

The Salvation Army

Salvation Army – often
commended for charitable work

‘Epitome of what religion ought to be’ – PH

‘...its ability to find missing persons’ – Abby

Representatives sound bells, seek donations
for needy ...

Salvation Army – why criticize?

- NOT because they
 - ...swindle money
 - ...use money in different way than advertised
 - ...deny Bible is Word of God
- BUT because they are an organized religion
 - Attractive because of 'good works'
 - Most dangerous of all?

I History Of Salvation Army

William Booth, founder and commander-in-chief

- Born: Nottingham, England, 1829
- Tutor: preacher of Methodist New Connexion Church
- Began open air preaching, age 15 (1844)
 - Traveling evangelist / circuit preacher until 1861
 - Left denomination to devote himself entirely to evangelistic work

William Booth, founder and commander-in-chief

- Founded 'Christian Mission' to improve condition of destitute in E. London; developed into Salvation Army (1878).
- Modeled its 'orders and regulations' after British Army.
- He was general for life.

William Booth, founder and commander-in-chief

- His belief: eternal punishment is fate of the unconverted. Moved by pity.
- 1880: expanded operations to US
- 1881: Australia
- Then European Continent, India, et al.
- Traveled extensively to organize S.A.
 - Mt.23:15
 - Ro.10:1-3

William Booth, founder and commander-in-chief

- By end of 19th Century, ridicule of Booth and his work turned to acceptance
- 1902: Edward VII invited him to coronation ceremony
- 1905: mayors of towns throughout England received him
- 1912: died

Salvation Army, 1878 to present

- Purpose of organization: religious
 - Convert indifferent or opposed to religion
- Purpose of organization: social
 - Reach poor and destitute
- Careful system of bookkeeping...
- 'International Christian religious and charitable movement...'

Two schisms

- 1884: US organization sought independence of General Booth
- 1896: Ballington Booth (son), national commander in US, resigned
 - Established Volunteers of America
 - Headquarters still in NY City

I History Of Salvation Army

II Doctrines And Practices
Of Salvation Army

1. Social gospel

‘The social work is very varied. It includes the established and maintenance of food and shelter depots and cheap restaurants for the poor.’ They furnish food, lodging, insist on cleanliness while under their care. Religious services are held regularly for inmates. They have established orphanages, homes for fallen women, and maternity wards’ – Sch.-Her., 180.

1. Social gospel

1. 'Go straight for souls, and go for the worst' – Booth
2. Emphasize three "s's" – soup, soap, salvation
3. They recognize Bible 'as the only rule of Christian faith and practice' – Mead
 - Dual function: church / social agency
 - Meet needs of whole man...social welfare
 - Charity: speeds work of evangelism

1. Social gospel

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4. Lk.19:...10 / 24:44-47 / Ac.2
5. Jn.6:26

2. General benevolence

‘Salvation Army employed its organization as a means for collecting and disbursing funds in great emergencies...’

- NT pattern: Acts 2, 4, 6, 11; Ro.15; 1 Co.16; 2 Co.8-9; 1 Tim.5:16
- 2 Th.3:10-12

3. Name

‘The new title [Salvation Army] seemed to express more fittingly the purpose of the organization, and also to infuse into the workers a spirit de corps while at the same time it caught the popular ear and gained a hearing which otherwise might not have been secured’ – Schaff-Herzog, 180

- Acts 11:26, disciples . . . Christians
- Col.1:2, saints, faithful brethren
- Ro.16:16, churches of Christ
- 1 Co.1:2, church of God
- 1 Th.1:1, church of the Thessalonians

1 Pt.4:11

4. Organization

“...The Army is under the command of ‘the General of the S.A.,’ with top leaders in charge of 50 territorial and departmental commands of which 23 encompass the work in ‘missionary’ lands or subsidized areas” . . . – Mead, 244

- Acts 14:23 . . . 20:28 – founder: Christ
- Ph.1:1
 - Assume same liberties as Roman Catholic structure
 - Denominations almost always fail at this point

5. Method of raising money

‘Charitable movement’ – Ency. Brit.

Articles of War: The services rendered by the S.A. are done so ‘without respect to race, color, creed, or cond.’ the whole work is financed largely through voluntary subscriptions, federal funds, and annual maintenance appeals from each service.’

- No NT authority to raise funds by begging.
1 Co.16:1-2

6. Worship

Not designed to edify listeners with gospel.

‘The doctrines of the Army include the basic principles common to most Protestant evangelical denominations, though ignoring controversial issues. Wm. Booth believed that the sacraments were not necessary to the salvation of the soul. He sought to bring into his worship services an informal atmosphere that would put new converts at their ease. Joyous singing, instrumental music, clapping of hands, personal testimony, free prayer, and an open invitation to repentance characterize the services’ – Ency .Brit.

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6. Worship

No Lord's supper – Booth saw no reason for it.

1 Co.11

Mechanical music – appeal to carnal side of converts (not because NT authorizes it. Ep.5:19

Hand clapping – carnal response to entertainment.

Celebrate XMAS as religious holy day.

- Mt.15:7-9

- Gal.4:10-11

7. Plan of salvation

They administer no baptism (not necessary for salvation).

Salvation Army Handbook of Doctrine: 'repentance and faith are the only prerequisites of salvation.

If one desires to be baptized, the Army will sprinkle, pour or immerse the subject.

They teach THD.

Repentance toward God, faith in Lord Jesus Christ, and regeneration of Holy Spirit are necessary to salvation.'

7. Plan of salvation

- Mk.16:16, not mere faith
- Ac.2:38, not mere repentance
- Ro.6:3-4, not sprinkling
- Ezk.18, THD not possible
- Tit.3:5, regeneration of HS comes with baptism

8. Women

Catherine Booth joined the Wesleyan cong. at Brixton; 4 yrs. later she was debarred from that organization with others. The 'Reformers' then formed separate congregation.

1855: married Wm. Booth, also a 'Reformer.'

1858 she first took public part in his pastoral work.

1860: after publishing a pamphlet defending right of women to preach, she delivered first sermon in husband's pulpit, and led successful missions at Margate (1867) and Portsmouth (1873) – Sch.-Her. II, 233.

Known as "Mother of the Salvation Army."

Conclusion

“But they do so much good by helping people in distress.”

- Mt.7:21-23
- Mt.15:13-14
- 2 Jn.9-11
- Those who contribute to their fund share in their false doctrines.
- It is more than a benevolent organization.
- United Way contributes to Salvation Army.