

Dr. Roger Green, Reformation to the Present,

Lecture 17, The Salvation Army

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This is Dr. Roger Green in his Church History course, Reformation to the Present. This is session 17 on The Salvation Army.

We are in lecture number 8, The Theology of Evangelicalism in the 19th century.

So, what has happened is, in a sense, certainly the geographical center of church theology and so forth has moved now to England in the 19th century with a high church movement called the Oxford Movement. And we're kind of in the middle of talking about the Oxford Movement. And then we're. Secondly, we're going to talk about another movement, and that takes a little bit of explanation, so I'll explain that when we get to it and just why we're doing it.

So, let me just back up a little bit. We gave an introduction to the Oxford Movement, and then we gave the beginning of the Oxford Movement, and we mentioned three people at the beginning of the Oxford Movement. Now, the last one we mentioned was John Henry Newman, so you've got him down in your notes.

And then John Henry Newman, long story short, but in 1833, he began writing a thing called Tracts for the Times, and that's the top of the bullet here, Tracts for the Times. Now, these tracts weren't just tracts you hand out on the street corner; these tracts were basic theses that he was writing. And he began in 1833; he was an Anglican priest, so he began to see, he began to see, he began to talk about the Anglican church and the need for renewal and so forth.

And the second little phrase down here, at that time in 1833, he sees the, he sees the Anglican church as the via media. So, what that means is, and if we didn't, I think we kind of just mentioned this at the end of class, so we'll just talk about that just a little more. What that means is that he saw the Anglican church as the great middle way between Protestantism and Roman Catholicism.

It's the middle way. And right in 1833, when he begins writing, he believes that about the Anglican church. It is and should be the great middle way between Protestantism of the Reformation and Roman Catholicism.

It should be able to kind of straddle, in a sense, Protestantism and Roman Catholicism. And by the way, I meant to mention this, but this Oxford movement that we're talking about is also called the Tractarian movement because of those tracts for the times. So, if you'll jot that down in your notes, I'd appreciate it.

It's a synonym for the Oxford movement. So, this Tractarian movement or the Oxford movement. Okay.

So, he sees it as the great middle way. Now, here's kind of where we left off the other day. By 1841, when he was doing the 90th Tracts for the Times, John Henry Newman decided that he didn't see anything different from the teaching of the Roman Catholic church and the teaching of the 39 articles in the Anglican church.

In other words, by 1841, he sees the Anglican church as Roman Catholic. And in 1841, the Bishop of Oxford stopped the Tracts for the Times because the Bishop of Oxford saw, where is this going? This movement, this Oxford movement is moving into Roman Catholicism. And we don't want that.

It wasn't intended to be that initially. We don't want that, but that is where it seems to be going. So, he stopped the Tracts for the Times and the Bishop of Oxford forbade the continuation of the Tracts.

So, 1841 became a seminal date in the Oxford movement. And the question is, where is the Oxford movement going to go from here? Is it going to stay Anglican or are some people going to move into the Catholic church? What's going to happen? Okay, that leads us to the number three then, the move to the Roman Catholic church, the move into the Roman Catholic church, number three. Okay.

Well, there's John Henry Newman's name. In 1845, John Henry Newman became Roman Catholic. He made his obedience to Rome in 1845.

He had been moving in that direction for sure. No doubt about that. Tracts for the Times demonstrate that.

But he had been moving in that direction. But now he decided it was time to be Roman Catholic. And so, what happens for the rest of the time until he dies in 1890 is that he has a long and full life as a Roman Catholic leader of the English, of the church in England, of the Roman Catholic church in England.

And so, he made his submission to Rome there. Okay, he became a cardinal in 1879. So, in 1879, he became a cardinal.

So, he's not only an ecclesiastical leader of the Roman Catholic church in England, but he's an intellectual leader of the Roman Catholic church in England as well. So, he's a powerful 19th century, the second half of the 19th century, a powerful figure in the development of doctrine. In our case, ecclesiology, we didn't see any difference between the Anglican church and the Roman Catholic church.

Now, what happens is that after he becomes Roman Catholic, literally several hundred clergy and laymen follow him. So, starting in the middle 1840s, a lot of clergy and a lot of lay people go into the Roman Catholic church. So, we don't know the names of all those people, but we do know the name of one person who became extremely influential, like Newman, and his name was Henry Edward Manning.

And you can see the dates, he overlaps Newman, you know, dies only a couple of years later. However, Henry Edward Manning was the most important person, in a sense, other than Newman, and one of the most important people to come over into the Roman Catholic church. And he actually became a cardinal before Newman became a cardinal.

He became a cardinal in 1875. The reason Manning was so important is because he was a cardinal with a great concern for the, what should we say? He was a cardinal with a great concern for the outcomes of the industrial revolution. He was a cardinal with a great concern for the work of the church in the cities, with the poor, with the working classes, because the industrial revolution was now in full swing.

He was very concerned about the poor in the cities, their living conditions, and so forth. So, Cardinal Manning had a great heart, in a sense, for the poor, and he would get to know the Salvation Army, and we'll talk about that in a later part of this lecture. So, he was certainly one of the most important to go into the Roman Catholic church.

Now, in this move to the Roman Catholic church, as a result of all of this move into Roman Catholicism, as a result of all of this, there's a change in the status of the Roman Catholic church in England. Up until this time, the Roman Catholic church had been seen as a missionary church of the Roman Catholic church. It had been seen as a missionary kind of outpost of the Roman Catholic church.

But now that so many Anglicans had become Roman Catholic and helped to establish Roman Catholicism, the Roman Catholic church was fully established in England. So, a Catholic hierarchy was established in England, and it was kind of on its own. So, it hasn't seen that kind of establishment since before Henry VIII.

Remember, it was Henry VIII who, even though he really was Roman Catholic, brought some Protestant things into England, a mixture. And we talked about how it went back and forth between Protestantism and Catholicism after Henry VIII. Well, now the church is well-established.

So, okay. Now, we should just see the reaction to all of this. What's the reaction of the Anglican church? What about Anglicans who stayed within the church? Well, they are led by a man by the name of Edward Pusey.

His name is going to appear eventually. Okay, here he is, Edward Pusey. He stayed within the Anglican church.

He was an Anglican priest and remained in the Anglican church. The movement that developed under Pusey and others was called Anglo-Catholicism. Sorry, terms.

It was called Anglo-Catholicism. Okay, Anglo-Catholicism. The movement that developed was called Anglo-Catholicism or the Anglo-Catholic church.

So, these people did not have an obedience to Rome. They were still Anglicans, and they remained Anglicans and established a kind of party or group within the Anglican church called the Anglo-Catholic church. Okay.

Now, that Anglo-Catholic church under Pusey, there were three kinds of marks of identification I just want to mention of Anglo-Catholicism. Three things that kind of identified it. They are not Catholics; they are Anglicans, but they are Anglo-Catholics.

Okay, number one would certainly be an enrichment of the liturgy. The liturgy as far as the Anglo-Catholic people were concerned, the liturgy in the Anglican church had become much too Protestant. It lacked kind of the grandeur of what they pictured from the early church or what they knew was true with some Roman Catholic churches that they would have attended.

So, they wanted a renewal of the liturgy. They wanted a, well, the word I use is an enrichment of the liturgy. Now, here we, you know, this is, what are we going to do with this enrichment of the liturgy? Well, I'll wait for the third one, then I'll make the connection.

So, that's number one, the enrichment of the liturgy. Number two, it wants a new emphasis in theology, a new discussion in theology, especially a theology of the church, a theology of the body of Christ. It wanted to embed that theology in the early church, and it wanted to see the good of church theology from the Catholic church.

So, a new emphasis on theology, a new kind of rethinking of theology. Now, number three is the interesting thing I just want to mention. I'll tie that back in, especially to number one.

The Anglo-Catholics were very concerned for the poor, and they built their churches in, well, today, we would call them inner cities, in the industrial cities. And yet, when they built their churches or when they renovated their churches in the industrial cities, they had this very strong liturgy to it. Now, the question is, does that seem like an odd thing that they would have churches with such a rich liturgy and statues and images and beautiful robes for the priests and everything, and yet they want to care

for the poor? Does that seem like it's kind of out of sync here? And their answer was no, it's not out of sync.

And why isn't it? Because when poor people come into the church, they should be able to come into a place of beauty. They should be able to come into a place where their minds can be lifted up to God and Christ and the saints, and they should listen to good sermons, and they should see the beauty of the church itself, the beauty of the architecture, the beauty of the service. So, for them, it showed a concern for the poor by giving them a great place to worship, because their lives were such difficult lives, that they lived every day.

But they can have a church that can lift them above their everyday kind of poverty and, for a while, can take them into the heavenly strata, in a sense. So, the Anglo-Catholics, even though they had this very strong liturgical emphasis, also did care for the poor in the industrial cities and were concerned for the poor in the industrial cities, and so forth. So, that becomes significant for them.

Now, I'd like to keep the reaction of the Anglican Church; I'd like to bring this up to date for just a minute. And it's an article that I've kept here, so long story short on the article. I was on a plane somewhere, going somewhere, I don't know, this is back in 1981, bless your hearts, this is a little, 2001, a little before your time when I was flying in that plane.

So, okay, a little before you were around, okay? So, I'm on the plane, and I picked up a Time magazine, and lo and behold, it was in the religion section; it was Today's Oxford Movement, an article on Today's Oxford Movement. I said, oh, this is going to be great. On the left is a picture of Cardinal Newman; that's what he looked like.

I don't think we gave any pictures of Cardinal Newman, but that's what Cardinal Newman looked like with his cool hat, I thought, anyway. So, on the right is a fellow who helped to shape Today's Oxford Movement because in the 80s, we did have people moving from Anglicanism into Roman Catholicism, and so there was another Oxford Movement in the 1980s. So, I'm reading the article here.

Then I get down to a section called Ceremony. The real significance of the New Oxford Movement is the attention it has drawn to the campus reaction against evangelicalism's emphasis on personal salvation and the neglect of church tradition and authority. And then there's a quotation here.

The quotation is, quote, evangelicalism is me getting saved, my soul in God, and me thumbing through the New Testament, unquote, says English professor Thomas Howard, a convert to Anglo-Catholicism who teaches at Gordon College, an evangelical school outside of Boston. And then it quoted him further down, too. The claims of the Roman church says Howard, quote, present themselves as almost

inevitable, so much so that I would be one of those people for whom the big question is whether I'm not morally obligated to become a Roman Catholic, unquote.

In fact, it is probably only a matter of time before most of the New Oxfordians end their search for a safe ecclesiastical port and, like their 19th-century forebearer, Newman, drop anchor in Rome. So, here it's quoting from Thomas Howard of Gordon College. Now, you all know where Gordon College is, right? So, you're familiar with Gordon College.

So, there it was. Now, I knew Tom Howard. Tom Howard taught in the English department here at Gordon.

He's Anglo-Catholic. He had become, he was reared, I think, in Presbyterianism, but he became Anglo-Catholic during his time at Gordon, but he could still teach at Gordon because we have to sign a doctrinal statement every year, full-time faculty, and he could sign the doctrinal statement. But on Easter Sunday, lo and behold, of 1985, Tom Howard became Roman Catholic.

He made his obedience to Rome, and instead of putting Gordon in kind of a tight spot in terms of what we are going to do now, we've got a professor who has now become Roman Catholic and probably can't sign the doctrinal statement. What are we going to do? And Tom Howard spared Gordon the angst of all of this, and he resigned from Gordon College. And he still is. He's a good Roman Catholic.

Occasionally, Tom has lectured here. Maybe he was in the chapel, I know, a few years ago. Occasionally, he'll lecture.

You'll see his name and maybe his picture up on a lecture he's giving or something like that. But that's today's Oxford movement. So, when you talk about the Oxford movement, you can't just talk about what happened in the 19th century.

You have to talk about what happened in the 20th century, and indeed is still happening, because there are still Protestants, mostly Anglicans, although not exclusively, but there are still Protestants who are now becoming Roman Catholic. And a lot of very interesting Protestants became Roman Catholics. A few years ago, the head of the president of the Evangelical Theological Society, whose name I can't remember, became Roman Catholic.

He became Roman Catholic while he was president of the Evangelical Theological Society, which is a Protestant society. So that became a little bit of a difficulty. We just had one of our most famous graduates at Gordon College.

He was here for homecoming to speak, Chris Smith. He teaches at Notre Dame, but he has just become Roman Catholic. He's a graduate of Gordon.

He taught on the sociology faculty of Gordon College. And just about, maybe about a year ago, he became Roman Catholic. So, there is an Oxford movement around today, and there is no doubt about that.

So, the Oxford movement. Now, do you have any questions about that? Do you understand what's going on here in England in the 19th century? This was quite a time for Evangelicalism, and many of those Evangelicals were making their obedience to Rome. Any questions? Okay, let's now. This takes a little bit of an explanation.

But if you look at B, the Salvation Army, I want to give an introduction. I want to talk about some leaders in the movement, and then I want to talk about some theology of the Salvation Army. Okay, so just kind of by way of introduction of this.

Oops, sorry. Let me just go back for just a minute here. Just by way of introduction here.

And this is all in a matter of full disclosure. I think this is really important. Full disclosure is important.

The Salvation Army is a Christian church, as well as a registered charity. And I know that a lot of Americans don't realize that it's a Christian church. It's in the Protestant Wesleyan tradition.

And I am actually a member of that church. That's my denominational allegiance to the Salvation Army. I'm a layperson in the Salvation Army.

My parents were ministers in the Salvation Army, as were my grandparents. Now, in America, when you go to your Presbyterian church on Sunday morning or to your Methodist church on Sunday morning, my wife and I go to a Salvation Army church on Sunday morning. Now, Americans find that to be a bit odd because Americans don't know the Salvation Army as a church.

Now, fortunately, the Salvation Army is in 126 countries. And fortunately, other countries recognize us as a Christian church that has a charitable outreach and so forth. So basically, it's primarily only in America where Americans don't make that connection.

So, so we're fighting against that all the time. We're trying to, you know, clarify this for people all the time that it's a Christian church and a registered charity. Nobody ever confuses Catholic charities as not being a branch or coming out of the work of the Roman Catholic Church.

Nobody ever causes that confusion. You know, they realize Catholic charities are a part of the ministry, in a sense, the Roman Catholic Church. But with the Salvation Army, unfortunately, they don't, they don't realize that.

So I think that's important by way of introduction so that you understand that. But it's also important that I play my hand fairly to you and say that I'm talking about my own denomination and my own personal life here. So, I don't want to sneak in the Salvation Army to you.

I do have an interest in it, obviously, but I don't want to. I want a full disclosure here. So, I think that's important. Now, by way of introduction, however, I will also say in my defense, maybe, about talking about the Salvation Army, there is a book called, by Owen Chadwick, called *The Victorian Church*.

It's two volumes. It is the definitive work on Victorian Christianity. It's, it's the best.

You, you, you're not going to find anything better than this. If you're interested in the 19th century and interested in the Victorian Christian Church, Owen Chadwick, a great scholar, Owen Chadwick said that the Salvation Army was one of the greatest expressions of evangelicalism in the 19th century in the Victorian Church. So, in his book, he gives the Salvation Army a great, privileged place.

So it's not so that I have a good kind of authority. We're talking about the Salvation Army when I have Owen Chadwick kind of backing me up. Now, by way of introduction, the reason I'm bringing in the Salvation Army is that it's a perfect counterpart to the Oxford Movement.

The Oxford Movement was a high church movement, moving into Catholicism and all that meant in terms of liturgy and worship and so forth. The Salvation Army is a low church movement, ministering primarily to the poor in England in the 19th century, ministering primarily to the poor. And in terms of church life, it was basically Methodist.

So, it's kind of the exact opposite of the Oxford Movement. So, what I try to do in this lecture is try to see these two groups, and then there are lots of groups in between. But in terms of evangelicalism in the 19th century, I try to look at these two groups and get a grasp of what's going on.

So that's just by way of introduction. I'd be glad to answer any questions about that. Then, we'll talk about the leaders of the movement and some theology. But do you have any questions about that? I'd be glad to talk about my own life, if you'd like me to, after we go through everything, and what it's like to attend a Salvation Army church.

I'd be glad to talk about that. Also, this reminded me, just looking at my outline here, of the one thing I meant to ask: Have any of you ever been to an Anglo-Catholic church service by any chance? Have any of you ever been to an Anglo-Catholic church service? There's an Anglo-Catholic church in Boston. In fact, it was the leader of the Anglo-Catholic tradition in America, and it's called the Church of the Advent.

If you ever get a chance, it's right off of Charles Street. It's right on Beacon Hill. If you ever get a chance, have you been there? You know where we are.

You ought to go to Church of the Advent. I take my American Christian students; no, no, it's a seminar I teach. I teach a seminar every once in a while on Protestant Catholic Orthodox, and we go to the Church of the Advent because it is a fascinating experience.

If you've never been to an Anglo-Catholic church, and it is, it's lots of, lots of marches, you know, robes and incense like you've never seen before in your whole life. I mean, you're just drowning in incense and lots. It's very Catholic, and it's, there's, sometimes there are Hail Marys.

You think you're in a Catholic church. You're not. You're in an Anglo-Catholic church.

You're in an Anglican church. You think you're in a Catholic church, but you're not. But there are Hail Marys and Holy Marys, and the priests wear these beautiful robes and everything.

It's fascinating to see. If you've never been to a church tradition like that, you should go. It's, it's unbelievable.

So, anyway, just for your own sake. So, okay, that's meant to say that earlier, didn't. Okay, introduction.

Okay, now, leaders of the movement. Who led this movement called the Salvation Army? Let me just mention a few. We'll start, of course, with the most well-known name, probably from the 19th century, William Booth, and those are his dates, 1829-1912.

Now, William Booth was reared, he was converted, he was reared an Anglican, but he was converted into Methodism, and he actually was ordained into Methodism. But in 1865, he found a movement in the East End of London 1865. He was so concerned with the poor, the outcasts, and the misery of life in the East End of London that he founded a movement to minister to these people, and the movement is called the Christian Mission.

So, William Booth is the founder of 1865 the Christian Mission. All right, and long story short, in 1878, that Christian Mission evolved pretty naturally into the Salvation Army 1878. William Booth is probably the best-known name from the 19th century.

I wrote a biography of William Booth and wrote a biography of his wife, Catherine; we'll talk about her. So, I have real interest in, in William Booth, obviously, and some, some knowledge of William Booth, but very, very interesting, that evolution that took place in his own life. However, it was out of concern for the poor and ministering to the poor that he founded the Christian Mission, the Salvation Army.

Let me just mention about the founding of the Salvation Army. That was a very British thing to do because in the 19th century, and it's still true today if you go to England today, how many of you have been to England? Let's find out. No.

One. Ruth, you've been there. So, you've probably been to London.

Okay. The rest of you are going to go someday, so, and a little further, other places. Okay.

Well, you would know from that British culture, and especially it was true in the 19th century, that British culture, people wearing uniforms, people playing in bands, British bands now, not, not high school, American high school bands, but British bands, people marching in the streets. In that British culture, it all fits. And so, the Salvation, the Salvation Army became pretty much naturally part of that culture, and, and still is.

It would be the, you know, so, still, still part of that world. So, okay. Catherine Mumford was her maiden name.

Catherine Mumford Booth, born in the same year, but died quite a bit earlier, died in 1890. She became the wife of William Booth, and together, they had eight children. they adopted, also adopted a child, but Catherine Mumford Booth. Now, we'll mention her later on, too, because she was very much in, for women in ministry.

This was pretty critical to her, and she herself entered into ministry, and we'll talk about that a little later. Of all of their children, the only child I'll mention is William Bramwell Booth. He was their eldest son, and he succeeded William Booth.

When William Booth died, he succeeded William Booth as the general of the Salvation Army. There's only one general. There's only one international leader.

That's even true today. And William Bramwell Booth succeeded his father as the second general of the Salvation Army. He died in 1929.

You might not recognize that name, William Bramwell. William Bramwell happened to be a very famous holiness preacher in England, and so they named their eldest son after that holiness preacher, William Bramwell Booth, because they, both William and Catherine, were in that holiness tradition, that Methodist holiness tradition, so he was important. And just one more name here.

This man becomes important. His name is George Scott Railton, and you can see his dates there. Long story short, I'm George Scott Railton. George Scott Railton was training to be a Wesleyan Methodist preacher.

That's what he felt God had called him to be: a Wesleyan Methodist preacher. That's what he was training to be. Then, in 1872, he heard about this thing in London called the Christian mission, and he went to London to look up William and Catherine Booth and this Christian mission they were running.

He was very taken with that, so he joined the Christian mission. He became one of the most important leaders in the Christian mission, and then he became one of the most important leaders when the Christian mission became the Salvation Army. George Scott Railton was pretty critical.

He didn't begin the work of the Salvation Army in the United States. That had begun in Philadelphia earlier on, but he brought the work of the Salvation Army formally over to the United States in 1880. So, George Scott Railton is very important.

A little funny story, an odd story about George. He was an odd guy, but this has nothing to do with anything, so I hope you're not trying to make any connection between what's important and what's not. This is not important, but it's just a funny story.

When he came to London, he looked up the Booths and found out about this Christian mission; he was so enthralled. He said, oh, I'm going to join you guys. And William and Catherine, whose house was already busy anyway, said, okay, you know, why don't you move in with us for two or three weeks? that'll give you time to find an apartment and get settled.

So, he did. He moved in with them to find himself a place to live in London. And he moved out 11 years later.

So, they didn't realize that once they asked George to come, he came to stay, and he stayed with them for 11 years. And then he finally found a place, and you know, he got married and found a place. So that's George.

But a very interesting fellow, George Scott Railton. But those are some of the leaders of the early Salvation Army. 1872.

The Christian mission was formed in 1865. And actually, long story short, William Booth wrote a pamphlet. And the pamphlet was called *How to Reach the Masses with the Gospel*.

And George Scott Railton, I don't know where he found that pamphlet. He wasn't living in London, but he picked up this pamphlet, *How to Reach the Masses with the Gospel*. He said, oh, I got to find out about this guy, William Booth.

So that's what drew him to London. And then he met the Booths, and he loved the Christian mission, and he became a minister. And then he lived with them 11 years and helped to found the Salvation Army and everything.

But in any case, it was 1872 when he joined them. Okay, so that's some of the leadership. Now, I don't know if you would recognize these pictures of William on the left and Catherine on the right, but they're very popular pictures of William and Catherine.

So, you might, they might look a little bit familiar to you. So, for my biography of Catherine Booth, the picture on the right was the one I used. I used another one for my biography of William Booth.

And the uniforms that they wore became very typical for the men. Then, the women with bonnets and everything became pretty typical 19th-century uniform attire. So that's a little bit about William and Catherine Booth.

Let's look at number three, which is just some of the theology of the Salvation Army. And this is a theology that kind of marked them. And I'll need this third one for this.

I'll just put this in, and then we'll, there we go. Okay, some of the theology. I picked out four things that were theologically significant and in a sense still are today.

So, okay, first of all, the doctrine of holiness in the Wesleyan tradition. We've already talked about Wesley. We've already talked about his doctrine of sanctification or perfect love, loving God with all your heart, mind, and soul, and loving your neighbors and yourself.

Well, these people were Wesleyans. William and Catherine were both Wesleyans. They were reared in a Wesleyan tradition, in a holiness tradition.

And holiness became their central doctrine. Holiness became kind of the heart of the doctrines of the Christian mission and then of the Salvation Army. So if you were to go to, if you came to, you know, if you went to a Salvation Army church today and you walked in, what you would see first, the first thing that would capture your

attention probably, well, there'd be a pulpit preaching, of course, but then there would be a table and the table, a little lower than this, but the table would say holiness unto the Lord.

So, there would be a holiness table, and that would capture your visual attention right away, the pulpit, the holiness table because the doctrine of holiness is the central doctrine of the Salvation Army. So that became pretty important for them and what we could say about this. Number two, number B, the doctrine of women in ministry.

Well, long story short, but with regard to the doctrine of women in ministry, Catherine Booth was convinced that God called both women and men to ministry. She was convinced of this by a number of texts, but one was the great text from the Book of Joel that was used at Pentecost: your sons and your daughters shall prophesy and so forth. But she was convinced that women should enter into ministry.

Now, she was convinced of that before she herself entered into public ministry. She entered into public ministry at the age of 1860. When she and her husband, her husband was a Methodist minister, she entered into ministry.

She began preaching in 1860, but she was never ordained by any denomination. So she never received ordination. She was a public preacher but never received ordination.

And then interestingly enough, when the Salvation Army became, when the Christian mission became the Salvation Army, she never became a Salvation Army officer, or we use the term officer, which means minister. She never became a Salvation Army officer. So, in a sense, everything that she did was as a layperson.

So, women in ministry became very important. If you fast forward to today, the Salvation Army is the largest denomination in the history of the church to ordain women in ministry per capita. Now it's a small denomination.

It's a denomination of only about 3 million. So, it's not a big denomination, not like the Roman Catholic Church, which has a billion people.

Small denomination. But per capita, per size of the denomination, there are more women in the denomination than there ever have been in any denomination in the history of Christendom. And just to give you an example of how important that is, and I can use two that I'm familiar with, but just to give you an example of how important that is, in the Salvation Army, if a, if a both, both the husband and the wife have to be ordained to the Christian ministry.

So, if a husband wants to be ordained, the wife also has to be ordained to the ministry. If a woman wants to be ordained, her husband has to be ordained to the ministry. And in our church, where we go, years ago, there was a couple there, he was studying at Princeton to be a Presbyterian minister, which was very interesting.

But he was sent for his field training to Mahwah, New Jersey, to the Salvation Army, which he had never known before. There was a single woman there who was an ordained minister for the Salvation Army. And he met her, and they fell in love.

So, he decided he wanted to join the Salvation Army, but he couldn't marry her until he went through the ordination process and finally became ordained because they had to both be ordained to the ministry. So he was. We finished at Princeton, and then he went and became ordained with the Salvation Army, and then they were married. They served in our church for 10 years as ministers.

And their two daughters are Gordon College graduates. Lauren, Lauren Ashberschlager, Lauren, and Sharon Ashberschlager. I don't know if you had them for anything, Ted, or not, but two of their daughters came here to Gordon.

So, when you go into a Salvation Army church today, you're as likely to see a husband and a wife doing the service as you came to my church. And it might be the husband preaching, and it might be the wife preaching. They're both ordained to the Christian ministry because of this belief in women in ministry and what we call a shared ministry; that is, the husband and wife share the ministry of the church.

So, so the ordination thing is really important. Number three, or C, is the doctrine of the sacramental life, the doctrine of the sacramental life. Long story short here, and here, here is the exact, it couldn't be a more exact opposite to the Oxford movement or to the Anglo-Catholic movement, the exact opposite now.

The Salvation Army, along with the Quakers, does not practice the Lord's Supper or baptism. So, they're, we, we are non-practicing. We're not non-sacramental because we believe that Christ is the one true sacrament, the one true visible sign of God's invisible grace.

So, we never say we're non-sacramental. We would never say that. We are non-practicing, but we're non-sacram, we're not non-sacramental.

But we do believe that all of life is sacramental. We do believe that all of life is a visible sign of God's invisible grace. So, in sacramental life, every common meal can be a sacramental meal.

It can be a meal in which you remember the presence of Christ in your life and so forth. So, so the, the, the doctrine of the sacramental life is very important. So rather

than stressing a water baptism, uh, the Salvation Army stresses the baptism of the Holy Spirit.

Rather than stressing a Eucharist or communion or Lord's Supper, the Salvation Army stresses that every common meal can be sacramental. Indeed, every act that you do in life can be sacramental if it's by God's grace. So, the sacramental life is very important.

So, okay. And number D is service to the poor. And maybe that's what you know the Salvation Army most, um, most for.

Long story short, William Booth wrote his famous book *In Darkest England and the Way Out* in 1890. And by that time, the Salvation Army was convinced that the greatest service you can do to God is to serve the poor. And, um, above the Lord your God, with all your heart, mind, soul, love, your neighbor as yourself, who's your neighbor, your neighbor is the poorest among you.

And so, he wrote *Darkest England and the Way Out* in 1890 to raise money, really. It wasn't, and this was not written for Salvationists. This was written to raise money from the British public, to raise money to support the social ministry of the Salvation Army.

So what you see of the social ministry of the Salvation Army, maybe in terms of caring for the homeless, feeding people at Christmas time, um, um, having homes for, for having homes for adopted children that need to be adopted, or they used to be called homes for unwed mothers. Um, um, so ministering in that way, or ministering to AIDS victims, homes for AIDS victims, so forth. So, what you see of the ministry of the Salvation Army came out of, um, uh, *In Darkest England and the Way Out* in terms of an organized, an organized social ministry.

So, if you drive down Route 1, you're going to see a Salvation Army thrift store, probably, actually, it's near Hilltop Restaurant, which closed, um, just on Sunday night. But can you picture the Salvation Army thrift store? It's a pretty big thrift store driving down Route 1. It's in Saugus, actually. So, what the public sees is a thrift store.

What the public doesn't realize is that the thrift store is there to support the ministry of probably about a couple hundred men who live behind, uh, and who are in alcohol or drugs. And, um, and the thrift store supports the ministry to these men. And there's, there's a wonderful chapel back there.

There are residence halls back there. There's, there's, of course, dining halls back there and so forth. But it's a ministry to men who are involved in drug or alcohol abuse.

Then, those men, as part of the treatment, will work in stores and so forth. But, um, so you're, you'd be familiar with that, probably that ministry. And that's one of many ministries that the Army has.

Um, but the service to the poor, um, it's, it's interesting. Oh, I, I can't. Okay.

I'll just mention this, but service to the poor, who sometimes the poor among us are really pretty wealthy people. So, long story short, I had a friend, a Salvation Army officer minister; he and his wife were working in Oakland, California, and years ago, there were tremendous fires up in the hills in Oakland, but they were fires of, um, huge mansions in that, that were up there. I mean, it wasn't just, it wasn't fires within the city or anything, huge mansions, very wealthy people living up there.

Well, one of the things that the Salvation Army does is go, we go, and minister to people who are in disaster situations with food and clothing, housing, shelters, and everything. And so, my friend and his wife, um, went there, uh, with other Salvation Army workers, uh, up to the, up to the fire places, places that were being burned and so forth with the firemen. They went there and set up their canteens and food and so forth.

Well, these people who lost everything, in a sense, they were poor, you know, um, in a sense for, for my friends, they were the poorest among us because even though they had been very, very wealthy people, they came out of their homes and they had, they literally had nothing, and they came into the arms of the Salvation Army. The Salvation Army was there to help them in their times of great distress. So, service to the poor doesn't always mean service to people who have no money or no, um, but it's service to people who are in situations in which there is great poverty, um, in their own lives.

And it could be the poor, um, people in the inner cities, or it could be the poor who have lost everything and need to be ministered to by somebody. And so, um, so it was very nice because in the city of Oakland, um, following all of that, all of those people threw a big, um, recognition dinner for the Salvation Army and thanking the Salvation Army for helping them in their time of need. So, it was really nice.

So, um, okay. The Salvation Army is the opposite of the Oxford Movement. If you're looking for a high church movement and a low church movement, um, you find in the Oxford Movement and the Salvation Army.

And you find everything in between, but this is not a course in the 19th century. So, we got it. We're going to be moving on here.

Okay. Are there any questions about the Salvation Army that I can answer or about the Oxford Movement? Do you have any questions about these two movements in the 19th century that you think I could help you with? I could tell you a lot more than you want to know, um, with my biography of William, my biography of Catherine, and so forth. So, I can tell you a lot more than you care to know, but anything catches your interest at all.

Okay. I'm going to stop here because I have some announcements to make, and we won't start another lecture. So, by the way, we're going to move on to lecture nine, which is the theology of the Roman Catholic Church in the 19th century.

So that is going to be, um, that's going to be a major thing for the next lecture.

This is Dr. Roger Green in his Church History course, Reformation to the Present. This is session 17 on The Salvation Army.