. We therefore find it difficult to accept many of the rigid statements in *BEM*.

We have to reject an increasingly literalistic interpretation of the sacraments, fearing a resultant tendency to ritualism and a movement away from apostolic simplicity with the reality suffering through the ritual, and the clear testimony of Scripture to the cardinal doctrine of justification by faith being largely obscured by a mist of liturgical traditionalism. In so saying, salvationists are only too well aware of the danger of a swing to the other extreme, which challenges them deeply as section 3 of this chapter will indicate.
(2) The consequences which The Salvation Army can draw from this Text for its relations with other churches

On the basis of our common faith we have no problem in seeing ourselves as part of 'a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures, and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit'.

Regrettably, a consequence of taking the Lima Text literally might well be the arousing of fears regarding the exclusion from this fellowship of churches of all non-sacramental Christians (cf baptism 11, 14; ministry 14, 39 and similar references), by the implied denial of the validity of their views.

Nonetheless it is our contention that visible unity lies in a concerted proclamation of our common faith by word and life; that ecumenism lies in common faith and witness and mutual recognition rather than unified church practices. We hope, therefore, that all churches studying the Lima Text will recognise and maximise the strength of the positive aspects of our shared faith and minimise those areas of disparity, which are in many cases mainly differences in method and practice. The simple injunction of our Lord points to the basic principle of Christian unity:

A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another (John 13:34, 35).

The study has enabled us to appreciate in a new way the richness of the traditions of our sister churches, and it is our belief that unity in diversity rather than uniformity, widens the appeal of the Church and the gospel to suit all temperaments and national characteristics.

We have no difficulty in relating to fellow Christians who view these matters differently from us, if they in turn respect the salvationist's sincerity and spiritual perception as a valid interpretation of the apostolic faith despite our non-observance of historic tradition.
Students of the Lima Text in many lands have found the exercise both spiritually challenging and enriching. In this response salvationists have endeavoured to identify their faith with that expressed in the Text and have appreciated the explanations given of those ceremonies which support and expound that faith through the liturgy and rites of the traditional churches. Aspects of our own worship which seem to parallel traditional rites have been identified and our worship and ceremonies have been closely examined to ensure that their content is as spiritual and growth-producing as we claim.

While it is recognised that some salvationists periodically participate in the eucharist, especially in countries where state church membership is general irrespective of one’s actual worshipping community, the study of the Text in every country in which the Army is established in the five continents has produced a re-affirmation of the biblical and experiential soundness of our non-eucharistic position. (However, any salvationist, who, whilst accepting the Army’s basic principle, wishes to join in sacramental worship, may be guided by conscience and conviction.)

We maintain that there is a need for the continuing witness to the freedom of God to bless his people even outside the traditional sacramental means of grace. We are encouraged by the comment of Professor John Macquarrie (Principles of Christian Theology, page 376):

Although The Salvation Army has no sacraments, we could not for a moment deny that it receives and transmits divine grace.

We have been challenged to a re-affirmation and intensification of our teaching of the scriptural doctrine of holiness—that ‘full salvation’ which, as our name implies, is our central theme (see pages 13 and 14). It is our belief that sanctification by the Holy Spirit is intended
by our Lord to replace dependence on outward forms and ceremonies.

We are convinced that The Salvation Army has all the essential characteristics of the Body of Christ, his Church, and that its officers conform to the pattern of the apostolic ‘calling’. A helpful exposition of salvationist ecclesiology with some reference to the theology of Salvation Army officership is contained in Community in Mission, by Phil Needham, a companion volume to One Faith, One Church. The study of these books is commended to salvationists, and may provide for other Christians further enlightenment on the Army’s self-understanding.

(4) The suggestions The Salvation Army can make for the ongoing work of Faith and Order as it relates the material of this Text on Baptism, Eucharist and Ministry to its long-range research project ‘towards the common expression of the apostolic faith today’

This is the most difficult question to answer as we begin our approach to the subject from a different hypothesis. As indicated in our responses throughout the study, we hope a serious effort will be made to emphasise the many essential points of Christian unity in faith and to encourage a freer sharing of the richness which is in every form of worshipful expression, and that without any sense of superiority of one over another.

The highlighting of differences by Christians themselves, and the various barriers to deep spiritual fellowship erected by one church against another regarding what we feel are but symbols of an inner experience, seem to us to constitute the big problem faced by the Commission and by the churches themselves.

We recommend that serious consideration be given to encouraging openness to joint mission in areas where this would be beneficial to the Kingdom and provide a clear evidence of our real unity in Christ Jesus, and show the Church reaching out in obedience to Christ’s command. In this connection we support a revival of attention to the terms of Mission and Evangelism—An Ecumenical
Affirmation (a document issued by the WCC in 1982) as a basis for study and action.

Finally, we sincerely hope that the Commission will continue to stress 'faith' as its priority, which is more likely to encourage convergence and even consensus than any development of 'order'. Our experience is that differences in faith and order in the Church are issues only to theologians. Only to a lesser degree are they of interest to lay Christians who normally get on well together, and of no interest whatever to the millions outside of the Church. Our prime concern must be the production of a mighty force of Christlike people to carry the message of the Church to the world in their life-style and character. To this end we hope that the salvationist-experience outlined in our response will provide food for serious thought as it also reflects the thinking of a significant number of Christians other than salvationists.

The Salvation Army will willingly co-operate in the ongoing research of the Commission on Faith and Order if desired.
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 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.

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).
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.

4. At the time of the swearing-in, the recruits should be called to the platform and stand under the flag.

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.

6. When all are assembled, an appropriate passage of Scripture should be read by the officiating officer or some other suitable person.

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.

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.

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.'
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:

\[\text{In the name of the Lord whom we love and serve, I accept your declarations and receive you as (a) soldier(s) of the . . . Corps of The Salvation Army.}\]

11. A dedicatory prayer should be offered.

12. If there is time, each new soldier should testify, otherwise one or two representatives should do so.

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
1. 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:
   
   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.

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.

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.

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:

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.

8. The officer (or some other person) shall then offer prayer.

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.

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

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

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.

2. The officer should therefore use every opportunity, both in private counselling and during the ceremony, to commend to the parents the benefits of regular worship and training in Christian values.

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.
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.

6. The officer shall then return the child to the parents, and offer such further words of advice as he considers suitable.

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.
Salvationist Doctrines
As set out in Schedule 1 of the Salvation Army Act 1980

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.

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.

We believe that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, are necessary to salvation.

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.

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.
Countries and other territories where The Salvation Army serves

For these purposes a country is defined as an independent and autonomous state. Any associated state, colony, protectorate, trust or other territory, partly or wholly governed from another country, is here included under the term 'other territories'.

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Salvation Army Territories and Commands

by geographical areas of administration

AFRICA
Congo
East Africa (Kenya, Tanzania, Uganda)
Ghana (with Liberia)
Nigeria
Southern Africa (with Lesotho, Mozambique, St Helena, South Africa and Swaziland)
Zaire (with Angola)
Zambia and Malawi
Zimbabwe

EUROPE
Belgium
Denmark
Finland
France
Germany
Italy
Netherlands, The
Norway, Iceland and The Faeroes
Portugal
Spain
Sweden
Switzerland and Austria
United Kingdom (with Republic of Ireland; also Channel Islands and Isle of Man)

AMERICAS AND CARIBBEAN
Brazil
Canada and Bermuda
Caribbean (Antigua, Bahamas, Barbados, Belize, Cuba, French Guiana, Grenada, Guyana, Haiti, Jamaica, St Kitts, St Lucia, St Vincent, Surinam, Trinidad and Tobago)
Latin America North (Colombia, Costa Rica, El Salvador, Guatemala, Mexico, Panama, Venezuela)
South America East (Argentina, Paraguay, Uruguay)
South America West (Bolivia, Chile, Ecuador, Perú)
United States of America:
Central
Eastern (with Puerto Rico and Virgin Islands (USAI)
Southern
Western (with Marshall Islands)

SOUTH ASIA
India: Madras and Andhra
Northern (with Bangladesh)
South-Eastern
South-Western
Western
Myanmar (Burma)
Pakistan
Sri Lanka

SOUTH PACIFIC AND EAST ASIA
Australia Eastern and Papua New Guinea
Australia Southern
Hong Kong and Taiwan
Indonesia
Japan
Korea
New Zealand and Fiji (with Tonga)
Philippines, The
Singapore and Malaysia