Orders and Regulations
OF THE SALVATION ARMY: COMPILED VOLUMES

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INTRODUCTION

The orders and regulations of The Salvation Army together make up a manual of operations for furthering the mission on which Salvationists are engaged, a mission to combat the sin and evil that cripples and corrupts men and women in body, mind and soul.

The primary volume of regulations, from which all the others derive their spirit and character, is *Orders and Regulations for Soldiers of The Salvation Army*, in recent years called also *Chosen to be a Soldier*, but which could even better be entitled ‘The Salvationist’s Way of Life’. It is through the simple, self-denying, Holy-Spirit-empowered lifestyle set out in the pages of this little book that Salvationists, both soldiers and officers, are enabled to pursue and fulfil as best they can the purposes for which God raised up this movement. These purposes relate not only to the individual but to communities and nations, indeed to the whole of God’s creation, which yearns and groans for the freedom and life that is its destiny (Romans 8:19-23). You can obtain a copy from The Salvation Army in your area.

As conditions, challenges and opportunities change, orders and regulations are reviewed and amended. A recent notable trend has been towards giving territories greater discretion in applying or adapting regulations to fit their particular circumstances, allowing the mission of the Army to be localized and focused on the pressing needs and issues at hand. With this in mind, you should request current copies of the orders and regulations for The Salvation Army where you live from your territorial headquarters.
ORDERS AND REGULATIONS FOR SOLDIERS OF THE
SALVATION ARMY

Section 1 - Some Features of Salvationism

Subsection 1 - Nature, Origin and Development of the Salvation Army

1. The salvation soldier must clearly understand the basic nature of the Movement of which he is a member.

The Salvation Army is a fellowship of people who have accepted Jesus Christ as their personal Savior and Lord and whose common aim is to induce others to subject themselves to the lordship of Christ.

2. The salvation soldier should know something of the origin and development of the Army he has joined.

In the year 1865 an English Methodist minister, William Booth, at that time 36 years of age, felt the call of God to work for the salvation of the people in the East End of London, where ignorance of the gospel, where drunkenness, crime and vice, as well as poverty, unemployment, overcrowding and other social evils were rife. Working together with volunteers from various denominations, he soon found himself in charge of a rapidly developing movement which eventually was named The Christian Mission. Its structure and discipline became more and more influenced by military usage, and when in 1878 by sudden inspiration William Booth coined the phrase 'The Christian Mission is a Salvation Army' this immediately caught the imagination of his nearest co-workers. The former name was dropped, the Movement was officially renamed 'The Salvation Army', and William Booth, often referred to as 'the Founder', became its General. There followed the introduction of other ranks, uniforms and symbols, and the gradual adoption of guide lines for organization, discipline and vocabulary 'after the fashion, although not in imitation, of a military force' as the Founder explained during the 1904 Congress.

This development was wholeheartedly supported by General Booth's gifted and devoted wife, Catherine, whose influence on the life and success of the Movement is fittingly indicated by her name of honor, 'the Army Mother'.

Within two years of its change of name the Movement began to spread beyond the country of its origin, and by 1991 The Salvation Army was active in 93 countries.
**Subsection 2 - The Soldier's Covenant**

1. Though the Army's soldiers (members) are drawn from various cultures, traditions and races, as well as from all levels of society, they have all signed their name to the document called 'The Soldier's Covenant' (previously known as the Articles of War). In 1890 it was stated as a regulation that 'every salvation soldier must consider, accept and then sign this document'. This requirement is in force today, as are its reasons, which are reproduced here.

(a) That he may understand beforehand the doctrines, principles and practices to which he will have to conform.

(b) Thinking and praying over this covenant will help him to find out whether he really has the faith and spirit of a salvation soldier or not.

(c) The pledge involved in signing the covenant will help him to be faithful to the Army in the future.

(d) The covenant may prevent many joining who are not in heart and head with us, and who consequently would be likely afterwards to create dissatisfaction and division.

2. Although the Soldier's Covenant was revised in 1989, and some major changes were made to language and content, the salvation soldier should recognize that the spirit and primary aims of the original articles have been retained. The text, which is quoted below, reflects the Army's determination to remain faithful to its standards and principles.

3. The Soldier's Covenant (previously known as the Articles of War)

Having accepted Jesus Christ as my Savior 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.

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.

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 neighbors, 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, endeavoring 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 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.

4. Soldiers (including officers of all ranks) are urged from time to time to re-read the solemn undertakings to which they have set their hand and to reaffirm before God their dedication to Him and to His Army, so that their life and service may always be in keeping with the Soldier’s Covenant.

Subsection 3 - Orders and Regulations for Soldiers

1. The life and warfare of the salvation soldier is dealt with in greater detail in these Orders and Regulations for Soldiers of The Salvation Army (1977) which strive to express in an up-to-date way how the Soldier’s Covenant and the principles it embodies must govern Salvationists in an era which has largely abandoned faith in God and Christian ethics.

The salvation soldier of today is thus confronted by new circumstances and may himself at times feel bewildered by the widespread rejection of Christian standards. It is therefore necessary to write with reference to a greatly changed world rather than to endeavor merely to revise the text approved by the Founder for his generation.
2. At the same time the robust faith in God, the spirit of utter devotion to the Savior and the fervent determination to live to His glory and for the salvation of the people, which were recurrent features of the first Orders and Regulations for Soldiers, are just as necessary today for the salvation soldier.

3. This volume, which should be studied by all who contemplate joining the Army and must govern the conduct of all its soldiers, is to be regarded as the authoritative handbook of Salvationism.

Section 2 - The New Birth

Subsection 1 - Salvation from Sin

1. The first and main condition of soldiership is acceptance of Jesus Christ as one’s personal Savior. This is the only way in which any person can pass from the natural state of fallen man into salvation from sin.

2. He who surrenders to Christ and accepts the mercy that God offers in His Son, is converted; i.e. turned round about from following the path of selfishness, sin and rebellion against God, to walking in obedience to His will.

3. His sins are forgiven by God and he stands before his Creator as though he had never committed any evil. He is cleansed from his guilt and possesses a peace which he had not known before.

4. The Bible describes the experience of salvation in many ways, one of which is being born anew by the Spirit (John 3:3-5). This means that the soul is filled with a new life, a life of fellowship with God, and the convert is accepted as the child of God and shares His life.

Subsection 2 - The Gift of God

1. The new birth (also called regeneration) and the spiritual life, are two of the mighty works wrought by God in salvation. The convert must not think that he can take any credit for them to himself. What he has done is simply to receive the help without which he would be lost. The whole story of our salvation is a record of God’s merciful doing from beginning to end. The Apostle Paul wrote: ‘For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast’ (Ephesians 2:8-9).
2. While it is not within the power of any human being to earn, merit or give himself salvation or spiritual life, he can refuse to let God do His work in the soul by not fulfilling the conditions which God demands of him. The sinner must make confession of his sin to God. He must admit before God and to himself that his wrong feelings, intentions, thoughts, words and acts are really sinful and therefore stand as a barrier between him and God, until God forgives him. There may also be wrongs that he must reveal (confess) to other persons; and if he has caused loss, damage or hurt to them he must be willing to make restitution as far as possible. Nor can anyone expect God to save him, if it is his intention to continue in sin. The sinner must have the sincere intention to give up forever all that is wrong or doubtful, to sever harmful connections, and abandon sinful habits. All this marks out the sorrow for sin, the repentance, which is necessary if the sinner is to be able to accept Christ as Savior, the forgiveness of sins which He gives, and the new life which is implanted through the new relationship to the Lord.

3. Another barrier which the sinner can erect between himself and his Savior concerns faith. Saving faith does not mean just that with his mind he accepts the teaching about Christ as true. It means that he is willing to stake his life and his eternal fate upon Christ's promise to receive him, the sinner; to forgive his every sin, and to be his personal Savior for time and eternity.

Subsection 3 - God Acts in His Own Way

1. When the soul is born again, the essential proof that the new birth is genuine is not that the process has developed on exactly the same lines as has been the case with some others, or that the conscious experiences conform to those reported by others.

2. Some who have been rescued from a depth of degradation and hopelessness rightly feel that they have gone through a revolution. Others, who have had the blessing of being protected since early childhood from evil of various kinds, have behind them a period of quiet unfolding to the life of faith until the moment comes which resembles the full unfolding of the bud to the splendor of the sunshine. The fact that one's spiritual development fails fully to conform to a set pattern may in fact be an indication that the work of grace, which is directed by the Spirit Himself, has been and is genuinely proceeding.

3. It is enough to accept with heart and will two facts: (a) I am not what I ought to be; (b) God, who knows what I am, offers me His pardon if I will receive Christ as my own Savior. He who accepts this divine offer will as truly be born afresh to
newness of life as is the 'trophy of grace'. To both, in God's appointed time, will be given the testimony of the Spirit attesting with their own spirit that they are children of God (Romans 8:16), saved from the guilt and dominion of sin and living the new, spiritual life.

4. The fact that God is the one who acts in the salvation of the soul makes it doubly important for the sinner to pay heed to His insistent call: 'Behold, now is the accepted time; behold, now is the day of salvation' (2 Corinthians 6:2). Weeping over unrepentant Jerusalem, Christ foresaw the disasters that would soon fall upon it because, as He said: 'Thou knowest not the time of thy visitation' (Luke 19:44). The urgent need for decision is emphasized in the Army's prayer meetings, usually following the Bible message, when those convicted of sin are invited to kneel at the penitent form at once instead of putting off the transaction to which they are called. There is no saving virtue in the mercy seat; but the act of kneeling there is a definite response to the divine urge to accept salvation there and then.

Section 3 - Living with God

Subsection 1 - Life with a Purpose

1. Having received salvation and been born again, the soul is called to live a new life, over which God the Father reigns as King, in which God the Son continues His work as Savior, and in which God the Holy Spirit acts as Guide, Comforter and Strength. Publicly declaring his submission to the Triune God, it is fit and meet that the salvation soldier should give as his first solemn promise at his enrolment, by divine help, to 'love, serve, worship and obey this glorious God through time and in eternity'. This then describes briefly and aptly the contents and purpose of the new life in fellowship with God, a life of such quality that it must be described as eternal.

2. The salvation soldier, a member of an Army which strives to be ever active, ceaselessly engaged in holy warfare for its King, must remember that the Lord Himself places as the most important of God's commandments that of loving Him supremely, with every power of heart, soul, mind and strength. The soldier must have his delight not just in God's gifts and help, but in His nature, His holiness, His righteousness, mercy and love.
3. It is a serious mistake to be so preoccupied with living for God as not to have time for living with God, adoring Him, listening to Him, worshipping Him and consciously resting in His love. We are called upon to ‘enjoy Him forever’. We are to have our minds stayed upon Him. We can glorify God, which is the purpose of our lives, only in the measure in which we allow His glory to fill our souls.

Subsection 2 - A Life with Practical Value

1. The corrective against the danger of indulging in bogus piety instead of living with God and loving Him supremely is given by the Savior Himself. He couples the first commandment of the Law with the second one which is like it: We are to love our fellow man as we love ourselves. The Bible expresses in several ways that the genuineness of our love for God is tested by our attitude to man. God, who is love, instils into the hearts of those who truly live in harmony with Him, love of a practical kind to their neighbor.

2. The corresponding corrective is expressed in the Soldier’s Covenant, where love for and worship of God is coupled with service and obedience. We serve God when we further His purposes, and we obey God when we do His will, whether He gives us direct and immediate orders to perform a certain task, or to abstain from a certain course of action, or whether God’s standing instructions make plain what He demands from us.

3. The salvation soldier must be aware of the fact that God has ever commanded the Army to serve Him by serving the people both spiritually and temporally. The greatest peril of the human soul is to live without God’s salvation. Consequently, obedience to God entails willingness to serve Him as His messenger and to do one’s part in winning men for Christ. Every soldier is ‘saved to save’. But He who came to serve was and is ever concerned about the temporal needs and sufferings of mankind. Therefore, every salvation soldier is also ‘saved to serve’.

Subsection 3 - Life Divine, From Jesus Flowing

1. Right intention and sincere purpose are prerequisites of the new life. The truly saved person will wish to show his gratitude to God by endeavoring in all things to please His King and Lord. The salvation soldier will understand that his very position as a soldier constitutes an obligation to walk worthily of his calling. He will not wonder at the exhortation of the apostle to ‘work out your own salvation with fear and trembling’ (Philippians 2:12).

2. This does not mean that man can in any way sustain his spiritual life out of his own resources. The Bible reminds us repeatedly that we are wholly dependent upon God, who alone can give us spiritual life, supplying us day by day with His grace. The Savior
said: ‘Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me’ (John 15:4). He warns His own that if they lose their communion with Him, they will wither and end up as barren branches, in which the life of the Vine no longer is at work.

3. If on the other hand the disciple of Christ maintains his obedience to and faith in the Savior, the divine life will fill his being and produce what human endeavors cannot secure - increasing likeness to Christ and deepening love for Him and for his fellows. Our ‘fear and trembling’ will concern the fact that we must not allow our connection with the Source of our life to be broken, ‘for’, as the apostle continues, ‘it is God which worketh in you both to will and to do of His good pleasure’ (Philippians 2:13).

### Section 4 - Maintaining Contact with the Life Giver

#### Subsection 1 - The Life of Prayer

1. The salvation soldier must ever bear in mind that prayer is the chief means of keeping in that contact with God in which His life fills the human soul and the Holy Spirit makes the presence of Christ living and real. So wonderful are the possibilities of the life of prayer that those who have penetrated farthest into its secrets are most vividly conscious of the fact that there is much more to learn and far deeper depths to explore.

2. While the child of God may and should turn to his Father whenever he becomes conscious of need and talk with Him about anything that is on his mind, the way to a life of ceaseless prayer is through the discipline of observing set times for communion with God. It is necessary, before the duties of the dawning day seize his attention, to submit himself to God so that His touch will be fresh upon him. Nor must he conclude the day without reviewing it before Him. And the salvation soldier will wish to lift up his heart to Him at noon, joining comrades all over the world in invocation for the salvation of the people and for God’s blessing upon the Army.

3. Routine is the great enemy of the life of prayer. It must be combated first of all by striving to realize the presence of God. A few moments in silence, the quiet repetition of a suitable verse or chorus, whispering what is known to be true (e.g. ‘God is near me. He wants to speak to me. He will help me to listen to Him’), an act of praise and adoration, these and other means will help to this end.

4. It is well, also, to have beforehand a mental or written plan for the season of prayer in which we are about to engage. Points to be remembered should include:
Praise to God for what He is in Himself and to us (e.g. high, holy, beyond understanding; loving Father, mighty Savior, patient Guide).

Thanksgiving for gifts and mercies to be mentioned by name, both spiritual and temporal.

Intercession for various people; requests for guidance, help, spiritual victory, revival and the salvation of souls (this could be both a general topic and intensely individual).

Accepting God's promise and command for this day. New dedication.

The Lord's Prayer.

5. It is important not to follow the same plan until it becomes hackneyed or mechanical. Daily communion with God must have the spontaneity and freshness of heart-to-heart talks, in which the one praying is eager to listen as well as to speak. It is useful to settle beforehand how much time is to be spent in communion with God, since there is then greater likelihood of concentrating on this one matter.

6. The salvation soldier must not allow himself to be discouraged by two common difficulties, known even to the greatest saints. His soul is not always filled with delight, as he prepares to engage in prayer. But even a seemingly cold and dry time of worship is often productive of great good. The Holy Spirit prays in and through the sincere, though uninspired soul. A second difficulty is that of wandering thoughts. They must not distress the one at prayer but should be woven into the pattern of his devotions. Even about them he may speak to his Father.

7. Family prayers should be held wherever a salvation soldier can arrange to do so. Every soldier must recognize the importance of prayer for the life of The Salvation Army and should be ready not only to offer prayer in meetings where such is called for, but to attend all Army gatherings in a prayerful spirit. It is especially important to be present at prayer meetings with faith and expectancy. Soldiers who form prayer circles in each other's homes or decide to observe a regular time of prayer in their own home on behalf of their corps and The Salvation Army are sure to accomplish much more than they can imagine. Many a revival has been given as a reply to the persistent secret praying of a few soldiers; and few exercises are more beneficial to one's own spiritual life than sharing with others the warfare of prayer.

Subsection 2 - Studying The Bible

1. To the salvation soldier there can be no book as important as the Bible. It is the source from which all Army doctrine is derived. It alone constitutes the divine rule of Christian
faith and practice. In order to have a firm grasp of the soundness of what the Army teaches, the soldier must study for himself both the Old and the New Testament. He will find that the Army's doctrinal position and its standard of Christian living find their warrant in the Bible.

2. The Scriptures are a means of grace. It is the testimony of one generation after another that through them God finds the soul of man and the soul of man finds God. The salvation soldier's spiritual life must be nourished and strengthened, and his walk before God guided and maintained, through the message of the Bible.

3. Bible study is not just a duty of the Christian, which he must fulfil. Reading the Bible as a chore fosters a religious life which is without joy, liberty and power. The salvation soldier should be impelled to read the Scriptures by his love for God, who reveals His gracious will in the Bible, and quite especially by his desire to meet the Lord Jesus Christ, who to the reverent reader steps out from its pages as a living personality, and whose voice is heard through its message. It is the Scriptures that witness of Christ; therefore, the soldier finds ever-renewed life in them as well as a living message to proclaim to the world.

Subsection 3 - Walking in The Light

1. The Bible calls the life of obedience to the will of God 'walking in the light' (1 John 1:7). We are clearly told that we cannot have fellowship with Him unless we do walk in the light. However much we may profess to live the new life, if we disregard the known will of God, 'we lie and do not the truth' (1 John 1:6). Even the attempt to come to terms with things about which we are doubtful is bound to disturb our spiritual life. The salvation soldier must be obedient not only to the inward monitor, his conscience, but to that far more sensitive indicator which the Spirit-filled Christian possesses; the peace of Christ which is to rule his heart and mind.

2. Observation suggests that there are three deviations from the road of light which all too frequently are allowed to lead believers away from the walk with Christ. One is a loveless attitude to others. Bitterness, hatred, jealousy and an unforgiving spirit bring darkness to the soul and cause havoc to the spiritual life. Another is the sin of unchastity or impurity - a sin against which the Christian must be unceasingly on his guard in these days of increasing sexual permissiveness. The salvation soldier must walk with Jesus in white, ever trusting in the cleansing Blood. A third is dishonesty, particularly in money matters. The only safe way is one of utter conscientiousness and refusal to entertain even the thought of shady gain. The salvation soldier must ever strive to be like his Master in love for his fellows, in uncompromising purity and absolute honesty.
3. There are two means of grace which are particularly helpful to the Christian who is determined to walk in the light: the ministry of the Bible, and self-examination. 'Not forsaking the assembling of ourselves together, as the manner of some is' (Hebrews 10:25), the soul lays itself open to the searching light of God's word, and the faith which helps to overcome the tempter is granted, according to the promise: 'Faith cometh by hearing, and hearing by the word of God' (Romans 10:17). Private study of the Bible is not intended to be a substitute for listening to the message in a gathering of God's people. The salvation soldier must neglect neither.

Self-examination is an equally scriptural means of keeping the soul walking in the light. To the Corinthians Paul wrote: 'Examine yourselves to see whether you are holding to your faith. Test yourselves' (2 Corinthians 13:5, RSV). The Army's Founder suggested that the soldier should carefully and thoroughly examine the condition of the soul at least once a week. Perhaps the first question that needs to be put is: 'When last did I by faith experience the living presence of the Savior?' The following questionnaire drawn up by William Booth might also be put to earnest use:

(a) Am I habitually guilty of any known sin? Do I practice or allow myself in any thought, word or deed which I know to be wrong?

(b) Am I so the master of my bodily appetites as to have no condemnation? Do I allow myself in any indulgence that is injurious to my holiness, growth in knowledge, obedience or usefulness?

(c) Are my thoughts and feelings such as I should not be ashamed to hear published before God?

(d) Does the influence of the world cause me to do or say things that are unlike Christ?

(e) Do my tempers cause me to act, or feel, or say things that I see afterward are contrary to that love which I ought to bear always to those about me?

(f) Am I doing all in my power for the salvation of sinners? Do I feel concern about their danger, and pray and work for their salvation as if they were my children?

(g) Am I fulfilling the vows I have made to God in my acts of consecration, or at the penitent form?

(h) Is my example in harmony with my profession?

(i) Am I conscious of any pride or haughtiness in my manner or bearing?
(j) Do I conform to the fashions and customs of the world, or do I show that I despise them?

(k) Am I in danger of being carried away with worldly desire to be rich or admired?

Subsection 4 - Walking by Faith

1. The new life which is the subject of the present chapter is often referred to as the life of faith. In this connection faith does not just signify intellectual acceptance of the great truths of Christian doctrine, however important it is to give assent to them. It means, rather, trusting God to be faithful to His promises and to act for the best for His Kingdom and His children.

2. 'Walking by faith and not by sight' is a biblical expression which stresses the importance of obedient faith in God even when we cannot see or imagine how the path on which we are being led can be right, or even that we are being led at all. The Apostle Paul expresses the assurance of this faith when he says: 'We know that all things work together for good to them that love God, to them who are the called according to His purpose' (Romans 8:28).

3. Another important reminder is that we are to be led by 'faith, not feelings'. Even the steadiest temperament has periods of ups and downs. Physical, biological, psychological and other factors affect our feelings. The salvation soldier must learn to distinguish between feeling happy and being saved; feeling down and yet, in fact, being upheld by God. Clinging in faith to the promises of God, he will have the same experience as his fellow believers throughout the ages. When they felt weak, they were strong, just because they did not rely on anything of their own.

Subsection 5 - Witnessing and Working

1. The victorious life demands open and courageous confession before other people about one's wish to live as a Christian. At home, at work, in one's daily surroundings one must witness about Christ and His goodness. This does not mean that one presents oneself as a model Christian, but that one makes it clear that one has found the Savior and wishes nothing more highly than to please Him. Where such witness is given openly yet humbly and without any intention of casting any reflection on the unsaved, it will often be found that the soldier commands the respect and good wishes of his acquaintances.

2. Glad and sincere witness about Christ generally opens the way to work for Him. Many people welcome the opportunity of a private talk about life's deepest questions. The salvation soldier should see it as his great opportunity to help men and women to find
the answers for which they have secretly longed. Such personal evangelism is the special calling and duty of every Salvationist.

3. The question of what friendships to sever and what companionships to maintain will be answered almost of itself, where the salvation soldier is faithful in his witness and work for Christ. The reactions of the people concerned will speak for themselves. It is obvious that companions who wish to make him abandon his faith and his allegiance to Christ are not suitable for the soldier. Many friends will probably disappear when they find that the convert has undergone a change of heart and life. Those who remain will most likely be of the class just described in paragraph 2. So long as the soldier can associate with them as a genuine messenger of Christ, without allowing himself to be influenced by their unconverted nature and interests, he will find that the responsibility he accepts for their salvation will help himself to remain true to the Savior.

Section 5 - The Doctrines of The Salvation Army

Subsection 1 - The Eleven Articles of Faith

1. The Salvation Army has its own confession of faith, which in eleven brief articles expresses the principle doctrines, which the salvation soldier accepts when he signs the Soldier’s Covenant (see Chapter 1, Section 2). From the beginning such a statement of doctrine was found essential so that people with various - and no - religious background might be united in a common faith, by which they could be governed and which they could all publish. The place of doctrine in the life of the Army is therefore central.

2. 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’. Of these (Apostles’, Nicene, Athanasian), the Apostles’ Creed and the Nicene Creed appear as Appendices 2 and 3 in the Handbook of Doctrine.

3. One function of the Articles of Faith is to safeguard the Army against possible attempts to introduce unauthorized teaching on subjects of little importance to the glory of Christ, the salvation of souls and the sanctification of God’s people.
The Army will not be party to encouraging divisions in the Church of God by pronouncing on views that must remain speculative and are no part of the universal Christian faith.

4. It is possible to sum up the practical implications of Salvation Army teaching quite briefly:

(a) All men are sinners in need of salvation.

(b) The atonement made by Jesus avails for all.

(c) Conversion is an inward spiritual change wrought by the Holy Spirit.

(d) Salvation from sin should lead to holiness of life.

Subsection 2 - The Handbook of Doctrine

1. The salvation soldier has at his disposal a carefully prepared, theologically competent and easy-to-follow help to the study of the Army's teaching, called the Handbook of Doctrine. This should be one of the first Army publications which he should master. It will help him to be rooted and grounded in our holy faith and to give a reason for the hope that is in him. The book will amply reward repeated study.

2. The teaching contained in the Handbook of Doctrine will also help the soldier to maintain the spirit of Christian love for all God's children, whatever their race, culture or confession, who with him accept the two great Creeds of the universal Church.

3. The Handbook of Doctrine will make it clear to the salvation soldier why the Army's eleven Articles of Faith contain two or three statements which appear to speak of obvious matters. They are warnings against some deadly errors. Thus Article 6 does not just express the clear scriptural truth in which we glory that 'whosoever will may be saved' but protests against the terrible doctrine that God has predestined some souls to be eternally lost. Articles 7 and 9 seek to correct the mistaken notion held in some quarters that faith which is not joined to repentance or obedience is, nevertheless, enough to obtain salvation.

4. In an appendix there is explanation why the eleven Articles contain no reference to the sacraments and why The Salvation Army does not administer them. It emphasizes that the Army does not on that account sever itself from other sections of the Church or condemn their use of the sacraments.
5. The Handbook of Doctrine gives a careful exposition of the tenth Article of Faith, which refers to the Army's convictions on the subject of a holy heart and life. The same subject is treated in the next chapter of these regulations, but because of its great importance the salvation soldier should carefully study the teaching of the Handbook as well as reading the Army's holiness literature in general.

Subsection 3 - Army Symbols as Expressions of Doctrine

1. A symbol is 'a sign which produces a uniform social reaction'. The significance of a symbol is not clear from the sound, thing, happening, etc. which constitutes it. Its significance is made clear only through teaching and mutual agreement between those who use it in their communication.

2. The Army's motto 'Blood and Fire' is a symbol. It was taken into use in order to reduce Salvation Army doctrine into two powerful words; words that refer to the most significant in the second and third articles of the Nicene Creed: 'I believe . . .

(a) 'in one Lord Jesus Christ . . . who for us men and for our salvation came down from heaven',

(b) 'in the Holy Ghost, the Lord and Giver of life'.

3. The Salvation Army salute is a symbol. It consists in raising the right hand above the shoulder with the first finger pointing upward. It is a token of recognition and salvation greeting used by Salvationists of all ranks in every part of the world. The salute is a reminder of their common homeland, heaven, and of their aim to win others for the Kingdom of Heaven. The salute is suitably accompanied by a joyous 'hallelujah!'

4. The flag is a combination of four symbols, each with its own significance:

(a) The motto 'Blood and Fire', explained in paragraph 2.

(b) The main color, which is red, stands for the Blood of Jesus Christ.

(c) The yellow signifies the Fire of the Holy Spirit.

(d) The blue is a reminder of purity of the soul which is washed in the Blood and baptized by the Fire.

Not only does the flag thus bring a reminder of the central truths in the Army's message, but it is emblematic of the aggressiveness of salvation warfare and is a reminder of God's dealings with the Army in the past. It is also a symbol of the internationalism of the
Army and a constant call to faithfulness and renewed dedication to God and the Army.

5. The crest is also a combination of symbols, no fewer than seven, and represents the leading doctrines of the Army:

(a) The round figure - the sun - represents the light and fire of the Holy Spirit.

(b) The cross in the center represents the Cross of our Lord Jesus Christ.

(c) The letter 'S' stands for salvation.

(d) The swords represent the warfare of salvation.

(e) The shots represent the truths of the gospel.

(f) The crown represents the crown of glory which God will give to all His soldiers who are faithful to the end.

(g) The motto 'Blood and Fire' - see paragraph 2 of this section.

Symbolizing as it does the leading doctrines of the Army, the crest as a whole may therefore be regarded as the symbol of The Salvation Army.

Section 6 - Holiness of Heart and Life

Subsection 1 - The Call to Holiness

1. Right from its beginning The Salvation Army has been convinced that God's plan of salvation does not only aim at the forgiveness of sin, the justification of the sinner, great and glorious though this basic work of God's mercy is. The Army believes that Jesus Christ Himself established a standard for His followers - in the words of Catherine Booth - 'a standard not only to be aimed at, but to be attained to - a standard of victory over sin, the world, the flesh and the devil, real, living, reigning, triumphant Christianity'. The Army is therefore both a revival and a holiness Movement.

2. The spiritual change known as conversion is the commencement of sanctification, of the work of being separated from all that is displeasing to God, and of being dedicated to His use and developing a Christian character. The Bible states emphatically and in many ways that 'for this purpose the Son of God was manifested,
that He might destroy the works of the devil' (1 John 3:8). The saved person must see it as a strong call to allow Christ's purpose to be fulfilled in his life, so that he is freed from self and sin, cleansed from defilement, and transformed to live in holy love.

3. The salvation soldier who knows the Lord Jesus and lives in fellowship with Him feels the call to holiness as an obligation. Moreover, the perfect revelation of holiness which Christ's life and character display must surely fill the Salvationist with an intense longing to be like Him. Christlike-ness is in fact the best description of holiness. There is something seriously wrong with the spiritual life of any Christian who does not earnestly strive to become wholly devoted and obedient to God, strong and upright, true, pure, kind, loving and humble - in one word, holy, like Jesus.

Subsection 2 - The Crisis of Sanctification

1. The salvation soldier, whatever his personal experience, must beware of declaring that a holy life which displays true Christlikeness is impossible. All too often such a declaration betrays an indifference to the whole subject of holiness which is in itself a serious indictment. It is tantamount to claiming that one had done everything humanly possible in order to conquer temptation and sin, even resisting unto blood, and yet without victory. It could be, however, that behind such a statement there are sincere endeavors to live as an overcomer, but even repeated failures do not warrant the sweeping conclusion. The likely explanation is that the secret of the holy life has not yet been grasped. Instead of dropping the subject, let the soldier 'follow after holiness'. This happens in the crisis of sanctification.

2. It may be that the crisis primarily consists in judgment on 'an evil heart of unbelief'. The soul, tired of its failures, must nevertheless be reminded of the obvious truth which the Handbook of Doctrine (Chapter 10, Section IV, I (b) and (c)) states thus: 'Man cannot be holy unless he is delivered from sin . . . There is one means of deliverance - that provided by the Atonement. The announcement of the gospel is that God wills and has made it possible for men to be set free from sin. The Risen Savior is the supreme antagonist and conqueror of sin (see Romans 6: 1-11).'</n
3. The divided heart is often the real maker of mischief in the spiritual life. The Danish philosopher Soren Kierkegaard used to say: 'Purity of heart is to will one thing'.

In the crisis of sanctification, the seeking soul sees and acknowledges that the heart is not 'perfect before the Lord' but wants to retain some things for its own use. Consecration to God is not complete. Mixed motives are revealed. God's will is not fully accepted. Secret reservations are brought to light; in the crisis God is implored to rid the soul of these and to unify the divided will. And He does it. He grants the seeker a clean heart.
4. The despairing heart, weary after a long period of trying to live without condemnation yet ever experiencing shortcomings and failures, despite its sincere resolves, its renewed endeavors, and its many attempts in faith to accept the blessing of holiness, makes the great discovery in the crisis of sanctification. God who has worked in him to will, is also able to work in him to do His good pleasure. The emphasis shifts from man's own endeavors to the mighty working of God. The Holy Spirit reveals to the seeker the secret of holiness, which Paul expresses for his own part by saying: 'I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me' (Galatians 2:20). With that discovery, the pursuit of holiness changes from a demand to a privilege. The Spirit makes the presence and fellowship of Jesus living, real and most precious to the sanctified soul.

5. The salvation soldier should realize that the holy life is the secret of the spiritual power of the Army as well as of his own soul. He must not rest content with anything less for his own part. He will do well to study what the Handbook of Doctrine, Chapter 10, has to say on the subject of sanctification. The Army also has a treasury of books and articles on the same theme and in addition the doctrine of holiness is expounded in holiness meetings. But the soldier must understand that no descriptions of the experience of sanctification can be more than helps to holiness. He must entreat the Holy Spirit to be his Teacher. Only the Spirit knows the special needs and problems of the individual soul, and only He can apply to man's mind and heart the truth that sets him free.

Subsection 3 - The Holy Life

1. At times the crisis of sanctification has been understood as an experience by virtue of which the soul will be living the life of holiness. This is true only in the sense in which it can be said that a successful operation makes it possible for a patient to enjoy full health. If he does not take care of his health he will soon be far from well, despite the fact that the operation was a success. Holiness is a divine work. It is God who sanctifies, and it is He who keeps the heart and life holy. All holiness has its source in the holiness of God. There is no such thing as holiness apart from 'Christ in you'.

2. Above everything else the holy life is therefore a life of constant fellowship with the Savior. It is true that the believer's safety is associated with Calvary and that he must look upon the Sinbearer who suffered there for him. The ever-confirmed assurance of the forgiveness of sins is an unfailing defense against the devil. But the believer is also to identify himself with Christ on the Cross, as being crucified with Him and fully united with Him and He with the believer, so that the Savior's death means the death of his old nature, leading to a new life in the power of the Resurrection. The holy life is thus a life possessed by God's transforming grace and therefore separated from a life of sin and failure. By faith and obedience, the sanctified soul keeps himself in the love of Christ.
3. The holy life is not a life of such maturity and perfection that no further development or progress is possible. It is a life where the heart is pure, that is to say, where the will is undivided and kept steady by the love of Christ for the believing soul and by the soul's consequent love for Christ.

But the Holy Spirit, by whom the love of God is poured out in the soul, so that the believer becomes overwhelmingly conscious of the wonder of being the object of the divine love, ever instructs the sanctified soul concerning the way in which this mutual love is to govern the whole life both in regard to the relationship to God and to fellow humans. Here new insights are always possible, and the character can grow ever more Christlike.

4. Holiness of heart and life is thus marked by the grace of love, the spiritual gift to be sought above all others, the fruit of the Holy Spirit. It is marked by the glad acceptance of the greatest commandment of all, the commandment to be loving, even towards people whose attitudes could provoke to unconcern, bitterness, self-assertion, enmity, strife and the like. In such circumstances the love of Christ helps the sanctified Christian to show concern, helpfulness and forbearance for others. The salvation soldier will pray to be kept so near to God that he is truly a testimony to the power of Christ to sanctify and endue the soul with holiness, or ‘perfect love’.

Section 7 - Renouncing the World, its Ways and Works

Subsection 1. The World: Mankind in Rebellion Against God

1. At times the word ‘world’ is used to denote the whole of mankind and indeed God's entire creation, without wishing to indicate any opposition of the creature against its Creator. In this sense it can be said that God loves the world. But the Bible also urges believers not to love the world nor to be conformed to its ways, but by faith to overcome it, keeping themselves unspotted by the world. ‘The world’, used in this way, means the opposite from the Kingdom of God. It stands for humanity refusing to be subject to God, to acknowledge His sovereignty and to obey His commands.

2. Rebellion against God has been the curse of mankind throughout the ages. It gives free rein to the spirit of selfishness, self-aggrandizement, lust for power, disregard for others, cruelty and falsehood, which is characteristic of unregenerate human nature. This is the spirit of the world; of the realm whose prince is Satan.

3. The world today provides terrible examples of the consequences of rebellion against God. It is said that faith in Christ is not necessary for the maintenance of ethical
standards and that mankind has come of age and does not need the prop of religious faith. 'At last the human spirit is free', it is claimed, with the abolition of moral standards once thought self-evident, and consequent uncertainty, hopelessness and anguish. Lawlessness and terror abound, with disregard for human life. In this situation those who do not have a firm conviction about the view of life through Christian eyes may experience a deep sense of insecurity.

Subsection 2 - Worldliness

1. The salvation soldier must be careful to distinguish between the spirit of the world, which is worldliness properly so called, and its manifestations. Rebellion against God can be demonstrated openly, coarsely and contemptuously, or in the guise of refined 'neutrality', cultivated 'tolerance', religion without God, Christianity without Christ, and many other ways. A 'worldling' is a person who is taken up with himself and applies a false scale of values, unrelated to the will of God.

2. The soldier fights for the Kingdom of God. It is obvious that he must not allow in himself the spirit of the world. Nor will he have anything to do with what he sees to be a manifestation of that spirit. Yet he will not make the mistake of condemning as worldly such things as dressing neatly or keeping himself well groomed, appreciating beauty, culture and wit. But he must beware lest he lives in the spirit of self-absorption, where these things, commendable in themselves, may testify that he is worldly-minded. Especially is the desire to follow the very latest fashion likely to come from such motives. At times deliberate dowdiness and disregard of beauty may be an inverted sign of the same spirit of worldliness. Contempt of others, coupled with self-satisfaction, is worldliness in essence.

3. Renouncing the world's sinful pleasures, companion-ships, treasures and objects is a matter to be taken very seriously. There are amusements which cannot but sully the soul, e.g. some films and plays. Modern dances are at times a deliberate means of inflaming sexual feelings, a pursuit which, divorced from pure and honorable love, is not in harmony with Christ's standards. Companionships must be watched. If it is obvious that old friends are trying to use their influence to lead the soldier back to the world, there is no other safe course than to terminate such associations. 'Treasures and objects' could be, for example, infidel literature and pornographic pictures; but anything, from money to so-called status symbols of any kind, used to make a person look more important than others who have not the same resources, is certainly a sign of vanity and worldliness.
Subsection 3 - Worldly Ways and Christian Standards

1. After the declaration of uncompromising and final renunciation of worldliness the Soldier’s Covenant mentions some particular points on which the Army’s convictions are strongly against what is practiced by many worldly people and even some Christians. If in some respect any would-be soldier should query the Army’s strict attitude, he must decide nevertheless faithfully to abide by it, or else to abandon every thought of joining the Army.

2. The salvation soldier adopts a lifestyle that is free from alcohol, tobacco and addictive drugs. His attitude to them is based on the dangers not only to his own life and health, but also to that of others. This position is not in his own interests only but is a form of protest against the often-unrecognized dangers to people and to society as a whole. The ease of availability of these substances correlates with the extent of the damage they cause. Abstinence helps reduce the demand for them and the Salvationist believes that his stand may help others to take a similar position. His influence can act as ‘salt to the earth’ and ‘light of the world’ (Matthew 5:13, 14).

Sedatives such as alcohol suspend the exercise of the highest faculties of the mind. That which distinguishes man from the rest of creation is the mind and the spirit, and it is through these aspects of human personality in particular that he relates to his Creator. He should do nothing that will diminish his ability to act in that relationship. Man’s body is ‘the temple of the Holy Ghost’ (1 Corinthians 6:19) and he should do nothing to damage it. As a member of a movement closely involved with the rehabilitation of people with a drink problem, the Salvationist knows the ease with which the craving for alcohol can be rekindled. Therefore, he abstains on behalf of his ‘weaker brother’ (Romans 14:13-23). This reasoning has permanent validity for the lifestyle free of alcohol adopted by every Salvationist. His example must support and encourage those who know that for them there can be no half-measures. The Salvationist will recognize that many rely on alcohol in order to socialize. Social drinking to please the host and hostess at some celebration or making alcohol available to friends, visitors or business associates is unnecessary. The Salvationist should develop alternative social skills which will help him feel comfortable and confident in the company of others. This may include cultivating the art of conversation, the skill of listening and the gift of offering friendship, in the spirit of Christ.

The Salvation Army’s attitude to the non-medical use of addictive drugs has a similar basis and is equally uncompromising. The Salvationist must not take sedative or mood-altering drugs without medical supervision. The havoc wrought by the use of narcotics has been steeply increasing in recent years. Some argue that drugs such as cannabis are harmless, but Salvationist experience with the problem in various countries does not support this view. Medical research also suggests that it is harmful. Many who experiment with cannabis and other so-called soft drugs progress to the use of more
dangerous drugs such as opium (and its derivatives, morphine and heroin), cocaine and LSD, becoming addicted to them with consequent mental and physical deterioration. There is a place for the use of addictive drugs for the relief of severe pain, and Salvationists may require the prescription of sedatives and tranquillizers at times; but these must always be used under medical supervision accompanied by attempts to secure long-term solutions to or acceptance of the problems which led to their use.

The use of tobacco in any form was discouraged in the first edition of the soldiers' regulations on the grounds that it was injurious to health, unclean, a waste of money, a disagreeable affliction on others and an unnatural habit of self-indulgence. Soldiers who used tobacco could hold no office in the corps. Medical evidence has since given strong support to these arguments, and there is increasing proof that even the smoke from tobacco can affect the health of non-smokers. Since 1975 those accepted into soldiership have promised to live without using tobacco.

The Salvationist must hold to a lifestyle that is free from alcohol, tobacco and addictive drugs with self-respect and dignity. He must, however, always avoid any sense of moral superiority and self-righteousness, and refrain from judging others, including Christians who do not follow his example. He will recognize that although this way of life is God-honoring and beneficial to himself and others it must form part of the fuller life of holiness rather than constitute an end in itself.

3. Gambling. Gambling has developed into a social evil with which the soldier will have nothing to do, in whatever form it appears, whether it be betting on horse-racing, etc., sweepstakes, lotteries, raffles, football pools, bingo and other forms of gambling. Gambling operates on the un-Christian basis of belief in luck and for this reason above all the Salvationist will not gamble. The appeal to the gambling instinct can get such a hold on people that they are led into neglect of their duty to feed and clothe their families, or that they make themselves guilty of dishonesty in order to pay for the stakes etc. At some places of employment some such arrangements are promoted in order to raise money for a charitable purpose. The salvation soldier will make an outright contribution in cash for the same purpose rather than take part in gambling.

4. Debt. Debt is a great evil. It destroys a man's peace, makes him feel like a slave, and has a bad effect upon his example.

If debt is such an evil, then it must be a salvation soldier's duty to keep free from it. On no account should he contract debt unless he can see in the most confident manner his ability to meet it when the claim falls due.

Anyone in debt at the time of his conversion must resolve to pay his creditors at the earliest opportunity and should immediately tell them he will do this.
Where a soldier is seriously in debt, the divisional commander is authorized to make careful inquiry into the circumstances of the case. Should it be found that a soldier is in a position to discharge the liability wholly or in part and is not making a reasonable effort to do so, his name may be removed from the roll.

Modern business methods include various arrangements involving sales on credit, with ordered repayment over an agreed period of time (instalments system, hire purchase, credit cards, mortgages, etc.). Before entering upon such contracts, the Salvationist will carefully consider whether he may reasonably expect to be able to meet the obligations involved. He must leave a margin for running expenses and for unexpected demands. Prospective married couples should beware of accepting liabilities based on two wages.

Salvationists will resist the temptation to live above their resources.

5. Two distressing symptoms of the moral deterioration of our generation are the increasing use of vulgar and profane speech and the deliberate cult of obscenity and pornography. These testify to a coarseness and crudity of character which are of grave consequence to the individual and the community. The salvation soldier must beware of the subtle influence of the world in these respects. He must not allow his reactions against vulgarity and swearing in general (particularly in literature and the mass media) to be blunted. He will abstain from vulgarity and obscenity himself and will not hesitate to protest against it. Salvationists pledge their adherence to Christian standards in their dress, deportment and conversation. They condemn the obtrusion of obscenity on the public in the form of suggestive theatre placards and pictures and the exhibition of pornographic literature in public places. They fight to keep themselves unsullied ‘from all impurity, including unclean conversation and the reading of any obscene book or paper’ as well as from viewing pornographic pictures, films and exhibitions of any kind. The same standards will determine what television and radio programs the soldier will allow in the seclusion of his home.

6. Knowing that the Lord desires truth in the inward parts, the salvation soldier pledges himself to practice absolute honesty, both in matters of great import as well as in trivialities of daily life. There is no guarantee that the honest person will always benefit from his honesty. The secretary who refuses to type a dishonest letter may suffer loss of employment; and the one who uses the firm’s postage stamps for personal letters may not be discovered. But even though the salvation soldier should have to suffer for the sake of honesty, he must never resort to falsehood, dishonesty or untruthfulness. The idea that falsehood which does not hurt a private person but a group, e.g. the State or a corporation, is permissible, is totally unworthy of a Christian. Pilfering from a place of employment or a department store is also wrong.
Salvationists must by example and precept contribute to the strengthening of a public opinion which condemns falsehood in statements issued by any authority, and the coloring of facts in the mass media and in political propaganda. Christians have a right and duty to crave reliable advertising and verity in the words of one individual to another. The promise to deal truthfully, honorably and kindly with the other party, whether one is employer or employee, includes the paying of a fair wage and the rendering of an honest day’s work. Especially must young people with income expect to carry a fair share of the family household expenses. In contrast to the worldly principle Paul says: ‘Let no one seek his own good, but the good of his neighbor’ (1 Corinthians 10:24, RSV).

7. To have responsibility for and authority over another person is a test of character. The worldly spirit takes advantage of such a position, and this spirit is seen on a large scale in our time and generation. The Christian standard forbids the use of a fellow-being as an instrument. Every man, woman and child have human rights. The salvation soldier must ever remember that the Lord regards our treatment of others as our treatment of Him. The more helpless and dependent, the more our neighbor should be the object of our care and kindness. The salvation soldier is specially called to stand up for those who are being oppressed because they are ‘different’. We must show love for the weak and wayward. And we must never be guilty of inflicting the cruelty of humiliating any person before others. Should we notice someone suffering that mortification, it is our duty to come to the rescue, restoring courage and confidence. This certainly applies to children, who may receive lifelong damage through heartless treatment, but who will bless for the rest of their lives those who recognize them as persons. If we show a person, young or old, such respect and love, we shall be better able to offer that help which salvation soldiers must always supply. The chief human need is to experience love. The Salvationist must strive to satisfy that yearning, God helping him.

8. When the Salvationist boldly shows himself ‘a soldier of Jesus Christ in all places and companies’ he achieves several important things:

(a) He will not find it difficult to recognize and to avoid the various expressions of worldliness which otherwise might become a spiritual danger to him.

(b) He will understand that certain things which would be lawful and harmless to him could cause bewilderment to the newly converted who have experienced the emptiness and hurtfulness of the sinful ways and works of the world. As a soldier of Christ, he will gladly abstain from such things for the sake of his new brothers and sisters in Christ.

(c) His life as a soldier of Jesus Christ will bring conviction of sin and a call to repentance to some, while others may react by showing him hatred. As a consequence, he may
have to endure jibes and even persecution. For this he will be prepared. But he will experience the blessedness that the Master has promised His followers in such circumstances (Matthew 5: 10, 11).

Section 8 - Christian Standards of Sexual Morality

Subsection 1 - How the Army Interprets Biblical Teaching on Sex

1. The story of creation in Genesis concludes with the arrival not only of Adam but also of Eve. The relationship between the sexes is a theme running throughout the Bible creating much of its drama - demonstrating the finest and foulest in human nature. Christ recognized sexuality as God's provision for the enrichment of mankind. It of course ensures the continuation of the race, but beyond this, as the most profound and enduring of human relationships, some of the most sublime experiences of life arise from it. This basic urge is constantly exploited for commercial gain; many films, novels, advertisements deliberately aiming to create sexual stimulation, more likely to arouse lust than lasting affection. But in the creative tension of marriage ever deeper and more selfless affection is fostered. A truly balanced outlook on life requires this psychological sharing between men and women. In the enduring sexual relationship of marriage, the home is created, and the Bible shows this setting of family life and primary human relationships to be the purpose of God. It follows then that the Salvationist will have a responsible and disciplined attitude to sex.

2. The New Testament letters reveal a society in which sexual immorality was rife. Into this sordid, selfish and perverted interpretation of one of the most powerful instincts of mankind, the gospel of Jesus Christ came as a cleansing, liberating force. It established a morality in which both motive and act are related to an ultimate standard, a realm of lasting values rather than immediate, physical gratification. There is little doubt that the world still needs the witness and example of Christian living, but the salvation soldier may well be considered narrow-minded and even killjoy by those who have never truly understood Christian standards. The Salvation Army accepts a natural and biblical interpretation of sex. This emphasizes a unity between physical and spiritual dimensions in human personality. It also lays specific stress on sexual relationships as interpersonal ones requiring responsibility for another. It removes thought and deed from the area of guilt and disgust which so many men and women sadly experience. Convinced that the sex act belongs exclusively to marriage, the Salvationist cannot accept the concept of unfettered sexual experimentation.
No one can become or remain a soldier of The Salvation Army unless this is understood and sincerely accepted.

Subsection 2 - Courtship

1. The Salvationist needs to learn to mix happily in Christian worship and service and in social and recreational activity with members of the opposite sex.

As such a friendship deepens the Salvationist will be wise to take thought. The choice of a life-partner is one of the most serious decisions of a life-time, perhaps the most serious. It is the choice of a destiny, of happiness or misery, the heaven of deepening love or the hell of constant friction.

2. A Salvationist will choose a Christian believer for a marriage partner. This is in keeping with the scriptural injunction. 'Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?' (2 Corinthians 6:14). The sharing of religious convictions is very important in the intimacy of home-life. Disagreement at this level makes unlikely any prospect of a truly happy marriage. If two people are already 'one in Christ' there is every hope that their marriage will be the sacrament that God intends. The ideal situation, of course, is when both partners are Salvationists.

The Salvationist needs a kindred spirit as a partner. Quite apart from religious affinity there needs to be a wide area of general agreement in other matters. Tastes and ideas need to be identical, but a common approach and similar interests help to give stability to a relationship. Sharing is the essence of marriage.

The momentous decision concerning a life-partner will not be without recourse to prayer. It should be possible to think of the prospective partner and of Jesus Christ at the same time. Some of the happiest marriages in the Army have been contracted between young people who prayed for their coming partners before they knew who he or she was to be.

Should the Salvationist be considering the question of officership, the folly of commencing a relationship that will adversely affect this important issue must be recognized.

Having considered these factors and made a decision, how then will the Salvationist behave? It is obviously wrong for either sex to make advances or to encourage approaches without any serious intention. All relationships must be honest and straightforward.
The young Salvationist will take his parents into his confidence and ask for their advice. His commanding officer is also available for this purpose, as well as other officers.

There should be a clear recognition on both sides that courtship is a test of personal compatibility. Courtship should be treated seriously, but there is nothing final about it. Most authorities in these matters are in favor of long courtships followed by brief engagements.

Time must be given to allow the relationship to grow, but during this period the Salvationist's service in the Army should not be allowed to suffer.

The Salvationist will not allow impulse or passion to obscure his judgment or encourage unworthy conduct.

In the joy of each other's company, the realization that kissing and caressing are really the preliminaries to the full expression of sexual love will necessitate self-restraint. Each must hold the person of the other in the highest regard.

Consideration for the other person must always be the determining factor. A man or a woman does not always know what the other can endure in the way of close physical contact without pressure becoming too much. An increasing sensitivity to the reaction of the other is needed. To act selfishly is the denial of true love.

Subsection 3 - Engagement

1. The courtship that develops normally leads naturally to an engagement, which involves a promise to marry. Engaged couples are committed to each other to such a degree that in some countries the breaking of an engagement can lead to legal action. Jesus said that in all our commitments our 'Yes' must mean 'Yes' (Matthew 5:37), and that is certainly true in so serious a matter as engagement.

Before entering into an engagement, the Salvationist will consider all aspects of the situation. What prospects are there for marriage? Unless there is a firm hope of marriage in the near future entry into engagement should not be considered.

In Jesus' day, the Jews regarded 'betrothal' - the equivalent to our engagement - as binding as marriage. From Matthew 1:19 we know that Joseph could not have put Mary away without a bill of divorcement. Our modern engagement is not as binding as that, but the seriousness with which it is regarded, even by secular authorities, underlines its full significance. A broken engagement is preferable to a miserable marriage, but it is wrong to enter into this obligation until mutual love can make the promise of loyalty with complete conviction.
2. Three matters that should be discussed between the engaged persons are:

(a) Health. A medical check-up for both parties is advisable. There are impediments to sexual intercourse and hereditary traits which may or may not be a bar to marriage. However, only a doctor can give sound advice on such matters. Should either party feel that advice given at such an interview is unconvincing or unintelligible it is always possible to obtain a second opinion.

(b) Money. The setting up of a home needs discussing, with complete understanding and firm agreement on all financial matters within marriage.

(c) Children. Questions relating to the hoped-for family will raise the issue of birth control. Each needs to know where the other stands in this matter. The Salvation Army leaves the question of contraception to the conscience of the individual Salvationist but expects an attitude of informed responsibility.

3. The Salvationist will not allow himself to be influenced by those films, plays, magazines and books which suggest that experimentation is advisable and that the full expression of sex is legitimate for engaged couples.

The Christian standard has always been, and still is, that the full expression of sexual love needs to be kept for the marriage union itself.

No act can ever be undone, and this is true concerning sexual union. The two people concerned can never return to what they were before. Both are changed. This is why both bride and groom have the right to know whether or not the other has had prior sexual experience.

The physical expression of love during the engagement period must be given serious consideration by each couple. It should not be a case of 'How far is it right to go?' Engaged couples are bound to desire to possess and to be possessed, but they need to feel comfortable in each other's company. Lest tensions become too great, excessive petting must be avoided.

Even during the engagement, marriage is still uncertain. In this world there is always the possibility that something can happen to break the relationship.

The argument that a child may result from premarital sexual relationships is usually countered by the assertion that this need not happen. In fact, no contraceptive is infallible or fool-proof. No Christian man will subject a woman to the risk of conceiving a child outside of marriage.
In some countries the right to terminate an unwanted pregnancy (abortion) is granted by law. The danger here is that the sense of the sacredness of life may easily be lost. There may be circumstances where abortion can be regarded as permissible, but these must be the exceptions. Abortion should be allowed only on adequate medical grounds, both physical and psychological, such as in the case of rape, or if the health of the mother is at risk. It is not to be sanctioned simply for social reasons. Abortion is not automatically justified in cases of moral laxity and irresponsibility.

The sex act needs the context of marriage and home for its full appreciation and expression. Marriage should possess a sense of newness and this cannot be if sexual union has been already experienced.

Subsection 4 - Marriage

1. Christian marriage is the life-long union of one man and one woman, who have promised each other faithfulness. Sexual fidelity is the absolute standard. Marriage is in principle indissoluble. Every salvation soldier must reject the godless mental reservation that if marriage is not a success, divorce is always possible.

Falling in love just happens but married happiness is something two people create. A good marriage is an achievement.

Marriage is the sharing of life at all levels, and this is the ideal to be borne in mind throughout the periods of friendship, courtship and engagement. The Salvationist will be properly concerned about the quality of sharing that is possible and likely in the marriage relationship.

Salvation Army principles concerning marriage are set forth in the following Articles of Marriage to which all officers and soldiers who marry under the flag give their consent:

We do solemnly declare that, although we enter into this marriage for reasons of personal happiness and fulfilment, we will do our utmost to ensure that our married status and relationship will deepen our commitment to God and enhance the effectiveness of our service as soldiers of Jesus Christ in The Salvation Army.

We promise to make our home a place where all shall be aware of the abiding presence of God, and where those under our influence shall be taught the truths of the gospel, encouraged to seek Christ as Savior, and supported in the commitment of their lives to the service of God.
We declare our intention to be to each other, by the help of God, true Christian examples and, through times of joy, difficulty or loss, to encourage each other to 'grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.'

The marriage of a Salvationist to a non-Salvationist can take place in the Army, but in such a case neither the flag nor the Articles of Marriage are used.

In the case of the marriage of two Salvationists, they will wish to marry under the flag in full uniform, publicly confirming the Articles of Marriage which constitute a re-affirmation of the pledges made when they became soldiers.

In the Old Testament we read such statements as the following: 'Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh' (Genesis 2:24).

In the New Testament Jesus endorses this Old Testament statement (Mark 10:2-12) adding 'What therefore God hath joined together, let not man put asunder' (verse 9). Christian marriage is the life-long union of one man and one woman. Within this union sexual fidelity is the absolute standard.

Only such a union can lead to the full development of the affection, understanding and security needed by man and woman. This is not an arbitrary law; human nature itself determines that this is the way to the fullest happiness.

2. As a step towards preparation for marriage all Salvationist couples are encouraged to seek opportunities to be counselled in the many important aspects of marriage. The corps officer is normally the right person to undertake this counselling in consultation, where applicable, with the officer asked to conduct the wedding ceremony. During the early days of marriage when several kinds of adjustment between husband and wife are being made, couples should not be reluctant to request guidance from their officer in matters of marital concern.

Couples are encouraged to attend 'marriage enrichment' seminars as a positive means of helping marriages to be the enriching, healthy, shared experience intended by God when he ordained the husband and wife relationship.

3. Salvationists must realize that getting married does not change a person's nature. A person who is selfish, unwilling to serve his partner in love and to take upon himself his share of the unavoidable burdens of the united life, to forgive and to ask for forgiveness and in general to contribute to the success of the marriage, will soon find his hope for happiness unrealized. Married happiness does not just happen. It is achieved by mutual endeavor in living out Christian principles. Marriage is the sharing of life at all levels, and
this is the ideal to be borne in mind throughout the period of preparation for matrimony and right through.

Even in the happiest marriages strains and misunderstandings are likely to arise from time to time. It is important to have them cleared up without delay and not to allow any hurt feelings to remain. Humility and humor together with the salvation of Christ will not only restore harmony but increase and deepen it. Everything possible must be done to prevent a breakdown from developing, or to repair a marriage where a breakdown has taken place. While the understanding help of an experienced couple may be of great support, Christian counselling, arranged in consultation with the corps officer, should be used as a valuable resource whenever this kind of help is needed.

4. Because of the Christian ideal which the Salvationist will seek to realize in his own marriage, it is tragic when a breakdown is threatened. It is recognized that sometimes the ideal is not achieved, and the question of separation and divorce may arise. Under such circumstances no Salvationist will sit in judgement (Matthew 7: 1) and every soldier will seek to minimize the harm done to The Salvation Army and to the local corps fellowship. Official action that may need to be taken is not the responsibility of the individual soldiers, whose attitude to all concerned should be motivated by Christian love.

The question of the continuing soldiership of divorced persons will inevitably arise. Each instance needs to be judged on its merit, as does the question of remarriage of divorced persons within the Army.

Salvationists who are performing the duties of a local officer, either commissioned as such or without a commission, and who become party to marital breakdown or matrimonial proceedings, whether willingly or unwillingly, shall be required to withdraw from such activities. This shall be for a period of not less than three months (as determined by the divisional commander in consultation with the corps officer).

The purpose of this period of reflection is to free from responsibility at a time of great emotional and spiritual stress, and at the same time uphold the standards of The Salvation Army with regard to the sacredness of marriage vows. It may commence at any appropriate time after separation occurs but not later than the commencement of matrimonial proceedings.

Subsection 5 - The Unmarried

Those soldiers who do not marry for whatever reason will learn to sublimate their sexual energy, i.e., to divert its creative drive and deep affection into other pursuits.
Salvation Army owes an immeasurable debt particularly to those who have served Christ with undivided energy.

Subsection 6 - Unworthy Conduct

1. Sexual misconduct is an offence against the law of love, since it is a gratification of selfish desires without Christian respect for the personality of the other party. This is true even where the partner is equally eager to follow such a course. The sexual urge is not in itself tantamount to love, and where it is allowed to determine action without love and respect, it is more properly called lust.

If a soldier or recruit fails to live up to the Salvationist standard of sexual morality, such failure cannot be ignored by his leaders. These are charged with the responsibility of taking action as required by the appropriate Orders and Regulations (Orders and Regulations for Senior Census Boards, Section 5, paragraphs 8, 10-15).

2. No person can become or remain a soldier who is sexually cohabiting with a person of the opposite sex to whom he/she is not married. Such persons must either marry or separate. This rule cannot be waived for financial reasons, as when taxation laws in certain countries make the taxes on a married couple heavier than on unmarried persons with the same joint income living together, or when a widow loses her pension on remarriage.

3. In case of marital infidelity, deliberate promiscuity, a criminal sexual offence or any misconduct of a sexually deviant kind, which can be proved beyond reasonable doubt, there can be no alternative to the removal of the name(s) of the offender(s) from the Soldiers' Roll.

4. The term 'misconduct of a sexually deviant kind' includes homosexual acts (if between women, termed lesbian practices). It is necessary here to distinguish between homosexual tendencies and homosexual practices. All that has been written in this chapter refers to heterosexual relationships, i.e., between men and women. The homosexual person is attracted to persons of the same sex. So long as this does not express itself in homosexual acts, it is not blameworthy and should not be allowed to create guilt.

Such persons need understanding and help, not condemnation. Some can never achieve a heterosexual relationship, but it must be remembered that some men and women who have actually committed homosexual acts are still capable of heterosexual relationships. Given a close walk with the Savior, and the strict discipline of thought and obedience which all Christian life requires, there is no reason why the
homosexually disposed believer should not be a victorious Salvationist, rendering service in appropriate areas of Army activity as appointed by the officer.

Homosexual practices unrenounced render a person unacceptable as a Salvation Army soldier, just as acts of immorality between heterosexual persons do.

Section 9 - Human Relationships

Subsection 1 - With Individuals

1. The Salvation Army soldier cannot escape finding human relationships difficult at times. Little good is achieved by passing harsh judgment on others, whether silently in one’s own mind, behind their backs in conversation with others, or even to their faces. If the soldier is to help them he must not first of all settle in his mind how different they ought to be, but how he himself ought to act. Has he developed the kind of personality, social skills and emotional stability which will enable him to react to other people as a Christian, and so to help them?

2. People we may find difficult are often unhappy people. They may seem to us to be deliberately nasty. But their past history is imperfectly known to us. It may be that they have never experienced true kindness and love. Perhaps they had to suffer humiliation and harshness or deliberate injustice in a critical period of development. Whatever the reason, kindness and love coupled with firmness are likely to work a cure.

3. In order to help a person in distress of whatever kind, the would-be helper must be genuinely interested in him or her. He must encourage his charge rather than merely correct and criticize. If we look for faults - we shall find them in plenty. But if we look for good points, we shall certainly find some. If we expect something better, we shall perhaps create an appetite for progress.

4. It is not only difficult people who are likely to benefit by contact with those who care. The suspicious and shy ones are also helped by people who can win them by being ‘wary as serpents, innocent as doves’. And salvation soldiers should, in all their dealings with others apply the words of the Master: ‘All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets’ (Matthew 7:12). It will be easier to have satisfactory relationships if we do not forget the advice of the Apostle Paul. ‘If it be possible, as much as lieth in you, live peaceably with all men’ (Romans 12:18), and keep in mind the exhortation in verse 10 in the same chapter: ‘In honor preferring one another’.
5. All salvation soldiers should strive after that relationship with the Great Physician which makes their health of soul and heart stand up to the test of everyday dealings with their human surroundings. Only thus can the soldier be an evangelist among the individuals whom he meets.

Subsection 2 - In the Home

1. Confessing Christ is nowhere more essential and nowhere a greater responsibility than at home. Conversion being life’s most revolutionary event, it is right and proper to make known to those with whom a person shares daily life that he has seen his need of God’s forgiveness and has accepted Christ as Savior. Such a confession should be accompanied by a humble request for forgiveness for whatever has been wrong in his life at home and by an expression of his sincere wish to live a Christian life there. Especially if accompanied by a request for understanding and help, this first testimony is likely to make a personal impression on at least some members of the family, provided there is no suggestion of arrogance in it.

2. The effect on others could, however, be a negative one. For reasons of their own they may find it distasteful, they may object to it or scoff at it, and the convert may have to endure persecution. He should bear it with patience and in no circumstances retaliate. Provided that he lives a consistent life, the opposition will probably be short-lived and may lead to the salvation of the scoffers. If endured for Christ's sake this trial will prove a blessing to his own soul, and if by kindness and courtesy he heaps live coals on the head of an opponent he gives the most effective witness possible to the glory of Christ (Romans 12:20).

3. The relationship between husband and wife, if both are saved, must be marked by the fact that they love the same Master and are fellow Christians. Each is responsible for the other’s soul, and when the misunderstandings and frictions arise which are difficult wholly to avoid even in the happiest marriage, they should not let sunset find them still nursing their anger (Ephesians 4:26). Readiness to ask for and grant forgiveness must mark the relationships with each other of those who love the same generous Lord. Praying together and interceding for each other will help to keep the relationship sweet. So will little acts of love and pleasant surprises. Both husband and wife should be ready to bear each other’s burdens, without insisting on what is the work of the man or of the wife.

4. The salvation soldier who is joined to a non-believer will of course pray without ceasing for the conversion of the partner and will be especially careful by thoughtful love and unselfishness to ‘adorn the doctrine of God our Savior’ (Titus 2: 10).
5. The relationships between parents and children begin to take shape before the birth of the child, when daily prayer will be offered for the expected little one. The promises made before God in the act of dedication are bound to influence the parents’ relationships to their child. The child is dedicated to God in a Salvation Army ceremony, and the parents promise to be examples of true Salvationists seeking to lead the child to love Him and do His will and endeavoring to train the child to be a faithful soldier. It is the privilege and the duty of Salvationist parents to give their child the experience of safety and love, which is a necessity, from his first days of existence, if he is to develop into a harmonious human being. The child’s first teaching about God and His love will be the responsibility of the parents. They will introduce the little one to the Savior and though they will beware of making him precocious, they will share the conviction of the Army that a child can have a conscious meeting with the Savior at an early age. The holding of daily family worship in the home is of great value.

6. It is important to train children to follow Christian standards of behavior. They must be taught the difference between right and wrong. Firmness and consistency is necessary, and deliberate wrong-doing must not be overlooked. Punishment must not be arbitrary, but rather must arise as a logical consequence of the wrong to be corrected. Anything in the nature of injustice must be carefully avoided. Children and young people will welcome a certain discipline; but injustice can only work havoc.

7. Salvation soldiers will wish early to introduce their children to The Salvation Army and will expect them as a matter of course to attend the activities for young people at their corps until they have reached the age of discretion. By that time, they will, it is hoped, have made a personal decision for Christ and will volunteer to remain or become junior or senior soldiers. Nothing in the nature of compulsion or coercion must be exercised. Salvationist parents may find their teenagers difficult to understand and handle. Parents should seek to be well-informed regarding this period of human development, when young people are no longer children yet not adult, and still in need of the discreet help of their elders.

8. In their mutual relationships, Salvationist children will need to recognize their responsibility for each other and should be trained to pray for each other. Teenagers must understand that growing up does not excuse rude behavior, lack of self-control or of respect for parents and others, including those in positions of authority. A tender conscience and a living contact with the Savior are happily possible in the years of adolescence.

9. The future of the children is of necessity an important question to the parents also. It will always be the service of God which has priority and the parent will endeavor to guide the child in discovering and in doing His will. It may be done in any walk of life,
but the Salvationist will always regard officership as a high calling for his children. With this in view the children should be given the best education possible.

Subsection 3 - At Work

1. To the salvation soldier the first consideration in regard to employment should not be money, holidays, free time, the likelihood of promotion, etc., for in all honorable walks of life Christians are servants of Christ and must therefore make the question of His will and His interests their foremost concern. This was the principle applied by the first edition of the Orders and Regulations for Soldiers, speaking about opportunities to better one's position. The soldier's conduct, it was stated, 'must ever be influenced by the consideration as to whether such changes will increase or decrease his opportunities for saving souls and extending the Kingdom of God'.

2. In whatever relationship the soldier finds himself to those at his place of employment - whether he is their workmate, employer or employee - his life must be such that he can command their respect and trust. He will be willing to help his fellow workers and to defend their interests. He must be a just employer, who does not try to take advantage of their dependence upon him but treats them courteously and generously. He must loyally and faithfully render the best service of which he is capable in return for the salary or wage he is receiving. While these various positions may not of themselves create opportunities for personal evangelism at a place of work, his Christian life and conduct will invite his fellow workers to talk freely with him.

3. The soldier may have to endure chaffing or even hurtful treatment, but he will not retaliate nor regard himself as a martyr. Sooner or later he will find an opportunity of doing his persecutor a good turn or showing him some kindness, which will make him change his attitude. The soldier will not be slow in seizing the opportunity of influencing him for Christ.

4. The Salvation Army has the duty to urge a basic consistency between its principles and the daily work of Salvationists. Not all work has the same positive value, and the Salvationist may have to be selective. The Salvation Army has, for instance, always discouraged its soldiers from working in breweries or distilleries, as this does not harmonize with its alcohol-free lifestyle. This policy is accepted not for the sake of Salvationists only, but also for the benefit of others and for society as a whole. For this reason, the Salvation Army soldier should always avoid employment that would involve him with substances or practices which he has promised not to use or to indulge in personally. Tobacco and gambling must be regarded similarly.

With all this in mind no person will be accepted as a soldier who takes alcoholic drinks or uses tobacco; who is directly connected with the manufacture of, or has a
proprietary interest in the sale of, alcoholic drinks or tobacco; or who works in premises devoted mainly or exclusively to the sale of alcoholic drinks or tobacco.

5. Compared with the 'servants' referred to in the New Testament the situation of workers today is vastly different, but the advice given is valid (see Ephesians 6:6-8). Christians will not be content to do as little as possible, only working when under scrutiny; they will do their work as service to Christ.

Trade unions have become a permanent part of the economic scene, their basic function still being to represent the interests of the members.

For managers, the welfare of the workers will usually be one consideration among many. It is therefore necessary and proper that there should be an organization to represent the workers, lest misunderstandings occur, and exploitation be allowed.

6. It is in order for the Salvationist to join a trade union and to become active in its affairs. Trade unionism may well be one of the areas in which it is possible for him to make a Christian contribution. The Salvationist will not support decisions which are opposed to the common good and which are dictated by individual, group or political selfishness.

Differences sometimes occur between employees and employers where mutual agreement is not reached. The use of the strike weapon then comes under consideration. A strike is a trial of strength and resolution between labor and management. In all democracies the right for workers to withdraw their labor is recognized.

It is impossible to give advice covering every eventuality but, generally speaking, a worker is likely to be able to accept the democratic decision of his union. There may be occasions when this is not so, and in that case the Salvationist will follow the dictates of his conscience; similarly, he will always refuse to victimize others who, for conscientious reasons, are unable to agree with the verdict of the majority of their fellow members.

7. In every instance the Salvationist, guided by the teaching of Jesus, is expected to bring to his decision an informed mind and a sensitive conscience.

The Salvationist employer will seek to take his employees into his confidence; he will consult with them on all relevant matters. The worker needs to feel he has some influence in his daily occupation. This means that wise management realizes the proper place trade unions have in every industrial situation.
The Salvationist employer will recognize that economic activity involves human beings. There may sometimes be a conflict between what is efficient and what is right. Because economic life is part of God's creation, the demands of love and justice must take first place. Human beings must not be sacrificed to the profit motive. The Salvationist employer will recognize a wise stewardship over the human and material assets entrusted to him. In a capitalist society the latter will be the money of many investors, in a socialist state the property of the nation, and the Salvationist responsible for such, whether on the shop floor or in an executive office, will respect this trust.

Forth in thy name, O Lord, I go

My daily labor to pursue,

Thee, only thee, resolved to know

In all I think or speak or do.

Thee may I set at my right hand,

Whose eyes my inmost purpose see;

And labor on at thy command,

And offer all my works to thee.

Charles Wesley.

Subsection 4 - With the Neighbors

1. The reformer Martin Luther, commenting on the fourth supplication in the Lord's prayer, remarked that when asking God to give us our daily bread, we include petitions for other necessities of our daily life. One of these was to his mind 'faithful neighbors'. Those who lived nearest to a family were in those days especially important to the family's own life.

2. In many parts of the world with giant cities and huge blocks of flats, the position nowadays is largely otherwise, and people live for years hardly knowing their next-door neighbor. In such circumstances the Salvationist must be frank and helpful. Neighbors should refrain from behavior that causes annoyance to each other. If differences arise, the Salvationist will attempt to resolve such with patience and courtesy. He will pray for his neighbors and give help in any manner possible. This is particularly the case in times of sickness and bereavement.
3. Unkindness and persecution on the part of neighbors may no longer be a common occurrence, but should a soldier have to bear such, he should do so patiently and without resentment, and if there is injury, he must not resort to retaliation. He will not be overcome by evil but will overcome evil with good.

4. A soldier should live on friendly terms with his neighbors. He will endeavor to introduce the all-important subject of salvation, not forgetting to give a word of testimony and inviting them to meetings when an opportunity presents itself.

5. Should there be quarrels, ill-feeling and gossip between neighbors, the soldier should endeavor to be a peace-maker and to bring about good relationships between all.

Subsection 5 - In the Community

1. Though a salvation soldier should regard himself as a pilgrim and a stranger in this world, and though his chief concern must be the Kingdom of God, he is also a citizen of his own country and a member of the community in which he lives. As such he has some influence on its affairs through the exercise of the franchise. It is important that the local and state government should be in the hands of persons of integrity and ability. Salvationists should therefore give sufficient interest to public affairs to be able to decide which candidates for public offices are most likely to act according to Christian principles and therefore most worthy of their votes.

2. Salvation soldiers must remember that the Army does not identify itself with party programs in politics and will not therefore endeavor to influence the voters within or without its ranks, except so far as party declarations reveal an inimical attitude to freedom of conscience, moral issues, religious faith and the proclamation to young and old of the gospel of Christ.

3. Should a soldier be invited to stand for office in local or state government, he should weigh the issues carefully keeping his Salvation Army service as a paramount responsibility. He may wisely discuss the matter with his Army leaders at corps, divisional or territorial level.

4. Many good causes and many essential modes of community service are likely to awaken the sympathy of the salvation soldier. He should remember, however, that his voluntary work for the benefit of the community should be undertaken mainly through the medium of The Salvation Army, which holds a unique position of confidence and rarely has as much manpower as its opportunities demand. The soldier should resist the temptation to be associated with other undertakings for the sake of personal prestige. He should remember that above all other duties, that of being a personal evangelist will determine how he employs his time and his strength.
It is especially important for a soldier to avoid attachments which limit his freedom to witness for Christ. He should respond with the utmost caution to any suggestion that he should join any group or organization in which discussion of religion is prohibited. Most salvationists would decline any such invitation, knowing that freedom to speak about their faith in any company and at any time is one of the most precious freedoms of all. Closely connected with this consideration is the need for a Salvationist's life to match his spoken witness. It is thus essential for his life to be transparent, beyond reproach or suspicion. The maintaining of such a lifestyle is rendered exceedingly difficult where a Salvationist allows himself involvement with secret societies or with any organization whose membership lists or activities are closely guarded from public scrutiny.

5. As a member of an international Movement the Salvationist will not be a narrow nationalist. Because he belongs to God, he is primarily a citizen of the world.

The Salvationist will regard war as an evil and condemn the use of force as a means of settling differences between nations. The individual has the serious, personal responsibility of deciding on what basis and under what circumstances he could support the use of arms.

Paul urged the Christians of his day to 'submit to the supreme authorities' and to discharge their obligations: 'Render therefore to all their dues: tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor' (Romans 13:1, 7). But occasions have arisen when civil disobedience has been the right Christian response.

To take civil and social responsibilities seriously will always be the Salvationist's attitude, but in the ultimate it is God who must he obeyed (Acts 5:29). The Salvationist is concerned with service to his fellow-men, the rooting out of injustice and inhumanity and the securing of good government. He desires to see a truthful press, an honest police force, good welfare facilities and just laws.

6. The Christian faith declares that God is the Creator of all and that his providence is world-wide. The differences between races and cultures have introduced suspicion, fear and hostility between groups. It is these that are evil, not the differences themselves. God's action in Jesus Christ was for the purpose of re-uniting mankind. Paul wrote: 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus' (Galatians 3:28).

The Christian Church, whenever it is true to its ministry of reconciliation, overcomes the alienation between races. It is a community of faith enjoying and expressing a unity that transcends racial differences. Unfortunately, it has not always lived up to this ideal. From its inception The Salvation Army's witness that the gospel is for the 'whosoever' was
a recognition that God 'hath made of one blood all nations of men for to dwell on all the face of the earth' (Acts 17:26). Men should live together as one family. The sacrifice of Jesus on the cross was God's central act in unifying mankind under his own rule. Every Salvationist will therefore work for racial harmony, knowing this to be the will of God. He will deprecate, and seek to eliminate, unjust discrimination of every kind. He will begin by dealing with any prejudice that may exist within himself.

Subsection 6 - With Fellow Soldiers

1. Talking about the obligation on salvation soldiers to work for the salvation of the people, William Booth strongly emphasized that the essence of true religion is the love of God shed abroad in the human heart, which prompts a man to serve God and his fellows. 'If the flame of love burns low, the soul will be weak,' he stated. 'If it dies out, the soul ceases to live.'

2. The New Testament makes it clear, however, that the Christian must quite specially love his fellow believers. Those who work for a common Master, knit together by love to those for whom their Savior died, must of necessity love one another. Paul spoke of the need for having 'the same love, being of one accord, of one mind'. He proceeded 'Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves' (Philippians 2:2, 3).

3. Such a loving relationship between fellow soldiers is not ruled out by differences of taste and temperament, or varying opinions and habits. But it does mean sincere appreciation of each other's worth and the heartfelt wish to be of blessing, help and encouragement to each other. Kindness, courtesy and practical assistance is given gladly and without stint. Fellow soldiers whose relationship is one of Christian love will pray for each other, thank God for each other and speak well of each other. The love of Christ makes them sensitive to the need of special encouragement caused by times of trial and difficulty, and tactful help will be quickly forthcoming.

4. The experienced soldier will keep a watchful eye on those who have been recently sworn-in. As recruits they were probably the subject of much kindly interest. They must not be made to feel that no one remembers them once they have become full members of the corps. It is not fair to expect that they will be conversant with all the traditions and practices of the Army. At times they may feel uncertain and forlorn. The loving soldier will reassure them and endeavor to make such newcomers feel at home in the corps life, where they need to know that they are fully accepted.

5. Another class of comrades who should be the recipient of kindly attention are those who for various reasons seem to have lost or be losing their first enthusiasm and spiritual
zeal. Such comrades could become backsliders and they may need to be shown much Christian love and kindness.

6. Finally there will be young people who are not yet stable in the faith and who may be sensitive or resentful of discipline. Experienced comrades with a concern for the future generation of Salvationists can be of untold help by showing them loving-kindness, patience and appreciation.

7. Should the life of the corps be threatened through internal differences; every effort must be made to restore peace and effect reconciliation. It should be the responsibility of all concerned to show humility and Christian love, and not to insist on their own rights or opinions. They should meet together and, after prayer, talk the matter over, each being willing to concede something to the other. It may be well to do so in the presence of the commanding officer, or some other Salvationist in whom the parties concerned have confidence. If this does not bring about a satisfactory conclusion an approach may be made by the comrades concerned through their commanding officer to the divisional commander.

A salvation soldier who might consider going to law with respect of any difference with a fellow soldier should do all in his power to resist that course of action and should seek genuinely and persistently for reconciliation without involving the civil authorities. He should remember the words of Scripture in I Corinthians 6, where resorting to the secular courts is deemed unbecoming for Christians. However, no disciplinary action will be taken against a soldier, who, as a last resort, turns to the law to protect his rights as an employee or as an employer if this is to safeguard his livelihood. This includes situations in which he is employed by or employs a fellow Salvationist or is employed by The Salvation Army, provided always that in so doing the Salvationist is not acting vexatiously or frivolously.

Subsection 7 - With Other Christians

1. The salvation soldier sees and accepts wholeheartedly the logic of the saying that the closer Christians live to Christ, the closer they will come to each other. He will regard as brothers and sisters in Christ all those who confess Jesus as Lord and Savior and will wish to show them kindness and Christian love.

2. The soldier will fully understand that other Christians feel specially attached to their own church or denomination; he will not take offence if some do not seem fully to understand or approve of the Army’s position within the universal Church because of certain doctrines and practices. He will not be impressed by the claim of some believers that their particular community is the only one which possesses the whole truth and can
claim subjection to its authority by all who wish to be saved. Nor will he ever claim for the Army that it is perfect in every respect.

3. On the other hand the salvation soldier will rejoice in the Army's firm stand for those biblical teachings which are common to the universal Church and which alone are necessary and sufficient for salvation. He will not therefore experience any need to apologize for the Army's concentration on the message that Christ is able 'to save them to the uttermost that come unto God by Him' (Hebrews 7:25) but will steadfastly reject peculiar and sectarian doctrines which some would present as essential. He will pray that God may use the work of other Christians, and he will devote himself to the soul-saving warfare of his own Army.

4. The salvation soldier will not argue with other Christians on differences of doctrine or service. Let them worship their Savior together and then, each in his place, do the work he has been given to do.

Section 10 - The Salvation Army, its Structure and Leadership

Subsection 1 - An Integral Part of the Universal Church

1. Unlike many Christian bodies, The Salvation Army has right from the beginning felt it necessary to emphasize the unity of the Church of Christ and to avoid anything that might encourage further division within Christianity. Instead of proclaiming itself as a church it has throughout its history stressed its wish to remain 'an integral part of that universal fellowship of Christian believers known as the Church of which Christ is the Head' (Orders and Regulations for Officers of The Salvation Army, Introduction, page v).

2. It has thus been the wish of The Salvation Army not to oppose other Christian bodies, but to promote the Kingdom of God. William Booth expressed this by saying that Salvationists do not see it as their God-given task to protest against the doctrines or practices of other Christians, but to attest the gospel message about the saving work of Christ.

3. The salvation soldier must therefore never interfere with the Christian work done by other bodies, but rather treat them with respect and pray that God may use them to bring sinners to himself. He must not belittle their doctrines and practices or get involved in arguments about them. At the same time, he must ever remember that God's main purpose for the Army is the winning of sinners who are away from God and out of touch with the churches.

4. For practical purposes The Salvation Army has increasingly come to be the church of its own people and of large sections of the people. It is therefore felt right and proper.
that the Army should take part in the endeavors to promote unity, understanding and practical co-operation between the various Christian bodies.

5. Though The Salvation Army thus sees itself as an integral part of the Universal Church, it remains wholly autonomous and is not bound by any decree or decision of others.

Subsection 2 - As an International Movement

1. Though at work in an increasing number of countries and nations, The Salvation Army remains one and undivided, an international force under a unified supreme command - The Salvation Army in the various countries, not of the various countries. All Salvationists have the responsibility and privilege of participating intelligently and sacrificially in the missionary outreach of the Army. The center of the Army's world-wide administration is International Headquarters in London, England.

2. The Movement's world leader is the General for the time being. He or she is elected by the High Council, consisting of all commissioners on active service and of all other territorial commanders who have held the full rank of colonel for two years or more. The General appoints his Chief of the Staff, who acts as the Army's Second-in--Command, and also the International Secretaries.

3. The internationalism of The Salvation Army is of utmost importance both as a spiritual principle and a practical form of organization. It demonstrates the truth that in Christ there are no such dividing forces between believers as national prejudices, class consciousness, sex divisions and other hindrances to full Christian fellowship as sons and daughters of God. It also makes it possible for help to be directed where it is most urgently needed in the form of manpower and means. This principle has stood the test of two world wars, so that the Movement has emerged unscathed and intact as soon as communications were again possible between the various parts of the Army world. The possibility of disruption from national differences is diminished by the fact of the General's supreme authority. Thus, a common international policy is preserved. Though the General as world leader holds the supreme authority, he cannot depart from the accepted and agreed main lines of the Movement. Corresponding limitations of the authority delegated by the General to leaders in lower positions make the Army's system of leadership both safe and flexible.

4. The leadership within a territory is delegated by the General to the territorial commander appointed by him. A memorandum of appointment defines in greater detail how the provisions of the Orders and Regulations for Territorial Commanders and Chief Secretaries are to be applied in the territory. On many matters the territorial commander must hear the recommendation of special boards and report them, as he submits his own opinion to International Headquarters for decision.
Subsection 3 - The Corps

1. The corps is the basic unit of the evangelistic purpose of the Army. On its work and wellbeing depend the usefulness of the Army in the territory. Its main task is to lead people to a saving knowledge of Jesus Christ. The work is under the leadership of the commanding officer, who will delegate some duties to his assistant officer or, if a married man, to his wife.

2. The salvation soldier does not hesitate to repeat the words of Paul: 'I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth ... for therein is the righteousness of God revealed from faith to faith' (Romans 1: 16, 17). Wherever people are induced to listen to the preaching of the gospel, its saving power is still as manifest as ever.

3. The Senior Corps:

(a) In addition to public meetings which aim at the presentation of the gospel to the unsaved, and which are generally called salvation meetings, there are gatherings concerned with the teaching of the doctrine of sanctification and therefore named holiness meetings; soldiers’ meetings for the education and training of Salvationists; meetings held by such branches of the work as the home league, which is an association of women designed to inculcate Christian standards in personal and home life; demonstrations and musical festivals, etc. It will be seen, therefore, that the holding of meetings indoors is an important form of the corps work.

(b) Very important also is the holding of evangelical meetings in the open air. This must be regarded as a vital outreach and be capable of local variation using door-to-door visitation, personal contact with bystanders, etc. Therefore, each soldier must strive to be present and participate.

(c) Since the gospel is preached first and foremost in meetings, one of the most important tasks of the corps is to induce people to attend the meetings. By being himself present, by doing his best to persuade others to attend and by witnessing to the truth of the gospel in personal testimony each soldier can take part in this the most essential work of his corps and of the whole Salvation Army. Sensitive to the Holy Spirit, the soldier will be ready to offer prayer both in the meeting itself and in the ensuing prayer meeting, when volunteers are invited to pray.

(d) The soldier will pray for each meeting and make intelligent preparation to take part himself. All soldiers must understand and be prepared to play their part in the prayer battle after the salvation meeting, when the unsaved are pressed to make a decision for Christ. Where the Holy Spirit has been working through the meeting, hearers will have
been led to conviction of sin and of the necessity to accept salvation. To take this step is not always easy, and therefore the soldier will endeavor to encourage such a person by talking with him and exhorting him to rise and go forward to the penitent form. Such a conversation with a soul under conviction is often called 'fishing', an allusion to the Savior's promise that his followers would become fishers of men. At the penitent form the soldier will kneel with the seeking person, pray with him, help him to confess to God, guiding him until he is willing in obedient faith to accept Jesus Christ as his Savior. Subsequent counselling may be at the penitent form or in a quiet room. He will ensure that the seeker's name and address are registered.

(e) Another significant task is that of the literature evangelist. It is not just a question of disposing of The War Cry, and other Army publications; it is a way of taking the gospel to those who will not otherwise be confronted with it. Wherever this can be done, in meetings, in the streets, from door to door, in market places, outside pleasure resorts, in hospitals, in restaurants and public houses and many other places, salvation soldiers should eagerly avail themselves of the opportunity to evangelize. Small musical parties could enliven such occasions and there should be a willingness to take time to use every opportunity to talk with individuals. Taking up even a small amount of literature evangelism is valuable and will provide an individual spiritual discipline which will bring blessing to the whole corps.

(f) Wherever possible, corps are undertaking practical service in the community. Local circumstances indicate on what lines such tasks of practical Christianity should be tackled. Here, as in the purely spiritual work of the corps, the aim and purpose must be to influence the people for Christ and for surrender to his claims.

(g) No soldier must imagine that he is not needed in the life and work of the corps. There is a task for everyone, and not being asked to take up a definite duty is no indication that he is not required. In such a situation the correct thing is to turn to the commanding officer and discuss the matter.

(h) Positions of responsibility and authority in the corps are filled by soldiers appointed as local officers without remuneration. Certain of these local officers together form the census board and as such are members of the corps council. They, with others who are appointed for a year at a time, advise and assist the commanding officer concerning the work of the corps council according to the regulations governing such work.

4. The Young People’s Corps:

(a) The work among the children and young people is the responsibility of the young people’s corps, but should be an object of the interest of the whole corps. The supreme purpose of the young people’s work is to bring children and young people to Jesus...
Christ and to help them discover and use their talents as fighting soldiers in the ranks of The Salvation Army.

(b) The main work of the young people’s corps consists of meetings suitable for the respective groups. On Sundays the chief points of the Christian faith are dealt with in the directory meeting. Bible instruction is given in the company meeting, and a young people’s salvation meeting is held at least once weekly, either on Sundays or during the week. One Sunday each quarter is set apart to be a Decision Sunday, when young people who do not profess conversion are invited to seek the Savior, though this does not preclude children from seeking him in other meetings. There are weekly club activities, a corps cadet class, junior soldiers’ meeting, practices and spiritual meetings for musical sections, various preparatory classes, and other activities.

(c) The local officers of the young people’s corps should possess love for and aptitude in dealing with children and young people.

(d) The young people’s work will be judged successful in as much as it produces senior soldiers who are truly converted, well acquainted with the Scriptures, imbued with the principles of The Salvation Army and zealous fighters for God. Converted young people may, having attained the age of at least seven years, be enrolled as junior soldiers. Upon attaining the age of fourteen years a converted young person may sign the Soldier’s Covenant and be accepted for senior soldiership.

Subsection 4 - Positional Statements

1. Definition and purpose. A positional statement briefly sets out the considered view of The Salvation Army on a moral or social issue of current relevance. The statement will clearly articulate the gospel values and principles upon which the Army takes its stand. Positional statements are not binding on individual Salvationists, but are published for their guidance, and for the information of the general public. All official communication and public advocacy on such issues will be based on these agreed positions.

2. International positional statements. International positional statements provide international, territorial and command leaders with a coherent knowledge base that can be used in the Army’s engagement with global social and moral issues. International positional statements are created by the International Moral and Social Issues Council (IMASIC) and approved by the General. International positional statements may be used unaltered by any territory without further authorization.

3. Territorial positional statements. Territories that have an approved moral and social issues council or equivalent body may draft positional statements for territorial use when
there is no international positional statement on the issue in question. Such territorial statements must be approved by IHQ before being published.

**Section 11 - The Salvation Soldier**

**Subsection 1 - A Representative of Salvationism**

1. No one is a full member of The Salvation Army who has not been enrolled as a soldier of a corps. The preparatory stage of recruit or junior soldier is a period of learning what is involved in soldiership and of proving oneself worthy of acceptance to full membership of the Army. A person having been converted must first be accepted as a recruit and attend preparatory classes before becoming eligible for soldiership. A junior soldier after attaining the age of fourteen years, and after having signed the Soldier's Covenant may be transferred to the senior corps

2. The senior census board is empowered to accept new soldiers and must satisfy itself that the recruits and junior soldiers concerned are truly converted, that they have read Orders and Regulations for Soldiers and undertake to fulfil the duties of soldiership as set forth therein, and that they have read and signed the Soldier's Covenant and are prepared, before their enrolment, to affirm their adherence to the rules and promises expressed in that document.

3. Having been duly enrolled under the flag and become a soldier of The Salvation Army, the comrade concerned will understand that people will regard him as a representative of the Movement, whose uniform he is expected to wear when on duty, but whose principles he is pledged to abide by at all times, also in surroundings where no one is aware of his identity. Conduct of which the soldier would not approve in uniform must not be indulged in at other times.Courtesy, kindness and helpfulness which the uniform would seem to demand must not be neglected even if he is wearing private clothes.

4. It is quite common for people to form their opinion of large groups of people on the basis of isolated experience. Such generalization may be unfair and undeserved, but the phenomenon works both ways. Let the soldier remember that he, as a representative of Salvationism, may help to confirm the worthy image which the Movement has in many parts of the world and among all kinds of people, though on the other hand he may create active dislike of the whole Army by unworthy or discourteous conduct.
5. As a Salvation Army soldier he will need to be as well informed about the Movement as possible. He should therefore study its publications for up-to-date information as well as for his own edification. Other Army literature will enrich his own inner life and will make him increasingly helpful to the non-Salvationist who is interested in the Movement.

6. One feature of Salvationism about which the soldier should be thoroughly informed is the practice of uniform wearing. It was introduced as a natural consequence of the Movement adopting military lines and the name of an Army and has proved itself productive of numerous advantages. For example:

(a) it singles out its wearer as a professing Christian;

(b) it is an invitation to the people to avail themselves of the help in spiritual and social matters which a Salvationist may be expected to render;

(c) it helps its wearer to remember to walk worthy of his calling;

(d) it creates an immediate feeling of comradeship with any other wearers of the uniform;

(e) it opens the way for the soldier to act as the representative of the Army whatever his errand may be. This consideration makes it imperative to keep the uniform neat and clean, and to ensure that it follows the regulation lines authorized for the territory or command concerned.

7. The uniform of The Salvation Army is not intended to isolate its wearer from other people, but is rather, as already mentioned, the dress of 'a servant of all'. It does not imply a rebuke to sinners, but rather a loving greeting from the Heavenly Father. It is no claim to superiority and no attempt to proclaim Salvationism as a condition of salvation but is a testimony about the grace of God in Christ.

**Subsection 2 - Saved to Save**

1. Just as the central word of the name of his Movement is salvation, so the salvation soldier will recollect that his Soldier's Covenant begins with a declaration about having personally received it and concludes with a dedication to personal work for the salvation of the whole world. The love of Christ requires him to make an unreserved commitment to His service.

2. Behind the unreserved dedication to the salvation war is the assurance ‘that the sure and only way to remedy all the evils in the world is by bringing men to submit themselves to the government of the Lord Jesus Christ’ (The Soldier's Covenant).
3. The salvation soldier must not therefore comfort himself with the knowledge that he is taking part in the collective endeavors of an association of people. He is also an individual agent of the Lord Jesus and has to show personal enterprise in the endeavors to win people one by one. He will be surprised how the numbers will grow if every soldier wins one person each year.

4. The salvation soldier must not be satisfied with a corps, however flourishing and attractive and strong, which is not above all striving to win new people for Christ. Soldiers who are truly saved must pray and work earnestly to save others.

5. While the soldier will be gripped by the assurance that 'all have need of God's salvation', he will generally be well advised to give special attention to those with whom he has much in common and whose problems and situation in life resemble his own. An adolescent is likely to be the best ambassador of Christ to another young person, a housewife to another, a converted alcoholic to one who is seeking deliverance from the same addiction and so forth. But the most important thing is to be led by the Holy Spirit and to act with tender love, assured that the motto, 'Every soldier a soul-winner', is pleasing to God.

Subsection 3 - Willing Worker and Glad Giver

1. The salvation soldier will not forget the promise he gave when signing the Soldier's Covenant, to spend all the time, strength, money and influence he can in supporting and carrying on the salvation war. He will not regard his time as his own. His strength has also been given to him to be used on behalf of the Giver, God himself. And his money is not his in the sense that he can use it as he himself pleases. The soldier is God's steward, and so he must be a willing worker and a glad giver.

2. 'It is required in stewards, that a man be found faithful' (1 Corinthians 4:2). The soldier must seek the guidance of God concerning the use of his time, so that he does not neglect his daily employment, the duties to his home and family, his continued training, his health, etc. In these matters also, he must be a faithful steward. But as a soldier he will realize that the cause of the Kingdom of God must hold a high place among his priorities. His presence at meetings is of importance not only to himself but will stimulate this part of the work and afford the soldier opportunities to make his own contribution to the program. Visitation, literature evangelism, practical help in the homes of the sick, the poor, the over-worked, at the corps, etc., the duties and tasks entrusted to the soldier must all be taken into consideration as the steward of God plans the use of his time.

3. As stewards of God each soldier of a corps must feel individual responsibility for financing the work. Each corps is expected to be self-supporting to the highest possible
degree as well as raising money for the work in general. A trustworthy steward will endeavor to settle as conscientiously as possible how great a proportion of his income should be devoted to the Lord's work and how the Lord's money should be dispensed. The teaching of the New Testament and the early Church, whilst not putting aside the Old Testament tithing standard, moved the emphasis to the wider principle of Christian stewardship - that, as all we have belongs to God, we should give sacrificially and 'according to our ability' (2 Corinthians 9:7). Because of their commitment to their corps, salvationists will ensure that its support through cartridge-giving has a priority claim on their sacrificial giving, along with the self-denial appeal and special offerings.

4. Generous personal giving will make the soldier confident when undertaking the duty of soliciting funds for the Army, a duty which demands time and strength. However, as a steward of God the soldier will willingly give both, knowing that the Army's work is out of all proportion to its size. It is therefore not out of place to ask the public to help financially.

Subsection 4 - Public Speaking

1. Because it has always been the conviction of The Salvation Army that those who have experienced the salvation of Christ are called to be witnesses for him, right from the moment of his conversion the convert should be prepared to witness by his word of testimony. Such speaking in public has proved to be not only a means of encouraging God's people and of calling sinners, but of confirming the speakers in their new-found experience.

2. It continues to be the intention of the Army to maintain such a ministry of personal testimony rather than to allow a one-man ministry to develop to the exclusion of the soldiers, old and young. At times, comrades who have acquired more ability to speak in public should also be given the responsibility to give addresses on texts or topics. It is essential for speakers to know what task they have been given. To give a sermon when they have been asked to relate a personal spiritual experience is as great a mistake as to limit themselves to personal observations when they are expected to expound the word of God.

3. Even if the soldier has not been given notice of it before the event, it is good for him to go to the meeting with some idea of what he should say, should it be thought suitable for him to speak. Naturally, if he has received notice beforehand, he will prepare his remarks by study, reflection and prayer.

4. The message, if truly given by the Spirit, will be living and practical. It must be expressed in simple words which are not beyond the understanding of the listeners. A well-chosen illustration will help to stimulate their attention. The address should not be
too lengthy. It is better to conclude while the hearers regretfully feel that they would have liked to hear more, than to go on until they sigh with relief when the speaker at last has finished.

5. Whether giving his testimony or delivering an address, the speaker must keep clearly in mind what main result he is driving at and what part of his public he is particularly wishing to reach. General rambling will dissipate everybody's attention.

6. The more the speaker is himself gripped by the message, the more likely he is to captivate his hearers. He should beware of the temptation simply to make an impression rather than to glorify his Savior.

7. A soldier must try to do the people good - to get them saved and blessed there and then. He must speak as the servant of God, considering the seriousness of the business and the uncertainty of ever having an opportunity to speak to the same people again. In short, he must speak as a dying man to dying men.

Subsection 5 - Lifelong Commitment

1. No person will wish to be enrolled as a soldier unless he has come to the conclusion that 'The Salvation Army has been raised up by God and is sustained and directed by him'. He will take time to acquaint himself thoroughly with the Movement before applying for soldiership on the conditions outlined in the Soldier's Covenant.

2. The junior soldier, preparing for transfer to the senior corps, will have studied the Soldier's Covenant. Especially in his case it will be necessary to emphasize the declaration contained in the last paragraph of the covenant that enrolment as a soldier is arranged as the result of his free-will decision. No one must be subject to undue pressure to become a salvation soldier. Parental wish, family traditions, the desire to join a musical section of the corps, etc., are not legitimate motives for becoming a soldier. The salvation soldier must volunteer for service, compelled only by the redemptive love of Christ.

3. No one must become a soldier as an experiment or with mental reservations as to the length of his 'service for the salvation of the whole world'. Only those who are fully determined, by God's help, to be true soldiers of The Salvation Army for life can rightly take the holy vows involved in the enrolment ceremony.

4. Every Salvationist should realize that the dedication of his life as a soldier is above all an act between himself and God. At times he is likely to be disappointed in the Army, since it is an association of human beings and therefore imperfect. But his duty is to the ideal Army, such as God wishes it to be, and he will find that if he strives wholeheartedly
to be faithful to this ideal, he will have neither time nor mind to criticize the shortcomings of others. His business will be to make sure that The Salvation Army is better because of his life and work in it than it would be without him. And without doubt he will find that there are comrades who give him an inspiring and encouraging example. He will thank God for men and women in the Army who are filled with the Holy Spirit and truly sanctified, and he will feel certain that God has called him to spend his life in the fellowship of such comrades.

5. One of the happy developments from the transformation of The Christian Mission to The Salvation Army was the following of the military model for Christian warfare. A vital requirement for all armies is discipline involving self-forgetfulness for the sake of common success, and obedience to the commands of leaders making combined action purposeful and effective. The joyful acceptance of such hard campaigning has been blessed by the Holy Spirit in the winning of converts in all parts of the world. What is required of the salvation soldier is not a blind unintelligent obedience, but a self-discipline which enters into every aspect of life and is in direct contrast to the self-indulgent outlook of the world.

Subsection 6 - The Call to Officership

1. When enlisting in the Army, the soldier amongst other things solemnly promised to serve and obey God ‘through time and in eternity’. He will understand that this pledge concerns every detail of his life, so that tasks that seem quite ordinary are done to the glory of God and in obedience to his will. But he will also realize that the salvation war requires the performance of special duties, to which God calls suitable persons by various means. No call can be more important than that to officership. It is a matter which must be decided irrespective of the likes or dislikes of the person concerned. It is God who calls, and he is able to make his will so plain that the one he singles out for the unique honor of being his messenger will not need to doubt it.

2. Young Salvationists, observing the importance to the Army of the service of its officers, can hardly avoid the question whether they themselves should become officers. It is a question which must not be left open until it is too late, nor must it be written off because the young person wishes to escape it. On the other hand, he must not lightly offer for officership just because the thought appeals to him. The call comes from God to those it concerns. The most important thing is to be wholly dedicated to God and willing to listen to him and to follow his will.

3. Obviously, in a matter of this description, communion with God is the most important necessity. The call, if it is genuine, is from him. He sees the innermost thoughts of his young servants. He knows whether they are unwilling, whether they are busy finding excuses for rejecting the call, and whether they try to prove that the whole matter is a
mistake. God knows also how far enthusiasm in the opposite direction stems from right motives. In the light of God, the soul sees its inmost motives. Utter honesty and sincerity before God and willingness to let him have his way, will bring victory and peace.

4. The young soldier who is troubled about the question of the call will be unable to ignore the urgent need. God has given the Army endless possibilities to enlarge the Kingdom of God and to come to the aid of suffering mankind - 'The harvest truly is great', as Jesus said (Luke 10:2), 'but the laborer's are few'. He continued: 'pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.' Persistent prayer for more officers will lead others who have the necessary qualifications to go out into his harvest. And it will also reveal whether this need is not also a call to the one interceding so earnestly.

5. Ever burdened with the urgency and immensity of the Army's calling in a sinning and suffering world, the Founder warned against the tendency to brush aside this sense of obligation. He wrote: "Not called", did you say? "Not heard the call", I think you should say. He has been calling loudly ever since he spoke your sins forgiven - if you are forgiven at all - entreating and beseeching you to be his ambassador.' To William Booth, the need was in a very real sense a call. He would argue that unless there is a special task which has a compelling hold on the mind of the young Salvationist, the overwhelming likelihood is that his life's work should be that of an officer. Let him look at his qualifications. Is he truly saved? Has he got sound mental powers? Is he well and free from bodily defects? Is his education of a standard which at least corresponds to the average around him? If his answer to these questions is in the affirmative, could it be that his plea that he lacks God's call is in reality an indication that he does not want to accept it?

6. There have been young Salvationists who have felt that they were ill-equipped for the work of an officer. Indeed, there is a sense in which no officer can feel that he measures up in his high calling in every respect. But the experience of countless officers is that God honors the willingness of his people to serve him in obedience to his call to the best of their ability. No young Salvationist must take upon himself the fateful responsibility of concluding that he is not suitable. Having sought the guidance of the Holy Spirit, he should submit his application for officership to his leaders and be prepared to accept their decision.

7. Irrespective of age, all salvation soldiers should pray earnestly for more laborers to harvest the Lord's crop, and especially for any in the corps in whom they see prospective officers. They must, however, beware of constantly reminding them, thus creating a contra-suggestion. Never must it happen that a young person, however useful to the work of his corps, is persuaded to abandon any thoughts of officership which he is entertaining.
Subsection 7 - The Call of the Body

The Christian view of the human body has its roots in the Old Testament, where man is seen as a unity of body and soul. Body and soul should not be contrasted with one another, as they were in ancient Greece and still are in many parts of the East.

The fact that Jesus shared to the full our common humanity means that the life of the body is itself sacred.

Therefore, the Salvationist will not despise or misuse his body. Seeing it can be the instrument of God's purpose, he will endeavor-insofar as this is possible - to keep it in a healthy, vigorous state.

Bodily health is a good thing. This means that the Salvationist will seek the best medical advice when he is unwell, and at all times ensure that he is properly nourished by eating the right kind of food in proper quantities. He will also be sensible in his choice of the clothes he wears.

The Salvationist will be concerned about personal hygiene, realizing that cleanliness is both healthy and a reflection of the Christian standards he has embraced.

The Salvationist will seek to ensure that he gets sufficient fresh air, exercise and sleep. This is Christian common sense. For example, a person who has insufficient sleep is likely to be both irritable and a poor workman.

The basic Christian principle is that the body is the temple of the Holy Spirit (1 Corinthians 6:19; 2 Corinthians 6:16) and therefore must not be defiled.

Subsection 8 - The Improvement of the Mind

Jesus said that the 'first', that is, the most important, commandment was that man should love God with all his heart and soul and mind and strength (Mark 12:28-30). The Salvationist will therefore seek to improve his mental powers, so that his love of God and service for God will be all the more effective.

In these days of universal education, of library services and of cheap paperback books there is no longer any excuse for ignorance.

It is easy to fall into slovenly mental habits and the Salvationist will be on his guard. The mind, like the body, needs daily exercise.
The habit of reading should be part of every Salvationist's life. That he will read the Bible should go without saying, but he will also read other literature in order to make his service effective.

The Christian gospel must be related to the present day. The Salvationist will therefore need to encourage an awareness of the contemporary situation and its needs. He will seek to educate himself concerning the Army, the wider Church, the lives of good men, Christian theology. If he does not know where to begin, he will ask advice from those who can give the necessary guidance—older soldiers and officers.

A great deal of current literature and journalism is of little help to the Christian. The Salvationist will acquaint himself with this only insofar as it will equip him for his Christian witness.

Being interested in what is happening in and to the world - for it is God's world - the Salvationist should read at least one serious newspaper and will watch news and documentary television programs as occasion demands.

The habit of observation should be cultivated. Each day should add to the Salvationist's knowledge of life and his understanding of the gospel. Wisdom is more than knowledge. Wisdom is the right use of knowledge.

Subsection 9 - The Use of Leisure

Leisure is a necessity rather than a luxury. In all life there is the alternative between night and day, sleeping and waking, play and work. The true function of leisure is to recreate. The word 'recreation' indicates the way in which leisure should be used. That which recreates a man's power of body, mind or spirit is both legitimate and desirable.

The Salvationist will not engage in any pastime that is morally wrong. For example, cruel spectacles and lewd shows which are detrimental to the well-being of participants or spectators must stand condemned.

It is recognized that because television and radio bring all kinds of entertainments into the home itself, the Salvationist must learn self-discipline. It is necessary for him to discriminate between the helpful and the unhelpful programs.

Time spent in personal recreation should be related to the claims of God's work. In the Salvationist's life, worship and service each have a claim that must be given priority.

The Salvationist should also consider the legitimate demands of home life. No selfish indulgence should take priority.
Interest in such excellent things as, for example, music and sport can become excessive. It is the wisely disciplined person who derives most from life. The Salvationist will use his leisure to keep himself informed and to extend the range of his usefulness by developing his aptitudes and capacities. He is responsible for the use of his own potentiality.

The Salvationist will be concerned lest his personal example should be harmed by his leisure pursuits. With this in mind, he will 'abstain from all appearance of evil' (1 Thessalonians 5:22). He will seek to ensure that his conduct does not increase the pressure of temptation upon others.

In keeping himself informed of the kind of world in which the gospel must be preached, the Salvationist will be confronted with much that is sordid. He will, however, fill his mind with 'whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report' (Philippians 4:8).

In connection with the use of leisure, it is not possible to be specific for every individual, in all situations. A basic principle that can always be applied, however, is this: leisure time spent in personal recreation should be related to:

(a) The claims of God's work.

(b) The demands of home life.

(c) The requirements of health.

The New Testament warns believers against loving 'the world' (1 John 2:15-17). It tells them not to be 'conformed' to this world (Romans 12:2). Christians are to be 'in' the world, but not 'of' the world.

This teaching the Salvationist desires to take seriously. It means that the direction he wishes his life to take, and the standards by which he desires to live, are determined by God's revelation in Jesus Christ. Our Lord did not sever himself from men, but he refused to let their self-centeredness determine his pattern of life. He loved the world but fought against 'the spirit of the world'. The Salvationist will seek to do the same.

Subsection 10 - Times of Sickness

Few people escape sickness altogether. The Salvationist's faith should enable him to face sickness in a positive way. He will, of course, accept the necessary medical help
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and co-operate wisely with the doctor or hospital authorities. He will also ask for the blessing of God, seeking to discover the divine will.

Jesus was on the side of health. He regarded disease as part of the kingdom of evil (Luke 13:16). This must mean that God's ideal will for all men is health of body, mind and spirit.

The Salvationist will not, therefore, blame God for his sickness, but will accept his lot in the realization that he is bearing part of the burden of mankind. Many saints have had to bear physical weakness and sickness over long periods. The Salvationist will seek to endure without complaining.

It is proper to make provision for one's own death (that is, by the making of a will, etc.) while in good health. Times of sickness, however, underline the fact of mortality. For the believer the end of earthly life need have no fears. In life or in death, he is in the safe hands of God.

When others in the family are sick, the Salvationist should be sympathetic, patient and practical. This also applies to the sickness of neighbors, workmates and friends.

Christians should be sensitive to other people's needs. No Salvationist should exploit the need and weakness of others but, by being available at such times, he may have the opportunity of speaking the right word and of witnessing for Christ.

Section 12 - The Army Spirit

Subsection 1 - A Significant Expression

1. From the early days of The Salvation Army 'the Army spirit' has been a characteristic expression in the vocabulary of the Movement. It has been a way of indicating that certain qualities, convictions and principles have always been accepted as desirable and necessary. Moreover, whatever success has attended the work of the Movement must, under God, to a large extent be explained by the soldiers having been animated and possessed by them.

2. Important as it is to be acquainted with the Army's rules and regulations, it is still more important to understand and be possessed by the Army spirit. This concluding chapter attempts an analysis of the significance of the expression without claiming to penetrate the whole subject. The Holy Spirit of God will reveal to true Salvationists how they can
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exhibit that practical, loving and self-denying attitude to the straying, sinning and suffering world for which Christ died, which is the hallmark of the genuine Army spirit.

Subsection 2 - Strong Faith

1. The salvation soldier believes in the God and Father of the Lord Jesus Christ. Christ trusted in his heavenly Father with a childlike and perfect confidence, and the soldier wishes to be like his Lord in this as in other respects. There is not one thing about which a child of God may not talk to his Heavenly Father.

2. The salvation soldier accepts the assurance of Jesus about answer to prayer offered in his name and concerning his Kingdom.

3. The soldier knows that Christ is a mighty Savior. He therefore has strong faith for the salvation of sinners for whom there is, humanly speaking, little hope.

4. The history of The Salvation Army abounds in examples of strong faith in God through which men and women exhibiting the Army spirit have secured victories over evil, obtained help in distress and witnessed numerous miracles. In fact, the Army is itself a monument to the efficacy of faith.

Subsection 3 - Infectious Joy

1. The salvation soldier is not only aware of and acquainted with the terrible ravages of evil in the life of men and women, but he has himself experienced the saving and keeping power of the Lord Jesus Christ. He has moreover witnessed the transforming power of the Savior in the lives of the worst kind of sinners. He cannot but be filled with joy over the triumphs of grace.

2. The daily proofs he has of the goodness of God and the power of his might make him 'rejoice with exceeding great joy'.

3. The salvation soldier is a happy Christian because he has numerous opportunities of serving his fellow men, winning sinners for Christ and testifying about his Lord.

4. Salvationists are sure that they will glorify their Lord by living as rejoicing Christians. The world has gloom and sadness enough of its own. The joy of the Lord is the strength of the Army spirit.

Subsection 4 - Burning Compassion

1. William Booth said more than once that the Army was the religious organization of the friendless. Scholars remark upon the Army's combination of evangelical zeal for and
practical care of the unwanted and outcasts of society. The Army’s compassion for the underprivileged is seen by these writers as exceptional among religious bodies of a similar type.

2. This compassion is seen in steady regular service to the needy. Typical is the absence of proselytizing, i.e. of the desire to secure adherents through social relief work. On the other hand, the Army has shown vivid awareness of the fact that human beings cannot be permanently helped unless their personality problems are reached. The spiritual salvation of the underdog has throughout the years been the deepest concern of Salvationists.

3. The Army spirit requires continued sensitivity to the plight of the down-and-outs, the forgotten, the dregs of society. Rightly or wrongly the Movement has been called an example of ‘the churches of the dispossessed, who through their religious discipline rise socially - and forget “the new poor”’. The Salvation Army must not become so much of a middle-class movement that it forgets ‘the rock whence it is hewn’. It is called to proclaim salvation to all classes, but its special glory should be its concern for and its ability to appeal to the lowest and most forgotten, and to be their champion in every respect. It belongs to the Army spirit to remember those whom others forget.

Subsection 5 - Going for Souls and Going for the Worst

1. ‘Souls’ is an expression which must not be misunderstood. The salvation soldier must always remember to pay attention to the whole man. The basic conviction of Salvationism is that man’s specific need as a human being, which makes him different from all other created beings, is his need of fellowship with God. Man has not been helped as he needs to be helped if he has been provided with food, clothes and shelter, to the neglect of his problems of personality and his moral and spiritual difficulties.

2. It belongs to the Army spirit to abstain from such display of superiority as is calculated to make ‘the worst’ feel uncomfortable and out of place. Salvationists must not be snobs. The Army should be truly both of the people and for the people.

Subsection 6 - The Army of the Helping Hand

1. This epithet is often used as a public relations phrase but not without justification. Spectacular ‘action’ in a given situation or an emergency is usually instigated and directed by leaders of the Army, willingly and efficiently supported by a host of workers. Such ‘action’ is certainly evidence of the Army spirit.
2. But the Army spirit is also expressed in the spontaneous action of the individual soldier. Daily life brings with it situations in which a 'good turn' can mean vital aid to someone when he most requires it. A readiness to help is the motive behind the 'Helping Hand': the salvation soldier whose motto is 'With heart to God and hand to man' is saved to serve as well as to save.

3. It must never happen that a genuine appeal for help of any kind is made to a Salvationist without meeting sympathetic attention. Even when the soldier cannot be of actual service, he must show concern and kindness. The Army spirit demands it.

Subsection 7 - Soldiers Bound for Glory

1. The Army spirit has always shown itself through the joyful way in which salvation soldiers have contemplated their 'march to Zion'. Life is not a weary journey. Despite dangers and trials, the soldier preserves the assurance that he is bound for Glory.

2. The end of the journey is not therefore contemplated as something dark and somber. The faithful soldier does not die. He is promoted to Glory. Much as his dear ones and his comrades will miss him, they do not mourn as those without hope but give thanks to God for his life and work. Their tears are the natural expression of their sense of loss, but they are mingled with gratitude for all God has given them through the one he has now called to his reward.

3. The funeral arrangements must not therefore through any detail express the hopelessness of those who do not know the risen and living Christ. Instead of black the Army's funeral color is white, and the flags which wave at the graveside are draped with white ribbons. Soldiers will attend the funeral in uniform and can, if they are so disposed, have a white ribbon round the sleeve of their tunic. The Army has ever regarded it as unsuitable for Salvationists to dress in mourning for a period after the funeral. Flowers are not forbidden at Army funerals, but it is definitely against Army principles to allow wastefulness in this as in any other connection.

4. Just as the life of the promoted comrade has aimed at the honor and glory of the Savior, so the theme at his funeral should be praise for God's grace in Christ. The memorial meeting should avoid exaggerated tribute to human qualities, the aim being to encourage God's people to dedicate themselves afresh to the salvation war and to help the unconverted to seek the Lord.
ORDERS AND REGULATIONS FOR LOCAL OFFICERS

Section 1 - Local Officership in General

Subsection 1 - Position in the Corps

1. Definition. A local officer* is a Salvation Army soldier appointed to a position of responsibility and authority in a corps. He carries out the duties of his appointment without being separated from his regular employment or receiving remuneration from the Army.

*This deals particularly with corps LOs; institutional LOs are dealt with in the regulations for the respective departments of work concerned.

2. Corps LOs. The LOs of a corps are as follows:

Corps sergeant-major, assisted as required by an assistant corps sergeant-major and sergeants for doors, order, welcome and other duties.

Corps Secretary, assisted where necessary by an assistant corps secretary.

Corps Treasurer, assisted where necessary by an assistant corps treasurer.

Recruiting sergeant, assisted, as needed, by:

i. assistant recruiting sergeant,

ii. penitent form sergeants,

iii. visiting sergeants.

Bandmaster, assisted by:

i. deputy bandmaster,

ii. band sergeant,

iii. band secretary,

iv. band color sergeant.
Songster Leader, assisted by:

i. deputy songster leader,

ii. songster sergeant,

iii. songster secretary,

iv. songster color sergeant.

(In some territories the guitar brigade leader and assistants may have the status of songster leader and assistants.)

Home League Secretary, assisted as required by:

i. assistant home league secretary,

ii. home league treasurer,

iii. home league singers' leader,

iv. home league welcome and visiting sergeants.

Home league fellowship secretary assisted as required by local officers as for the HL.

Organizing secretary;

Corps Literature Secretary, assisted by magazine sergeant;

Corps press officer;

Quartermaster;

Color sergeant;

Envoys;

Sergeants for specific duties;

Goodwill (or Samaritan) league secretary;

League of Mercy Secretary, assisted by league of mercy treasurer;
Over-60 club secretary, assisted by over-60 club treasurer;

Stewardship secretary (or equivalent);

* Young people’s sergeant-major, assisted where necessary by an assistant young people’s sergeant-major

* Corps Youth Secretary, assisted as required by an assistant corps youth secretary;

* Corps cadet guardian (or counsellor), assisted as required by an assistant corps cadet guardian and corps cadet sergeants

* Junior soldiers’ sergeant;

* Young people’s treasurer;

* Record sergeant;

* Young people’s sergeants;

* Young People’s Band Leader, assisted as required by an assistant young people’s band leader and young people’s band sergeant;

* Young People’s Singing Company Leader, assisted as required by an assistant young people’s singing company leader and young people’s singing company sergeant;

* Youth club leader. A youth club treasurer should be appointed to care for all club finances;

* Other outreach leaders of uniformed organizations as agreed by the TC;

* Cradle roll sergeant;

* Home company sergeant;

* Home company visiting sergeant;

* Class leaders/company guards;

* Junior club leader.
No person who has ever been convicted, in a court of law, of a criminal sexual offence against or involving a vulnerable person, as may be defined by the law of the country, or any person under the age of consent, or an offence (viewing, possessing, making, taking, distributing, showing or publishing) related to an indecent image of a child or vulnerable adult may be considered for any local officer position at any time in the future.

* No-one shall be commissioned to any of these positions, nor assigned to any of these tasks in a non-commissioned capacity until a thorough character background check of the individual has been satisfactorily completed in accordance with current approved territorial child protection policy, and territorial headquarters is satisfied with the information. In countries where child protection legislation is in place, the requirements of such legislation must also be satisfied.

Additionally, any such appointment/assignment should be made only with the personal backing of two senior members of the corps. All people thus appointed/assigned must be provided with a copy of the territorial policy and procedures document in relation to the care and protection of children, youth and vulnerable adults.

3. Ex-officio corps council LOs. The following LOs are members of the corps council:

   - Bandmaster,
   - Corps cadet guardian (or counsellor),
   - Corps secretary,
   - Corps sergeant-major,
   - Corps treasurer,
   - Corps youth secretary/youth club leader,
   - Over-60 club secretary,
   - Recruiting sergeant,
   - Songster leader,
   - Stewardship secretary (or equivalent),
   - Women's ministries/Home league secretary,
   - YP sergeant-major.

4. YP Pastoral Care Council LOs (See para. 2 above). The following LOs are members of the young people's pastoral care council:

   - YP sergeant-major,
   - Corps youth secretary,
   - Junior soldiers' sergeant,
   - YP treasurer,
   - Record sergeant,
• YP band leader,
• YP singing company leader,

Group scout leader or territorial equivalent (where there is no GSL the scout leader, or territorial equivalent, should attend),

Guide leader or territorial equivalent,

Corps cadet guardian/counsellor,

Leaders of other groups as authorized by THQ.

5. All LOs are under the general direction and oversight of the commanding officer of the corps.

Subsection 2 - Qualifications and Responsibilities

1. Character. All local officers must be godly, loyal and devoted salvationists.

2. Equality of sexes. Men and women are equally eligible for local officership.

3. Ability. LOs should possess some ability for the duties they undertake and seek continually to equip themselves for their office.

4. Conditions of local officership. A soldier may become or continue to be a local officer only on condition that he:

(a) is an enrolled soldier of The Salvation Army.

(b) has read and is willing to carry out the Orders and Regulations for Soldiers of The Salvation Army (Chosen to be a Soldier), Orders and Regulations for Local officers, as well as the regulations governing his specific office.

(c) regularly attends the meetings of his corps, especially those at which the duties of his office require his presence. He is expected to use all other means in his power to assist the commanding officer in the salvation of the people.

(d) carries out, to the best of his ability, the lawful instructions of his officers in regard to his responsibilities as a soldier and local officer in accordance with orders and regulations.

(e) fires his cartridge regularly and systematically and unselfishly gives of his income for the support and extension of God's work.
(f) wears full Salvation Army uniform.

(g) does not ever wear worldly adornment unbecoming to a salvationist.

(h) has no dishonorable debts.

(i) regards all his time, talents and possessions as gifts to be held in stewardship to God and, therefore, spends these gifts of mind, body, spirit and environment for his glory and for the advancement of Christ’s Kingdom.

(l) This supreme loyalty determines what a local officer reads, listens to, sees and shares, in public and private.

(ii) A local officer’s sense of responsibility for the salvation of the people will lead him to refrain from all actions which would be unhelpful to others.

(iii) The acceptance of these principles should enable a local officer to renounce the spirit of the world and to set an example by not participating in activities which lower the moral tone of society.

(j) does not go to law with a comrade salvationist before any court of justice, seeing that, by so doing, he would make it evident that he preferred his own interests to the credit of the Army, which would naturally suffer by such a course. In the event of any rightful claim being unsettled, he may submit the case to the CO or DC, who will do his utmost to bring about a satisfactory result. However, no disciplinary action will be taken against a local officer who, as a last resort, turns to the law to protect his rights as an employee or as an employer if this is to safeguard his livelihood. This includes situations in which he is employed by or employs a fellow salvationist or is employed by The Salvation Army, provided always that in so doing the local officer is not acting vexatiously or frivolously.

(k) when the appointment leads to contact with children, youth or vulnerable adults, has satisfied to the condition provided at the end of paragraph 2 of section 1 of the present chapter.

5. Multiple appointments. As far as possible each local office should be filled by a different person, but where suitable people are scarce, a soldier may be appointed to more than one position. In no instance, however, may anyone simultaneously hold two finance offices.

6. O&R. Every LO should possess a copy of and study both these regulations and Orders and Regulations for Soldiers (Chosen to be a Soldier), in order that he may understand
his own duties, those of his comrade LOs, and of the soldiers for whom he is responsible. For certain positions further regulations are issued, which the LOs concerned are required to observe:

Secretaries and treasurers - Orders and Regulations for Corps Secretaries and Treasurers.

All members of the corps pastoral care council - Orders and Regulations for Senior Pastoral Care Council and Orders and Regulations Governing Corps Councils.

Band and songster LOs - Orders and Regulations for Bands and Songster Brigades.

All YP LOs - Orders and Regulations for Work among Young People.

Corps cadet LOs - Orders and Regulations for Corps Cadets.

Scouters - Orders and Regulations for Scouters of Salvation Army Sponsored Groups.

Guiders - Orders and Regulations for Guiders of Salvation Army Sponsored Units.

Home league LOs - Guidelines for Women's Ministries.

League of Mercy LOs - Orders and Regulations for the League of Mercy.

Over-60 club LOs - Orders and Regulations for Over-60 Clubs.

7. Reporting wrongdoing. Every LO, in virtue of his/her position, is under obligation to safeguard the interests of The Salvation Army by reporting wrongdoing and must:

a) promptly make known to the CO any matter coming under his/her observation in the corps which appears to be contrary to regulation or opposed to the well-being of the Army. If the wrong is not then rectified, the DC must be informed and, if still unremedied, territorial headquarters;

b) notify the DC of any serious charge affecting the character of the corps officers;

c) promptly report to the police or other appropriate authority with information to the CO and the DC, any allegation of:

i. a criminal sexual offence against or involving a vulnerable person as may be defined by the law of the country, or any person under the age of consent;

ii. an offence (viewing, possessing, making, taking, distributing, showing or publishing) related to an indecent image of a child or vulnerable adult;
iii. an offence which is required by legislation to be reported.

8. Scheduled meetings. No LO may cancel any meeting or organize additional meetings without the sanction of the CO.

9. Uniform. The uniform of LO's with the exception of CSM (see Chapter V, Section 1, paragraph 13), band and songster LOs, and those of the scout and guide group, is as for soldiers but with distinctive trimmings for each respective class.

Subsection 3 - Appointment to and Tenure of Office

1. CO to select. The commanding officer is responsible for selecting and proposing to the divisional commander soldiers whom he considers suitable for local officership.

2. Commission. Every local officer upon appointment receives a commission authorizing him to fill the office specified and to discharge duties connected therewith.

3. Appointment procedure. Procedure in appointing a LO is as follows:

   (a) The CO submits his proposal in writing to the DC who, if approving, furnishes a 'Proposal for Appointment of Local officers' form which must be signed by the CO and countersigned by at least two of the ex officio corps council local officers.

   (b) The DC then sends to the CO a bond, whereupon the CO sees the proposed soldier and hands to him, for prayer and consideration, the bond and a copy of Orders and Regulations for Local officers.

   (c) The proposed LO, if willing to comply with the requirements, signs the bond, and the CO sends it to the DC, who forwards a commission.

   (d) The commission may be presented to the new LO either by the DC himself, or by the CO on the DC’s behalf.

4. Issue of commissions. In some territories, commissions of all LOs are issued by the DC, while in others the commissions of corps, home league, league of mercy and over-60 club secretaries, also corps, home league, league of mercy, over-60 club and young people’s treasurers are issued from territorial headquarters on the recommendations of the DC.

5. If ceasing duty. When, for any reason, a local officer ceases to discharge the duties of his office, or is relieved of his appointment, he shall at once hand his commission to the CO; he may also send a written explanation to the DC.
6. Suspension and cancellation. A local officer's commission may be suspended or cancelled at any time should the DC consider this desirable.

(a) Any violation of a local officer's bond carries with it the forfeiture of the commission.

(b) A commission may be cancelled only by the authority which issued it, by an officer duly empowered to do so, or by THQ.

(c) A CO has power to suspend the commission of a local officer only upon receiving written authority from the DC.

(d) A commission will be subject to a periodical review by the divisional commander and commanding officer at least once every five years.

(e) Should a local officer become a party to proceedings for divorce or legal separation (see paragraph 13 of this section).

7. Immediate mandatory suspension. The suspension of a local officer's commission is mandatory in cases of allegations of an offence as specified in Section 2, paragraph 7(c) above against the local officer pending investigation of the allegations.

8. Immediate mandatory cancellation. The cancellation of a local officer's commission is mandatory when such local officer is convicted in a court of law, or where there is sufficient evidence of an offence as specified in Section 2, paragraph 7(c) above.

9. Claimant. Where a person is known to have suffered from the abusive behavior of a local officer or an individual assigned to a local officer position, appropriate counselling may be provided by The Salvation Army as deemed necessary. This person or his/her representatives may be notified by The Salvation Army of the disciplinary steps taken. The Salvation Army will cooperate with the relevant authorities in any matter requiring financial redress or compensation with appropriate apologies.

10. Change or relinquishment of office. While valuing their opportunities LOs should willingly change or relinquish their office when their leaders so desire. Rearrangements in local officership may, at times, prove advantageous to a corps without, in any way, reflecting discredit upon those whose positions are changed.

11. Transfers. When a local officer, other than a company guard, transfers to another corps, his commission automatically expires and must be returned to the DC. Before he can take up similar duties elsewhere, he must be recommissioned, even though the position which he held at his former corps is vacant at his new corps.
12. Bankruptcy. Should a local officer become bankrupt, the DC will inquire into the circumstances, or appoint someone to do so on his behalf.

(a) If satisfied that the LO has acted honorably with his creditors and intends still to do so, the DC shall counsel him and, if considered wise, explain his circumstances to the corps, in an endeavor to secure the sympathy of the comrades.

(b) The DC decides whether the bankrupt local officer shall be allowed to retain his commission, and whether his name shall remain on the Soldiers' Roll.

13. Register. A complete register of all LOs, giving date of appointment and position of each, must be kept at every corps in the corps organization register at the end of the Soldiers' Roll.

14. Long service. To mark long and faithful service, a badge is presented by the DC to all who have served, for a specific period, as LOs (including company guards).

(a) Badges are awarded to those who have held office for an aggregate of 20 years, with an extra bar for each additional term of five years' service. Fifty years' service is marked by a white, gold, red and blue enamel medal; red and blue ribbon.

(b) The length of service is reckoned on years of local officership irrespective of change in office.

(i) Service prior to senior soldiership (as a member of a young people's band or singing company) is not reckoned. The qualifying period dates from the receipt of a commission after enrolment as a senior soldier.

(ii) A badge will not be issued to any LO whose service has been broken, unless such break was owing to rearrangement of appointments, transfer from one corps to another, or some other cause not discreditable to the person concerned.

(c) Service after retirement will not qualify a local officer for additional bars.

15. Retirement. The arrangements for the retirement of LOs are as follows:

(a) On attaining the age of 50 years, the sergeant-major, secretary, treasurer, bandmaster, recruiting sergeant, corps cadet guardian, young people's sergeant-major, home league secretary, songster leader, torchbearer youth club leader, over-60 club secretary and stewardship secretary shall be eligible to retire with the rank last held, provided his continuous local officership with a senior pastoral care council or ex officio corps council LO rank amounts to not less than 20 years. In addition, he must be
reported by the DC and the CO as a worthy and consistent Salvationist. In certain cases, and at the discretion of the divisional commander, aggregate service may be considered where a normal record of service has been unavoidably interrupted.

(b) LOs other than the above mentioned (see (a) of this paragraph) may, upon withdrawal from office at the age of 50 years, by special arrangement with territorial headquarters, be retired with their rank, provided that their aggregate local officership amounts to not less than 20 years.

(c) To each retired LO of ex officio corps council rank, a Certificate of Service will be issued by THQ.

(d) The designation in such instances will be ‘retired treasurer’, ‘retired bandmaster’ and so on.

16. Marital Breakdown

(a) Where a local officer becomes party to marital breakdown or matrimonial proceedings, whether willingly or unwillingly, any commission held shall not be cancelled. However, for a period of not less than three months (as determined by the divisional commander in consultation with the corps officer) the local officer shall be required to withdraw from carrying out the duties associated with any commission held.

(b) The purpose of this period of reflection is to free the local officer from responsibility at a time of great emotional and spiritual stress, and at the same time uphold the standards of The Salvation Army with regard to the sacredness of marriage vows. It may commence at any appropriate time after separation occurs but not later than the commencement of matrimonial proceedings.

(c) A soldier performing the duties of a local officer but without a commission shall similarly be required to withdraw from such activities.
instances it expresses decision, confession, seeking, and always provides a place where spiritual guidance can be given.

3. Dangers of penitent form. LOs should do all in their power to guard against certain dangers to which the use of the penitent form is exposed; in particular:

(a) Relying upon the act of coming forward, instead of upon the work of grace God does in the soul.

(b) Regarding the penitent form as a kind of 'confessional' for the easing of a guilty conscience when there is no sincere determination to forsake sin.

(c) Going to the penitent form misguidedly, and thereby robbing the action of its true spiritual significance.

(d) Inadequate dealing, which often results in seekers going away disappointed through not reaching victory.

(e) Failure to realize that what takes place at the penitent form is only elementary yet vital in God's work of grace and should be followed by continual spiritual progress.

4. Seekers. 'Seekers' include all who come to the penitent form or mercy seat.

(a) Salvation seekers are those desiring conversion; they are also known as penitents. Backsliders needing restoration are dealt with as salvation seekers.

(b) Holiness seekers are those desiring entire sanctification.

(c) A salvation seeker who rises from the penitent form having found salvation is known as a convert. One who leaves without being saved should still be spoken of as a seeker.

5. Counsellors. Those who deal with seekers (termed counsellors) should be consistent and experienced salvationists, lovers of souls and sound in doctrine, fully understanding chapters 7 - 10 in The Salvation Army Handbook of Doctrine.

6. Counsellor's task. The task of the counsellor is to help the seeker obtain, direct from God, the salvation (or sanctification) which he needs, together with the assurance of the Spirit that the work is accomplished.

7. Thorough counselling. LOs should recognize the supreme importance of helping seekers thoroughly.
(a) Initial coming to the penitent form should be the turning-point in the seeker's spiritual life, the step which leads to new birth, the outstanding event of his whole experience. Coming to the mercy seat seeking sanctification has no less importance.

(b) The seeker at the penitent form is generally highly impressionable and open to be more lastingly influenced than at ordinary times. Consequently, the counsellor has a unique opportunity. He should use the Bible in his counselling.

8. Counsellor's personal concern. Each seeker should be spoken to without undue delay and feel the warmth of the counsellor's deep personal concern.

9. One to one. Generally, one person should deal with each seeker, and the counsellor who first speaks to a seeker should feel responsible for him until assured that he has found what he sought. The counsellor may, however, secure assistance should the seeker not enter into peace of soul.

10. No hurry. Dealing with seekers should always be unhurried. While some quickly obtain what they desire, many need considerable enlightenment and a great deal of effort before victory is theirs.

11. Confidentiality. Whatever confidence is reposed in a counsellor should be treated as strictly confidential. There should not be any pressure. Confessions have value only when they are spontaneous.

Subsection 2 - Dealing with Salvation Seekers

1. Basic procedure. Probably each penitent needs to be helped somewhat differently, but in every instance the penitent-form counsellor should give due attention to:

(a) Welcoming the seeker (see paragraph 2 following).

(b) Ascertaining the real need (paragraph 3).

(c) Explaining God's provision (paragraph 4).

(d) Bringing to repentance (paragraph 5).

(e) Guiding in prayer (paragraph 6).

(f) Claiming the blessing or victory sought (paragraph 7).

(g) Expressing thanks to God (paragraph 8).
2. Assurance. Kneeling down beside the penitent, the counsellor should assure him that the Savior who invited him now welcomes him and is eager to meet his need according to God's promise.

3. Questioning. By wise and kindly questioning the counsellor should lead the seeker to unburden his sense of need.

(a) Occasionally a seeker appears insincere in his coming to the mercy seat or seeks victory on his own terms. Whatever the position, even if seeming unworthy, the counsellor should, at once, seek to win him to repentance, by praying for him, reasoning with him, showing him his danger, and pointing to the Savior.

(b) If the seeker has been 'saved' before, the cause of former failure should be discovered, and counsel given how, through the power of the Holy Spirit, to avoid repeating it.

4. Explanation. The counsellor should explain what salvation means in relation to the seeker and how obtained. Salvation is the gift of God; it includes forgiveness of past sin and an inward change which brings new desires and purposes, as well as power to fulfil them. To receive salvation the sinner must seek earnestly (that is, desire salvation above all else), confess his sins to God, be willing to give up wrongdoing and endeavor to please God in everything, pray for whatever he longs and trust God to save him.

5. Bringing to repentance. The counsellor should spare no effort to help the seeker to true repentance. The deeper the conviction the better. There must also be, as far as the seeker understands, sincere forsaking of known sin and whole-hearted yielding to God.

(a) The seeker should be led to confess specific sins needing forgiveness. Should conviction be not very deep the counsellor shall point out the consequence of sin.

(b) The seeker should be led to state plainly whether he is willing to cease from everything which he knows to be displeasing to God. Nothing further can be done till he is willing to do so. He should be drawn to see that sin must be renounced. The counsellor and seeker should pray for the strength of the Holy Spirit to overcome the seeker's enmity to God.

(c) The counsellor should, in terms relevant to the seeker, reveal where restitution or acknowledgment of wrongdoing is needed, and lead him to be willing to act accordingly.
6. Prayer. The penitent should be led to pray aloud for himself, confessing his sins and asking God to save him. The counsellor should also pray with and for him, and the reading of a Bible prayer, for example, Psalm 51, would prove most helpful.

(a) The penitent's praying for himself - the sound of his voice and the utterance of his own distress - should tend to make him more thoroughly penitent. Furthermore, it should reveal how far the seeker understands his need and truly repents. Should he, in any respect, appear still surrendered, that point should be dealt with by the counsellor before proceeding further.

(b) Usually a penitent should pray in his own words, but if he is very young, shy or ignorant, he may be helped - at first, at any rate - by being persuaded to pray aloud after the counsellor. A few sentences uttered thus will probably reveal to him what is needed, after which he may be encouraged to proceed by himself.

7. Helping to faith. If the penitent has followed as far as this, the counsellor should urge him to commit himself to God, trusting only in the merits of the Savior’s utter abandoned self-giving.

(a) The counsellor should specially set before him the words of Jesus: ‘The man who comes to me, I will never turn away’ (John 6: 37, NEB). He should then ask whether he sincerely comes to Christ.

(b) The counsellor may find it helpful to pray again, using God’s promises on the penitent’s behalf, and helping him to exercise faith.

(c) Suitable singing is often of assistance. Thousands have been sung into the Christian experience by the words:

Take all my sins away;

O spotless Lamb, I come to thee,

Take all my sins away.

If desirable the counsellor should ask the leader of the meeting to have some such song of faith sung until the penitent hopes in God, trusts his love and triumphs in his salvation.

(d) In resistant cases, it may be well for the counsellor to call other believing souls to help the penitent; but, at such times, the greatest care must be taken to ascertain whether there is any reservation on his part. A penitent who is in earnest and wholly surrendered to the will of God does not find it difficult to enter the Kingdom.
(e) No one should ever tell a penitent he is saved; that is the work of the Holy Spirit.

8. Thanking God. When a penitent realizes that the work is done, he should at once thank God for saving him and declare himself a loving child and servant.

Subsection 3 - Dealing with Holiness Seekers

1. Basic procedure. When a person comes to the mercy seat seeking holiness, the counsellor should:

(a) Ascertain something about the seeker’s spiritual experience. (See paragraph 2 following.)

(b) Enlighten him concerning full salvation. (See paragraph 3.)

(c) Lead him to complete renunciation and dedication. (See paragraph 4.)

(d) Help him in the exercise of faith. (See paragraph 5.)

(e) Advise him about the future. (See paragraph 6.)

2. Questioning. The seeker should be led to speak of his needs, desires, previous experience of salvation, and such other information as will enable the counsellor to help him. Should the seeker:

(a) Say he has come for ‘more power’ or in order ‘to be better’, or anything similarly vague, he should be encouraged to state more specifically what he feels his need to be. Should he find this impossible, then the counsellor shall encourage self-examination to discover the basic causes of heart dissatisfaction.

(b) Admit that he has possessed or sought full salvation before, the cause of his previous failure should be discovered and made plain to him, so that future victorious living can be assured.

(c) Be troubled about outward wrongdoing, but not sufficiently alive to the evil of his own heart from which such wrongdoing springs, he should be led to see the root cause of his difficulty, and his conviction with respect to inbred sin deepened.

(d) Have peculiar difficulties with his disposition or circumstances, he should be shown how, while exercising faith in God, he can himself co-operate with the Holy Spirit in securing victory.
3. Clear teaching. Seeing that many seekers after holiness fail to obtain the experience because of vague or erroneous ideas with respect to it, the counsellor should give whatever enlightenment may be needed.

(a) To every seeker it should be made clear that true holiness means salvation from inward and outward sin and union with God in his great purpose of saving men, and that God himself sanctifies the soul that unreservedly yields to and fully trusts him.

(b) Should the seeker be confusing holiness with something it is not, or mistaking dedication for sanctification, he should be carefully guided into the truth. (See The Salvation Army Handbook of Doctrine.)

4. Full surrender. The seeker should be led to complete renunciation and consecration.

(a) He should declare willingness to give up all he knows to be evil or doubtful; also to fight as an out-and-out soldier of Jesus Christ. Should there be any hesitation on these points, the counsellor must help the seeker to get to the root of the difficulty, and not proceed until it is overcome. Unless an entire surrender is made, the seeker, in spite of good desires, will slip back into an unsatisfactory experience, become discouraged and, as a result, may backslide altogether.

(b) At this point the seeker should be urged to pray for himself. If he is not fully surrendered or self-abandoned before God, prayer will be likely to help him. The counsellor should also pray with and for him.

5. Sanctifying faith. When the seeker is truly surrendered before the Lord and seeking the blessing of entire sanctification with all his heart, he should be urged to exercise faith, which seldom presents serious difficulty where the surrender is without reserve.

(a) He should be prompted with words that will help him and encouraged to join in songs of faith.

(b) He should be told to disregard his feelings, to avoid examining his heart to 'see how he is getting on'. Morbid introspection is a serious snare to many. They expect full salvation by feeling, whereas feelings are of little consequence in the actual acceptance of the blessing. Faith is the hand that takes it. The seeker must believe, not that God has sanctified in the past or that God will sanctify in the future, but that God sanctifies 'here and now'.

(c) Patience must be exercised, especially with the timid seeker. His doubts and difficulties should be examined and answered, and he should be assured that there is no necessity for hurry - that his obtaining the blessing is the all-important matter.
6. Follow-up. The seeker, upon exercising faith for sanctification, should claim it and thank God for what he has done; also, give his testimony before leaving the building. Further help, if necessary, should be given.

(a) He should be counselled with respect to the future: to walk in the light, to disregard feelings and look to Jesus, to avoid mistaking temptation for sin, to witness to the blessing.

(b) A copy of The Doctrine of Holiness might be supplied, and other good reading recommended.

(c) Should his name not already be in Army records, needful particulars for the Seekers' Register should be obtained.

(d) If a soldier and suitable for officership, the seeker should be properly advised.

(e) Careful, continuing personal interest on the part of local officers should be maintained; its value cannot be over-estimated.

7. Other seekers. Some seekers at the Army mercy seat cannot be allocated to either this or the preceding section.

(a) They may come forward as a special act of prayer or re-consecration, or as an offering for special service.

(b) Where advice is requested, the counsellor should be most sympathetic and, if necessary, call for the assistance of those more qualified to help.

(c) Sometimes these seekers will receive most benefit by being left to pray alone.

Section 4. Helping the newly saved

1. Further help. Whenever possible the seeker, as soon as he rises from the penitent form, should be taken to a quiet room for registration purposes and further help. Where such a room cannot be arranged, the seeker should be helped, either before he leaves the penitent form or immediately afterwards, by means of quiet conversation elsewhere in the hall.

2. Follow-up counsellor. Experience has proved that the person who deals with the seeker at the penitent form is usually the best fitted to advise and help him afterwards. Where, however, the seeker is dealt with by another person in the registration room, the counsellor should, in introducing the seeker, supply needful information concerning him.
3. How to help. In seeking to help a newly saved person, the counsellor should:

(a) Register all needful particulars on the official Registration Record. (See Chapter V, Section 2, paragraph 8.)

(b) Counsel the convert concerning his new life, with respect to prayer, Bible and other useful reading, confessing Christ, resisting temptation, companionships and any difficulties peculiar to his circumstances. Where advantageous, arrangements should be made for a salvationist to accompany the convert home.

(c) Impress the convert, if not a member of another Christian body, with the importance of becoming a recruit. If he is willing, a piece of tri-colored ribbon or other Army badge may at once be fastened on his coat.

(d) Invite the convert to the meetings, inform him (if necessary) when they are held, and advise which to choose if he cannot attend all.

(e) Give the convert his portion of the Registration Record and some suitable card or booklet. *

(f) Without delay introduce the convert to the salvationist who will be responsible to companion him (see Chapter V, Section 2, paragraph 9), also to the commanding officer. The most suitable hours for visiting him should be ascertained.

(g) Encourage the convert to give his testimony before leaving the hall.

*A wide variety of booklets are obtainable from the Army's usual medium of supplies.

4. Exceptional circumstances. In special instances help additional to that indicated in the preceding paragraph should be given.

(a) When a convert resides at a distance, he should be supplied with particulars of the nearest corps. The convert's name and address, with other information, should also, by arrangement with the CO, be posted without delay to that corps.

(b) Where, for special reasons, the convert cannot become a soldier, arrangements should be made for the CO to give him a letter of introduction to the minister of the church to which he desires to belong.

(c) Where the seeker is a salvationist and has been involved in any difference or quarrel, an effort should be made to bring together the parties concerned and effect a reconciliation - there and then if possible.
5. Long-term follow-up. By visitation and other means help upon the lines already indicated should be continued until each convert becomes thoroughly established in his new life and enrolled as a soldier. (See Chapter V, Section 2, paragraphs 9, 10.)

Section 3 - Local Officers and Corps Records

1. Clerical duties. Many local officers' responsibilities include clerical duties, the keeping of record books or preparing report forms, the satisfactory discharge of which has an important bearing upon Army operations.

2. Books and records. Official books and records are the property of the Army; LOs responsible for their accuracy, safe custody and good condition generally must:

(a) Make all entries in ink, as neatly and legibly as possible.

(b) Keep each book (or record) in his custody but open at all times to the inspection of any duly authorized officer, to whom it should be handed promptly whenever asked for.

(c) Make entries, removals and alterations only in accordance with the rules governing the keeping of the book or record in question, as set forth therein or in regulations upon the subject.

(d) Give all required particulars in full. 'Name' means Christian name as well as surname (not initials only); 'address' means complete postal address.

(e) Regard the contents as confidential, to be revealed only to those officially entitled to the information.

(f) Preserve each intact; on no account may a leaf or other portion of any book or record be removed or destroyed.

(g) Keep all information up to date; for example, a change of address should be entered at once.

(h) File in order receipts and other loose papers so that they can readily be referred to when needed.

(i) Secure required signatures. (See paragraph 5 following.)
3. Preservation of records. Corps books and records, after completion, must be treated with care.
   
   (a) They must be preserved for at least five years by the commanding officer, and then destroyed only by permission of the divisional commander.
   
   (b) In the course of carrying out their duties, local officers may well create records or come into the possession of documents which have permanent legal, evidential or historical value. Local officers should be aware of Salvation Army regulations and of the requirements of local law governing the preservation of records and adhere strictly to these.
   
   (c) If a corps should close, books and other records of historical value should be forwarded to the divisional commander.

4. Report forms. LOs responsible for completing report forms should:
   
   (a) Duly note down at the time what takes place, so that needed information will be available when required. To trust to memory can lead to inexactitude and often to untruthfulness.
   
   (b) Set apart a regular time for attending to this work.
   
   (c) Fill in the heading first, and enter up the form neatly, legibly and in a business-like manner.
   
   (d) Give all the information required. Answer every question; leave no blank spaces. If what is wanted is not exactly clear, inquire from the CO. If not in possession of the information asked for, obtain it if possible, even though this may involve trouble.
   
   (e) Be exact. Make the report agree, in every particular, with the book or record of which it professes to be a copy. State precisely what took place; never guess or estimate.
   
   (f) See that all needed signatures are affixed. (See following paragraph.)
   
   (g) Hand the form to the CO or responsible LO promptly at the time appointed.

5. Signatures. The signing of his name implies that the LO concerned has carefully examined the statement made and believes it to be correct. He must, therefore:
   
   (a) Without exception, read every statement before appending his name.
(b) Never sign a blank or partially filled-in form.

(c) Sign his own name, never that of another.

(d) Write clearly and give at least one Christian name in full.

6. Alterations. After signatures have been affixed, no alteration of any kind may be made without the concurrence of all the signatories.

Section 4 - Special Service Brigades

Subsection 1 - General Directions

1. Definition. A special service brigade* is a group of soldiers who unite for a particular form of service, usually distinct from regular corps activities.

*Throughout this chapter the term 'brigade' must be understood to mean 'special service brigade'.

2. Desirable. Every corps should, in the spirit of true aggressiveness, establish and maintain, so far as it has opportunity, such brigades as local conditions render desirable.

(a) In small corps where a brigade may not be possible one soldier might be set apart for needed service.

(b) In larger corps efforts should be made to link up, in brigades of various kinds, comrades who might otherwise be wholly or partially unemployed, so far as salvation fighting is concerned.

3. Direction. Each brigade will be led by a sergeant, working under the direction of the CO; nothing may be done without the CO's knowledge or in opposition to his wishes.

4. Finance. All efforts to raise funds for brigade purposes must have the CO's approval, and all money must be accounted for in the corps Cash Books.

5. Methods adaptable. Guidance concerning certain brigades is given in this chapter and should be suggestive of other methods that could well be worked in some localities.
Subsection 2 - War Cry Brigade

1. Desirable. In addition to individual efforts for the distribution of Salvation Army periodicals, it is desirable that soldiers should, whenever possible, operate unitedly for this purpose.

2. Leadership. The brigade may be led by the corps literature secretary or, where the divisional commander considers advisable, a brigade sergeant may be appointed, who shall obtain supplies for the corps literature secretary and account to him for the same.

3. Aims. The brigade should not be content simply to circulate Army papers and (possibly) augment Army funds but aim at the salvation and blessing of the people. Whenever definite spiritual impression appears to have been made, the sergeant in charge should arrange for some member of the brigade to give further attention, or report particulars to the CO.

4. Public-house rounds. In many neighborhoods the brigade could work a round of public houses on suitable evenings at the close of the meetings, or earlier should the CO give approval.

5. Villages. In some places, especially during the summer, the brigade could visit one or more villages on Saturday afternoon or at some other convenient time, two- or three-members selling papers, while the remainder hold a succession of short meetings.

6. House-to-house canvassing. The brigade should periodically undertake a house-to-house canvass of a specific neighborhood for the purpose of gaining new customers or, at times, operate in or near such places of concourse as main thoroughfares, markets, playing-fields, theatre and cinema queues, fairgrounds, racing tracks, or at the close of any entertainment. While some members sell papers from door to door, the remainder could sing, pray and testify.

7. Continue supply. Whatever method the brigade may adopt, the sergeant in charge should see that particulars are recorded (on a Literature Evangelism card) of all customers, and should the brigade, for any reason, cease to supply such, the corps literature secretary must arrange for the customers to continue to receive Army periodicals.
Subsection 3 - 'Drink and Drugs' Brigade

1. Aim. The purpose of such a brigade under this or any other name is to seek, and rescue men and women addicted to drink and drugs and others in danger of coming under these evil influences.

2. Members. Members of the brigade should be soldiers who, from association or other cause, have a deep interest in the reclamation of drunkards or drug addicts. Former drunkards, usually, prove exceptionally useful in recovering the alcoholic. As a rule, men soldiers should seek after men, and women soldiers after women. Uniform should always be worn on duty.

3. Conversion essential for addicts. All who work in this brigade should constantly insist upon the uselessness of anything short of conversion, showing that making resolutions, signing a pledge or even praying for help to overcome the drink habit or the use of drugs is not enough.

4. Professional assistance. Work among drug addicts should be undertaken in co-operation with Christian people who have studied the problem and who have been especially trained. Guidance can often be given by salvationists in social service.

5. Reclamation of backsliders. The first object of the brigade is to reclaim any persons formerly connected with the Army who have become backsliders through drink or drugs. The sergeant in charge should obtain from the CO a list of such former salvationists, and suitable members of the brigade should visit them. In so doing the names and addresses of other drunkards may be obtained and added to the list of those whose rescue is sought.

6. Visiting public houses. The brigade would do well to visit public houses, in order to make known the message of salvation.

(a) A kindly salutation might be given with, in some instances, an offer to sing or pray.

(b) Army papers might be sold or given away with advantage.

(c) Although prolonged conversation may not be possible, members of the brigade should, as opportunity offers, speak with individuals, manifesting interest in their welfare.

7. Efforts at closing time. Effective operations among those addicted to drink can often be carried on as the public houses close.
(a) Intoxicated people whose addresses are known or obtainable may then be helped home. If assistance of this kind is followed up by a call when the person is sober, good results may follow.

(b) A meeting in the hall, where hot coffee can be served and where singing, and a short gospel message is included in the program, can prove helpful before those in need of assistance are escorted home.

8. After-care. The most difficult part of the rescue of one addicted to drink or drugs often comes after his profession of salvation. Some fall many times before they become established.

(a) Weeks, if not months, of watchfulness, sympathy and prayer must be given.

(b) Work may need to be found for some.

(c) Some will require to be removed to other neighborhoods, out of the reach of old companions and surroundings.

(d) Special care will be needed on pay-days, holidays and other times of unusual temptation.

(e) In the event of a report that a convert has again taken to drink or drugs, members of the brigade should prove his true friends, helping him if he has fallen, and encouraging him with their love and confidence whether the report be true or false.

Subsection 4 - Visiting Brigade

1. Value. The value of personal contact with people wherever they may be found cannot every be over-estimated.

2. All Salvationists to visit. All salvationists should be encouraged to engage frequently in visitation with a view to ministering to men and women who may be in any form of need, temporal or spiritual.

3. Purpose. In every corps salvationists who are willing to undertake regular and systematic visitation should be formed into a brigade so that they may the more effectively cover the entire corps district in a ministry to unsaved or otherwise needy people.

4. Members. Members of the brigade should be men and women of great compassion, ardent salvationism, sanctified wisdom and considerable common sense, willing to devote several hours a week to visitation.
5. Leader. The leader of the brigade should be an experienced salvationist able, both by word and example, to:

(a) Inspire those working with him to zealous endeavors.

(b) Guide those working with him on how best to reach and influence the people for God.

6. Where to visit. Members of the brigade should visit from door to door, and wherever people are to be found.

7. How to visit. Members of the brigade should never forget that the general public look for a smile and friendly courteous ways as well as the gospel from all salvationists.

(a) While no set formula can be given concerning approach to the people whose homes are visited, copies of Army periodicals should always be carried, also gospels and leaflets giving the address of the commanding officer, of the hall, and the times of meetings for children and adults.

(b) Undivided attention should be given to the person to whom the visitor is speaking. Kindly notice should be taken of the children and other members of the household.

(c) A copy of the New Testament and Psalms should always be in readiness for an opportune moment to read from it.

(d) Whenever possible pray in a few well-chosen words with the people visited.

(e) If a call seems unwelcome it should be immediately terminated with a gracious, 'God bless you. Perhaps you will allow me to come on another occasion.'

(f) Those visited should always be left with the impression that:

(i) A salvationist cares and can be called upon at any time to help in any hour of need.

(ii) Everyone is welcome at a Salvation Army hall.

8. What to avoid. Salvationists must avoid gossip, criticism of individuals or religious denominations, discussion of party politics, argument, quarrelling or anything disagreeable.

9. Follow-up. Salvationists should make a note of addresses where they feel they should call again, or where they consider a visit from the CO might prove of blessing, or where special circumstances require his help.
10. Organization. The leader of the brigade should organize the visitation with care.

(a) All plans must be approved by the CO.

(b) Visitation could, from time to time, be coordinated with other efforts of the corps, for instance, the week before or the week after an open-air or cottage meeting.

(c) A salvationist inexperienced in the art of visitation should accompany an experienced person in order to gain insight into what is required.

11. When no reply. Whenever a member of the brigade calls at a house and receives no reply, some indication should be left that a visit has been made and that the services of The Salvation Army are at the disposal of those who live there.

12. Reporting. At the end of each visiting period the leader will be responsible for:

(a) Gathering from each member of the brigade information concerning:

(i) Where calls have been made.

(ii) Persons who, for any reason, should be quickly visited again or who need the immediate ministry of the CO.

(b) Informing the CO of special needs and other matters of importance, including persons deeply impressed, souls saved, the sick, the dying and the bereaved whom the CO will desire to visit personally.

Section 5 - Specific Classes of Local Officers

Subsection 1 - Sergeant-major and Helpers

1. CSM’s position and responsibilities. The corps sergeant-major as the chief local officer for public work is required to assist the officers generally with meetings and (unless other arrangements are made by the divisional commander) to take command of the corps in their absence.

2. Qualifications. The CSM needs experience, good sense and reliability, also a special measure of godliness, devotion and loyalty.

3. Assistant. Where required, an assistant CSM will be appointed to help the CSM in every way possible.
4. To whom responsible. The CSM is responsible to the commanding officer (or, in the CO's absence, to the second-in-command), under whose direction he will work, to whom he will report upon his duties, and with whom he will confer upon corps matters generally.

5. Reporting attendances. The CSM is responsible for correctly counting and recording the attendances at all senior meetings, and for reporting them weekly to the secretary. In this work the CSM must:

(a) Strictly observe all the instructions set forth in the official reporting block.

(b) In the event of being unavoidably absent, arrange for a suitable substitute, approved by the CO, to fulfil this duty, and should give him all needful directions.

6. Punctuality. The CSM is responsible for seeing that open-air and indoor meetings are commenced at the times indicated on the official list.

(a) He should, by example and otherwise, encourage punctuality in the soldiers.

(b) In the event of the officers being unavoidably detained, the CSM should readily step into the breach until their arrival.

7. Open-air work. The CSM should either assist the CO in arranging open-air stands and preparing the required lists, or else undertake this duty in accordance with the CO's wishes. He is also responsible, in co-operation with the CO, for securing the observance of the following regulations with respect to open-air work:

(a) Soldiers should muster at the appointed open-air stand. On special occasions they may meet at the hall and march to the stand.

(b) The place of meeting must be made known previously, by verbal announcement, by being posted conspicuously inside the hall and, if possible, by the publishing of a quarterly list.

(c) When the time for an open-air meeting has arrived, those present must commence without waiting for any other person.

(d) Open-air stands must be varied. However suitable any place may be, meetings should not be held there with undue frequency. The message of salvation should be taken to as many people as possible, special attention being given to the poorest and neediest.
(e) A corps having more than 150 soldiers should divide into companies for open-air work at least once every Sunday.

(f) Every open-air meeting - to be reckoned and reported as such - should include, in addition to the march, at least half an hour's stand for a meeting. This stand may, however, be made at one or more places if thought desirable.

(g) Unless excused by the DC on account of extraordinary circumstances, every corps shall regularly hold the open-air meetings set forth on the official list.

8. Meeting responsibilities. The CSM shall take such part in leading meetings, both indoors and out, as the CO may determine, and must regularly attend to the following routine matters:

(a) Indoors he is responsible for the oversight of such duties as seating the people, minding doors, maintaining order, welcoming strangers, distributing song books.

(b) Out of doors he should see that obstruction is avoided; ensure the provision of an open-air platform (when needed); arrange and maintain the formation of the ring; watch over the general behavior and the safety of the soldiers; guard against collectors, and others distracting attention.

9. Marches. Unless the CO arranges otherwise, the CSM shall, under his direction, undertake the forming up and leadership of the marches.

(a) He should see that soldiers fall in promptly, himself giving whatever directions may be necessary. In an instance of a divided meeting, he should arrange beforehand for the picking up of the various companies.

(b) Usually the order of the march will be:

(i) The color sergeant (carrying the flag), with a soldier on either side.

(ii) The corps officers, with a local officer on either side.

(iii) The band, headed by the band color sergeant with flag.

(iv) The main body of the remaining soldiers, in companies if such are worked; otherwise the women, as a rule, march first, the men bringing up the rear. On dark nights a red lamp must be carried at the rear of the march and a white lamp at the front.
(c) Whenever a march is of considerable length, say, including more than 20 ranks, the CSM should be assisted by rank or orderly sergeants. These should be placed at intervals alongside, their duties being to:

(i) Maintain and regulate the singing.

(ii) Give such warnings and protection as the traffic may render necessary.

(iii) Pass on instructions issued by the leader.

(iv) Watch over the orderliness of the march generally.

(d) The routes taken should be varied. Although the march may of necessity frequently pass through the main thoroughfares, the working-class and very poor neighborhoods should, in this respect, receive a fair share of attention.

(e) Soldiers should be encouraged to help the effectiveness of the march by well-ordered marching. They should:

(i) Take their places in the ranks, never, unless on special duty, walking alongside on the footpath.

(ii) If falling in after the march has started, not break ranks, but form new ranks between those already existing, as directed by the responsible LO.

(iii) Hold themselves erect and march evenly, those in each rank keeping in line with the comrade to the left, those in each file exactly behind the comrade in front.

(iv) Keep in step - left foot down with the heavy beat of the music. To make this possible the men in front (who are probably tall) should take steps of a length suited to the women and others of shorter stature behind.

(v) In turning a corner (wheeling) take care to keep the ranks even.

(f) Music and singing should be kept up alternately throughout. As soon as the band ceases, singing should commence. An exception may be made when crowds being dense or opposition serious it may be wise for the band to play continuously. The songster leader should be responsible for the singing; or in his absence, or where there is no songster brigade, the band sergeant. Should the band sergeant be unable to lead singing, the CO shall appoint the corps CSM or another LO to undertake the duty.

(g) Every care must be taken to avoid disturbing other religious services. If possible, marches should not pass places of worship during their services. But where this cannot
be avoided, all playing and singing must cease within 100 yards' distance of such place, and may be continued only when the whole march is a similar distance past. Equal care should be taken not to disturb meetings in YP halls.

(h) It is often desirable that soldiers should be appointed to the sidewalks along the line of the march - to distribute leaflets or handbills, sell Army papers, or invite people to the meetings.

(i) In the event of a ring being formed from the march, this should be done in an orderly manner:

(i) The ranks may divide down the center, and the soldiers, after taking a few steps respectively to right or left, face the center.

(ii) The soldiers may form single file at the word of command, and then follow the leader in forming a ring - if desired, after certain windings or turnings in order to attract attention.

(iii) Where the force is large, the whole column may wheel round to right or left until front and rear ranks come together.

10. No obstruction. The CSM shall ensure that obstruction of traffic, and unreasonable interference with passers-by, and other inconvenience to the public should, as far as possible, be avoided in connection with open-air work.

11. Dealing with complaints. When called upon to deal with complaints in connection with open-air work, the CSM shall adopt a considerate and conciliatory attitude, informing his CO of particulars at the earliest opportunity, and afterwards acting on the CO's instructions.

(a) Upon receiving intimation of illness with request to refrain from noise, he should at once stop all music and singing and, after a short prayer for the sick person, quietly move the meeting elsewhere. A gathering should not be held in that street, neither should there be any playing or singing near the house, until inquiries have been made and assurances received that a meeting would not be distressing.

(b) Should a complaint of general annoyance be made (as distinct from a case of sickness), the CSM should go aside and hear what the complainant has to say and, if he cannot be conciliated, the meeting should be moved elsewhere. If the stand is an important one, the CO will seek instructions from his DC.
(c) Complaints made by representatives of churches, chapels or other places of worship, concerning inconvenience arising from any outdoor operations, must be given prompt and respectful attention. (See paragraph 9 (g) preceding.)

12. Rank trimmings and badge. The CSM’s uniform includes a braided tunic with hooks and eyes. Badges of black cloth with silver wire-edged Ss, name of corps followed by the word 'Corps' and border worked in red silk are worn on the collar or, on open-neck uniforms, at the base of the epaulets. Rank badges of black cloth with silver wire-edged initials ‘CSM’ and border worked in red silk are worn on the epaulet, or on open-neck uniforms at the top of each sleeve. Men: a bronze cap badge on red cloth ground. The assistant CSM wears one row of crimson braid on the lower edge of collar or, on open-neck uniforms, at the base of the epaulets; and rank badges as for CSM but with the letters ‘ASM’. Men: cap badge as for CSM. (See Chapter 1, Section 2, paragraph 9.)

13. Sergeants. The CSM should be assisted, as necessary, by sergeants or other comrades, for door-keeping, welcome, orderly and other duties. Such sergeants may be appointed to help the CSM in any way that he directs, or they may be given one or more of the duties already indicated.

14. Doorkeeper. At every indoor meeting there should be a responsible doorkeeper, sympathetic, patient and forbearing. His work, although at times trying, is valuable. Duties vary somewhat with the character of the congregation, the construction of the hall, and the kind of meeting held, but usually include:

(a) Taking charge of the hall from the opening of the doors until the responsible leaders arrive.

(b) Allowing people to enter and leave only during singing; or, where exceptional circumstances make this rule inadvisable, ensuring, as far as possible, that their entry or departure does not disturb the meeting.

(c) Preserving order and suitable behavior in porch, lobby and around the entrance throughout the meeting and until the congregation has left at the close. Noise, gossip, irreverence and needless loitering should not be permitted.

(d) Welcoming strangers unless a welcome sergeant is appointed. (See following paragraph.)

15. Welcome sergeant. One or more sergeants should, wherever possible, be appointed to welcome people to the hall. They should look out for strangers, invite them in, and have a further word with them as they leave. By a kind greeting, a handshake, a little personal interest and an invitation to future meetings sergeants may,
if tactful and diligent, prove influential in maintaining and increasing congregations, and in winning souls.

16. Orderly sergeants. Orderly sergeants - or other comrades - should be appointed to see to the seating of the congregation, for maintaining order (where necessary), and for distributing song books as needed.

(a) People should be seated as comfortably as possible, and in a way likely to help the influence of the meeting.

(i) Front seats should usually be filled first; those farther back left for late-comers.

(ii) In small meetings those present should be gathered well together.

(iii) All, except comrades assisting, should sit where the leader can see them without difficulty.

(iv) People liable to faints, mothers with young children, and persons needing to leave early, should be tactfully induced to sit where they can get to an exit without disturbing others.

(b) All who assist the maintenance of order in Army meetings need to be good-natured steady soldiers who love the most troublesome. While firm and bold when occasion so demands, they should be able to put up with chaff and annoyance without manifesting irritation. Should roughs or others appear restless, it will, as a rule, be sufficient to stand near and keep them under observation. Should ejection or exclusion from meetings be considered necessary, the CO's instructions must be sought and acted upon.

17. Rank sergeants. Orderly sergeants' duties may be combined with those of rank sergeants. (See paragraph 9 (c) preceding.)

Subsection 2 - Recruiting Sergeant and Helpers

1. RS's responsibility. A recruiting sergeant should be appointed in every corps to take responsibility, under the commanding officer, for seekers and converts. The importance of his work cannot be over-estimated.

2. RS's helpers. Except in circumstances where the RS can, unaided, accomplish all that is required, he should, if the CO so decides, be assisted as necessary by:
(a) An assistant recruiting sergeant, if possible of the opposite sex, who, besides helping generally, should take special responsibility for the Registration Records and, if desired, for the work in the registration room.

(b) Penitent-form sergeants, of both sexes, to deal with seekers, as well as help and follow up converts.

(c) Visiting (or other) sergeants, to look after converts and lead them on to soldiership.

3. Qualifications. The RS needs to be a lover of souls, an out-and-out salvationist, and thoroughly sound in doctrine. He should be willing to spare no efforts to help seekers, both at the penitent form and afterward, no matter how tedious, discouraging or unnoticed such work may be. His helpers should possess a reasonable measure of the same qualifications.

4. Penitent form. The RS shall always keep the penitent form clear and ready for use.

5. Dealing with seekers. The RS shall arrange for suitable PFS to be at hand to deal carefully with each seeker, in accordance with instructions in Chapter II, Sections 1-3, and shall himself speak with each seeker whenever possible, making sure that the salvation (or sanctification) sought has been obtained.

6. Helping converts. The RS shall see that, before converts leave the building, they are further counselled, helped and registered, in accordance with instructions in Chapter II, Section 4, either in the registration room (see following paragraph) or elsewhere. He should co-operate with the CO in seeing that all needful equipment for this work is provided; that is, Registration Records with pencil or pen; suitable literature, as indicated in Sections 3 and 4 of Chapter II; tri-colored ribbon, with pins.

7. Registration room. The RS is responsible for the registration room and the work done there, though the assistant RS may, if desired, take charge under his direction.

(a) It is advantageous, especially in connection with large salvation meetings, for a room to be set apart for quiet conversation with and registration of converts. (See Chapter II, Section 4.) In fact, two such rooms are advisable, where possible, for men and women respectively.

(b) When there is no room which can be devoted solely to this purpose, officers' or band room may be used, provided that such arrangements are made with all concerned as shall ensure freedom from interruption in work among converts.
(c) The registration room may not take the place of the penitent form. All seekers must be carefully dealt with at the mercy seat before being taken elsewhere.

8. Registration records. The RS (or the assistant RS acting under his direction) is responsible for the proper use of the Registration Records, though particulars may be entered by the PFS or other suitable person.

(a) Registration Records should always be at hand.

(b) A card must be used with respect to all seekers in senior meetings (adults and young people) not already in Army registers.

(c) Both convert and responsible sergeant (see following paragraph) must promptly be given their respective portions.

(d) From the Registration Records the CO obtains needed information and the RS shall transfer particulars to the Seekers' Register (see paragraph 11 following).

(e) The Registration Records must always be open to inspection by the CO or other authorized person; they must also be brought to pastoral care council meetings for reference.

9. After-care of converts. The RS with his helpers (see paragraph 2 preceding) is responsible for the after-care of all seekers. This is in addition to and irrespective of anything that the CO may do, since the interest and help of local salvationists (who remain after the CO has farewelled) are highly important to the preservation and development of converts.

(a) The RS shall immediately place each convert in the care of a local officer (or suitable soldier approved by the CO), usually a PFS, a converts' visiting sergeant, or the assistant RS. For seekers under 14 the young people's sergeant-major or other YP worker is preferable. Failing any of these the RS himself shall undertake the duty; but whoever is appointed to give direct care, the RS is responsible for oversight.

(b) The RS shall, unless the CO intimates a preference, select the sergeant for each convert, having regard to sex, age, disposition, residence and other circumstances. A former drunkard might help a drink addict, an educated LO a convert of some refinement and so on. Visiting will be facilitated if the sergeant lives near the convert.

(c) The RS should, if possible, introduce the sergeant and the convert to each other before the convert leaves the hall.
(d) The appointed sergeant shall be responsible for the convert until he is either:

(i) enrolled as a soldier;

(ii) otherwise satisfactorily accounted for; or

(iii) proved definitely unsatisfactory after a minimum period of six months.

(e) The sergeant should at once take charge of the convert, visit (or write) him promptly and frequently, help him in every way possible, and report on him to the RS:

(i) After one week - backing, if satisfactory, as a recruit.

(ii) After a further period of one month - backing, if satisfactory, for soldiership.

(iii) Finally - either reporting him duly enrolled as a soldier or otherwise definitely accounted for; or, after six months' care, stating what has become of him.

(f) The RS is required to secure the reports from the sergeants, and to enter the needed particulars in the Seekers' register. (See paragraph 11 following.) He should file the Registration Records in order, produce them for inspection at pastoral care council meetings when required, and see that they are finally preserved with the signed Articles of War when a recruit is enrolled as a soldier.

(g) Should a convert not progress favorably because the responsible sergeant, for any reason, was unable to give needful shepherding, the RS shall personally undertake the responsibility; a convert must not be lost for lack of unceasing care. Even those who seem the most hopeless must be diligently followed up for at least six months.

(h) The RS, with his helpers, shall endeavor to lead converts (unless members of other Christian bodies) on to soldiership, suitably preparing them for this, urging them to definite work for God and encouraging them to wear uniform. The RS should see that approved recruits attend the swearing-in meeting.

10. Converts' meetings. Whenever convenient the RS shall, with the CO's approval, arrange a weekly meeting for the purpose of strengthening converts and recruits to overcome the difficulties of their new life, and instructing them concerning the requirements of soldiership. If an officer leads, the RS shall assist; otherwise the RS will be in charge.

11. Seekers' Register. The RS shall keep the Seekers' Register, but it must always be accessible to the CO, who is especially responsible for ensuring that entries are accurate and complete. The CO is, however, authorized to make other arrangements
or to keep the book himself unless the RS fulfils this duty efficiently. The RS must preserve therein, in ink, in their respective sections a permanent record of all seekers in senior meetings, according to instructions in the book itself. His duties with respect to each section are as follows:

Part I - Names not on any SA roll. Here must be entered, fully and promptly, particulars concerning all adult seekers who are neither soldiers nor recruits, and who are henceforth known as converts, the number of names corresponding to the number reported. Each should be followed up with the utmost care by a responsible sergeant. (See paragraphs 8 and 9 preceding.)

Part II - Names on the SA roll; that is, soldiers and recruits who seek holiness or restoration from backsliding, ‘H’ or ‘R’ being carefully inserted. Particulars should be entered immediately after the meeting in which such seekers come forward. The RS shall cooperate with the CO in helping them and urging them to definite salvation warfare.

Part III - Young people; that is, all under 14 years of age who come to the penitent form in senior meetings. The RS should place each in the care of the YPSM or CYS, as appropriate, who should aim at securing the convert’s attendance at the YP meetings and eventual enlistment as a junior soldier. After that the RS’s responsibility would cease. But where this cannot be done, the RS shall retain oversight and see that, at the age of 13, the young person is linked up with the CO’s class for YP recruits, proceeding thence, at 14, to senior recruitship and soldiership.

12. At pastoral care council meetings. The RS is a member of the senior pastoral care council (PCC), his presence being needed at all its meetings, particularly in the interests of converts and recruits.

(a) The RS shall, at each PCC meeting, read the names in the Seekers’ Register, supply up-to-date information concerning all converts, produce the Registration Records and give his own recommendation. He shall then make entries in the book according to the board’s decisions.

(b) The RS shall promptly inform converts when they are made recruits and see that they are supplied with cartridges (by the treasurer) and Orders and Regulations for Soldiers (Chosen to be a Soldier).

(c) When recruits are approved for soldiership, the RS shall see that they are supplied with Articles of War, and led to study, understand and pray over them before signing. The RS shall gather these in and hand them, with sergeants' reports attached, to the corps secretary to keep.
(d) The RS shall do his utmost to give effect to decisions made at the PCC meeting with respect to helping unsatisfactory converts and recruits.

13. Reporting. The RS shall, each week, report to the corps secretary the number of seekers. (See paragraph 11 preceding.) He shall also hand to the corps literature secretary names and addresses of converts, so that they can be supplied with Army papers.

14. YP recruits’ class. In certain circumstances the RS may be called upon to assist the CO with the YP recruits’ class, and then may be invited to attend the YP pastoral care council meeting while the names on the YP Recruits’ Roll are under discussion.

15. Rank trimmings and badges. The RS wears tunic as for CSM (see Chapter V, Section 1, paragraph 13), except that the badges are worked in white silk and the initials are ‘RS’. The assistant RS and PFSs wear sergeant’s rank badges (see Chapter V Section 7, paragraph 7).

16. Adherents. The RS should, in addition to accepting the nurturing of recruits into soldiership, always have in mind possible adherents.

Subsection 3 - Corps Literature Secretary and Helpers

1. CLS’s responsibility. The corps literature secretary is responsible to the CO for the sale of Army periodicals.

2. Qualifications. The CLS needs to be enterprising, business-like and persevering. He should understand and value the far-reaching opportunities for spiritual usefulness presented by the circulation of Salvation Army literature.

3. CLS’s helpers. The CLS shall himself be a diligent seller of Army papers; he should also seek to inspire others to assist him, pointing out to likely comrades the blessings that they may, in this way, bring to many. His helpers may include:

   (a) Heralds (or sellers) who, although not local officers, regularly undertake the distribution of Army papers. A herald is issued with a warrant by the CO.

   (b) A magazine sergeant, wherever the size of the corps or the opportunities for circulating the magazines warrant such an appointment. He uses a Herald’s Literature Evangelism card and reports all new customers to the CLS.

   (c) Soldiers or friends willing to undertake the sale of a few periodicals.
4. Reliable service. The CLS must ensure that all customers for Army papers are regularly supplied. To this end he shall:

(a) Endeavour so to divide the corps district and arrange the customers that heralds can effect the supply with the least waste of time.

(b) Provide each helper with an official book and see that it is kept up to date. (See paragraph 10.)

(c) Arrange for a suitable substitute to circulate the papers whenever the regular worker is sick or otherwise unable to perform his duty.

5. Seeking new customers. The CLS should endeavor to arrange for a periodical canvassing of the corps district - a portion at a time - with a view to gaining new customers. Sometimes unsold back numbers could be distributed for this purpose. In this the CLS should be helped by heralds.

6. Sales at meetings. The CLS should see that Army periodicals are on sale at the hall, around open-air meetings and along the line of the march, also that all posters supplied are duly displayed.

7. Sales in public places. The CLS should do his utmost to have Army papers well pushed in public houses, market-places, main thoroughfares and among people generally.

8. Supply to libraries and institutions. The CLS should endeavor to supply the local library or reading-room with a copy of The War Cry and other Army literature considered suitable. He should also do whatever may be possible to send periodicals to hospitals, homes for the aged and similar institutions; he might encourage soldiers and friends, after perusing their own copies, to hand them back thus to be passed on. Any collecting of money for this purpose must have the CO's approval.

9. New soldiers. The CLS shall secure the names and addresses of new converts from the RS and of comrades transferred from other corps from the corps secretary. He should then see that they are supplied with Army papers, and that particulars are entered in the required books. (See paragraphs 10 and 11.)

10. Record cards. The CLS shall prepare, and supply to every herald or LO working under his direction, an official Herald's Literature Evangelism card, containing particulars of all customers for which such person is responsible. Afterwards the herald or LO concerned must promptly enter therein all new customers gained and report the same to the CLS weekly. The CLS shall see that record cards are kept up to date and ready, at any time, for inspection by CO or other authorized officer.
11. Customers' Roll. The CLS must preserve, in a Customers' Roll, a permanent record of all customers. This book shall include all particulars found on every Herald's Literature Evangelism card and must always be kept up to date. The CLS shall readily co-operate with any effort, on the part of the CO, to bring into order or maintain in order the Customers' Roll.

12. Stock book. The CLS is responsible for correctly keeping the Publications Stock Book, which should show, each week, quantities given out and returned, and amounts received and outstanding (if any).

13. Weekly account to CO. The CLS should, at a regular time each week (not later than Monday evening), give the CO an account of the sales of the papers, and hand to him the cash received, together with Publications Stock Book, for inspection and initialing. All unsold copies should also be presented to be checked.

14. War Cry brigade. The CLS should co-operate with the CO in organizing or, with the approval of the CO, himself endeavor to organize a brigade for the purpose of circulating Army papers among people who are not regular purchasers.

15. Income. The CLS and his helpers must scrupulously account for all money received for Army papers, keeping it entirely separate from all other moneys they may hold.

(a) Gifts of money received in the course of selling periodicals must be passed into corps funds or used to pay for papers given away. Any collecting box utilized in public houses must be opened by the CO or treasurer in the presence of the herald and, after the deduction of sufficient to pay for periodicals given away, the amount must be entered as a separate item in the corps Cash Book.

(b) When the money is given or collected for the free distribution of literature to hospitals, homes for the aged and infirm, or similar institutions, papers corresponding to the amount contributed must either be sent to individuals direct, or properly distributed by some responsible person. The amount must be passed through the Cash Book.

16. SA books. The CLS should, unless the CO arranges otherwise, co-operate with him in selling Army books.

17. Rank badge. The CLS wears rank badges of black cloth with silver wire-edged initials 'CLS' and border worked in yellow silk on the epaulet, or on open-neck uniforms at the top of each sleeve. Heralds wear a badge obtainable from the Trade Department.
Subsection 4 - Quartermaster

1. Responsibilities. The quartermaster is responsible for the care of the hall, the officers' quarters and Army property generally, except that of the band.

2. Qualifications. The quartermaster should be a practical handyman, willing to attend to many matters which, though seemingly trivial and unnoticed, may yet have an important bearing upon the success of Army work.

3. To whom responsible. The quartermaster carries out his duties under the direction of the CO, assisted by the corps secretary and treasurer, with whom, as necessary, he should confer from time to time.

4. Duties. The quartermaster is responsible to attend to Army property in accordance with Orders and Regulations for Corps Secretaries and Treasurers, Chapters IX and X, with which he is expected to acquaint himself. Briefly stated, his duties are to:

(a) See that the buildings occupied by the corps are kept in good and tenantable repair, report to the CO what is needed and, whenever possible, himself rectify defects.

(b) Take charge of the keys of the hall, ensuring that the doors are open, with everything in readiness, 20 minutes before the time each meeting is due to commence.

(c) Supervise the work of the janitor and share responsibility for all matters affecting him.

(d) Attend to the cleanliness, sanitation, lighting, heating and ventilation of the hall.

(e) See that the terms of the fire insurance policy are strictly observed.

(f) Ensure that the outside appearance of the hall is creditable and attractive, notices being up to date, and (in winter) lamps lit while evening meetings are in progress.

(g) Interest himself in the officers' quarters and, in connection with a farewell of officers, assist in examining and replenishing the furnishings and in making out the inventory.

5. Rank badge. The quartermaster wears sergeant's badges (see Chapter V, Section 7, paragraph 7) with the letters 'QM' enclosed in a wreath above the stripes.

6. If no quartermaster. Where there is no quartermaster, his duties will be fulfilled by the treasurer.
Subsection 5 - Color Sergeant

1. Responsibility. The color sergeant is responsible to the commanding officer for the corps flag.

2. Qualifications. The color sergeant should be a man or woman of commanding appearance (if possible) and true devotion, who can be relied upon to attend open-air meetings regularly and punctually. An Army trophy is desirable; the more striking an instance of the success of salvation effort, the better.

3. Corps flag. Every corps must be provided with a flag of the authorized pattern, suitably mounted on a strong pole. The ordinary size is 3 feet by 4 1/2 feet, but certain corps may have a larger flag by permission of the divisional commander, whose endorsement is required upon all orders. The corps flag must always be as large as, or larger than, the flag of the band or any other corps section and take precedence over these.

4. Respect for flag. The color sergeant should himself respect the flag and take all suitable means to make it respected by the corps. As an emblem of highly cherished principles, and a reminder of God’s dealing with the Army in the past, it should prove a constant stimulus to faithfulness, courage and enterprise.

5. Open-air meetings. The color sergeant is responsible to bring the flag punctually to open-air meetings.

6. Carrying and holding flag. The color sergeant shall carry the flag at the head of the march and hold it at dedications, swearing-in and other special occasions; but he has no exclusive right to this and should the CO for any reason wish to carry or hold the flag, or direct that anyone else shall do so, the color sergeant must relinquish it readily and cheerfully.

7. Signals on march. Upon the march the color sergeant should use the flag to indicate to the column the orders of the officer in charge:

(a) Halt - Rest staff on ground.

(b) Forward - Raise staff straight to full height.

(c) Right wheel - Droop flag to right.

(d) Left wheel - Droop flag to left.

(e) Form ring - Droop flag over column.
(f) Silence - Furl flag.

8. Emergency on march. The color sergeant should, upon the march, constantly watch for threatening danger and, if need arises, in sudden emergency, quickly furl the flag, giving the signal to stop music and singing, or even rest the staff on the ground, calling a halt.

9. The flag indoors. The color sergeant should see that, during indoor meetings, the flag is prominently and conveniently placed in the hall. If no place has been arranged for it, he should confer with the CO. When not in use the flag will be best preserved if carefully furled, enclosed in a case (something like an umbrella covering), and stored safely.

10. Protection of flag. The color sergeant should do his utmost to preserve the flag from indignity, damage or loss. At the same time, he should understand that, for the flag to be lost or injured, when this cannot be prevented without violence or assault, is no disgrace to the Army. In circumstances of danger or disturbance he should face every eventuality without display of ill-feeling.

11. Old flags. The color sergeant should co-operate with the CO in securing the preservation and suitable display of old flags. If placed where they can be seen by all who enter the hall, each bearing an inscribed tablet indicating the period which such flag was in use, they should, by reminding of past conflicts and victories, encourage and inspire present-day salvationists.

12. Rank badge. The color sergeant wears sergeant's badges (see Chapter V, Section 7, paragraph 7), with 'crossed flags' above the stripes.

**Subsection 6 - Envoy**

1. Responsibility. An envoy's duty is to conduct meetings at neighboring corps and societies. When accepting appointment, he must undertake to lead at least three Sundays' meetings each quarter.

2. Qualifications. An envoy needs thorough salvationism, ability to lead meetings, a high conception of the importance of his work, and a keen sense of responsibility for the souls of both saved and unsaved.

3. To whom responsible. An envoy works under the direction of the divisional commander, who makes out his plan of meetings and sends him needful instructions.

4. Unavailability. If at any time unable to fulfil his appointments, the envoy must promptly acquaint the DC, so that a substitute may be found.
5. Preparation. An envoy must make suitable preparation for his addresses and his meetings generally; in particular, he should diligently study the Bible, and seek from God, in prayer, that help and support which alone can make his efforts fruitful.

6. In charge of society. An envoy may be appointed to the charge of a society, or societies, in connection with which he will receive special instruction.

7. Rank badge. The badge for an envoy is worn on the right sleeve and consists of the word 'Envoy' in a wreath. An envoy giving full-time service wears an 'Envoy' badge at the base of each epaulet.

**Subsection 7 - Sergeants**

1. Responsibility. Sergeants are local officers appointed for specific duty in a corps, often to watch over the welfare of, or lead on to the fight, a number of salvationists. Usually the nature of a sergeant's duties will be indicated by his commission; otherwise the commanding officer may, with the consent of the divisional commander, change such from time to time.

2. To whom responsible. Certain sergeants are responsible directly to the CO, as, for instance, recruiting and color sergeants. (See Chapter V, Sections 2 and 5.) Others are responsible:

   (a) To the sergeant-major - door, welcome, rank and orderly sergeants. (See Chapter V, Section 1.)

   (b) To the recruiting sergeant - penitent form and (for converts) visiting sergeants. (See Chapter V, Section 2.)

   (c) To the corps literature secretary - the magazine sergeant. (See Chapter V, Section 3.)

3. Duties dealt with. Sergeants whose duties are not dealt with elsewhere than in this section include:

   (a) Visiting sergeants. (See paragraph 4 following.)

   (b) Veterans' sergeant. (See paragraph 5.)

   (c) Ex-soldiers' sergeants. (See paragraph 6.)

4. Visiting sergeants. Visiting sergeants are expected to devote at least two hours weekly to visitation. In any corps they will find abundant opportunities for usefulness.
They should strive to bring spiritual blessing to every home they enter, carefully avoiding gossip or mere chit-chat and praying with the people wherever possible. A visiting sergeant:

(a) May be appointed for visitation generally, in which instance he should specially assist the RS with the after-care of converts as described in Chapter V, Section 2, paragraph 9. He should also, as he has opportunity, visit the sick, the unsaved and, if so directed by the CO, specified salvationists.

(b) May be appointed to some particular brigade or section of the corps, such as young people, home league, or converts, in which instance he will visit salvationists and others as directed by the LO responsible for that section or brigade.

(c) Should, whatever the terms of his appointment, visit the unsaved, and wholeheartedly co-operate with any effort of this kind which the CO may organize. (See Chapter IV, Section 4, paragraph 7.)

5. Veterans' sergeant. A veterans' sergeant should be appointed, where needed, for the visitation of aged and disabled salvationists. Sympathy and cheerfulness are essential. The sergeant should:

(a) Do everything possible to promote the happiness and well-being of elderly comrades.

(b) Give special attention to those who cannot attend meetings, praying with them and reading to them from the Bible.

(c) See that Army periodicals are regularly supplied.

(d) Send greetings on such occasions as Christmas or birthdays.

(e) Promptly inform the CO of illness.

6. Ex-soldiers' sergeant. Ex-soldiers' sergeants are responsible for hunting up and seeking the restoration of backsliders and other former salvationists. It is desirable that, in every corps, at least one man and one woman should be appointed thus to care for ex-soldiers of their own sex. Ex-soldiers' sergeants should:

(a) Be filled with that yearning love for souls which persistently prays for and follows up wanderers, undeterred by repeated discouragement or rebuff.

(b) Either be provided with particulars from the Ex-soldiers' Roll, or, upon application to the CO, be granted access thereto for the purpose of obtaining such particulars. These
should be entered in a register. To this list should be added, whenever discovered, former salvationists from other corps now residing in the locality.

(c) Regularly visit wanderers, invite them to the meetings, reason with them in season and out of season, and constantly urge them to return to God and the ranks.

(d) Urge comrade salvationists to pray for backsliders. With the approval of the CO a league might be formed for this purpose, of which restored backsliders should be members.

(e) Earnestly co-operate with the CO during reconciliation week and in other efforts for the reclamation of former salvationists.

7. Rank trimmings. Sergeants wear one row of crimson braid on lower edge of collar or, on open-neck tunics, on the base of the epaulet; also stripes on right cuff. (See Chapter 1, Section 2, paragraph 9.)

Subsection 8 - Organizing Secretary

1. Qualifications. In larger corps a salvationist possessing some business ability should be appointed as organizing secretary.

2. Duties. Under the direction of the CO the organizing secretary organizes the visits of bands, songster brigades and other 'specials'.

Subsection 9 - Other Local Officers

1. Other O&R. Local officers not specifically dealt with in this chapter will find further regulations issued for their guidance. These they are required to obtain, study and carry out.

2. Additional O&R. LOs who need additional regulations (according to particulars in Chapter 1, Section 2, paragraph 6) are those whose work relates to the corps council, pastoral care council, finance, band, songster brigade, corps cadets, home league, young people, torchbearers, league of mercy, over-60 clubs, scouts and cubs, lifesaving guards and sunbeams, guides and brownies.

Subsection 10 - Warrant of Service for Non-Uniformed Soldiers, Adherents and Friends

1. To whom applicable. A Warrant of Service may be issued to non-uniformed soldiers, adherents and friends who are willing and suitable to undertake certain responsibilities
in the corps for which a uniformed soldier is not available. These tasks could include over-60 club treasurer (a finance bond would also need to be signed), primary assistant, mother and toddlers' club leader, crèche supervisor, handicapped club leader, minibus driver, welcome sergeant, etc.

2. Application procedure. Any person proposed for such a task completes an application form for a Warrant of Service for a specified role. It is endorsed by the CO and sent to the DC who then forwards the signed Warrant of Service for presentation by the CO in a public meeting.
ORDERS AND REGULATIONS FOR SENIOR PASTORAL CARE COUNCILS

Section 1 - The Pastoral Care Council

General Order

The divisional commander (DC) is responsible for seeing that a copy of these regulations is filed at every corps officers’ quarters, and that every pastoral care council member in the division has a copy.

These regulations supersede and over-ride all other regulations respecting membership of and duties in connection with the senior census board or pastoral care council (PCC).

[Only the corps (or senior) PCC is dealt with herein. Instructions concerning the young people’s PCC are to be found in Orders and Regulations for Work Among Young People.]

1. Purpose. The pastoral care council exists for the highly important purpose of exercising pastoral care towards the whole corps fellowship, such care to include praying for, visiting and training those in that fellowship. The council should periodically review and revise the relevant rolls and keep them in satisfactory condition. The fulfilment of this purpose involves responsibility for those enrolled, in that the PCC is required to:

(a) Accept recruits.

(b) Accept for soldiership converted persons who have signed the Soldier’s Covenant and who fulfil the requirements of soldiership.

(c) Accept for adherency applicants who fulfil the stipulated conditions. (See Section 10 below.)

(d) Watch over all YP recruits, adherents, converts, recruits and soldiers with a view to encouraging and training them, as well as preventing falling away and loss.

(e) Remove names from rolls when necessary.

All other aspects of corps life, such as policy, program, property and budget will be the concern of the corps council (see Orders and Regulations Governing Corps Councils).
2. Membership. Normally, membership of a PCC will not exceed 15, but for very large corps the DC may approve additional members. The PCC is comprised of:

(a) The DC, who, by virtue of office, is a member of every PCC in the division. The DC (or DHQ representative) presides at the annual PCC meeting.

(b) The officers officially appointed to the corps.

(c) The corps sergeant-major, corps secretary and recruiting sergeant (RS).

(d) Soldiers selected for their pastoral gifts and availability for the work of pastoral care. Such members may be commissioned LOs but need not be, nor need they wear uniform. Normally, no more than 50% of the selected members will be LOs. Selected members will be appointed only with the approval of the DC. Their initial term of appointment will be for three years, renewable with the permission of the DC.

3. Consultation with non-members. Where there are regular sections or other identifiable groups within the corps whose commissioned leaders are not members of the PCC, such leaders, or their assistants, may be called in to PCC meetings for consultation as necessary. The YPSM and corps youth secretary, if not members of the PCC, will frequently be consulted.

4. Orders and regulations. All members of the PCC are expected to acquaint themselves with the latest edition of these regulations, so that they can intelligently carry out their required duties.

Section 2 - General Directions for Pastoral Care Council Meetings

1. When held. PCC meetings are held quarterly, annually and specially.

(a) The quarterly PCC meeting is presided over by the CO. (See Section 6.)

(b) The annual PCC meeting is held instead of the usual quarterly meeting on a date notified to the CO by the DC. The DC or DHQ representative presides. (See Section 7.)

(c) A PCC meeting should be held immediately prior to the CO's farewell.

(d) A special PCC meeting may be held at any time, under the presidency of the CO. (See Section 8.)
2. Attendance necessary. A PCC meeting may not be held without the attendance of the CO or the DC, or an officer appointed by the DC.

3. Quorum. Three members of the council – provided such include the CO or the DC – are sufficient to form a quorum.

4. Unauthorized persons. The CO may not introduce, or allow to be introduced, to a PCC meeting, any person other than those authorized to be present. (See Section 1, paragraphs 2 and 3.)

5. Secretary. The corps secretary will usually act as secretary to the council, and as such will:

(a) Confer with the CO with respect to arrangements for its meetings.

(b) Notify the members – at least a week beforehand for a quarterly or annual meeting; at least a day beforehand for a special meeting.

(c) Record the minutes of each meeting. (See paragraph 13 of this Section.)

6. Make own judgements. Members of the PCC should form and express their own opinions, not being influenced to support any course contrary to their own judgement.

7. All members with equal voice. Any member is at liberty to draw attention to any name which he thinks should be discussed, with a view to possible action.

8. Responsibility for pastoral care. Each member should willingly accept the responsibility, not only for forming and expressing an opinion, but also for trying to contact backsliders and giving other needed personal care to those under consideration.

9. Voting. Nothing in the nature of voting is permitted. Decisions are usually arrived at by the process of consensus.

10. Confidentiality. The deliberations of the PCC must be treated as strictly confidential, this being an essential qualification for membership.

11. Responsibility for required records. Members of the PCC are expected to bring to council meetings the necessary books for which they are responsible, and to record therein, as the meeting proceeds, whatever revisions and entries are decided upon by the council. (See paragraphs 12, 13 and 14 following.)
12. Records required. The rolls and related books (see Section 3) needed for revision at a PCC meeting are:

(a) The seekers’ register,

(b) The cartridge book,

(c) The soldiers’ roll,

(d) The recruits’ roll,

(e) The adherents’ roll,

(f) The supplementary roll (ex-soldiers and friends),

(g) The corps statistical book,

(h) The corps officer’s visitation book or equivalent.

13. Pastoral Care Council minute book. The PCC minute book is usually kept by the secretary. At the close of each PCC meeting the minutes should show, besides statistics and signatures, the decision or action of the council with respect to:

(a) Converts made recruits,

(b) Recruits and adherents approved for soldiership,

(c) Recruits and adherents enrolled as soldiers since the last PCC meeting, with date,

(d) Soldiers, recruits and adherents transferred from other corps and duly enrolled, with date,

(e) Soldiers, recruits and adherents removed from the books, with reason indicated. The names of those who have been removed from the soldiers’ roll (excluding transfers and promotions to Glory) should be entered in the ex-soldiers’ roll.

(f) A cadet on becoming an officer. (Names of cadets remain on the soldiers’ roll until the cadet is commissioned, when the necessary entries must be made in the roll and the transfer issued in the usual way to the division where the officer is appointed.)

(g) Soldiers, recruits and adherents considered unsatisfactory, with efforts planned to help them, and the results,
(h) Junior soldiers approved for soldiership.

(i) Junior soldiers enrolled as soldiers since the last meeting, with date,

(j) Persons to be made adherents (See Section 10).

14. Records for reference. Other official books needed for reference at PCC meetings are:

(a) The registration record, for which the RS is responsible. (See Orders and Regulations for Local Officers, Chapter 5, Section 2, paragraph 8, page 41.)

(b) The junior soldiers' roll (including YP recruits' roll). (See Section 4, paragraph 14.)

(c) The young people's register and cartridge record. (See Section 4, paragraph 14.)

(d) The transfer book, with return transfer notes that are to hand. (See Section 9, paragraph 3.)

Section 3 - The Corps Rolls

[Young people's and home league rolls are dealt with in their respective regulations.]

1. Definition. The rolls are the books which record the names, with needed particulars, of persons in any way connected with the Army, the soldiers' roll being the most important.

2. Responsibility. Responsibility for the accuracy, safe custody and good condition of each roll rests with some specified person – usually a local officer – who should keep it in accordance with the general directions set forth in Orders and Regulations for Local Officers. The CO is ultimately responsible for all the corps rolls; they must be open to the inspection of the DC or other authorized person when required; their revision is the duty of the senior PCC, except for the young people's, home league and over-sixty club rolls, which are dealt with under their respective regulations.

3. Well-kept rolls. It is important that rolls shall be well kept, since this facilitates the oversight and development of persons whose names are entered thereon, thus avoiding subsequent loss.

4. Seekers' register. The seekers' register (see also Orders and Regulations for Local Officers), kept by the RS under the close supervision of the CO, constitutes a permanent record of all seekers, parts I, II and III, showing respectively 'names not on any Salvation
Army roll', 'names on the SA roll', and 'names of young people's seekers'. The PCC is responsible for seeing that all suitable converts listed therein are in due course made recruits and entered as such in the recruits' roll and cartridge book or equivalent.

5. Cartridge book. The cartridge book (see also Orders and Regulations for Corps Secretaries and Treasurers), kept by the treasurer, contains the names and addresses of all soldiers, recruits and adherents, the entry and removal of such being the responsibility of the PCC.

6. Soldiers' roll. The soldiers' roll is a list of all senior soldiers of the corps. It is kept by the secretary, the entry, suspension and removal of names being the responsibility of the PCC, in accordance with these regulations.

7. Ex-soldiers' roll. The names of all soldiers, adherents and recruits who cease to be such (except those promoted to Glory or transferred to other corps) must be entered in the ex-soldiers' roll.

(a) This book should be referred to from time to time at PCC meetings, with a view to planning efforts for the restoration of former Salvationists.

(b) This book should be brought occasionally to a private soldiers' meeting, reference being made there to selected names for consideration and prayer.

8. Visitation book. The corps officer's visitation book contains the names of soldiers, recruits, converts, adherents and others, and will be brought up to date – either by the CO or second-in-command – immediately after each PCC meeting, in accordance with alterations made to the respective rolls.

9. Registers of marriages, dedications and funerals. The register of marriages and the register of dedications and promotions to Glory are the responsibility of the secretary.

(a) The register of marriages must contain details of all persons married in accordance with the Army's ceremonies. The parties to the marriage should sign the register.

(b) The register of dedications must be entered up when the Army's dedication service has been used, whether it be the service for Salvationists or the modified service for a child of non-Salvationists. The parties concerned should sign the register, to which the YPSM should have access.

(c) Details of funerals conducted by the Army, whether of Salvationists or not, are recorded in the appropriate register.
10. Brigade registers. The registers used by brigade leaders (see Orders and Regulations for Local Officers) contain the names of all soldiers and recruits for which such LOs are responsible. These books must be revised by the secretary during, or immediately after, each PCC meeting, in accordance with alterations made to the various rolls.

11. Other rolls. All corps rolls which are not the direct responsibility of the senior PCC, e.g., home league and over-sixty club, could be examined periodically for possible soldiers, recruits and adherents.

Section 4 - Enrollment

1. New soldiers essential. Members of the PCC should recognize that the progress, and even the continued existence, of a corps depends upon the enlistment of new people. Even to make up for unavoidable losses (through death, transfer and otherwise), and still more so to increase the Army’s fighting force, a constant supply of new soldiers is essential.

2. Sources of recruits. The sources from which new soldiers may be drawn are:

(a) Seekers at the Army’s penitent form (mercy seat) or elsewhere, afterward known as converts.

(b) Those converted and prepared for soldiership through the young people’s work.

(c) Persons already converted, who feel led by God to worship and serve in the Army.

(d) Converted adherents.

3. Preparation for soldiership. Soldiership always presupposes conversion and will usually be preceded by a period as a recruit or junior soldier, though exceptions may be made for persons in categories (c) and (d) above. All who wish to become senior soldiers must attend soldiership preparation classes.

(a) A recruit is a converted person whose name, by the decision of the PCC, has been entered in the recruits’ roll and cartridge book as such, in the expectation that he will, in due course, become a Salvation Army soldier. (See also paragraphs 4, 6, and 7 of this Section.)

(b) A junior soldier is a young person, converted one month or more, who, by the decision of the young people’s PCC, has been indicated as such on the junior soldiers’
roll, in order that he may be trained to fight for God and prepared for senior soldiership at the age of 14. (See also Orders and Regulations for Work Among Young People.)

4. Pastoral Care Council's responsibility. The PCC, collectively and individually, should realize responsibility for:

(a) Securing the enrolment (in accordance with the procedure outlined in these regulations), as a recruit and afterward as a soldier, of every suitable adult, and, as a soldier, of every suitable junior soldier.

(b) Withholding from enrolment, either as recruits or soldiers, all who do not comply with the conditions stipulated in these regulations; at the same time using every available means to provide pastoral care.

5. Enrolment. The PCC is empowered to enroll both recruits and soldiers, whether such have been previously connected with the Army or not, without either the presence or the consent of the DC except:

(a) Persons whose names have been removed from the roll because of acknowledged or proven misconduct. (See Section 5, paragraph 15.)

(b) Ex-officers. The consent of territorial headquarters (THQ), given in writing through the DC, is necessary to the enrolment of an ex-officer who was removed from the soldiers' roll. The commanding officer should, therefore, communicate with his DC before any proposal is made, when an official transfer note (see paragraph 15 of this Section) is not forthcoming.

(c) Persons whose domestic circumstances are likely to bring the Army into disrepute.

(d) subject to paragraph (e) below, persons who have been, or are, or are likely to become, the subject of legal proceedings. All the relevant facts must be submitted to the DC for his decision.

(e) When a person has been convicted in a court of law, or where there is sufficient evidence of any criminal offence as listed below, the full particulars of his/her background will be provided to the divisional commander for review and recommendation to territorial headquarters. Any decision must be subject to the territorial child protection policy.

- sexual offence against or involving a vulnerable person as may be defined by the law of the country, or a person under the age of consent, or an adult;
ii. any offence (viewing, possessing, making, taking, distributing, showing or publishing) related to an indecent image of a child or vulnerable adult;

iii. any offence which is required by legislation to be reported.

6. Conditions of recruitship. The PCC, in accepting any person as a recruit, should be satisfied that he or she is truly converted, sincerely desirous of living a godly life, and willing to become a soldier of The Salvation Army.

7. Enrolment of recruits. The proposal to enroll any person as a recruit will usually be made by the RS or CO, both of whom should give their recommendation, the RS producing also the registration record.

(a) After consideration of the proposal, the PCC will, if satisfied, accept the person, whose name and address should then be entered as a recruit in the recruits' roll and cartridge book, and the fact recorded in the council minutes.

(b) As early as possible the RS should inform new recruits of their acceptance, provide them each with a copy of Chosen to be a Soldier, and see that they are supplied with cartridge envelopes.

8. Persons eligible for soldiership. Persons eligible for soldiership include:

(a) Recruits who have been such for at least one month. They should have read Chosen to be a Soldier, the Soldier's Covenant and completed a series of senior soldiers' preparation classes.

(b) Junior soldiers who are 14 years of age or over should have been specially prepared for senior soldiership at the appropriate recruits' class. (See Orders and Regulations for Work Among Young People.)

(c) Persons already converted, who feel led by God to worship and serve in the Army.

(d) Converted adherents.

9. Introduction to Pastoral Care Council. Where a person proposed for soldiership is not known by each member of the PCC, it would be helpful for the recruit to be introduced to such individual members. If this is not possible, such persons should attend the council meeting. The officer presiding, and other members of the council will then make such inquiries and give such advice as seem desirable. No decision will be made until the person has withdrawn from the meeting.
10. Standards for soldiership. In approving any person for soldiership, the PCC should be satisfied that his or her experience and conduct harmonize with the Army's standards as expressed in the Soldier's Covenant and Chosen to be a Soldier.

11. Reasons for non-acceptance for soldiership. A person may not be accepted as a soldier who does not comply with the standards outlined in Chosen to be a Soldier, and in particular who:

(a) Drinks alcoholic beverages or uses tobacco or addictive drugs; is directly connected with the manufacture of or has a proprietary interest in the sale of alcoholic drinks or tobacco; who is employed in premises devoted mainly or exclusively to the sale of alcoholic drinks or tobacco. (See also Chosen to be a Soldier, Chapter VII, Section 3, paragraph 2.)

(b) Voluntarily lives in the position of having deserted husband or wife. In certain circumstances the DC may give approval for such a person to be considered for soldiership.

(c) Obtains a livelihood or seeks to gain income by taking part in gambling or having connection with any illegal or immoral business or occupation.

(d) Is a member of another religious body. (National law or custom may modify this in some countries.)

12. Soldier-making procedure. The procedure in making a soldier should be as follows:

(a) The recruit should complete the preparation for soldiership course.

(b) The recommendation for soldiership by the CO or the RS in the instance of a recruit; by the CO or the CYS/YPSM in the instance of a YP recruit, should be secured.

(c) When the PCC has considered the proposal, its decisions should be recorded in the council minutes.

(d) If the decision is in favor of soldiership, the recruit should be asked to sign a plain copy of the Soldier's Covenant and be publicly enrolled as a soldier as soon as possible. The new soldier's name is to be entered on the soldiers' roll and statistical alterations made.

13. Soldier's Covenant. An illuminated copy of the Soldier's Covenant should be presented to every soldier when he or she is enrolled.
(a) The signed plain copy of the Soldier's Covenant should be returned prior to the enrolment ceremony and filed at the corps.

(b) The plain copy is sent with the counterpart to transfer note when a soldier moves to another corps.

14. Young people’s recruits. Young people from the age of 14 years and upwards become the responsibility of the PCC as far as their spiritual well-being, pastoral care and enrolment as senior soldiers are concerned.

In order that this may be accomplished, the CYS/YP SM (see Section 6, paragraph 5) should:

(a) At each regular council meeting propose the enrolment of junior soldiers decided upon as suitable at the previous YP pastoral care council meeting;

(b) Read at each council meeting a list of all junior soldiers 14 years of age or over, giving the recommendation of the YP council in each instance;

(c) Bring the junior soldiers' roll and YP register and cartridge record to two of the quarterly PCC meetings each year, so that all elder young people whether saved or unsaved (entered in the appropriate pages as YP recruits), may be discussed.

15. Transfers in. The names of soldiers and recruits from other corps who bring transfer notes (see Section 9, paragraph 4), and of ex-officers with transfer notes provided by headquarters, must be entered in the books without delay, the transaction being reported by the secretary at the next PCC meeting.

16. Officer-soldiers. The names of all officers must be on a soldiers' roll, preferably of the corps in the locality in which they reside. This applies to retired officers as well as those who are on active service. The corps officers' and assistant officers' names should be entered on the page provided and counted as soldiers transferred in.

Section 5 - Revision of Rolls

1. Care of soldiers. The major concern of the PCC must be the care of soldiers of all ages, giving them guidance, advice and protection, offering them a helping hand when they have fallen under temptation, and by faith and action seeking to bring about their restoration. Positive and discreet guidance on moral issues should be given to young people in the crucial years of developing adulthood.
2. Removal of names. The regulations governing the removal of names from the soldiers' roll apply also to the removal of names from the recruits' roll.

3. CO's six-month embargo. Until he or she has been at least six months in command of the corps no officer may remove or propose the removal of names of soldiers or recruits from the rolls, except for transfer, promotion to Glory or such reason coming within the categories set out in paragraphs 8 and 11 of this Section.

4. Insufficient reasons for removal of names. The following reasons are not of themselves sufficient for the removal of names from the rolls:

(a) Disloyalty to the CO;

(b) Failure to wear uniform;

(c) Refusal to contribute to Army funds;

(d) Failure to participate in the normal activities of the corps, e.g., by irregular attendance at the meetings, or attendance at other corps or other places of worship.

(e) Legal separation, divorce or annulment of marriage, unless disciplinary action is required under paragraphs 8, 9 or 11 of this section.

5. Efforts to restore unsatisfactory soldiers. Efforts to restore an unsatisfactory soldier should always include special visits by the CO and members of the PCC or other suitable soldiers. Where distance makes such visits impracticable, arrangements may be made through the DC of the area in which the soldier resides, for a responsible officer to visit and to forward a report.

Should it be felt that the soldier concerned has refused to cooperate in efforts to help him or her, the PCC shall direct one of its members to visit and give counsel, and to inform him or her that unless there is a change in conduct it may be necessary to remove his or her name from the roll. If it is found impossible to see the person concerned, an appropriately worded letter must be sent by the CO under private cover and recorded (registered) delivery post, informing him or her as above.

As soldiership implies that a person is of good standing in the community, great care must be taken in discussing with the unsatisfactory soldier the proposal to remove his or her name from the roll. Records of such conversations and copies of letters should be preserved, in case of a possible charge of defamation of character.
6. Pastoral Care Council's authority to remove names. The PCC at its regular meetings, whether the DC is present or not, is empowered to remove the name of any soldier or recruit:

(a) who has been promoted to Glory;

(b) who has been transferred to another corps (including newly-commissioned officers; see Section 2, paragraph 13(f));

(c) who since the last annual PCC meeting has not responded favorably following efforts made to effect restoration (in such an instance the removal of a name must accord with the stated decisions of the annual council meeting, presided over by the DC or DHQ representative); or

(d) concerning whom the CO has received from the DC written instructions to remove the name because of a serious moral lapse (see paragraph 11 of this Section) and following a proper and conclusive inquiry. (See Section 3, paragraph 7, concerning the ex-soldiers' roll.)

(e) who has ever been convicted in a court of law or where there is sufficient evidence of:

i. a criminal sexual offence against or involving a vulnerable person as defined by the law of the country, or a person under the age of consent, or an adult; or

ii. any offence (possessing, making, taking, distributing, showing or publishing) related to an indecent visual representation of a child or vulnerable adult.

7. Divisional commander's authority to remove names. Apart from the reasons stated in paragraph 6, names may not be removed from the rolls, except:

(a) by the decision of the annual PCC meeting under the presidency of the DC or DHQ representative, and then only in harmony with paragraphs 5 to 11 of this section; or

(b) by the DC acting upon instructions from the territorial commander or the TC's representative.

8. Reasons for removal of names by divisional commander. At the annual PCC meeting, presided over by the DC or DHQ representative, reports must be recorded, and evidence produced of efforts made by the CO and/or members of the council to restore an unsatisfactory soldier or recruit.
The members of the council must satisfy themselves that the procedure laid down in paragraph 5 has been implemented. Only then can consideration be given to the removal of names for the following reasons.

(a) Taking of alcoholic drinks or using tobacco; becoming directly connected with the manufacture of alcoholic drinks or tobacco; taking a proprietary interest in the sale of alcoholic drinks or tobacco; undertaking work in premises devoted mainly or exclusively to the sale of alcoholic drinks or tobacco; or engaging in the non-medical use of addictive drugs; in each case, if persisted in after counsel has been given.

(b) Failing to make efforts to clear any dishonorable or serious debt of long standing, after reasonable proposals have been made to effect a settlement.

(c) Persistently and mischievously circulating libelous statements, spreading unfounded rumors, or engaging in conduct injurious to the interests of the Army.

(d) Being guilty of an immoral act or practice (see paragraphs 10 and 11).

(e) Being guilty of an offence as defined in paragraph 6 (e) above.

9. Criminal offences.

9.1 Mandatory suspension or removal. Where allegations have been made of an offence as defined in paragraph 6(e) above, suspension from all duties and from uniform wearing shall be immediate, pending investigation of the allegations. Where an individual has been convicted in a court of law or where there is reasonable suspicion of an offence as defined in paragraph 6 (e) above, his/her name shall be removed from the soldiers’, recruits’ or adherents’ roll.

9.2. Obligation to report. Notwithstanding paragraph 9.1 above, where allegations have been made, against a recruit, soldier or adherent, of an offence as defined in paragraph 6 (e) above or required by legislation to be reported to the police or other appropriate authority, the Senior Pastoral Care Council members must ensure that these are reported immediately to the police or other appropriate authority so that the matter can be investigated without delay.

9.3. Subject to 9.1. above, should a soldier be charged with, or confess to, a criminal offence, the case must be reported to the DC, who will decide whether the comrade concerned should be asked to refrain from uniform-wearing and public participation in any Army activity pending a verdict in the case. If a soldier is subsequently found guilty in a court of law the DC, with reference to THQ if necessary, and having indisputable
evidence that the principles of the Army have been violated, will give written instructions for the removal of the name from the roll.

10. Moral expectations. A true Salvationist desires to have no part in conduct which:

(a) comes short of a proper respect for another person;

(b) results in guilty secretiveness; or

(c) brings into question his own Christian reputation.

Salvationists will not allow themselves to be influenced by any lowering of moral standards in the society in which they live. If a soldier or recruit fails to live up to the standards of sexual morality which are declared and cherished by the Army, based upon the truth and spirit of Christ's teaching, such failure cannot be ignored. Any soldier or recruit so involved should expect some disciplinary action on the part of his or her leaders and desire the cleansing experience of repentance. Where no sense of guilt is evidenced he or she should be made aware of the serious consequences of such conduct for him- or herself, for any other person involved and for the Army.

11. Sexual misconduct. Sexual misconduct is always reprehensible and should not be countenanced by Salvationists. However:

(a) Where single people are led into sexual experimentation, sensitive help, support and guidance will be necessary. The matter should be dealt with on a pastoral basis without resort to formal action or removal from the roll.

(b) Where single people yield to the temptation to engage in sexual intercourse, whether or not there is a stable relationship between the two persons concerned, again the matter must be dealt with sensitively, with the aim of explaining and upholding scriptural standards. Where repentance and acceptance of Christian standards are evident, the matter should be dealt with on a pastoral basis without resort to formal action or removal from the roll.

(c) Subject to paragraph (d) below, where a soldier or recruit can be shown beyond reasonable doubt to have had any sexual relationship outside of the marriage covenant, as defined in Salvation Army Ceremonies, Chapter 4, Section1, paragraph 1, while a soldier or recruit, then the soldier's or recruit's name shall be removed from the roll; pastoral care and support should be maintained.

(d) Where unmarried couples cohabit, they are to be sensitively but firmly counselled towards the biblical ideal of marriage. The increasing practice of cohabitation has
contributed to the undermining of marriage and of stable family life and is inconsistent with the commitments made when signing the Soldier's Covenant. Unmarried soldiers who enter into living arrangements which include sexual intimacy must refrain from uniform-wearing and from public participation in Army meetings until the matter is resolved. If, after a reasonable period of counsel and guidance, the parties persist in their unwillingness to marry or to live apart, their names must be removed from the soldiers’ roll. At the same time, every effort must be made to keep them within the corps fellowship and to provide continued pastoral care, keeping their names in the corps records.

12. Notification of removal. Any person whose name is removed from the roll under provisions set out in previous paragraphs must be informed immediately by the CO in a personal visit, if possible, or by a carefully worded letter without further reference to the reason(s) for removal. The CO and members of the PCC will show their sorrow far beyond the necessary administrative action and seek to help such a person in every way possible.


13.1. When a name is removed for other than the following reasons:

(a) promotion to Glory;

(b) transfer to another corps;

(c) transfer to a church roll; or

(d) whereabouts still unknown after making all possible attempts to locate;

only the term ‘unsatisfactory’ shall be entered in the PCC minute book.

13.2. When a name is removed as a result of a person having been convicted in a court of law, or with sufficient evidence of an offence, as defined in paragraph 6(e) above, the note in the PCC minute book shall state: ‘re-acceptance subject to THQ approval’.

14. Right of appeal. Except when the removal is as a result of a conviction in a court of law, or on the basis of sufficient evidence of an offence as defined in paragraph 6(e) above, a soldier or recruit has the right to appeal against a decision to remove his or her name from the roll. The territorial commander or the TC’s appointed representative must take the final decision.
15. Reinstatement. Subject to paragraph 16 below, in any instance of acknowledged or proven misconduct under any of the provisions of paragraphs 8, 9, or 11 of this section, the person concerned shall not be reinstated as a soldier for at least six months after the removal of his or her name from the roll, and then only with the consent of the DC or DHQ representative. This period may be prolonged according to the circumstances of the case, at the discretion of the DC, and after consultation with THQ if necessary.

The conditions for the restoration of the name to the roll, in these circumstances are:

(a) the comrade must give evidence of true repentance;

(b) must state a desire for reinstatement, in writing to the CO; and

(c) must sign the Soldier's Covenant again.

No departure from any of these conditions may be made without the authority of the territorial commander.

16. Conviction in a court of law. When a person has been convicted in a court of law or where there is sufficient evidence of an offence as defined in paragraph 6(e) above, the reinstatement decision will be subject to Section 4, paragraph 5(e) of these Orders and Regulations.

Section 6 - The Quarterly Pastoral Care Council Meeting

1. Conduct of meeting. The CO should open the quarterly PCC meeting with prayer, and then conduct the business as in these regulations, the secretary meanwhile making needful entries in the council minute book. (See Section 2, paragraph 13.)

2. Converts. The RS should read the names upon the seekers' register, parts I and III, supplying up-to-date information in respect of each. The council, after due inquiry and consideration, should act, according to circumstances, as follows:

(a) An adult convert of at least one week's standing, who is considered satisfactory and willing to become a recruit, may at once be entered as such upon the recruits' roll and cartridge book, an entry to this effect being made in the seekers' register.

(b) In a case of promotion to Glory, moved to another corps, membership of another religious body, or a hopelessly unsatisfactory condition after at least six months' care, the date and a brief explanatory note should be entered in the seekers' register.
showing what has become of the convert. The date should also be recorded when young people's seekers are entered upon the junior soldiers' roll, the CYS/YPSM, instead of the RS, henceforth taking responsibility for such.

(c) In other instances, decision should be deferred until the next council meeting, the RS doing everything possible in the meantime to help the seekers concerned, with whatever further assistance can be arranged.

3. Recruits. The secretary should read the names on the recruits' roll, each being duly considered and dealt with as follows:

(a) Recruits previously approved by the PCC for soldiership (as recorded in the council minutes) and since publicly enrolled, should be referred to, and the date of their enrolment entered in the minutes. Their signed Soldier's Covenant should be produced and filed, with the registration record.

(b) Recruits who, after four weeks or more as such, are recommended by the CO and RS for soldiership should be notified to the council, and if satisfactory (see Section 4, paragraph 10) approved for soldiership.

(c) The names of recruits should be removed, when the reason for so doing is among those indicated in Section 5, paragraph 6.

(d) Unsatisfactory recruits should be dealt with in the same way as unsatisfactory soldiers (see paragraph 4(c), (d) of this Section.)

(e) Decision concerning recruits not yet ready for soldiership, but who, it is hoped, may develop later, should be postponed until the next council meeting. Efforts should, if possible, be planned to help them in the meantime.

4. Soldiers. The presiding officer should read the names on the soldiers' roll, the council acting as follows:

(a) Those who are satisfactory will need little or no comment, though, where desirable, consideration should be given as to how they can most suitably be employed in salvation warfare.

(b) Names shall be removed when the reasons for so doing are as indicated in Section 5, paragraph 6.

(c) Soldiers who are, for the first time, reported as backsliders, seriously inconsistent or otherwise unsatisfactory, must receive most careful attention. Ample time must be
allowed, the utmost patience exercised, and all possible efforts undertaken, before any proposal is made for the removal of their names. With regard to each, the council must decide (a corresponding entry being made in the minutes) what is wrong, what is to be done, and who is to do it.

(d) With regard to a soldier previously recorded as unsatisfactory (see foregoing sub-paragraph), the council shall consult its former minutes, and inquire as to the result of the efforts made. Where appropriate, the relevant group leader could be called in for consultation (see Section 1, paragraph 3). Decision shall then be made as to what else, if anything, is to be done.

5. Young people. Young people who have reached or are nearing the age for transfer (see Section 4, paragraph 14) should be considered.

(a) Junior soldiers previously approved by the PCC for soldiership (as recorded in the council minutes) and since publicly enrolled, should be referred to, and the date of the ceremony entered in the minutes. Their signed Soldier's Covenant should be produced, and afterward properly filed.

(b) The names of junior soldiers decided upon for transfer at the last YP pastoral care council meeting should be submitted by the CYS/YPSM, and provided that they fulfil the required conditions (see Section 4, paragraph 10) be approved by the council for soldiership. (See Section 4, paragraph 12.)

(c) The names of all junior soldiers who have reached the age of 14 years must be read by the CYS/YPSM, with the recommendation of the YP pastoral care council in each instance. Help and encouragement should be given to those not yet ready for soldiership. With respect to any who have reached the age of 18, the council shall select a suitable member to urge them – provided they otherwise fulfil the requirements for soldiership (see Section 4, paragraph 10) – to sign the Soldier's Covenant and become soldiers, or otherwise consent to be entered as senior recruits with a view to soldiership later.

(d) Twice a year the council should consider all elder young people (whether professing salvation or not) connected with the corps. These should already have had their names entered as YP recruits in Section 3 of the junior soldiers’ roll, from which list the names will be read. The necessary steps should be taken to transfer those who, having reached the age of 14, and having attended the YP recruits’ classes, fulfil the required conditions. Arrangements should be made to continue to help those who have not yet professed conversion, or who in any way are not ready for soldiership. (See Section 4, paragraph 14.)
ORDERS AND REGULATIONS

6. Transfers. Inquiries should be made concerning any soldiers or recruits transferred to the corps since the last PCC meeting, both parts of their transfer note, with accompanying Soldier's Covenant, being produced, and the council should assure itself that they have been enrolled.

7. Rolls to be revised. The revision of the various rolls (see Section 3) must be completed, in accordance with decisions made during the meeting.

8. Minutes of the meeting. The secretary must make out the statistical summary (in the PCC minute book), dealing therein with all alterations effected since the last council meeting, and showing the present number of adherents, recruits and soldiers. The numbers must agree with the soldiers' roll and cartridge book. All present will sign the minute book.

Section 7 - The Annual Pastoral Care Council Meeting

1. Co-operation with divisional commander. At the annual PCC meeting each member of the council should endeavor to give the DC or DHQ representative every assistance, by attending promptly, and by having in readiness all required books, documents and information.

2. Divisional commander's name removals. The presiding DHQ officer, in addition to dealing with the business indicated for the quarterly meeting (see Section 6), should consider the necessity for the removal of names of soldiers, recruits and adherents who, after every effort for their recovery, are considered unlikely to return. (See Section 5, paragraphs 8-14.)

(a) In instances of actual removal from the rolls, arrangement should be made for the person concerned to be informed according to Section 5, paragraph 12.

(b) Where it is considered there is still hope for the restoration of the comrade in question, action should be taken in harmony with Section 5, paragraph 5.

Section 8 - The Special Pastoral Care Council Meeting

1. Purposes. The DC and CO may, at any time, authorize the secretary to call the PCC together for the purpose only (except as indicated in paragraph 2 following) of considering converts for recruit ship, and recruits and junior soldiers for soldiership (this
including also their enrolment where satisfactory), and meetings of an emergency nature, e.g., re moral problems or confession of a criminal offence, investigation or conviction as provided in Section 5, paragraph 9.

2. Pre-farewell meeting. Immediately prior to a CO’s farewell, a PCC meeting should be held to deal with, in addition to enrolments, all matters usually dealt with at the quarterly meeting essential to the bringing of the various rolls up to date.

3. Frequency. The frequency with which a special PCC meeting is held will vary largely with the soul-saving work of the corps and will most often be needed following evangelistic campaigns or revival meetings. It provides for the enrolment, without undue delay, of the recently saved, thereby tending to promote their development as active Salvationists.

Section 9 - Transfers

1. Importance of transfer system. An important element in the continued happiness of Salvationists is that of ensuring the satisfactory transfer to their new corps of those who move.

(a) While many would remain true in any circumstances, others who are more reticent or less thoroughly established are apt to drift away and be lost unless quickly welcomed and made to feel at home in their new surroundings.

(b) Though the corps from which a Salvationist moves is the loser, the comrade himself and the Army are benefited if he is satisfactorily transferred; consequently, no officer should delay from taking the necessary action to arrange the transfer.

2. Responsibility.

(a) For senior soldiers, the secretary is responsible for dealing with transfer notes (see following paragraph), and for carrying out these regulations with respect to the transfer of soldiers, recruits and adherents.

(b) For junior soldiers, the YPSM is responsible for the transfer of junior soldiers, the transfer book being used, and the same procedure followed as herein indicated.

3. Use of transfer book. The secretary should make the necessary entries on a page of the transfer book concerning each soldier, recruit and adherent who is about to transfer from the corps. The four parts of such page, duly signed, will be used as follows:
(a) The counterfoil remains in the book, for reference.

(b) The transfer note should be given, by the secretary, to the comrade before he or she leaves, to be presented to the CO upon arrival at the new corps.

(c) The counterpart to transfer note should be handed to the CO, who will send it, together with the comrade's signed Soldier's Covenant, junior soldier pledge slip or adherent's record to his own DC, who will forward it to the CO at the corps to which the comrade is transferred, if necessary through the new DC or THQ.

(d) The return transfer note is attached to, and accompanies, the counterpart. As soon as the comrade is duly enrolled at his or her new corps the return transfer note must be completed and returned to the DC from whom it was received, who will forward it to the CO of the former corps, thus assuring all concerned that the transferred soldier, recruit or adherent has been received and satisfactorily linked up. This part also gives the authority for removal of the name from the roll at the next PCC meeting. (See Section 5, paragraph 6(b).)

4. Transfer notes. When a soldier, recruit or adherent arrives from another corps, as soon as both transfer note and counterpart are received (but not before), the secretary shall enter the name upon the books, and immediately this is done the return transfer note should be completed and dispatched. (See paragraph 3(d) of this Section.)

5. When no transfer note. In the event of a Salvationist from another corps arriving without a transfer note, the CO should make enquiries. Pending a reply, the comrade should, as far as possible, be made to feel at home, but on no account should he or she be enrolled until the transfer note and counterpart both arrive.

6. Transfer of unsatisfactory soldier. In the event of a transfer note being desired by a Salvationist whom the CO and/or secretary find it difficult to recommend, the CO should at once communicate with the DC giving full particulars.

7. Soldiers free to choose corps. Salvationists should be attached preferably to the corps nearest to their home, but it is permissible for them to join any corps they like. Therefore:

(a) Neither the CO nor anyone else may refuse to transfer to another corps a Salvationist who desires this (unless some special question of discipline is involved), even though the soldier has to go a longer distance or pass his or her former corps to attend there;
(b) No Salvationist may be transferred from one corps to another against his or her wishes, even to strengthen a smaller corps or assist a new opening.

8. Promptness essential. All business connected with transfers, including the entry and removal of names, must be dealt with promptly, without waiting for a PCC meeting, although consequent alterations in the statistics will not be effected until such meeting. Delay may result in loss.

Section 10 - Adherents

Both the original intention and the ongoing guiding principle of adherency is to facilitate inclusion. Adherency opens the door to people wanting to belong to The Salvation Army but who, for various reasons, are not able to commit to the Soldier’s Covenant. They may be at the beginning of a faith journey, or simply wish to join in the Army’s worshipping community, or to identify with its mission. Pastoral Care Councils will be aware that adherency may lead to a deeper faith and commitment.

1. Pastoral Care Council approval. Only persons approved by the PCC may be enrolled as adherents of The Salvation Army.

2. Definition. An adherent of The Salvation Army is a person 14 years of age or over who, while not entering into the Soldier’s Covenant,

   · believes in the Lord Jesus Christ and seeks to follow and be like him,

   · participates in the worship, fellowship, service and support of a local Salvation Army congregation,

   · identifies with the mission of The Salvation Army,

   · is not an active member of any other religious body

3. Conditions of adherency. Subject to Section 4, paragraph 5(e), the PCC is empowered to approve the enrolment of an adherent provided the person proposed:

   (a) Has completed the application form;

   (b) Meets the definition of adherency given above.

4. Acceptance. Applications for adherency are considered by the Pastoral Care Council.
5. Enrolment. When a person has been accepted by the PCC his or her name will be entered on the adherents' roll, and an official certificate issued by the corps officer. This certificate, which will include The Salvation Army mission statement, should be presented in a simple ceremony.

6. Soldiership. Adherents should be encouraged to express their faith and commitment through soldiership. Such adherents should attend recruits' classes, but their names may be transferred direct from the adherents’ to the soldiers’ roll after they sign the Soldier's Covenant.

7. Transfers. Orders and regulations concerning the transfer of soldiers and recruits to another corps apply to adherents.

8. Six-month embargo on name removals. Until the CO has been at least six months at a corps, neither he nor any other member of the PCC shall propose the removal of any name from the adherents' roll, except for the reason of immoral conduct. (See Section 5, paragraph 11.)

9. Insufficient reasons for removal. An adherent's name may not be removed merely because he or she:

   (a) Refuses to contribute to Army funds;

   (b) Disapproves of the CO's conduct, or does not like the CO;

   (c) Is irregular in attendance at meetings.

10. Pastoral Care Council's authority to remove names. The PCC should, at a regular meeting, whether the DC is present or not, remove the name of any adherent who has been:

   (a) Called to his or her eternal reward;

   (b) Transferred to another corps, and whose return transfer note has been received;

   (c) Enrolled as a soldier.

11. Removals requiring divisional commander's authority. Only at an annual PCC meeting presided over by the DC or DHQ representative, may an adherent's name be removed from the roll because of unsatisfactory conduct, or his or her having become an active member of another religious body. Any person whose name has been removed from the roll must be informed of the action taken.
12. Mandatory suspension or removal. Where allegations have been made of an offence as defined in Section 5 Paragraph 6 (e) of the present orders and regulations, suspension from all duties shall be immediate, pending investigation of the allegations. Where an individual has been convicted in a court of law, or where there is sufficient evidence, of an offence as defined in Section 5, paragraph 6(e) of these orders and regulations, his/her name shall be removed immediately from the adherents’ roll.

Note: It is recognized that there are variations in the way adherency is understood and interpreted in different territorial contexts throughout the world. Some diversity may be accommodated if the guiding principle of inclusion in the spirit of Christ is preserved. The prospective adherent’s simple affirmation of belief in the Lord Jesus Christ and the intention to follow and be like him may be accepted, even if his or her understanding of the implications of belief is limited.
ORDERS AND REGULATIONS GOVERNING CORPS COUNCILS

GENERAL ORDER

The divisional commander is responsible for seeing that a copy of these regulations is in the hands of every corps council member in his division, and on file at every corps in the division.

CORPS COUNCILS

1. Purpose. The purpose of a corps council is to advise and assist the commanding officer on matters concerning the progress and well-being of his command, including:

(a) Evangelical outreach and soul-saving endeavors, and the involvement in such of soldiers, recruits and converts;

(b) Spiritual life and fellowship of the corps, especially reasons for any lack of, or special increase in, soul-winning;

(c) Corps growth, with special attention given to the proportion of seekers made into soldiers, losses of soldiers and recruits, and the YP work as a source of new soldiers;

(d) Corps program: regular and special events.

(e) Work among young people.

(f) Community service undertaken by the corps.

(g) Budgeting.

(h) Fund-raising, internal and external.

(i) Property matters.

(j) Sharing of information with corps and community.

Note: The council is an 'advisory' and not a 'policy-making' body. Voting as such is not permitted.

2. Composition. The corps council is composed of the corps officer(s), local officers, soldiers and, if desired, some Army friends of good standing.
(a) Membership shall include:

i. The divisional commander (DC) (ex officio).

ii. The corps officer(s) (ex officio).

iii. The following local officers (ex officio):

- Bandmaster,
- Corps cadet guardian (or counsellor),
- Corps secretary,
- Corps sergeant-major,
- Corps treasurer,
- Corps youth secretary/youth club leader,
- Over-60 club secretary,
- Recruiting sergeant,
- Songster leader,
- Stewardship secretary (or equivalent),
- Women's ministries/Home league secretary,
- YP sergeant-major.

iv. Not more than seven other members, including young people.

(b) A corps council should have at least five members.

(c) The membership should include both men and women.

(d) Sub-groups may be set up to deal with specific subjects as required.

3. Appointment of members. The CO recommends, for the approval of the DC, all persons proposed for appointment to the corps council. Each recommendation must be endorsed by two members of the senior pastoral care council.

4. Term of appointment. Appointment to the corps council shall be for a year at a time, with reappointment should the CO so desire and the member be willing.

5. Chairman. The CO is chairman of the corps council, without whom no meeting may take place. However:

(a) If a meeting of the corps council has not been held for at least three quarters of any year, the DC will call a meeting and he or his representative will preside.
(b) If a corps is without a CO, the DC will call a meeting and he or his representative will preside.

6. Secretary. The corps council shall annually select one of its members to act as secretary.

7. Agenda. The secretary, in consultation with the chairman, prepares an agenda of items submitted by members of the council. The DC may require other business relating to the work of the council to be added to the agenda, which should then be sent to each member of the council at least one week in advance of the meeting.

8. Minutes. A careful account of all recommendations must be properly recorded in the corps council minutes, with copies sent immediately to the DC and all council members. A digest of the proceedings should be shared wisely with the soldiery. The minute book shall be available for inspection by the DC at any time.

9. Matters arising. Matters arising should be carefully followed through with appropriate action taken, and findings presented at the next council meeting.

10. Quorum. A quorum should be one third of the council's total membership, but never fewer than four.

11. Frequency of meetings. The corps council must meet at least once a quarter; more frequently if required by territorial policy.

12. Discontinuation. No corps council may be discontinued without the approval of the DC.
ORDERS AND REGULATIONS FOR CORPS SECRETARIES AND TREASURERS

Section 1 - Appointment and Commissioning

GENERAL ORDER

The divisional commander should see that a copy of these regulations is in the hands of every corps secretary and treasurer in his division.

1. Needed in every corps. A secretary and a treasurer should be appointed in every corps, to deal especially with financial and business matters.

2. Qualifications. Salvationists chosen for the position of secretary and treasurer should be godly, loyal and devoted soldiers, likely to stand by the principles and practices of the Army and possessing clerical and business ability as well as capacity for keeping accounts.

3. Regulations. The secretary and the treasurer must acquaint themselves with, and carry out, any regulations affecting them or their work, which may from time to time be issued by, or upon the instruction of, the territorial headquarters, as well as the regulations set forth in this book and Orders and Regulations for Local Officers.

4. Directed by CO. The secretary and treasurer are under the general direction and oversight of the commanding officer of the corps.

5. Commissioned by THQ. The secretary and the treasurer are appointed and commissioned by territorial headquarters upon the recommendation of the DC.

6. Appointment procedure. The procedure in appointing a secretary or a treasurer is as follows:

(a) The CO submits his proposal in writing to the DC who, if approving, furnishes a proposal for appointment of local officers form, which must be signed by the CO and countersigned by two of the corps census board local officers.

(b) The DC then sends to the CO a local officer's bond, an agreement and undertaking of local secretary or treasurer and a copy of Orders and Regulations for Corps Secretaries and Treasurers, whereupon the CO sees the proposed soldier and hands to him, for prayer and consideration, the bond, agreement and regulations.
(c) The proposed LO, if willing to comply with the requirements, signs both agreement and bond, after first affixing a revenue stamp should the law of the country so require. The CO will then forward the bond to the DC, who will send it on to THQ.

(d) Upon receipt at THQ of the bond and agreement a commission will be issued by authority of the territorial commander. In certain territories this will be endorsed personally by the territorial commander. The commission will be presented to the secretary or treasurer either by the DC himself, or by the CO on the DC's behalf.

7. Uniform trimmings. The secretary and treasurer are entitled to wear census board local officers' trimmings (see Orders and Regulations for Local Officers, Chapter V, Section 1, para 13), in yellow and blue respectively, with 'CS' or 'CT' on epaulet patches.

8. If ceasing duty. When, for any reason, a secretary or treasurer ceases to discharge the duties of his office, or is relieved of his appointment, he should at once hand his commission to the CO; he may also send a written explanation to the DC.

9. Temporary arrangement. In a recently opened corps where, for the time being, it is impossible to find soldiers possessing the necessary clerical ability for secretary and treasurer, some well-known and trustworthy person may be appointed for a period of three months to see to the collections and accounts as though he were the secretary. This arrangement may be made only by the written approval of the divisional commander.

Section 2 - Principles of Salvation Army Finance

1. Follow SA principles. The secretary and treasurer, as the financial local officers of the corps, should seek to understand, accept and act upon the principles governing Salvation Army finance.

2. Money needed. Money is indispensable in Salvation Army work. No household, society or extensive effort of any kind can be carried on without money, far less so widespread and aggressive an organization as The Salvation Army. If sinners are to be saved, children trained, and soldiers developed, halls and equipment must be provided, officers supported, and other needs met - all of which require money. If the Army's far-reaching operations among the needy and in non-Christian lands are to be maintained and extended, large sums of money must continually be forthcoming.

3. Fund-raising necessary. Salvationists, and especially those in responsible positions, should willingly embrace the toil and sacrifice involved in raising money for the salvation
war. God has called his people to be co-workers with him in the saving of men, and this includes the duty and privilege of helping to obtain the money necessary for his work.

4. Prayer essential. Salvationists should pray about Army finance. The help and guidance of the Holy Spirit is just as necessary and should be sought just as earnestly in all that concerns money as in connection with any other department of salvation warfare.

5. Self-support the aim. Each branch of Salvation Army operations must aim to be financially self-supporting. A corps should produce, by its own efforts, the money necessary to carry on its work. In special circumstances, for instance with missionary and certain newly-opened operations, it is impossible for this principle to be adhered to fully. Self-support is, however, the general rule, and a corps cannot be considered satisfactory unless attaining this standard. The Army's central funds are often hard pressed, and a proper feeling of independence will lead those responsible for corps finance to avoid, by every lawful means possible, having to receive help from divisional or any other funds.

6. Surplus important. A higher achievement even than that of self-support should be aimed at wherever possible. It is very commendable if a corps can raise, beyond what is needed for self-support, a surplus which can be devoted to the creation or maintenance of Army work elsewhere. To this end, a corps should obtain all the money possible, provided, of course, that this is done in a right way, and without unduly interfering with direct soul-saving effort.

7. Responsibility for missionary work. Every corps, as an integral part of the Army, must share the Army's responsibility for saving the world, which includes, of course, sharing the financial burdens involved. The responsibility for planting and maintaining the Army flag in non-Christian lands rests upon Salvationists everywhere. Self-denial and other efforts should, therefore, be whole-heartedly supported.

8. Soldiers to finance their corps. The current needs of a corps should, generally speaking, be met by its soldiers and the people among whom it operates. Outside friends and the general public should, as far as possible, be approached only for annual appeals, new buildings, the relief of unusual distress and similar needs.

9. Training in giving. All Salvationists should be trained to give systematically and unselfishly for the support of the salvation war.

10. Payment for oversight. Every branch of Army operations should contribute toward the necessary cost of oversight. Effective oversight is essential to the continued prosperity of human efforts of all kinds; a corps would not be likely to get on so well
without the care and guidance of a divisional commander. Hence, every corps is required to pay one-tenth of its income to the divisional fund, and all concerned should loyally co-operate with this arrangement.

11. No debt. Debt* must be avoided. A corps should not be behind in its payments, whether for rent, light or anything else. Debt in the Army is a great evil; it discourages soldiers, checks liberality, hinders extension, scatters the weak, causes sorrow to all and usually constitutes an injustice, since those who have to clear it are seldom those who incurred it. Every effort should be made to keep a corps out of debt, as well as to clear any existing debt as quickly as possible.

12. Budgeting required. All Army operations must be financed on the budget plan. This rule includes the corps. (See Chapter VIII.) If a budget is conscientiously prepared and adhered to, debt will be well-nigh impossible.

*Money borrowed on a hall or other property as a mortgage cannot be regarded as debt in the sense here spoken of.

Section 3 - Duties of the Corps Secretary

1. Responsibilities. The corps secretary is responsible, under the commanding officer, for the business of the corps, particularly in relation to:

(a) Finance.

(b) Statistics.

(c) Rolls and records.

(d) Property.

2. Finance. The secretary, as well as the treasurer, undertakes to:

(a) Stimulate interest in and generosity toward all Army funds (see Chapter IV, para 2).

(b) Secure the strict observance of Army regulations concerning finance as set forth in these orders.

(c) Count the collections, make up the corps accounts, control expenditure and deal with financial matters generally.
(d) Discourage the giving of either a testimonial or a present to an officer, unless the written consent of the divisional commander has been secured.

3. Annual cash statement and budget proposals. The secretary prepares the annual corps cash statement (see Chapter VII, para 11) and the corps budget proposals (see Chapter VIII).

4. Band and songster brigade annual statements. The secretary shall secure from the bandmaster and songster leader, as soon as possible after the end of the financial year, two copies of the annual cash statement of the band and songster brigade and deal with them according to instructions set forth on the form itself.

5. Statistics. In connection with statistics, the secretary is responsible for:

(a) Securing each week reporting slips from the corps sergeant-major and the YP sergeant-major, and other statistics from section leaders, as well as the corps cash return from the treasurer.

(b) Keeping the corps statistics book. Great care must be exercised in this work, each entry being absolutely correct.

(c) Copying on to the corps statistical monthly return report the entries in the corps statistics book, entering the totals, and adding his signature before the CO passes the report to the DC.

(d) Passing on to the CO each week the corps cash return.

(e) Carefully preserving the reporting slips for inspection by the divisional commander, without whose authority they may not be destroyed.

6. Corps rolls and records. The secretary is responsible for the soldiers’ roll and corps organization register (with recruits’ roll and adherents’ roll), census minute book, supplementary roll (ex-soldiers and friends), register of marriages, register of dedications and promotions to Glory, transfer books and corps history book. He must:

(a) Preserve them in safe custody, keep them entered up to date and deal with them in accordance with instructions printed in the books themselves.

(b) Remember always that their contents are private and may not be divulged to any unauthorized person.

(c) See that they are open at all times to the inspection of the DC, or any officer appointed by him or by territorial headquarters for that purpose.
7. Census board duties. The corps secretary is a member of as well as secretary to the corps census board, and he must:

(a) Fulfil all his duties as set forth in Orders and Regulations for Senior Census Boards.

(b) See that such regulations, especially in so far as they affect the soldiers' roll and corps organization register and cartridge book, are meticulously carried out.

(c) Should an attempt be made to set aside such regulations, at once protest to the person who proposes so to act and, if necessary, report the circumstances to the DC.

8. Inventories. The secretary must keep proper record of The Salvation Army's property at the corps, carefully preserving the following official forms:

(a) Inventory of furniture at the quarters and hall (see Chapter IX, Section 6).

(b) Inventory of musical instruments. He must obtain two up-to-date copies from the bandmaster each March, for transmission to the DC (see Orders and Regulations for Bands and Songster Brigades, Chapter II, Section 9, para 9). One copy will, later on, be returned to the corps for preservation by the secretary.

9. Property. The secretary is responsible, together with the treasurer, for:

(a) The periodical examination of hall and quarters furniture (see Chapter IX, Section 6).

(b) The officers' quarters and its key at the time of a change of officers (see Chapter X).

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Section 4 - Duties of the Corps Treasurer

1. General responsibility. The treasurer must concern himself with the whole of the finances of the corps, according to the directions contained in these orders.

2. Stimulate giving. He must stimulate interest in and generosity toward all Army funds by:

(a) Imparting to the soldier's information concerning Army finance and training them with regard to personal giving (see Chapter V, Section 2, para 3).

(b) Enlightening friends concerning the Army's work and obtaining from them contributions toward its various operations.
(c) Heartily co-operating with the commanding officer in financing the corps, and in bringing to a successful issue all special appeals, including self-denial and any other major efforts such as harvest festival, etc. (see Chapter V, Section 4).

3. Ensure observance of O&R. He is responsible, together with the secretary, for securing the strict observance of Army finance regulations, as set forth in these orders.

4. Custody of cash. He must take charge of all corps cash, which will remain in his custody unless the divisional commander shall direct otherwise.

(a) The CO is required to send or take to the treasurer, as soon as possible, all money received in his absence.

(b) The treasurer is responsible to prepare and take to the bank, without delay, for transference to the official bank of the territory (in the British Territory, Reliance Trust Ltd), all corps cash. If, for any reason, the CO undertakes to bank money on behalf of the treasurer, he must:

(i) Lodge only the amount entered by the treasurer in the paying-in book.

(ii) Furnish the treasurer with a receipt for the amount he has checked and accepted.


6. Counting money. He must see to the counting of all money, including collections, and must duly enter each amount, with date, in the corps cash book (see Chapter V, Section 1, para 9).

7. Corps accounts to be settled weekly. He must meet the secretary and CO each week, for the purpose of settling up the corps accounts (see Chapter VII, para 2).

8. Weekly cash return. He must make out the weekly corps cash return (see Chapter VII, para 5).

9. Cartridges. He is responsible for the cartridge book and the cartridges (see Chapter V, Section 2).

10. Payments. He must see that all payments are made when due and in accordance with regulation (see Chapter VI).

11. Receipts for payments. He must obtain, file and preserve receipts for all payments made (see Chapter VII, para 7).
12. Receipts for donations. He must keep a corps official receipt book, giving therefrom receipts for donations (see Chapter VII, para 8).

13. Census board duties. He must fulfil his duties as a member of the corps census board, in accordance with Orders and Regulations for Senior Census Boards.

14. Budget. He assists in the preparation of the corps budget (see Chapter VIII).

15. Collection records. He is responsible, under the CO, for collecting cards and books (see Chapter V, Section 3).

16. Quartermaster's duties. He must fulfil the duties allotted to the quartermaster in corps where a quartermaster has not been appointed (see Orders and Regulations for Local Officers, Chapter V, Section 4).

17. Property. He is responsible, together with the secretary, for the inventory of furniture and other duties connected with the hall and quarters (see Chapter IX, Section 6).

18. Change of officers. He is responsible, with the secretary, for certain duties at the time of a change of officers (see Chapter X).

19. Band and songster brigade treasurer. He must act as treasurer to the band and songster brigade (if any) in accordance with Orders and Regulations for Bands and Songster Brigades.

20. Gifts to officers. He is responsible, together with the secretary, for protecting the Army from any breach of the order concerning the presentation of testimonials and gifts to officers (see Chapter III, para 2(d)).

Section 5 - Income

Subsection 1 - Collections

1. Responsibility. The secretary and the treasurer are responsible for co-operating with the commanding officer in making the various collections at the corps as successful as possible.

2. Preserve spirit of meetings. As the purpose of holding meetings, outdoors or in, is to save and bless the people, care must be exercised not to interfere with the spirit of any
meeting by devoting undue time to the collection, or by treating it with unseemly lightness.

3. Indoor meetings. One collection should be taken at each indoor meeting. Where, however, income from this meeting has been secured by other means, such as sale of programs, a collection may be omitted.

4. Proceeds SA property. The proceeds of all collections taken in Salvation Army meetings are the property of the Army.

5. Special collections. No special collection or appeal for money - for the benefit of the officers, for any individual, or for any purpose whatever - other than is authorized by the territorial headquarters, may be made, either publicly or privately, without the previous agreement of CO, secretary and treasurer, and the written consent of the divisional commander.

6. Organizing the collection. Due preparation for the collecting should be made beforehand, usually by the treasurer, as follows:

(a) Each collector should be appointed to a definite and not too large a portion of the hall.

(b) Where possible, especially in large meetings, collectors should sit among the people from whom they are to collect, so that, when the word is given, they can at once get to work. If they have to walk from the platform, confusion and delay are apt to result.

(c) Plates* are generally used now, although locked boxes must be available for outdoor collecting.

* Obtainable from the Army's usual medium of supplies.

7. Announcing the collection. The secretary or treasurer, when called upon by the CO to announce the collection, should:

(a) Briefly and clearly state the purpose for which the money is required and urge upon the people their responsibility to help.

(b) Insist upon silence while the announcement is made.

(c) Be cheerful, yet earnest in manner.

8. Taking up the collection. Collectors must be instructed that in taking up the collection they should:
(a) Start as soon as, but not until, the collection has been asked for.

(b) Not hurry; much money may be lost through undue haste in taking collections.

(c) Go to everybody, including any who may be standing.

(d) Wait on the bandsmen, songsters and leaders of the meeting when these comrades are unoccupied and carefully watch for such opportunity.

(e) Take the collection direct to the treasurer as soon as their duty is finished.

9. Counting the collection. Immediately the collection has been made, the treasurer must take charge of the boxes (or plates), keeping them in a safe place until the close of the meeting, when the money must be counted before its removal from the building, and an entry at once made of its amount.

(a) The counting must always be done in the presence of two persons, who should, wherever possible, be the CO and the secretary or the treasurer.

(b) In exceptional circumstances where it is necessary for a CO to count and take charge of the collection, he should always have some person or persons to assist him, in order that he may, if necessary, call a witness as to the correctness of his accounts.

(c) No person shall ever count a collection alone.

10. Custody of proceeds. The treasurer shall take charge of the cash.

11. Donations in meetings. Donations may be taken up in meetings only when written permission has been given by the DC, or in connection with the following special efforts:

(a) Stone-laying and opening of new halls.

(b) Assistance in connection with industrial difficulties, or for special relief (if authorized in accordance with Chapter V, Section 6, para 4).

(c) Harvest festival, or other name by which the second annual appeal is known.

(d) Self-denial effort (see Chapter V, Section 4, para 4 (a)).

(e) Repairs to hall.

(f) New instruments.
12. Collecting at the doors. Taking a collection at the doors, as the people enter, instead of inside, is sometimes advantageous in that more money is obtained and the meeting is not interrupted. The plan is permissible, provided that:

(a) If found to interfere with the attendance it shall be discontinued.

(b) Any who are unable, or who object, to pay shall not be refused admittance.

(c) An unfavorable impression concerning the Army is not thereby created.

13. Charging for admission. In some places a charge for admission to some one part of the building has been advantageous, particularly on special occasions. Care must, however, be taken that such charges do not subject the property to assessment for rates (see Chapter IX, Section 1, para 3).

14. Outdoor collections. Collections may be made at open-air meetings wherever likely to be successful, but they must not be allowed to damage the influence of the meeting.

(a) Care should be taken to ensure that all who collect are conversant with and duly observe any by-laws relating to this work.

(b) The time occupied in making the appeal must not exceed five minutes.

(c) The people should be told what the money is for and be earnestly encouraged to give, but anything unseemly must be avoided. The practice of waiting to 'make up' particular sums is to be discouraged.

(d) Collectors must be provided with sealed boxes. Caps may not be used for taking collections.

(e) The practice of standing at busy corners or collecting among the people during the whole or the greater part of the meeting is to be discouraged, except where the crowd is very large or where all cannot be reached more quickly.

(f) The money should, if possible, be counted on the spot, the amount being publicly announced, and at once entered in a book.
Subsection 2 - Cartridges

1. Definition. Cartridges are small envelopes in which soldiers, recruits and others place their weekly gifts for the support of the corps.

2. Value of cartridge system. The secretary and treasurer are, with the CO, responsible to study to make the cartridge system successful.

(a) The cartridge money should prove a steady source of income, and to make it as productive as possible is the soundest method of financing a corps.

(b) Wisely managed cartridge money is a means by which a considerable proportion of the sum required to meet the expenses of the corps may be assured and a great deal of needless anxiety avoided.

3. Cartridge giving. The secretary and treasurer should assist the CO in endeavoring to show the soldiers and recruits their responsibility for financing the corps, and the necessity for everyone to do his share. In particular it should be pointed out that:

(a) Each comrade, whether or not able to attend the meetings, should according to his ability give a specified sum each week.

(b) The cartridge contributions are for the general expenses of the soldier's own corps.

(c) The cartridge amount should be as liberal as possible, even though the collections may sometimes have to suffer in consequence.

(d) The plan of giving at least a tenth of one's income to the Lord is to be commended, of which tenth a considerable proportion might well be placed in the cartridge.

(e) The cartridge contributions should form a dependable source of corps income.

(f) The cartridge gifts are entered after each person's name in the cartridge book, and if the total amount is creditable, the CO is enabled, when appealing to the public, to state that the soldiers themselves contribute generously toward the support of their own cause.

4. Cartridge book. Every corps must be furnished with the regulation cartridge book, which will be kept by the treasurer, who is responsible for its safety and accuracy. The cartridge book will be examined and revised at the census meeting, in accordance with Orders and Regulations for Senior Census Boards. The names upon the cartridge book (in every instance with addresses and cartridge contributions) must include:
(a) All soldiers and recruits, in numerical order.

(b) Friends of the Army who are neither soldiers nor recruits, but who desire to contribute regularly to the funds. These may be entered on a separate page, with the letter F before each name.

(c) Converts who are willing to contribute.

(d) Adherents.

5. Distributing cartridges. The treasurer is responsible for preparing and distributing cartridges in accordance with the instructions set forth in the cartridge book.

(a) Each cartridge must bear a number corresponding with the number opposite the person's name in the cartridge book.

(b) Cartridges should usually be distributed annually, quarterly (in quantities of 13) or monthly (in quantities of four or five), being first enclosed in an envelope to keep them together and clean, or by some other method provided it is first agreed to by the CO, secretary and treasurer.

(c) Cartridges may be given out at an ordinary meeting, but care should be taken not to interfere with the progress or influence of the meeting by such distribution. They should be taken or sent to the homes of soldiers or recruits who may be absent.

(d) Where corps brigade leaders have been appointed they should assist the treasurer in the distribution of the cartridges, so far as their respective brigades are concerned.

(e) If a treasurer has not been appointed, the CO is responsible for seeing that the cartridges are distributed.

6. Collecting the cartridges. The treasurer is responsible to the CO for making such arrangements as his DC may instruct and experience may suggest as the most effective method of collecting the cartridges.

(a) The cartridges may be brought to the soldiers', brigade or other meeting. The treasurer should then see that cartridges not collected during any week are obtained, full or empty, during the next week.

(b) In some instances, the responsibility for getting in the cartridges might be divided: the bandmaster might collect from the bandsmen and their wives; the songster leader from the songsters; the YP sergeant-major (or YP treasurer) from YP workers; the home
league secretary from home league members; the corps brigade leaders from their brigades and so on.

7. Custody of filled cartridges. Cartridges handed in should be kept by the treasurer, but the CO or secretary should retain a record of their numbers. Where there is a large number of cartridges, the CO or secretary may simply count the total number.

8. Opening cartridges. Cartridges must be opened by the CO, secretary and treasurer together, when these three meet, each week, in order to deal with the cash affairs of the corps (see Chapter VII, para 2).

(a) The cartridges must then be produced by the treasurer, unopened, the CO calling for them by their numbers.

(b) On no consideration whatever may cartridges be opened by one person alone.

(c) The CO should open the cartridges and call out the amounts. The secretary should count the cash and see that it is entered correctly by the treasurer, to whom it will be handed. The treasurer will enter each amount in the cartridge book. He must take care that the totals are distinctly entered at the foot of the week’s columns, and that these totals agree with the cash received.

9. In a new corps. When a corps is opened, the regulation cartridge book must be obtained, and used for all persons intending to become soldiers. The use of cartridges must not be delayed until the corps is formed.

10. Cartridge receipts. Cartridge receipts* should be distributed at the end of each quarter, thus assuring the givers that their money has been received and entered. A receipt may also, in many instances, act both as an encouragement and a reminder.

* Obtainable from the Army's official medium of supplies.

Subsection 3 - Collecting Cards and Books

1. Careful management needed. Collecting cards or books, when judiciously and carefully managed, often prove a very successful method of obtaining money, but unless the CO can either himself, or through the corps treasurer or secretary, give some attention to this plan, it will be not only a disappointment but a source of trouble.

2. Issue of cards to be authorized. The issue of collecting cards should, in every instance, be approved by the CO, secretary and treasurer.
3. Treasurer responsible. The treasurer will be responsible, under the CO and with the co-operation of the secretary, for dealing with collecting cards, and for seeing that the regulations concerning them are observed. Should there be no treasurer, the secretary should undertake this duty.

4. Information on collecting cards. Every collecting card or book should show:

   (a) A short statement as to the purpose for which the money is required.

   (b) A printed request that donors will themselves enter their contributions.

   (c) Name of the person to whom the card is issued.

   (d) A number corresponding with that on the treasurer's list (see para 5 following).

   (e) Signatures of the CO and secretary or treasurer.

   (f) Date of issue, and date upon which the card is to be returned.

5. Issue list essential. At the time of distribution, a numbered list of those to whom the collecting cards or books are entrusted should always be made out by the treasurer, secretary or CO.

6. Donors to enter amount. Collectors should be instructed to ask those who give them donations to enter the amount on the card. If the donor fails to do so, the collector must enter the amount immediately - if possible in the presence of the donor. The necessity for this instruction should be shown to each collector.

7. Extra cards. Should a card be full before the time appointed for its return, a fresh one may be issued in its place, the total amount already collected being shown upon the new card.

8. Weekly receipt. When the collecting is for some especially important object, as, for instance, the building of a new hall, the treasurer or secretary should arrange to be present at some convenient place every week in order to receive the amounts collected.

9. Return of cards. All cards or books, whether full or otherwise, must be returned at the appointed time, and the date of return written thereon. Any that are still outstanding should be written for or called for by the treasurer, or by someone whom he may appoint.
10. Used cards to be kept. All returned cards must be preserved by the treasurer for the purposes of the corps audit, and afterward in accordance with instructions in Chapter VII, paras 9 (f) and (g).

Subsection 4 - Special Efforts

1. Fund-raising method. It will be found comparatively easy to raise considerable sums of money, in addition to the regular income of the corps, by means of special efforts to which the attention of soldiers and friends has been directed, and for which careful and systematic preparation has been made.

2. Aims. Special appeals and festivals should aim not only at obtaining finance; they should be the means also of attracting public attention to the work of the Army, and of bringing spiritual strength to the corps.

3. Responsibility. The secretary and treasurer will be responsible for co-operating with the CO in organizing and working successfully the various special financial efforts arranged for in the corps budget.

4. Authorized annual special efforts. The following annual efforts are authorized by territorial headquarters and must be worked in accordance with instructions issued by the DC:

(a) The self-denial effort. This is mainly in aid of international funds, the money raised being principally devoted to the world-wide work of the Army. (In some territories the self-denial effort is associated with a larger general appeal.)

(b) The harvest festival, or other name by which the second annual appeal is known. The proceeds of this appeal are divided between THQ and corps funds.

(c) The Christmas playing and singing. (See Section 5 following).

(d) Young people’s annual. Half the total proceeds of Sunday collections taken by the senior corps, both outdoors and in, must be granted to the local YP funds for general purposes, but especially for the purchase of prizes.

(e) Young people’s anniversary. All the proceeds over the ordinary collections will be paid into the YP funds, in order principally to meet the expenses of the summer outing.

(f) Home league weekend. All the proceeds over the ordinary collections may be granted to home league funds.
5. Other fund-raising events. Corps finances may also be helped, from time to time, by means of anniversaries, demonstrations, teas, sales of work and the like.

6. Forbidden methods. Lotteries, raffles, chance games, catch-penny shows with fictitious announcements or names, and all other methods that conflict with Army principles, are strictly forbidden in connection with Salvation Army operations.

7. Clearing mortgage. Although money borrowed on a hall or other property is not regarded as an ordinary debt, corps with a mortgage should consider this a liability and, so far as possible, periodically make efforts to reduce and eventually clear it.

Section 5. Christmas playing and singing

1. A corps effort. Christmas playing and singing must be regarded as a corps effort, and plans approved by the CO. All arrangements must be in accordance with Orders and Regulations for Bands and Songster Brigades, Chapter II, Section 15.

2. Printed notices. All printed notices must include the name of the CO and the treasurer. The name of the bandmaster (or songster leader) may be added, if thought desirable.

3. Collecting. Collections may be taken up at the time of the visit, or upon a fixed day as soon as possible afterward.

(a) Collections made at the time must be taken in locked or sealed money-boxes, which must be handed each night to the CO or treasurer, and the money counted according to regulation (see Chapter V, Section 1, para 9).

(b) Where the money is collected upon a later day, the district should be divided into small sections, bandsmen and other soldiers being appointed to canvass from house to house. Regulation collecting boxes or cards must be used, and the collectors must, as soon as their work is finished, bring their money and cards direct to the CO and treasurer, who should be at the hall.

4. Allocating the money. All money raised shall be deposited to the credit of the senior or young people’s corps funds and allocated in accordance with territorial policy.

Subsection 6 - Occasional Income

1. Donations. A receipt must be given for every donation, either at the time or immediately afterward, and the amount, with date, entered in the corps cash book. Full particulars must likewise be entered in the supplementary roll (friends’ register) [see
Chapter VII, paras 8 and 15). Should an officer receive contributions from persons who do not wish their names to be known, he:

(a) May cause the amounts to be entered in the books in a suitable way.

(b) Must communicate the names to the DC, in order that all parties may be protected from any subsequent suggestion of improper conduct.

2. Burial fees. Where it is the custom for burial fees to be paid, they should always be secured by the CO when conducting a funeral. In needy cases these may be handed back to the bereaved. In any such instance, however, a receipt must be obtained, and the amount passed through the corps cash book. When the fee is not refunded to the bereaved, it must be paid into the corps funds.

3. Legacies. The procedures for dealing with legacies vary according to territorial constitution and national legislation, and all such matters must be dealt with by the relevant headquarters in keeping with instructions issued on behalf of the territorial commander.

(a) No officer or other person may receive or give receipts (whether regarded as temporary or otherwise) for money derived under any legacy intended for The Salvation Army or represent himself as being the treasurer for the time being or use any similar designation.

(b) Immediate notification of any expected legacy must be sent to DHQ.

4. Relief appeals. Local appeals for relief may be made only with the sanction of THQ, given through the DC. All proposed printing in connection with such appeals must be submitted for approval.

5. Covenanted giving. In territories where covenanted giving is possible, the CO is responsible for its promotion and for ensuring that the necessary official forms are completed and processed in order to secure tax refunds for the benefit of Salvation Army finances.
Section 6 – Expenditure

Subsection 1 - General Regulations

1. Responsibility. The secretary and treasurer are to co-operate with the commanding officer in seeing that all corps funds are expended economically, and in accordance with the regulations contained in this chapter.

2. Control. The spending of corps money is subject to control. The agreement of secretary, treasurer and CO is necessary, and the written consent of the DC must be obtained for all expenditure not included in the ‘ordinary expenses’ of the corps.

3. Ordinary expenses. The ‘ordinary expenses’ of a corps are:

(a) Rent of hall and other buildings used by the corps.

(b) Light, fuel, water, insurance, etc., for hall.

(c) Rent and rates of officers’ quarters.

(d) Ten per cent divisional tithe on all money received, except on amounts obtained for property or for the purchase of new instruments for the band where an approved scheme has been drawn up, and on the weekly contributions of the bandsmen to the band funds.

(i) The income from special efforts must be shown in detail in the space provided in the corps cash book for such events, and expenses deducted from the total income. The balance of profit is to be shown on the income side of the corps cash book and is subject to divisional tithe.

(ii) Sunday income must never be shown in the columns set aside for special efforts.

(e) Tribute should be paid in accordance with instructions issued by THQ.

(f) Sick and wounded (or sick benefit) payments at the rate fixed by territorial headquarters.

(g) Wages of janitor when approved by the DC.

(h) Employer's portion of National Insurance in the British Territory (or its equivalent elsewhere) for janitor.
(l) Sundries, such as cartridges, envelopes, books, report forms, printing, stationery and postage for corps business.

(j) Postages according to details shown in postage book.

(k) Travelling assessment to meet the travelling expenses on changes of appointment; also, the cost of travelling to the annual officers' councils.

(l) Travelling of officers to officers' meetings, when instructed to be present by the DC or other superior officer, and travelling of officers conducting special meetings at the corps.

(m) Officers' allowances (see Section 2 following).

(n) Self-denial and/or second annual major appeal payments to headquarters.

4. Irregular expenditure. A secretary or treasurer who spends money, or incurs debts contrary to orders, does so on his own responsibility entirely, and will be required to refund the money to the corps. Should any irregular payments be made by either the secretary or the treasurer, the other must immediately report the matter to the DC.

5. Payments. The treasurer must see that payments for rent, light and all other items are made when due, in harmony with the orders laid down in paras 2 and 3 preceding.

6. Receipts for payments. A written receipt must be obtained, at the time, for every payment made, including officers' allowances and travelling. These will be kept by the treasurer. When the officer makes any payment on behalf of the corps, he must obtain and hand to the treasurer a receipt for the money.

7. Possible arrangement for regular expenses. Where the DC deems it advisable, he may arrange for the rent and rates, cost of lighting (for the hall) and water, and other regular expenses to be paid weekly to the DHQ, undertaking himself to pay these accounts monthly or quarterly as they fall due.

8. Borrowing forbidden. Borrowing money to meet expenses of any kind is not allowed; that is, neither CO nor any LO may borrow money on behalf of the Army.

9. Furlough expenses. Travelling expenses of officers going on furlough must not be paid by corps funds.

10. Candidates. The CO, supported by the secretary and treasurer, will give every facility for candidates to collect the sum indicated to them by the territorial commander, prior to their entering the training college.
(a) For this purpose, THQ will issue a collecting card and the amount collected shall not be passed through the corps cash book.

(b) Should the candidate be unable to pay his travelling expenses to the training college the corps may assist through the proceeds of a special meeting, or the CO may give the candidate written authority to collect for the purpose.

(c) Collecting for personal outfit must not be permitted unless the DC gives written consent.

11. Vehicle expenses. Expenses connected with bicycles or motor-cars used by officers in their corps work are arranged for as follows:

(a) The DC may authorize the purchase of bicycles for the use of officers, if the secretary and treasurer are satisfied that such are necessary for the prosecution of the officers’ work. The corps will be responsible for the upkeep of such cycles, and the quartermaster, or some other authorized assistant, will be held responsible for the general care of the same.

(b) When a cycle, which is the personal property of an officer, is used in the service of the Army, the cost of monthly repairs may be drawn from the corps, up to a maximum decided by the TC. Any expenditure over this agreed amount may be paid by the corps only on the DC’s written permission. In all such instances money can be drawn only when it has actually been expended, and the original receipts must always be filed with other corps receipts.

(c) No money may be paid from corps funds for the upkeep of a motor-cycle or motor-car unless, on the recommendation of the DC, written sanction has been given by the field secretary for its use in that particular corps.

12. Typewriter expenses. Minor repairs to personally owned typewriters may be charged to the corps funds upon the written permission of the divisional commander.

Subsection 2 - Officers’ Allowances

1. Other liabilities to be met first. Officers will receive an allowance, week by week, from the funds of the corps, according to the official scale, after all other current corps liabilities have been met.

2. Responsibility. The finance local officers are responsible for planning means to raise the amount required for the officers’ allowances.
(a) The secretary and treasurer should earnestly and conscientiously carry out the plans made in the budget neglecting no reasonable means to ensure the payment of full allowance to their officers, and to this end must hold themselves responsible to develop the finances of the corps, so that all current expenses may be met.

(b) Though every officer works from love of God and souls and has pledged himself to do his duty with or without an allowance, injury is done to the soldiery should a corps neglect its responsibility for suitably supporting its officers.

3. Responsibility for children’s allowances. Where there are officers with children, the corps is responsible for the payment of the allowances for two children only - the elder in the family within the limits prescribed. In respect of all other children eligible, the DC will arrange for payment on behalf of THQ.

4. Long service allowance. Where an officer is entitled to a long-service allowance, this must, if possible, be paid by the corps, but should the corps not be in a position to meet this additional expenditure, the DC arranges with the territorial headquarters for its payment until the corps is able to undertake this. When both husband and wife are members of the order, weekly allowances shall be made for each.

5. Corps debt and officer’s allowance. An officer shall not be prevented from drawing full allowance merely because the corps is in debt provided always that:

(a) Such debt existed before he came to the command.

(b) He is meeting current corps expenses.

(c) The debt is being cleared in accordance with a plan to which the DC has agreed.

6. All transactions in corps cash book. An officer is not allowed to receive money or gifts except through the corps funds and in accordance with the regulation which requires that every money transaction shall be shown in the corps cash book (see Chapter VII, para 3). Should any money be collected for, or given to, an officer in an irregular way he must pay it into the funds of the corps.

7. Payment to farewelled CO. The treasurer may not pay money to an officer who has farewelled from a corps, without special authority in writing from the DC.

8. Allowance during furlough. Officers on furlough while in an appointment are entitled to draw full allowance from their corps, although such corps may be required to support other officers who are sent to supply. The DC, however, is responsible to ensure that the supply officers receive the full allowance due to them.
9. No collection for furlough expenses. No collection may be made either in public or private toward meeting the expenses of officers on furlough.

Section 7 - Accounts

1. Responsibility. The secretary and treasurer are responsible to the commanding officer for keeping all corps accounts correctly and in harmony with the regulations set forth in this chapter.

2. Weekly settlement. The secretary, treasurer and CO must meet together each week for the purpose of settling up the corps accounts to the Friday evening.

3. Corps cash book. An official corps cash book shall be kept by the treasurer. Every money transaction, of whatever kind, with its date, must be shown in this book. No amount may be entered as expenditure until it has actually been paid. Space is provided for corps liabilities (see para 6 following), and also for the signatures of treasurer, secretary and CO, which may never be omitted.

4. Signatures. Before signing any book or form the secretary and treasurer must carefully scrutinize it and satisfy themselves that it is correctly entered up. They should remember that, so far as their personal knowledge extends, they, together with the CO, are responsible to headquarters for the accuracy of everything that bears their signatures. They may not sign blank, or partially blank, forms.

5. Corps cash return. The treasurer (or, if there is no treasurer, the secretary) must make out, each week, as an exact copy of the corps cash book, the corps cash return, which must be signed by the secretary and CO, as well as by himself, for transmission to DHQ.

6. Entering liabilities. When preparing returns and statements dealing with the corps liabilities, those responsible for finance must remember that money owing is to be regarded and entered as a debt, whether the time for its payment has come or not. For example:

(a) If the rent of the hall is paid monthly, during the first three weeks the money that has been put aside for the rent will be entered as 'cash in hand', and the fourth week there will be no rent entered as owing, the cash in hand having been used to pay it.

(b) By examining the previous year's light bills it will be easy to judge what amount is likely to be needed for this purpose each week. This must be entered among the liabilities each week as 'owing for light'. The same plan must be followed with regard to rates (where paid).
(c) Where work has been done or goods obtained, and the parties have promised to wait, or are being paid by instalments, the total amount owing at the end of each week must be entered as debt.

7. Receipts for payments. Receipts for payments made (see Chapter VI, Section 1, para 6) are the property of the Army, and must:

(a) Be examined by CO and secretary and initialed by the CO.

(b) Be carefully preserved and filed by the treasurer in order of date.

(c) Be examined by the responsible auditor at the periodical corps audit.

(d) Not be removed from the file for at least five years (see paras 9 (f) and (g) following).

8. Receipt book. Both CO and treasurer will use the corps official receipt book (see Chapter V, Section 6, para 1). Full particulars must, in every instance, be entered and preserved on the counterfoil, in harmony with instructions given in para 9 following.

9. Financial books and records. All corps cash books and other financial records are the property of the Army, and must be:

(a) Obtained from the DC or the Army's official medium of supplies.

(b) Always written in ink.

(c) In the custody of the person responsible for keeping them.

(d) Preserved intact, and on no account may a leaf of any such book or record be removed.

(e) Open at all times to the inspection of the CO, DC or other officer appointed for that purpose by the DC or territorial headquarters.

(f) Preserved for at least five years after completion in the care of the person responsible for keeping them.

(g) Destroyed only by the DC’s permission, which may be sought after a lapse of five years from the time the particular books or records were in use.
10. Special effort statements. The treasurer must prepare a full statement of every special effort, showing all items of income and expenditure in detail, the balance of profit entered in the cash book and the number of the page on which it appears (see Chapter VI, Section 1, para 3 (d)(i)) This must be produced at the audit, and preserved with the receipts (see para 7 preceding).

11. Annual cash statement. The secretary must prepare, at the close of the financial year, two copies of the annual corps cash statement to be:

(a) Signed by the treasurer, secretary and CO.

(b) Forwarded to the DC, and signed by him, if approved. The statement may not be made public in any way until it has received the DC’s signature.

(c) Publicized to the corps.

(d) Preserved by the secretary for at least five years (see paras 9 (f) and (g) preceding).

12. Farewell financial statement. When a CO is farewelling, should it be considered desirable for a statement to be made concerning the financial position of the corps:

(a) The DC’s approval must first be obtained.

(b) The statement, when prepared, must be signed by the secretary, treasurer, CO and DC.

(c) The statement may then be read in a meeting before the CO leaves.

13. Confidentiality. The secretary and treasurer must regard as confidential all information concerning the financial affairs of the corps. They shall not make known the facts connected therewith except as directed in paras 11 and 12 preceding, or otherwise as the CO may consider in order.

14. Inaccuracies. Neither the secretary nor the treasurer shall allow any incorrect or misleading statement to be made concerning the finances of the corps without at once protesting against it:

(a) To the person who is about to make, or has made, the statement.

(b) To the other persons responsible for corps finances, and to the DC.

(c) If necessary, to territorial headquarters.
15. Friends' register. The secretary must enter in the supplementary roll (friends' register):

(a) Particulars concerning all donations (as well as in the corps receipt book by the treasurer) with the full name and address of the donor, and the object for which the money is given.

(b) The names and addresses of persons likely to give donations.

(c) Particulars concerning friends who may be relied upon to help in providing billets, taking the chair on special occasions, arranging drawing-room meetings, exhibiting bills, lending plants or decorations.

16. Balance in hand. Balances in hand, whether belonging to senior corps, band or songster funds, must be dealt with according to the following rules:

(a) All balances in hand beyond what is needed to meet the ordinary and emergency expenses must be placed in a deposit account in the official bank of the territory (in the British Territory, Reliance Trust Ltd).

(b) Separate deposit accounts must be opened for the various corps sections mentioned.

(c) If the income and expenditure of the corps make it desirable, a current account should be opened with the official bank.

(d) All moneys must be banked in the name of the corps and operated in the name of the CO and treasurer jointly, and in no circumstances by one person only. Where there is no CO or treasurer, the DC will be responsible for arranging for two signatories.

(e) The treasurer must arrange for the DC or auditor to check the cash balance at any time he may require.

17. Finance records at farewell. When a CO is farewelling, any books that he may have referring to cash or accounts must then be held by the treasurer and handed over by him to the incoming CO (see Chapter X, para 2).

Section 8 - The Corps Budget

1. A requirement. Every corps must, in December of each year, or other month as decided by the territorial commander, prepare a budget of estimated income and expenditure to cover the following 12 months.
2. Secretary’s summary. Prior to the actual making of the budget, the secretary must prepare a summary showing the totals of the previous year's income and expenditure, which will form the basis of the calculation of the probable receipts and working expenses of the corps for the coming year.

3. How to make budget. Representatives of the respective corps sections should exercise the greatest care in arriving at the budget estimates. Expenditure should first be calculated, every item likely to arise being included, since no expenditure beyond what is thus arranged for will be permitted without the consent of the DC. The expected income should then be estimated, and plans laid to raise all that is necessary.

4. Debt. Where there is a debt on the corps, some provision must be made in the budget for reducing this during the year under consideration.

5. Budget form. Two copies of the corps budget form must be completed and signed by the CO, the secretary and treasurer and sent to the DC, who will, should he approve the proposals, return one copy duly endorsed. Should the DC disapprove any of the items, or require alterations of any kind, he will communicate his wishes, either personally or through the CO, and the finance local officers must endeavor to carry out such wishes.

6. Budget control. After the budget has received the endorsement of the DC, it must be regarded as the financial chart of the corps for the period indicated. Neither the CO nor the local officers may incur any expense or make any payments other than those provided for in the budget, without the written consent of the DC.

7. Carrying out the budget. In carrying out the budget proposals, possible contingencies should be met as follows:

(a) Should the budget prove impracticable or the estimated income not be forthcoming, the CO should communicate with the DC and act upon his instructions.

(b) Following a change of officers, the incoming CO accepts responsibility for the budget as endorsed by the DC. If the estimates have been carefully prepared and the local officers fulfil their undertakings, the change of CO will not materially affect the carrying out of the budget proposals.

8. Budget comparisons. The CO, secretary and treasurer should, at the end of each quarter, carefully compare the actual income and expenditure with the budget proposals, and in the event of the financial position being unsatisfactory take suitable steps to bring about an improvement.
Section 9 – Property

Subsection 1 - General Regulations

1. Responsibility. The quartermaster (or, where there is no quartermaster, the treasurer) is responsible for the keys of the hall, and for the care of Army property generally, under the direction of the commanding officer assisted by the secretary and treasurer.

2. Registration. Each hall must be registered as a ‘place of religious worship’ (where such is required by government authority), and the certificate deposited at divisional headquarters.

3. Exemption from rates. Great care should be exercised to prevent anything taking place in the hall that is likely to raise the question of rating.

   (a) Exemption from rates, in certain territories including the British, is contingent upon the hall's 'being exclusively appropriated to religious worship'.

   (b) Any claim for rates or taxes on an Army hall must be submitted immediately to territorial headquarters, via DHQ, and payment may be made only upon the authorization of THQ.

4. License for marriages. Any proposal to have an Army hall licensed for the solemnization of marriages must be submitted to the territorial headquarters, through the divisional commander.

5. Non-Army use. No person may grant the use of an Army hall for any purposes other than those of the Army. Should local officers be approached upon this subject, they must have the question referred to the DC, but should hold out no hope of his agreeing to the request.

6. Non-Army use of leased premises. When buildings are leased to the Army subject to their being used occasionally for other purposes, it should be made clear on each occasion that:

   (a) The Army has nothing to do with either consenting to or refusing their use.

   (b) Neither the CO nor the corps may take part in the preparations for meetings so held.
7. Fire insurance. Every corps is responsible to THQ for the payment of the fire insurance premiums on its buildings and their contents. The conditions of the insurance policy must be strictly observed.

8. Property transactions. All transactions in respect to Army property are carried out by THQ, and no corps officer or local person may enter into any negotiations whatsoever.

Subsection 2 - Repairs

1. Responsibility. Every corps is responsible for seeing that the buildings it occupies are maintained in good and tenantable repair.

2. Quartermaster. The quartermaster (or treasurer) shall report to the CO upon all necessary repairs.

3. Rented buildings. When buildings are rented, the CO, with the secretary and treasurer, must see that the landlord and the corps carry out the repairs for which they are responsible under the agreement.

4. Urgent repairs. Urgent repairs, such as a leaking roof, must be reported at once to the DC, but this work should not be put in hand by the corps unless specific instructions have been given through the DC.

5. Structural alterations. No structural alteration or variation of lighting and fixtures may be made without the consent in writing of THQ.

6. Prompt attention. Repairs for which the corps is responsible should receive immediate attention.

Subsection 3 - The Janitor or Caretaker

1. Who responsible for. The engagement, duties, rate of pay, dismissal and other matters affecting the janitor are dealt with by the CO, secretary, treasurer and quartermaster.

2. Duties. A janitor is engaged and retained only if willing to fulfil the duties required of him.

(a) He should receive reasonable remuneration for his services.

(b) As an employee, the provisions of any National Insurance Act must be complied with, the employer's contribution being paid from corps funds.
3. Oversight. The quartermaster takes responsibility for the janitor's discharging his duties faithfully. Where there is no quartermaster the treasurer should do this. The CO and finance local officers must, in every case, give careful oversight.

Subsection 4 - The Hall: its General Condition

1. Responsibility. Due attention should be given to everything that tends to make the Army hall attractive, and the congregation comfortable. For this the quartermaster is responsible, but the CO, secretary and treasurer must take constant interest and make regular inquiry.

2. Cleanliness and sanitation. The hall must be kept in a clean and sanitary condition.

   (a) The whole place should be swept and scrubbed regularly, and always dusted before use, giving particular attention to lamps, woodwork and windows.

   (b) Drains, sewerage systems and traps should be flushed and disinfected as often as necessary.

   (c) Gutters and down piping must be kept clear.

   (d) Rubbish must not be allowed to accumulate, either under the platform or anywhere else.

3. Lighting. Effective lighting inside and outside the hall is of considerable importance, and the system should be satisfactorily maintained in all parts of the building.

   (a) Some light should be provided 20 minutes before meeting time, and all lights turned on five minutes before commencement.

   (b) When required, outside lamps should be lit as soon as the doors are opened (see para 6 following) and kept alight until the hall is locked at the end of the meeting.

4. Heating. The hall must be comfortably warm in winter, and the heating apparatus maintained in good working order and thoroughly understood by the janitor. In frosty weather, irrespective of the hall being in use, it is essential to maintain a low fire to prevent injury to the system.

5. Ventilation. Ventilation is important, foul air being injurious to health, and materially lessening the good effect of a meeting.

   (a) Ventilating apparatus must be maintained in good order and the windows, if used for ventilation, should open and shut easily.
(b) While a meeting is in progress, windows should be opened only on the side of the building opposite to the wind; if opened on both sides a draught will be created.

6. When open. Doors should be opened 20 minutes before the advertised time for each meeting.

7. Notices. The posting of notices must be done in such a way as not to damage the walls or disfigure the appearance of the building.

(a) Those shown inside may not be fixed to the walls by nails or paste but should be suspended from woodwork or on a suitable wooden frame. This instruction applies also to any texts which may be displayed.

(b) Notices should be posted in the lobby or at the back of the hall.

(c) All old bills, both inside and outside the building, must be removed immediately after the event advertised.

8. Outside appearance. The outside appearance of the hall should be as attractive as possible.

Subsection 5 - Officers' quarters

1. Responsibility. The secretary and treasurer should co-operate with the CO in securing suitable quarters, and in keeping it in satisfactory condition.

2. Changing quarters. The treasurer and secretary must see that any premises proposed for officers' quarters are approved by the DC before being engaged.

3. Desiderata. The house selected for officers' quarters should, as far as possible, be:

(a) Reasonably near the hall and in keeping with the standards of The Salvation Army.

(b) Usually large enough for a married officer and family.

(c) Self-contained. It is undesirable that officers should share with other families.

4. Repairs. When the quarters is the property of The Salvation Army, the local and corps officers must give careful attention to all needed renovations and repairs, both internal and external.

5. Furnishings. Quarters should be furnished and maintained in accordance with the official schedule issued from THQ.
Subsection 6 - Examination and Inventory of Furniture

1. Examination of quarters. One week before a change of officers the quarters shall be examined by the CO and quartermaster, assisted by the treasurer or secretary.

2. Replacements. The furniture should be inspected, and a comparison made with the schedule supplied by THQ. As far as possible missing articles should be replaced, so that the home is in order and replenished ready for the incoming officers. Sanitation should be examined thoroughly.

3. Inventory. Two copies of an inventory of furniture at the quarters and hall must be made by the quartermaster on the official form. After being duly signed, these must be deposited with the secretary or the treasurer. Any alterations made upon the inventory must be initialed at the time by the inspecting officers.

4. Hall furnishings. The inventory deals with the seats, fittings, etc., at the hall, as well as with the contents of the quarters.

5. New CO. The incoming CO shall be presented with the inventory. Within one month of arrival, he is required to check and sign both copies, adding any remarks he may desire. One copy will then be forwarded to the DC and the other retained by the secretary.

6. DC's inspection. The DC, or other officer deputed by him, will also examine the furniture in the quarters from time to time, assisted, if necessary, by the local officers referred to in para 1 preceding.

Section 10 - Change of Officers

1. Responsibility for quarters. Either the secretary or treasurer must take charge of the quarters key and be responsible for the quarters between the departure of one commanding officer and the arrival of another.

2. Current corps records. The treasurer must receive from the farewelling CO any books that the CO may have referring to cash and accounts, and the secretary must receive all letters on corps business. These books and letters must be handed over to the incoming CO.

3. Financial briefing. When a CO takes command of a corps, the secretary and treasurer must meet him as soon as possible concerning the finances of the corps.
4. New CO's inspection. Should the incoming officer so desire, either the secretary or treasurer, together with the quartermaster, may assist him in his checking of the hall and quarters furnishings (see Chapter IX, Section 6, para 5). All articles should be compared with the inventory and observations made where repairs, additions or improvements are needed.

Section 11 - Clubs

1. Clubs permitted. A corps or section of a corps may, if desired, hold a thrift club, a uniform club, a slate or other benefit club.

2. Aims and methods. The aims and methods of the club must be in harmony with Salvation Army principles and must not violate any state law.

3. Rules. A copy of the proposed rules (if any) must be submitted to the divisional commander, and his approval, in writing, obtained before the club is commenced.

4. Board. The club board shall be as follows:

(a) The corps census board, for a club connected with the senior corps.

(b) The young people's census board, for a club connected with the young people's corps.

(c) The commanding officer, corps treasurer, bandmaster, deputy bandmaster, band sergeant, band secretary, for a band club (with corresponding songster local officers in the instance of a songster club).

(d) The home league revision board, for a home league club.

5. Treasurer. The corps treasurer will act as club treasurer in senior, band and songster clubs, the young people's treasurer in young people's clubs, the home league treasurer in home league clubs.

6. Secretary. The person appointed as club secretary must first be approved, in writing, by the DC, and must be a uniformed soldier, in good standing, capable of discharging the required duties. He shall act as secretary to the club board.

7. Cash in hand. All moneys held by the treasurer on behalf of the club must immediately be deposited in a bank approved by THQ. Any bank interest will be club income and entered in the cash book accordingly.
8. Accounts. Club fund accounts must be kept entirely separate from corps or sectional accounts, in books that shall be subject to the usual corps audit.

9. Divisional tithe. Club money is not subject to divisional tithe.

10. Use of funds. Club funds may not be used or loaned for any purpose other than that for which the club was instituted.

11. No debt. Debt must not be incurred. Goods may not be obtained on credit, neither may money be borrowed to meet club expenses.
ORDERS AND REGULATIONS FOR BANDS & SONGSTER BRIGADES

Section 1 - Musical Groups in General

Subsection 1 - Aims and Purposes

These orders and regulations* apply to Salvation Army bandsmen and songsters. However, territories are permitted to modify these or develop their own orders and regulations for music sections and groups, subject to the approval of International Headquarters. The territorial commander will publish these and make them available within the territory.

Every member of Salvation Army music sections or groups should be acquainted with the governing orders and regulations.

*The supplement (Part 4, Chapter 1) applies to the United Kingdom Territory only.

1. Supreme purpose. Salvation Army bands and songster brigades exist to proclaim the Army's message: salvation from sin through Jesus Christ; and to accomplish the Army's purpose: the salvation of souls.

2. Value of music. All members of the Army's musical forces should be alive to the value of the judicious use of vocal and instrumental music. Music, of itself, can often cheer the spirit but, when associated with the truths of the Christian religion, can be greatly used to lead the sinner to God and to confirm the saint in his faith.

3. Salvationism of Army musicians. Army musicians should remember that they are Salvationists first and, as such, devoted to the will and service of God, being bandsmen or songsters only that they may better do God's will and render him service. Consequently, each should use his instrument or voice in order to save souls, just as Salvationists in general speak, sing and employ other methods for that purpose.

4. Efficiency, but spiritual force also. Army musicians should strive to play and sing as efficiently as possible, in order the more effectually to bless and win their hearers; at the same time, they should steadily resist the tendency to degenerate into mere performers, realizing the uselessness, for the Army's purposes, of music that is lacking in spiritual power.

5. Avoidance of the merely mechanical. Army musicians should beware of carrying out their duty in a merely mechanical way - a temptation which besets all workers for God.
If their spiritual interest in or love for souls be declining, they should deepen their communion with God.

6. Relationship to corps. Army musicians should never forget that they are a part of the corps, seeking the same great ends for which the corps exists. Consequently, they should co-operate with the commanding officer to prevent anything like a feeling of separateness between the band or songster brigade and the rest of the corps.

7. Value of bands. Army bandsmen should understand that, in salvation warfare, an instrumental combination is particularly valuable in:

(a) Attracting people to the meetings. In this the brass band has great advantages. Out of doors, it can readily operate in any part of the district, and its pleasing strains, reaching farther than the human voice or than most other instruments, will draw many within earshot of the Army’s message, and often lead to their salvation.

(b) Accompanying the singing and thereby helping and enriching it. (See chapter II, section 14, paragraph 5.)

(c) Conveying, by the association of ideas, salvation messages direct to the hearts of the hearers. This is likely to take place when tunes or selections are wisely chosen, and dealt with in accordance with chapter II, section 14, paragraph 7.

8. Value of songster brigades. Army songsters should understand that, in salvation warfare, a songster brigade is particularly valuable for:

(a) Singing to the people. Soul-stirring words clearly articulated and musically presented, are likely to be effective.

(b) Singing with the people, thereby stimulating congregational effort of the best kind, and for singing with the other soldiers on the march and elsewhere.

(c) Introducing new Army songs and choruses. Besides encouraging the audience to join in the choruses of its songs, the brigade should, from time to time, launch for congregational singing new tunes of the regular song meters.

Subsection 2 - Salvation Fighting

1. Active fighters. All members of Salvation Army musical combinations are expected, as far as circumstances permit, to be active fighters in every form of salvation warfare.
2. Holy purpose. The musical efforts of bandsmen and songsters, whether collective or individual, should ever be prompted by high and holy purpose (see chapter I, section 1, paragraph 1) and backed up by prayer, thereby becoming not only pleasing to the ear, but spiritually effective.

3. Individual effort. Bandsmen and songsters should diligently seize opportunities for salvation service other than their specific musical duties.

(a) In meetings, both outdoors and indoors, they should testify, pray, solo, engage in personal dealing, and in every way help to bring about spiritual results; and this whether or not their particular group is on duty.

(b) Out of meetings they should seek the spiritual well-being of relatives, neighbors, workmates and, as far as circumstances permit, engage in selling copies of The War Cry, in visitation of the unsaved, and in other corps activities, including tavern, saloon and public house attacks.

4. Conducting meetings. Bands and songster brigades are expected, as such, regularly to undertake responsibility for meetings. Each should:

(a) Wherever possible constitute a separate open-air company. (See chapter II, section 13, paragraph 2.)

(b) Conduct a week-night salvation meeting from time to time. (See chapter II, section 14, paragraph 12.)

5. Unusual enterprise. Unusual forms of aggressive salvation fighting should, as far as possible, be planned for and carried out by bands and songster brigades, including:

(a) Visiting hospitals, homes for the aged, and other public institutions, in the spiritual interests of the inmates.

(b) Retaining indoors on Sunday evening, especially in summer, of a few bandsmen, while the remainder attack an unworked neighborhood, or assist an adjacent small corps.

(c) Dividing a large band into groups, say of eight or 10, each being sent to visit an outlying district.

(d) Holding short meetings outside the homes of the sick, whether Salvationists or others.

(e) Forming a singing party in the band.
Section 2 – Bands

Subsection 1 – General Provisions

1. Corps band defined. A band, as understood in these orders, is a company of not fewer than four Salvationists who work together, in accordance with orders and regulations, to further the purposes of The Salvation Army by means of instrumental music.

2. Bands allowed. There should be a brass band in each senior corps; there may also be a young people’s brass band. (See chapter II, section 23.)

(a) Concertina or other bands may also be formed in connection with either the senior or YP war. (See chapter II, section 22 and section 23, paragraphs 10 to 12.)

(b) There may not be more than one band of the same kind in any senior or YP corps.

3. Bandsman defined. The term 'bandsman' in these orders means a duly commissioned member of any instrumental band, whether man or woman; it includes also the band local officers, as specified in chapter II, section 3, paragraph 1.

4. No pay. A Salvation Army bandsman shall not, in any circumstances, receive remuneration for his services as such. (See chapter II, section 17, paragraph 6.)

5. No voting. Nothing in the nature of voting is permitted in connection with the business of a band; the bandmaster is responsible for seeing that this order is observed.

Subsection 2 - Composition of a Corps Band

1. Soldiership of bandmen. All bandmen must be Salvation Army soldiers in good standing and have been sworn-in as such at least three months prior to their acceptance as band recruits or bandmen.

2. Conditions of bandsmanship. A soldier may become or continue a bandsman on condition that he:
(a) Carries out, to the best of his ability, the lawful instructions of his leading officers in regard to his responsibilities as a soldier and bandsman, in accordance with orders and regulations.

(b) Fires his cartridge regularly and systematically and unselfishly gives of his income for the support and extension of God's work.

(c) Regularly attends the practices of the band (except where there is no band, as in chapter II, section 6, paragraph I (c)).

(d) Contributes to the band fund regularly according to arrangements made at territorial headquarters, for the purchase of music, the repairing of instruments, and other incidental expenses connected with the band.

(e) Dresses, when on duty, in the Salvation Army band uniform of the corps to which he is attached (see chapter II, section 8, paragraph 1), and does not ever wear worldly adornment unbecoming a Salvationist.

(f) Has no dishonorable debts.

(g) Does not take any part in outside instrumental or vocal prize competitions, except such as may be organized by his school or college authorities.

3. Salvation responsibilities. Every bandsman is expected to:

(a) Speak, sing and pray for the salvation of the people whenever he has opportunity.

(b) Attend regularly all public meetings at which the band is on duty.

(c) Assist the CO in his efforts to secure the salvation of the people.

4. Stewardship. A bandsman regards all his time, talents and possessions as gifts to be held in stewardship for God and, therefore, spends these gifts of mind, body, spirit and environment for his glory and for the advancement of Christ's Kingdom.

(a) This supreme loyalty determines what a bandsman reads, listens to, sees and shares, in public and private.

(b) A bandsman's sense of responsibility for the salvation of the people leads him to refrain from all actions which would be unhelpful to others.
(c) The acceptance of these principles should enable a bandsman to renounce the spirit of the world and to set an example by not participating in activities which lower the moral tone of society.

5. Young people in corps band. Where the corps does not possess a YP band, a junior soldier, who has been enrolled as such for at least three months and who gives satisfactory evidence of conversion, may serve in the senior band as a YP band member from the time he is 13 pending the formation of a YP band, or until he is of age to become a senior bandsman. (See chapter II, section 5, paragraph 5(d).)

6. Ex-bandsmen. An ex-bandsman may be re-accepted in the same or any other band in accordance with the following rules:

(a) If he resigned on account of ill health, domestic trouble, removal to a place where no Army band exists, or for some other reason certified by the DC at the time as being honorable, no waiting period is required.

(b) If he has backslidden and is afterward restored, he must, before re-acceptance, give satisfactory evidence of his sincerity for a period of three months from the date of his:

(i) Restoration, if his name has not been removed from the soldiers' roll.

(ii) Re-acceptance as a soldier, if his name has been removed from the soldiers' roll.

(c) If he has been dismissed, or if he has resigned for any reason other than in (a) preceding, he must, before reacceptance, work as a soldier of the corps, to the satisfaction of his CO, for at least three months.

(For resignations and dismissals, see chapter II, section 7.)

7. Corps cadets. A corps cadet may be a member of a band, but his duties as a corps cadet must always take precedence of his duties as bandsman.

8. Company guards. A company guard who is a bandsman must, during the company meeting, give preference to his work among the young people.

9. Membership of non-SA groups. At territorial/command discretion, Salvationists may participate in non-Salvation Army music groups provided that membership of such groups does not conflict with Salvation Army principles and service.

10. Membership of armed services. Salvation Army soldiers who, belonging to the regular national defense services, are thereby prevented from wearing the required
Salvation Army uniform (see paragraph 2 (e) preceding) should not, on that account, be debarred from joining Salvation Army musical groups. If otherwise eligible and circumstances permit their rendering efficient service, they should be commissioned in the ordinary way, on the understanding that they comply with the rule regarding Salvation Army uniform immediately they return to civilian life.

11. Limit to size of bands. Applications for bands to be increased beyond 50 members, including its own local officers, shall be referred by the DC to THQ for decision.

Subsection 3 - Band local officers

1. Who they are. The corps band is under the direction of a local officer known as the bandmaster, who should be assisted by:

(a) A deputy bandmaster,

(b) A band sergeant,

(c) A band secretary,

(d) A band color sergeant,

(e) A band librarian.

2. Subject to O&R for LOs. All band LOs are subject to Orders and Regulations for Local Officers in so far as these are applicable. In particular:

(a) They must, in every case, be godly, loyal and devoted Salvationists.

(b) Their appointment to, and tenure of, their LOs' positions is as therein described. Each signs a local officer's (or, in the instance of the bandmaster, a bandmaster's) bond, and receives a commission (distinct from the bandsman's commission) for the local position held.

3. If not previously a bandsman. In the event of a soldier not already a commissioned bandsman being appointed as a band LO, he should, in addition to the LO's bond (see paragraph 2 (b) of this section), sign also a bandsman's bond, and receive a bandsman's commission. Thereby he will, should he remove, be eligible for transfer as a bandsman. (See chapter II, section 6.)

4. Bandmaster. The position and responsibilities of a bandmaster are dealt with in chapter II, section 4.
5. Deputy bandmaster. The deputy bandmaster is responsible for assisting the bandmaster particularly with musical affairs and:

(a) In the bandmaster’s absence, takes entire charge of the band. While he has all the authority of the bandmaster he shall at all times work in co-operation with the band sergeant.

(b) Undertakes the proper care of band property: instruments, music, pouches, lamps and the like.

(c) Keeps the register of band and songster brigade property. (See section 9, paragraph 8 of chapter II.)

(d) Prepares annually the inventory of musical instruments, etc. (See section 9, paragraph 9 of chapter II.)

6. Band sergeant. The band sergeant is responsible for assisting the bandmaster (or, in his absence, the deputy bandmaster) in caring for the spiritual and general well-being of the bandsmen, particularly in regard to duties set forth in chapter II, section 4, paragraphs 3 (b) to (h). He should:

(a) Help and uphold the bandmaster in maintaining discipline and securing the observance of regulation.

(b) Concern himself with the personal devotion to God of each of the bandsmen, visiting them and their families in their homes, caring for their spiritual well-being, advising and helping them in difficulty.

(c) Encourage the bandsmen to undertake and, in harmony with the CO, plan for them salvation fighting of all kinds. (See chapter I, section 2.)

(d) Specially care for the younger bandsmen, with a view to helping them to become godly and enthusiastic Salvationists.

(e) Deal suitably with unsatisfactory conduct and, when circumstances render it necessary, report the matter to the bandmaster.

(f) Assist with the leading of meetings. (See chapter II, section 13, paragraph 2 and section 14, paragraph 12.)

7. Band secretary. The band secretary is responsible for assisting the bandmaster particularly with business affairs and:
(a) Undertakes the systematic collection and entry of contributions of the bandsmen and band league members, and of other authorized band income (See chapter II, section 10, paragraph 2.)

(b) Keeps, in the official band cash book, a proper account of all moneys received by him. (See chapter II, section 10, paragraph 5.)

(c) Makes arrangements with respect to band engagements after the necessary consent has been obtained. (See chapter II, section 16, paragraph 2.)

(d) Issues such notices or instructions as the bandmaster may from time to time consider necessary.

(e) Prepares the annual band cash statement. (See chapter II, section 10, paragraph 11.)

8. Band color sergeant. A band color sergeant should be appointed to every band. He is responsible for the care and safety of the colors of the band. He should always be punctual at the band open-air meetings, and endeavor to be an example in all that relates to aggressive salvation warfare.

9. Unusually meritorious service. Band local officers, who have rendered unusually meritorious service, may be retired in accordance with Orders and Regulations for Local Officers, chapter I, section 3, paragraph 12(b), (c) and (d).

Subsection 4 - The Bandmaster

1. Qualifications. The bandmaster should, in addition to the usual qualifications for local officership (see chapter II, section 3, paragraph 2(a)), possess:

(a) Leadership ability,

(b) Musical knowledge,

(c) Ability to conduct meetings, especially out of doors.

2. Bond and commission. The comrade proposed for the position must sign a bandmaster’s bond and, if accepted, will receive a bandmaster’s commission.

3. Responsibilities. The bandmaster is responsible, to the CO, for the management, training and leadership of the corps band, including:
(a) The development of the deputy bandmaster and ensuring that he has reasonable opportunity to lead the band at the practices and in public meetings.

(b) The maintenance of discipline among the bandsmen, and their adherence to orders and regulations.

(c) The spiritual condition and general well-being of the bandsmen, together with the band spiritual meeting. (See chapter II, section 12.)

(i) He should visit the bandsmen when sick (or see that they are visited), deal with them when remiss in duty, help them in trouble, and counsel them in doubt or difficulty.

(ii) He should promptly report to the CO serious illness, backsliding and other matters of importance.

(d) The salvation fighting of the bandsmen. He should do all in his power to:

(i) Make the spiritual exercises of the band as profitable as possible.

(ii) Develop the bandsmen’s capabilities for praying, speaking, singing, personal dealing and giving. (See chapter I, section 2.)

(e) The development of the younger bandsmen. He should:

(i) Urge them to corps cadetship.

(ii) Encourage suitable members to apply for officership.

(iii) Co-operate with the CO in endeavoring to secure the spiritual fitness of young people nearing the age of senior soldiership, always keeping in mind the need for evidence of true conversion.

(f) The successful leading of meetings, particularly the band open-air meetings (see chapter II, section 13, paragraph 2) and the band’s public meetings. (See chapter II, section 14, paragraph 12.)

(g) The order and behavior of the bandsmen when on duty. (See chapter II, section 14, paragraph 3.)

(h) The regular and punctual attendance of the bandsmen, in uniform, at the meetings of the corps, both outdoors and in.
(i) The musical efficiency of the band, together with the band practice. (See chapter II, section 11.) He should patiently teach learners and seek to train every bandsman to play salvation music in a way which will further to the utmost the high purposes for which the band exists. (See chapter I, section 1.)

(j) The appearance of the bandsmen. He should see that:

(l) They are neat and tidy in their persons.

(ii) Their instruments, belts, pouches and music are maintained in good order.

(k) The allocation and care of instruments. (See chapter II, section 9, paragraph 4.)

(l) After conferring with the CO, the bandmaster may make any changes considered necessary to obtain the best results from the band.

(ii) If there is no deputy bandmaster, the duties indicated in section 3, paragraph 5 (b, c, d) of chapter II devolve upon the bandmaster.

(l) Band finance. (See chapter II, section 10.)

(m) The engagements of the band. (See chapter II, sections 16, 17 and 18.)

4. Oversight of instrumental groups. The bandmaster is responsible for the oversight of all instrumental groups in the corps (except the rhythm groups when not part of the band or songster brigade), although separate leaders may be appointed for the direct control and tuition of each.

5. Relationship to CO. The bandmaster should study to work in harmony with the CO:

(a) Referring to him all matters concerning which the regulations so require,

(b) Consulting him about proposed new methods,

(c) Welcoming his help and counsel,

(d) Co-operating with him in efforts to promote the salvation of souls and well-being of the band and the rest of the corps,

(e) Carrying out his wishes generally.
6. Retirement. Official recognition will be given to a bandmaster who honorably retires from active service, in accordance with Orders and Regulations for Local Officers, chapter 1, section 3, paragraph 12.

(a) When there is a special reason for so doing, a bandmaster may be retired under the age of 50, provided his total service is at least 20 years, of which not less than 10 must have been as bandmaster.

(b) Upon retirement a certificate of service will be issued by territorial headquarters.

(c) The official designation will be 'retired bandmaster'.

(d) A retired bandmaster shall wear a bandmaster's uniform, with reservist's special badge (see chapter II, section 20, paragraph 5 and take such part in corps work as health permits.

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(f) The successful leading of meetings, particularly the band open-air meetings (see chapter II, section 13, paragraph 2) and the band's public meetings. (See chapter II, section 14, paragraph 12.)

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(b) Upon retirement a certificate of service will be issued by territorial headquarters.

(c) The official designation will be ‘retired bandmaster’.
(d) A retired bandmaster shall wear a bandmaster’s uniform, with reservist’s special badge (see chapter II, section 20, paragraph 5 and take such part in corps work as health permits.

**Subsection 5 - Appointment of a Bandsman**

1. Selection. Whether forming a new or adding to an existing band, the CO, after conferring with the bandmaster, selects from good working soldiers of the corps (see chapter II, section 2 paragraph 1) those likely, in his opinion, to develop into useful musicians.

2. Preliminary test. A soldier desirous of, or proposed for, admission to the band shall be tested as to his fitness. He must:

   (a) Prove to the bandmaster’s satisfaction that he has some knowledge of the theory of music and show evidence of practical aptitude.

   (b) Satisfy the CO that he has sufficient knowledge of the regulations to enable him intelligently to discharge the duties of a bandsman. To this end he should have read these Orders and Regulations for Bands and Songster Brigades.

3. Application form. A soldier considered suitable shall be supplied by the CO with an application form to be completed by the applicant and returned to the CO who, after securing the recommendation of the bandmaster, two other senior pastoral care council local officers, and adding his own, shall transmit the form to the DC.

4. Bandsman’s bond. The DC, if satisfied that the applicant is suitable, shall issue a bandsman’s bond. This the applicant must read carefully, complete and return to the DC via the CO.

   (a) In territories where the law requires that the signature be over a stamp, the cost may be borne by the band fund.

   (b) A bond is not required for a YP band member playing in a senior band. (See paragraph 5 (d) following.)

5. Service as band recruit. Upon receipt of the bond, the DC, if satisfied, shall accept the applicant as a band recruit.
(a) A band recruit is allowed the use of an instrument for learning and practice but must not play in public until fully commissioned as a bandsman.

(b) A band recruit remains as such until qualified and duly commissioned.

(c) A band recruit who backslides, resigns, or is dismissed, may be re-accepted as a band recruit only in accordance with the orders governing the re-acceptance of ex-bandsman. (See chapter II, section 2, paragraph 6.)

(d) A junior soldier allowed to enter a senior band (see chapter II, section 2, paragraph 5) shall be commissioned as a YP band member until he becomes a senior soldier (when at least 14 years of age).

(i) He may be accepted by the DC after completing the YP band member's application and bond.

(ii) He may not play in public until he is qualified and duly commissioned. After that time the DC may permit him to do so, but not if already one-fifth of the players are under 14 years of age, nor if such permission would interfere with the formation of a young people's band.

(iii) He must attend the directory and company meetings.

(iv) After being enrolled as a senior soldier, he must complete an application form for a proposed bandsman and also sign a bandsman's bond before being commissioned as a bandsman.

(e) In every corps an effort should be made to form a company of band recruits.

(f) Service as a band recruit may be omitted, and the DC may issue a bandsman's commission (see paragraph 6 following) immediately on receipt of a bond for:

(i) An applicant of proven musical ability and sound salvationism.

(ii) An ex-bandsman who has complied with the conditions set forth in chapter II, section 2, paragraph 6.

6. Commission. When the CO and bandmaster consider that the band recruit has made sufficient progress to warrant his admission to the band as a member, the CO shall notify the DC, who then issues a bandsman's commission.

(a) In no circumstances may a band recruit be allowed to play an instrument in public until he is commissioned.
(b) A bandsman transferred from another corps, as provided by chapter II, section 6, paragraph 1, shall not play in a band until the CO is satisfied that he holds a valid commission.

7. When bandsmanship commences. A bandsman's service as such will be calculated from the date when his commission is issued, as, for example, in meriting long service badges. (See chapter II, section 19.)

Subsection 6 - Transfers to other Corps

1. Bandsmanship transferable. A duly commissioned bandsman, when transferred to another corps as a soldier in good standing, may remain a bandsman provided that his commission is suitably endorsed. (See paragraph 2 following.) If at his new corps there is:

(a) A vacancy in the band, and the CO and bandmaster consider it desirable, he should enter the band there.

(b) A band but no available instrument, he may be recognized as a bandsman there, provided he wears uniform and does full duty as a soldier although for the time being he has no opportunity to play.

(c) No band, he may still be regarded as a bandsman.

2. Endorsement of commission. A transferring bandsman who desires to continue as a bandsman should hand his commission to the CO of the corps to which he has transferred, who will forward it to the DC for endorsement. If the transfer is to a corps where there is no band, the DC will endorse the commission, showing that the comrade is still regarded as a bandsman of his former corps.

3. Criterion for transfer. Upon the production of his commission duly endorsed (see paragraph 2 preceding) a transferred bandsman may become a member of or play in another band.

4. Transfer of band local officer. When a band local officer is transferred to another corps, his commission as a local officer must be returned to the DC. Before he can take up similar duties in his new corps he must be recommissioned.
Subsection 7 - Resignations and Dismissals

1. Resignation of bandsman. Should a bandsman, from any cause whatever, resign his office, or cease to carry out the duties of his appointment, he must deliver up his instrument and his commission to the commanding officer of the corps, stating the reason for his resignation. He may also write to the DC, giving an explanation.

2. Cancellation or suspension of commission. The commission of a bandsman may be cancelled or suspended by the DC, for any of the following reasons:

(a) Ceasing for any cause to be a soldier,

(b) Persistent refusal to comply with regulations,

(c) Frequent absence from meetings or practices without a satisfactory reason,

(d) Proven musical incompetence, or lack of improvement after sufficient trial,

(e) Insubordination to an officer to whom he is responsible,

(f) Any conduct which injures the Army.

3. CO's authority. The CO shall, upon receiving written instructions from his DC, call in a bandsman's commission, and his instrument or instruments. The CO may also, in the event of grave misconduct, suspend a bandsman's commission; but in such an instance he shall at once report fully to the DC, afterward acting upon instructions given.

4. Return of SA property. A bandsman who has resigned or been dismissed from a band, and who refuses to deliver up to the CO, or other officer deputed by the DC, any instrument or other Army property with which he has been entrusted, renders himself liable to legal proceedings under the bond which he signed when becoming a bandsman.

5. Re-instatement. When a bandsman has given up his instrument, resigned his appointment, or been dismissed, the written consent of the DC is necessary before the CO can re-appoint him or return to him the instrument. (See also chapter II section 2, paragraph 6.)

6. Soldiership of ex-bandsmen. The soldiership of a bandsman who has resigned or been dismissed will be dealt with according to Orders and Regulations for Senior Pastoral Care Councils.
Subsection 8 - Uniform

1. Bandsman's uniform. The uniform for bandsmen (see chapter II, section 2, paragraph 2(e) includes:

(a) Navy blue or red tunic (men), or regulation one-piece dress or navy-blue three-quarter jacket (women), with Ss, approximately one inch in height, on collar, name of corps worked on collar or epaulets together with other band trimmings, the arrangement of which may be varied, subject to the approval of International Headquarters. Where trimmings incorporate a lyre, this must be subordinate to the Ss on collar. In bands where open-front uniforms are worn, tunic trimmings shall be a white enamel S on each lapel and navy-blue epaulets edged with black braid and bearing the corps identification. Ss mounted on blue patches and blue insertions in the epaulets are optional. Men shall wear a white shirt and a navy-blue tie and women a white blouse and Army brooch.

(b) Navy blue trousers, black socks and black shoes (men), navy blue skirt (if not one-piece dress), black stockings or tights and black shoes (women).

(c) Regulation bandsman's cap (men); soldier's bonnet or hat with woven badge (women).

(d) Music pouch and shoulder belt (optional).

2. Bandmaster. The bandmaster shall be distinguished by:

(a) White badge, white braiding, and white chin-strap on cap.

(b) White braided cord epaulets.

(c) Plain blue jacket, fastened with hooks and eyes, and braided down front and round bottom edges. This will be trimmed with two rows of white braid, white Ss, and name of the corps and ‘band’ in white, on collar. For an open-front uniform the trimmings apart from (b) above, will be as for bandsmen. Silver or gold braid may not be worn.

3. Deputy bandmaster. The deputy bandmaster shall be distinguished by:

(a) White badge and chin-strap on cap.

(b) One row of white braid and white S’s on tunic collar, or a white enamel S on each lapel and white piping on the epaulet edges for an open-front uniform.

(c) Epaulets with the name of band worked in white and fastened with white buttons.
4. Band sergeant. The band sergeant shall wear three V-shaped stripes on the left sleeve, of the same color as the principal braiding and, for an open-front uniform, red piping on the epaulet edges.

5. Band secretary. The band secretary shall wear a single row of yellow braid round the base of tunic collar or, for an open-front uniform, yellow piping on the epaulet edges.

6. Band color sergeant. The band color sergeant shall wear sergeant's stripes, with 'crossed flags' above them.

7. Who pays. All bandsmen must pay for their uniform clothing. Pouches and shoulder belts are usually supplied and therefore remain the property of The Salvation Army.

Subsection 9 - Instruments and Music

1. Ownership. All instruments, accessories, music books, sheets or other requisites purchased by or presented to a band, or supplied under these orders and regulations, are the property of The Salvation Army.

2. Acquisition and disposal. Acquiring and disposing of instruments, music and other band requisites shall be in accordance with the following rules:

(a) All orders and purchases must be made in the name of the corps and must be authorized in writing by the CO and the bandmaster.

(b) New instruments must be purchased through territorial headquarters.

(c) Instruments may be sold or exchanged only after the written consent of the DC has been obtained.

(d) All Salvation Army music may be made available to non-Salvation Army music groups at territorial/command discretion.

3. Bandsmen and their instruments. Bandsmen are responsible for the instruments and other accessories with which they are entrusted.

(a) A proposed bandsman, band recruit, or YP band member serving with the senior band, may receive an instrument only after the DC has accepted him. (See chapter II, section 5 paragraph 5.)
(b) Upon receiving any instrument, or other article, each bandsman must sign for it in the register of band and songster brigade property. (See paragraph 8 of this section.)

(c) Instruments may be used only on Salvation Army service, and on such special service outside the Army as is authorized. (See chapter II, section 17.)

(d) Bandsmen must take care of their instruments, doing all in their power to preserve them from damage and in such condition that they are ready at any time for inspection.

4. Allocation of instruments. The allocation and care of instruments is the responsibility of the bandmaster. (See chapter II, section 4, paragraph 3 (k).)

5. Music to be approved. All instrumental music played, whether at practice or in public, by any section or part of a section, must have been approved by the authority appointed for that purpose by International Headquarters.

(a) This regulation applies not only to tunes, but equally to the arrangement of parts.

(b) No bandmaster or other person connected with a Salvation Army band shall, in Army service, write or use arrangements for instruments differing from those published or authorized by The Salvation Army.

6. New music. New and newly-arranged music requires the approval of the territorial musical council, to which the manuscript must be submitted for assessment and recommendation. The International Music Council will act as the authority for territories and commands where there is no established music council. Manuscripts sent to the International Music Council will be referred to the Music Editorial Section of the United Kingdom Territory’s Music Department for assessment and recommendation.

7. Use of non-SA music. Where it is desired to use non-Salvation Army vocal music, care must be exercised to ensure that it is suitable for Salvation Army use. In a corps context such music must first be referred to the corps officer, who will be responsible for ensuring that nothing is used that is not doctrinally sound, that is edifying to worship and musically appropriate. Similarly, non-Salvation Army vocal music for use in divisional or territorial meetings must be referred to the appropriate divisional or territorial leadership for approval. (See Orders and Regulations for Officers of The Salvation Army, volume two, part 2, chapter III, paragraph 5 (page 77).)

8. Copyright. As the copyright of Army music and songs extends to their reproduction on disc, magnetic tape or other sound bearing device, private or commercial, a band
or songster brigade may not make arrangements to play or sing for the purpose of such recording without the written consent of territorial headquarters.

9. The drum. The CO has authority to have the drum used on any and every occasion he considers advisable - as a penitent form or for any other purpose.

10. Property register. A register of band and songster brigade property shall be kept by the deputy bandmaster. The bandmaster is responsible for seeing that entries of all musical property in the corps are full and complete, but the songster leader and the leaders of other combinations shall have access to the register when necessary.

11. Inventory. An inventory of musical instruments shall be made out annually by the deputy bandmaster and dealt with according to instructions. The musical property of all combinations in the corps, whether instrumental or vocal, shall be recorded.

12. Insurance. The bandmaster should confer periodically with the CO to make certain that there is adequate insurance coverage for all property in accordance with the procedure arranged by THQ. Insurance of personally owned instruments is a personal responsibility.

13. Instrumentation. In order to retain the distinctive character of Salvation Army bands, while at the same time minimizing, as much as possible, the cost of their maintenance and allowing for legitimate development on musical lines, the instrumentation of a brass band shall be as follows:

- Eb soprano cornet,
- Bb cornets,
- Bb flugelhorn,
- Eb tenor horns,
- Bb baritones,
- Bb tenor trombones,
- Bass trombone,
- Bb euphoniums,
- Eb basses,
- Bb basses,
- Percussion.

14. Other instruments. Where a band desires to introduce an instrument other than as in paragraph 13 preceding, consent must be obtained from the territorial commander through the DC. Such permission shall be given only where:

(a) The corps is paying its current expenses, including the officers’ allowance.
(b) The hall is in good repair.

(c) The officers' quarters is sufficiently furnished.

(d) It is understood that when a scheme for the provision of new halls is in progress, the finance of such a scheme shall take precedence over the purchase of these extra instruments.

(e) The band has sufficient funds to pay for the instrument. No debt must be incurred.

(f) There is an efficient player in the band for the particular instrument desired.

Subsection 10 - Finance

1. Responsibility for fund-raising. The bandmaster is responsible for co-operating with the CO in systematically raising funds for the maintenance of the band.

2. Sources of income. The ordinary sources of band income are:

(a) Band league subscriptions. (See paragraph 12 of this section.)

(b) The bandsmen's own contributions. (See chapter II section 2 paragraph 2 (d).)

(c) An allocation from the proceeds of Christmas playing. (See chapter II section 15 paragraph 8.)

(d) An allocation from corps funds where sections are a part of total corps budgeting.

3. Treasurer. The treasurer of the corps is the treasurer of the band. He may be assisted by the band secretary, and must:

(a) Settle up the band accounts regularly, together with the band secretary and the bandmaster. (See paragraph 4 of this section.)

(b) Keep an official band cash book. (See paragraph 5 of this section.)

(c) Obtain and file receipts for all moneys expended, also ensure that such expenditure is in accordance with orders and regulations (see paragraph 6 of this section) reporting every irregularity to the CO.
(d) Take charge of all cash connected with the band fund. Money thus held in trust for the band may not be used for any other purpose.

(e) See that cash is banked as directed by territorial headquarters.

(f) Prepare, every month, the official band cash return and, after securing the necessary signatures, pass it to the CO for transmission to the DC.

4. Settling of band accounts. The band secretary, the treasurer and the bandmaster shall meet monthly for the purpose of bringing up to date the band accounts. The band cash book (see paragraph 5 following) and band cash return for DHQ must be completed.

5. Cashbook. The official band cash book is to be kept by the treasurer or the band secretary.

(a) The book must show all particulars of the band fund and the bandsmen's fund. (See paragraph 9 of this section.)

(b) Income and expenditure shown in this book shall not be entered in the corps cash book.

(c) All payments shown on the expenditure side must be in accordance with the rules governing band expenditure. (See paragraph 6 following.)

(d) The book must be kept in accordance with instructions printed therein, and in general with Orders and Regulations for Corps Secretaries and Treasurers, chapter VII.

6. Expenditure. Band expenditure shall be governed by the following rules:

(a) The bandmaster has authority to order the execution of repairs to instruments, and to purchase band accessories, such as music, lyres and mouthpieces, provided that the total cost of such repairs and purchases does not exceed the amount fixed by THQ.

(b) The written consent of the DC and in certain instances of THQ must be obtained and attached to the receipt for expenditure above that which THQ empowers the CO to endorse.

7. No debt. A band must not incur debt. When the DC or THQ consents to specified expenditure (see paragraph 6 preceding) the money must be raised and paid before the instruments, etc., are obtained.
8. Special fund-raising. Special efforts to raise money for new instruments and accessories may be made, provided that:

(a) The corps is not involved in rent or building guarantee debts. Where such debts exist, only with the approval of THQ may money be spent on instruments.

(b) Such efforts do not conflict with the financial interests of the corps as a whole.

(c) The DC or THQ, as the case may be (see paragraph 6 (b) preceding) gives written approval.

9. Bandsmen’s fund. A bandsmen’s fund (distinct from the band fund) may be established for the purpose of assisting any bandsman in time of adversity, for paying or helping to pay the bandsmen’s travelling expenses to engagements or at their annual outing, or for the expenses of any band social gathering.

(a) Where the ordinary expenses of the band cannot be met without the bandsmen’s own weekly contributions, these must be paid into the band fund as required (see chapter II, section 2, paragraph 2 (d)), and the bandsmen’s fund, if desired, must be provided for by an additional weekly contribution. But where the ordinary expenses of the band can be met by other means, the bandsmen’s own weekly contributions may be paid into the bandsmen’s fund.

(b) The band secretary shall be secretary of the bandsmen’s fund and shall keep in the cash book (see paragraph 5 preceding) a correct record of the income and expenditure of the fund. The book shall be audited once a quarter by the CO and the bandmaster.

(c) Where the bandsmen’s fund is established an account shall be opened with a bank approved by the territorial headquarters - in the name of ‘The corps bandsmen’s fund’. It shall be operated in the joint names of the band secretary and the corps treasurer. The cash connected with the bandsmen’s fund must be deposited in the bank; though, for convenience, the band secretary may retain in hand an amount not exceeding the limit fixed by THQ.

(d) Where a territory operates a bandsman’s widow’s gratuity scheme, this will be in accordance with rules set down by the territory and the levies can be met from the bandsmen’s fund.

10. Divisional tithe. Ten per cent divisional tithe must be paid upon all band income, except:
(a) The bandmen’s own weekly contributions, whether devoted to band fund or bandmen’s fund.

(b) Money specially raised in connection with approved schemes for the purchase of new instruments.

11. Annual statement. Two copies of the annual band cash statement must be prepared by the band secretary and, after being duly endorsed, handed to the corps secretary at the close of the financial year.

(a) The corps secretary shall, as instructed, make entries therefrom in the statistical book.

(b) The CO shall, within 14 days of the close of the financial year, forward both copies to the DC, who after endorsing, shall return one copy to the corps. This cash statement shall then (but on no account before the DC’s endorsement) be read in a public meeting, and afterward preserved.

12. The band league. A band league of soldiers and friends may be formed in connection with the corps band, its object being to raise funds for band purposes.

(a) Members must contribute weekly to the band fund a locally agreed subscription. Each will be entitled to an official card of membership, which shall admit the holder to a reserved seat at the annual musical festival of the band and to the band league tea.

(b) Band league members shall have no voice in the control of the band.

(c) Members’ contributions shall be entered by the band secretary in the band subscription book, which must be examined and initialed by the treasurer every month. The totals will be shown in the official band cash book. (See paragraph 5 preceding)

(d) The affairs of the league shall be managed by the CO, the bandmaster and the band secretary. Meetings and social gatherings shall be held only under the direction of the CO.

Subsection 11 - The Band Practice

1. Where held. A suitable room, where the bandmaster can, once a week, meet the bandsmen for training and practice, shall be provided. The bandmaster should confer with the CO concerning arrangements.
(a) The senior or young people's hall may be used so long as the practice does not interfere with the holding of a Salvation Army meeting; otherwise a room elsewhere must be obtained.

(b) Any charges in connection with the room used for practice shall be met out of the band fund.

2. When held. The band practice shall be held at some convenient hour on a week day.

(a) The band practice may not take place during the time when the soldiers' or the holiness meeting is being held.

(b) If, at any time, it is considered necessary for a particular practice to be held on a Sunday, the consent of the CO must first be obtained.

3. Purposes and procedures. In conducting the band practice, the bandmaster shall:

(a) See that the practice is always opened and closed with prayer.

(b) Train the bandsmen musically, especially with a view to making their playing conducive to the salvation of souls. Part of the time should be devoted to the practice of music as an accompaniment to indoor singing. (See chapter II, section 14, paragraph 5.)

(c) Announce the open-air and indoor meetings for the ensuing week, encouraging the bandsmen to attend promptly and regularly.

(d) Seek generally to strengthen the loyalty and devotion of the bandsmen, urging them to continued zeal and earnestness in salvation work, and dealing wisely with any irregularities which may have occurred.

(e) Permit no person other than a Salvationist to teach or conduct the band, either in practices or in public.

4. Authorized teachers. Where necessary the DC may arrange for capable bandmasters or bandsmen to teach bands near their own corps. The DC may allow these authorized teachers to draw travelling and other 'out of pocket' expenses from the funds of the band instructed.

5. Divisional bandmaster. A divisional bandmaster may be appointed by THQ on the recommendation of the DC, to encourage and foster interest in the bands of the
division, particularly those few in number or having no leadership. His terms of office will be notified by THQ.

Subsection 12 - The Band Spiritual Meeting

1. Responsibility. The bandmaster shall arrange with the CO to hold a spiritual meeting with the band at least quarterly, and heartily co-operate in making the gathering truly helpful.

2. Leader. The CO conducts the meeting whenever possible; but should he be unable, the bandmaster shall do so, or arrange with the CO for some suitable person to act on his behalf.

3. Time and content. The meeting may take the place of the usual band practice, or be held on another night, as is most convenient.

(a) Whenever possible, a full meeting should be held, with song, prayer, address, and opportunity for personal dedication and decision.

(b) The meeting must always continue at least half an hour.

Subsection 13 - Open-air Meetings and Marches

1. Attendance of band. The band shall attend and take part at such indoor meetings as are fixed by the DC and notified to the CO, also at such other open-air meetings as may be arranged and ordered by the CO. Even when a full band cannot be mustered, bandsmen who can should attend the open-air meeting, using their instruments and otherwise taking part as directed by the responsible leader.

2. Band open-air company. The band shall generally be used in the open air as a distinct company, apart from the other soldiers, except in small corps, or at special times when the CO arranges for a united meeting of corps sections.

(a) Unless the CO arranges otherwise, the bandmaster, assisted by the band sergeant, is responsible for leading the band open-air meeting. Bandsmen may, with advantage, be appointed to undertake this duty from time to time but should always be notified sufficiently early to allow for necessary preparation.
(b) Band open-air meetings, as all others, should seek to impress everyone within hearing of his immediate need of salvation. The greater part of the time must be devoted to a Bible reading, personal testimony, exhortation, salvation singing and prayer.

3. Dealing with complaints. The bandmaster or other leader of an open-air meeting should, in an instance of complaint, adopt a considerate and conciliatory attitude.

(a) Upon receiving intimation of illness with request to refrain from noise, the leader should at once stop all music and singing and, after a short prayer for the sick person, quietly move the meeting elsewhere. A gathering should not be held in that street, neither should there be playing or singing near the house, until inquiries have been made and assurances received that a meeting would not be distressing.

(b) Should a complaint of general annoyance be made (as distinct from a case of sickness), the leader should go aside and hear what the complainant has to say and, if he cannot be conciliated, the meeting should be moved elsewhere. If the stand is an important one the CO will seek instructions from his DC.

4. Rate of marching. On the march the band should maintain a moderate pace, so that it will not be difficult for women soldiers and marching elderly comrades to keep up with the men in front.

5. Playing and singing on march. When on the march, a band should alternate between playing and singing. The public expects the band to play, but sometimes at appropriate places the hearty singing of gospel choruses can prove equally attractive. Such singing can be particularly effective when streets are thronged with people.

6. No disturbance of other worship. Every care must be taken to avoid disturbing the meetings of comrade Salvationists or the services of other places of worship.

(a) The band shall not so play as to interfere with any of the operations of the corps.

(b) The bandmaster must acquaint himself with the usual hours of service of places of worship; and should it be impossible to avoid passing any of them, all playing and singing must cease within 100 yards' distance of such place, and may be continued only when the whole march is a similar distance past. The same rule must be observed with respect to outdoor meetings of other religious bodies. Equal care should be taken not to disturb young people's meetings.
7. Safety and non-obstruction. Every care should be taken to ensure that obstruction of traffic, and unreasonable interference with passers-by, and other inconvenience to the public should, as far as possible, be avoided in connection with open-air work.

Subsection 14 - Indoor Meetings

1. Attendance of band. The band shall attend and take part at such indoor meetings as are fixed by the DC and notified to the CO, also at such other indoor meetings as may from time to time be arranged and ordered by the CO.

2. Arrival at hall. When the open-air march arrives at the hall, the band may halt near the entrance and play until the other soldiers have passed in. (See chapter II, section 13, paragraph 6.)

3. Behavior. Bandsmen must conduct themselves (both indoors and out) in a becoming and earnest manner, and in such a way as to impress the congregation with their zeal for souls, and their desire for the presence of God in the meeting. Each bandsman, realizing that he shares responsibility for spiritual results, should pray and in all other ways do what he can to make the meeting successful. It is desirable that each should bring and use his own Bible and song book.

4. How often to play. In an ordinary meeting the band need not accompany all the songs and should not play more than once independently. (See paragraph 10 following.)

5. Accompaniment to singing. When accompanying the singing, the band must play softly, having due regard to the size of the building and congregation, so moderating their music as not to drown the people's voices. It is especially important that elderly people and invalids attending the meetings, but who cannot stand the noise of vociferous playing, shall be considered. The volume of sound produced by the band must at all times be reduced so as to cause them no inconvenience. (See chapter I, section 1, paragraph 7 (b), and chapter II, section 11, paragraph 3 (b).)

6. Stand for singing. Whenever possible, and as an act of united worship, bandsmen should stand when the congregation rises to sing.

7. Selections. In playing selections or tunes bandsmen should never overlook the immense spiritual uplift which can come to those for whom such music has associated religious words and thoughts.
(a) The congregation should be encouraged after the music ceases, to sing at least a chorus or refrain to the tune which has been played.

(b) The selection should harmonize with the character and purpose of the meeting. In salvation meetings the choice of music should not be excessive in length and should be from the published repertoire designed for such meetings.

(c) Authorized excerpts only from the Festival Series Band Journal may be played in salvation or holiness meetings.

8. The prayer meeting. Throughout the prayer meeting the band should be ready to help in any way possible.

(a) A few instruments may often be more effective than the full number. Bandsmen not needed for playing should assist with personal dealing, singing, etc.

(b) When, during the summer, a late open-air meeting is held, the indoor salvation meeting should be followed by a prayer meeting before the band leaves the hall to commence the outdoor attack.

9. New and unused tunes. The band should earnestly co-operate with the CO in reintroducing unused tunes, and teaching new published melodies to the people, thereby helping to impart perpetual freshness to the meetings.

10. Playing in holiness meeting. Opportunity should be given for bandsmen to share in congregational singing, especially in the Sunday morning holiness meeting, when the band should normally accompany only the opening song.

11. Before and after meetings. The bandmaster must prohibit the playing of instruments by individuals in the hall either before or after a meeting, in order to avoid:

(a) Distracting the incoming or retiring congregation.

(b) Dissipating the good effect of the meeting, either upon the congregation or the individual bandsmen.

(c) Annoying residents in neighboring houses by the noisy playing of brass instruments at all times.

12. Weeknight meeting. The bandmaster should arrange with the CO for a week-night meeting to be led by himself, assisted by the band. These meetings shall not be festivals but have for their objective only the salvation of the unconverted. (See chapter 1, section 2, paragraph 4 (b).)
Subsection 15 - Christmas Playing and Singing

1. All groups eligible. The band, the songster brigade and any other musical combinations of the corps - senior or young people’s - may take part in the Christmas musical and caroling effort.

2. Preliminary planning. The bandmaster and songster leader must confer with the CO as to the plan of operation, including playing, singing and collecting.

3. Regular corps program to continue. Any practicing for these efforts may not interfere with the ordinary work of the corps, and the usual meetings should be maintained throughout.

4. Caroling groups. Each party must be in the charge of a responsible person approved by the CO. Where possible, all singing, playing and collecting should be done by officers or uniformed soldiers.

5. Music permitted. The music played and songs sung shall be only such as are authorized. (See chapter II, section 9, paragraph 5.)

6. Printed appeals. All printed notices must include the names of the CO and the treasurer. The name of the bandmaster (or songster leader) may be added, if thought desirable.

7. Collections. Collections may be taken up at the time of the visit, or upon a fixed day as soon as possible afterward, by uniformed Salvationists. The money must be handed at once to the CO or treasurer.

   (a) Collections made at the time must be taken in locked or sealed money-boxes.

   (b) Where the money is collected later, a canvass from house to house should be made, with official boxes and collecting cards.

Note: - All legal requirements relating to street or door-to-door collecting must be strictly observed.

8. Allocation of money. The Christmas playing and singing must be regarded as a corps effort, and all money raised thereby shall be paid into the credit of the senior or young people’s corps funds, and allocated in accordance with territorial policy.
Section 16 - Special Duty

1. Helping DC. Bands shall, so far as is within their power, respond to the call of the DC to render assistance away from their own corps, such as at the opening of new corps, also at divisional and other gatherings.

(a) Bandmasters should willingly co-operate with the DC on such occasions.

(b) The DC will make necessary arrangements for travelling expenses, refreshments and billets.

2. Visiting other corps. When a band visits any other Salvation Army corps, the following rules must be observed:

(a) The permission of the CO and the DC must first be obtained.

(b) When a visit to a corps in another division is proposed, the DC must communicate with the DC of that division before any arrangement is made.

(c) The program of the visiting band must have been submitted to and approved by the CO in whose corps the event is to take place.

(d) No band may participate in any weekend speciating within a period of eight weeks from a similar weekend engagement.

3. Using public bandstands. Bands may occupy public bandstands on condition that:

(a) The DC has given consent, if satisfied that the arrangement will not conflict with any other duty, and that it is in the best interests of the corps work.

(b) The CO is satisfied that the proposed program is in harmony with these regulations.

(c) It is clearly understood by all concerned that the bandsmen go as Salvationists, in full uniform, with perfect liberty to speak, sing or pray, as well as to play, for the salvation of sinners.

(d) The proceedings are opened and closed with prayer.
Subsection 17 - Service Outside the Army

1. What is permitted. It will occasionally be thought desirable for bands to take part in non-political demonstrations on behalf of important measures connected with moral and social reforms in which a town or country is interested, or to assist other denominations as at Sunday-school gatherings.

2. What is forbidden. Bands shall not be allowed to take part in:

   (a) Industrial, labor, political or other partisan demonstrations.

   (b) Any outside demonstrations, except as in paragraph I preceding.

3. Carnivals and shows. Bands may take part in carnivals and show processions only by permission of the DC, who must be assured that such occasions do not conflict with Salvation Army principles.

4. Rules. Outside service of any kind may be undertaken only after the consent of THQ, through the DC, has first been obtained, and a detailed program of the proceedings has accompanied the application for permission. The following rules are to be observed:

   (a) The band must appear in full uniform.

   (b) The band may play only Salvation Army music.

   (c) In connection with any demonstration The Salvation Army should, where possible, have its own meetings, in which the orders and regulations relating to open-air meetings must be carried out.

   (d) If the procession breaks up at the close of the march, the band must not mix in any festivals or meetings with other persons or societies who have formed part of the procession or demonstration, unless the DC directs them to do so. They must march to their own hall, or some other place appointed for them exclusively, there to conduct Army meetings or dismiss, as may be deemed desirable.

   (e) Ornaments, regalia or badges, other than those issued by The Salvation Army, may not be worn by the bandsmen.

5. Income. Any money obtained when the band undertakes outside duty shall be dealt with as follows:
(a) All gifts or collections made at demonstrations shall be treated as corps income, unless the DC arranges otherwise.

(b) Any fee paid to the band for its services shall be regarded as band income. The full amount must be handed to the treasurer, entered in the band cash book (see chapter II, section 10, paragraph 5) and be subject to the usual 10 per cent divisional tithe.

6. Personal payment. A bandsman may on no account be paid for his services, neither may he make any financial gain by them (see chapter II, section 1, paragraph 4), but where he cannot afford loss of wages arising from Army service during working hours, the DC may approve a suitable reimbursement.

7. Broadcasts. No band, songster brigade or other musical group may render a television or radio broadcast program until sanction has been secured from THQ, to whom a copy of the proposed program must be submitted before any decision can be given.

8. Audition requests. Bands, songster brigades and other musical groups must address requests for broadcasting auditions to THQ, via the DC.

Subsection 18 - International Visits of Bands, Songster Brigades and Other Musical Groups

1. Approval of IHQ. Proposals for the international movement of any musical section must, first of all, have the approval of International Headquarters before any inter-territorial negotiations are begun. Whether or not a tour is timely, warranted, or desirable must be left to the discretion of International Headquarters who will also approve the campaign leader if the visit is agreed.

2. TC’s decision. Though International Headquarters may agree in principle to such a visit, it will remain the prerogative of the territorial commander/officer commanding of the host territory/command to decide whether the proposed visit is finally desirable and financially possible.

3. Main purpose. Where such visits are approved, it is hoped that these will be planned primarily as spiritual campaigns, designed to emphasize the main purposes for which Army musical groups must exist. High standards of salvationism and musical ability must mark all sections permitted to campaign beyond their home territory.
4. Stops en route. It is hoped that in the planning of overseas visits fullest consideration will be given to the possibility of en route stops at centers particularly in missionary lands and developing countries which, while not able financially to contribute, would, nevertheless, benefit both spiritually and materially.

5. Inter-territorial travelling costs. Basically, all inter-territorial travelling costs to and from the territory/territories to be visited must be borne by the visiting section and may not be taken from Salvation Army funds. (But see also paragraph 8.)

6. Internal travelling costs. Territories to be visited will be responsible for all internal travelling costs and billeting. Internal travel costs will include bringing the visiting section back to the most convenient point for re-embarkation or re-emplaning.

7. Profits. Net profits of such a visit or tour will be shared on a 50/50 basis between the host territory and the visiting section. The host territory will indicate in advance, so far as it is able, the amount the visiting section might expect to receive as its portion of the profits.

8. Territorial contribution. The territorial commander/officer commanding may, if funds permit, make a contribution, in addition to the sharing of any profits, to the intercontinental travelling costs, the amount being subject to negotiation between the territory/command and the visiting section.

9. Frequency of tours. No one section may make an overseas tour more often than once in five years. Any exception to this rule is subject to the special approval of the Chief of the Staff.

**Subsection 19 - Long Service Distinctions**

1. Badge awarded. Bandsmen and songsters may be presented by the divisional commander with distinctive badges in recognition of long and faithful service.

2. Long service. Badges are awarded to those who have held office for an aggregate of 20 years, with an extra bar for each additional term of five years' service. Fifty years' service is marked by a white, gold, red and blue enamel medal; red and blue ribbon.

3. Qualifying service. Service prior to senior soldiership (as a member of a young people's band or singing company) is not reckoned. The qualifying period dates from the receipt of a commission after enrolment as a senior soldier. (See chapter II, section 5, paragraph 7. For an exception to this rule see chapter II, section 23, paragraph 6 (d).)
4. After retirement. A badge will not be issued to anyone after retirement, neither will service after retirement qualify for additional bars or medal.

Subsection 20 - The Band Reserve

1. Purpose. The band reserve provides a way by which bandmen may, after a specified period on account of age or infirmity, honorably withdraw from active service, without thereby severing their connection with the band.

2. Rules. The rules governing admission to and continuance in the band reserve are:

(a) A bandsman may enter at the age of 60; he will be required to do so at the age of 70.

(b) A bandsman who is under 60, but who has been fully commissioned as such for a period of 15 years including service provided for in chapter II, section 23, paragraph 6 (d), whether continuous or otherwise, shall have the option of joining the reserve for a time, or permanently, should the state of his health not permit him to fulfil his band duties. A medical certificate must accompany the application.

(c) Every band reservist must pay his contribution to the band fund, wear full Salvation Army uniform and take such part in corps work as his health shall allow.

3. Transfers to and from reserve. Transfers to and from the band reserve are carried out as follows:

(a) The bandsman concerned completes the application form (band reserve) provided; and, after obtaining the signatures of the commanding officer, bandmaster and one other band local officer, hands the form, together with his bandsman’s commission, to the CO for transmission to the DC.

(b) The DC, upon receiving these, if satisfied, issues a certificate of appointment to the band reserve.

(c) The bandsman’s commission, duly endorsed on the back with the date of entry into the reserve, is retained at divisional headquarters, and filed with his bond.

(d) A temporary reservist who is again taking his place in the band should give his certificate of appointment to the CO for return to DHQ, when his commission will be re-
issued to him, bearing both date of entry into and withdrawal from the reserve. (See chapter II, section 19, paragraph 4.)

4. Service in the corps. A reservist's lengthy experience in the band should enable him to render valuable service in the corps, and every effort must be made to provide him with suitable opportunity.

(a) In some instances, local office or special duty may be given him.

(b) He may occasionally be used as an instrumentalist, substituting for an absent bandsman.

5. Badge. Each reservist shall wear the reservist's special badge, issued with the certificate of appointment.

Subsection 21 - Clubs

1. Clubs permitted. A band or songster brigade may, if desired, hold a thrift club, a uniform club, or other benefit club.

2. Aims and methods. The aims and methods of the club must be in harmony with Salvation Army principles and must not violate any state law.

3. Rules. A copy of the proposed rules (if any) must be submitted to the DC, and his approval, in writing, obtained before the club is commenced.

4. Board. The club board shall consist of commanding officer, corps treasurer, bandmaster, deputy bandmaster, band sergeant and band secretary (with corresponding songster local officers in the instance of a songster club).

5. Treasurer. The corps treasurer will act as club treasurer.

6. Secretary. The person appointed as club secretary must first be approved, in writing, by the DC, and must be a uniformed soldier, in good standing, capable of discharging the required duties. He shall act as secretary to the club board.

7. Cash in hand. All moneys held by the treasurer on behalf of the club must immediately be banked in a society (deposit) account opened in the name of the club:

(a) In a bank approved by territorial headquarters.

(b) Any bank interest will be club income and entered in the cash book accordingly.
8. Accounts. Club fund accounts must be kept entirely separate from corps or band accounts, in books that shall be subject to the usual corps audit.

9. Divisional tithe. Club money is not subject to divisional tithe.

10. Use of money. Club funds may not be used or loaned for any purpose other than that for which the club was instituted.

11. No debt. Debt must not be incurred. Goods may not be obtained on credit, neither may money be borrowed to meet club expenses.

Subsection 22 - String, Concertina and Timbrel Bands

1. Groups permitted. A string, concertina or timbrel band may be formed in any corps and should prove especially valuable for accompanying singing.

2. O&R to be observed. String, concertina or timbrel bands shall observe these orders and regulations where they apply.

3. Leader. A qualified person shall be commissioned as leader and will work under the bandmaster unless the DC arranges otherwise.

4. Music. The tunes used must be those published by The Salvation Army. The leader should see that suitable parts are arranged, but only until such time as headquarters is in a position to supply the necessary arrangements for such bands.

Subsection 23 - Young People's Bands

1. Formation. Wherever it can be arranged, and subject to the DC’s approval, a young people's band shall be formed.

   (a) The instruments may be brass, reed, string or drums and fifes. But the brass band, where established, shall be known as the YP band, though there may be other bands (see paragraphs 10 to 12 following) particularly in connection with other YP sections.

   (b) A YP band may be formed only where there is a suitable balance of instruments.

2. Local officers. The local officers responsible for the YP band include:
(a) The bandmaster, who exercises supervision with respect to musical efficiency.

(b) The YP band leader, who is responsible to the YP sergeant-major for the character, good conduct and general condition of the band, and to the bandmaster for its musical efficiency.

(i) The person appointed should possess the skill and perseverance needed to train the members musically; also, be qualified to command their respect and develop them as true Salvationists.

(ii) He wears: white metal crest on cap and a bandmaster's tunic of the style with hook and eye front (see chapter II, section 8, paragraph 2 (c)) with red Ss and the words 'Young People's Band' with name of corps on collar; red cord epaulets. For an open-front uniform the trimmings will be as for bandsmen but with distinctive epaulets.

(iii) He is a member of the YP pastoral care council.

(c) Assistant YP band leader, responsible for supporting the YP band leader, particularly with musical affairs.

(i) In the band leader's absence, the assistant leader takes entire charge of the band, working at all times in co-operation with the YPSM and YP band sergeant.

(ii) He wears, on collar, black flashes with red Ss, name of corps and the words 'Young People's Band' also in red; other trimmings as senior musical section.

(d) The YP band sergeant, appointed where needed, who is responsible to the YP band leader and the YPSM for the spiritual welfare of the band members.

3. Both sexes eligible. Membership of a YP band is open to girls as well as boys. (See paragraph 4(d).)

4. Membership. Every member of a YP band must:

(a) Upon admission, give evidence of conversion, have been enrolled as a junior soldier for at least one month, and be over seven years of age.

(b) When proposed, complete a YP band member's application and bond. This, if satisfactory, is forwarded by the CO to the DC, who issues a commission.

(c) Regularly attend the directory and company meetings.
(d) Dress uniformly when on duty. This may include the wearing of a white shirt (or white blouse, for girls) with an Army tricolor tie; alternatively, boys may wear an Army jersey. When on duty out-of-doors boys should also wear a YP band cap, girls a singing company hat.

(e) If a corps cadet, give precedence to corps cadet duties.

(f) Not allow membership of a school or college band to interfere with his YP band duties.

(g) Act in accordance with the requirements of junior soldiership.

(h) Abstain from smoking, gambling, the use of harmful drugs, and all other injurious practices.

5. Instruments. All instruments must be the property of the YP corps.

(a) An inventory of these will be included on the inventory of musical instruments. (See chapter II, section 9, paragraph 9.)

(b) Appeals for instruments, or for money to purchase instruments, may be made only with the written consent of the DC, and a corps involved in rent or building guarantee debts may spend money on instruments for the YP band only with the written consent of THQ.

(c) Upon certain conditions a newly-formed YP band may obtain a THQ grant toward instruments.

6. Transfers to corps band. A YP band member may not be transferred to the corps band until he is at least 14 years of age and is sworn-in as a senior soldier.

(a) Proposals for transfer must, after conference with the YP band leader, be submitted by the commanding officer to the DC.

(b) The transfer may, at the DC's discretion, be postponed even until the age of 17, should the interests of the YP band so require.

(c) In order that the efficiency of the YP band be not unduly affected, three months must elapse between the transfer of any two leading instrument players, and six months between the transfer of two playing similar instruments, unless the condition of the YP band makes it possible and desirable for the YP band leader to recommend transfer earlier. Further, a transfer may not take place which, in the opinion of the DC, would make it impossible for the YP band to play in public.
(d) If for the foregoing reasons a young people's band member, on attaining the age of 14 years and becoming a senior soldier, cannot be admitted to the senior band and remains a member of the young people's band, the years of band service which would make him eligible for long service awards, bandsman’s widow gratuity and retirement shall be reckoned from the date of his becoming a senior soldier.

(e) Upon being proposed for transfer, a YP band member must complete an application form and bandsman’s bond before he is commissioned.

7. No band league. A band league is not permissible in connection with YP band.

8. Spiritual help. In order that the band members may be helped spiritually:

(a) Each practice should be opened and closed with prayer.

(b) A spiritual meeting, lasting not less than half an hour, must be held once a month, conducted by an officer or suitable LO. The YPSM or band leader should make arrangements, unless the CO does this.

(c) All over 13 years of age are required to attend the YP recruits' preparatory class.

9. Active fighting. The band should be used to the utmost in enthusiastic fighting in connection with the YP war, particularly out of doors. The members should be trained, not only to play, but also to pray, sing, testify, read the Bible and otherwise take part in meetings.

10. Non-brass bands. Concertina, tambourine, drum-and-fife or other bands established in connection with the young people’s work, shall be carried on in accordance with the regulations in paragraphs 1 to 9 preceding so far as such are applicable.

11. YP string band. In corps where the recognized musical sections have a full complement of members and there are still young people unprovided with suitable activity, it is desirable that a YP string band be formed.

(a) Such band should be utilized to accompany the singing at indoor meetings, both YP and senior.

(b) The regulations for the YP band (see paragraphs 1 to 9 preceding) shall apply generally.

(c) New instruments and suitable music should be purchased through territorial headquarters.
(d) Where there is no senior string band to which members can be transferred at the usual age, they may, if thought desirable, remain in the YP string band.

12. Scout and guide bands. Bands connected with the scouts and guides must work in accordance with orders and regulations governing their specific organizations. These groups may have a trumpet, bugle, drum-and-fife or other band composed of members of their respective troops.

13. Duplication of membership. Duplication of membership in different bands should be avoided. Each must work under its own leader, and in harmony with its governing regulations.
ORDERS AND REGULATIONS FOR WORK AMONG YOUNG PEOPLE

Section 1 - Aims, Objectives and Responsibility

GENERAL ORDER

This issue of Orders and Regulations for Work Among Young People concentrates on principles, policy and procedures applicable to young people's work throughout the world. All Salvation Army work with young people must therefore be carried out in accordance with these regulations.

Within each territory specific additional guidelines will be issued to indicate the detailed requirements relevant to each sphere of operation. These additional guidelines will be issued by the territorial commander following approval by the Chief of the Staff at International Headquarters.

1. Aim. The supreme aim of Salvation Army work with young people is to bring them to a living faith in Jesus Christ.

2. Key objectives. This supreme aim will best be served by pursuing four key objectives:

(a) Attracting young people by a varied and relevant program;

(b) Leading young people into a personal experience of Jesus Christ as Savior;

(c) Nurturing young people in the Christian faith;

(d) Encouraging young people to accept and apply Salvation Army principles and procedures.

3. Soldiership. An inevitable consequence of this is that young people will be linked with the Body of Christ, his Church in the world. In Salvation Army terms this means they must be helped to discover and use their gifts as active soldiers in the ranks of The Salvation Army.

4. Holistic welfare. In pursuing its aims and objectives The Salvation Army will seek to provide for the spiritual, physical, mental and social welfare of the young people in its care.
5. Protection of children and youth. All who have responsibility for work among young people must be thoroughly familiar with the approved territorial policy and procedures to protect children and youth in the Army's care from abuse of every sort, including psychological, verbal, physical and sexual. All those, whether Salvationists or not, full-time or part-time, officers, employees or volunteers, who work with young people are required to follow the official child protection policy and procedures. It should be explained to such workers that the policy operates to protect them as well as the children and youth who are in the program.

6. Responsibility. Responsibility for the young people's work in The Salvation Army lies with:

(a) The Territorial Commander, assisted by the territorial youth secretary;

(b) The Divisional Commander, assisted by the divisional youth secretary;

(c) The Commanding Officer, assisted by appointed local officers.

Section 2 - Program

1. Appropriate program. In order to meet the aim and objectives outlined in Chapter I, each corps must develop a program of young people's work appropriate to its resources and opportunities.

2. Age range. This program should encompass meetings and activities which satisfy the distinctive needs of:

(a) The childhood years;

(b) The 13-30 age group.

The dividing age between these groups will vary from territory to territory and therefore the age limits of these two groups will be determined by territorial headquarters.

3. Younger age-group. The program for the younger age-group should include:

(a) A weekly meeting where the gospel is communicated with the purpose of leading young people into a personal relationship with Jesus Christ.

(b) A weekly meeting designed to train young people in Christian discipline and junior soldiership.
(c) Recruitment and outreach activities such as:

(i) Cradle Roll;
(ii) Preschool Playgroups and Parent and Toddler Groups;
(iii) Junior Clubs;
(iv) Brownies and Cubs or similar uniformed groups;
(v) Joy Hours;
(vi) Holiday Clubs and Playgroups;
(vii) Family Service Programs;
(viii) Other groups and activities as approved by THQ.

4. Older age-group. The program for the older age-group should include:

(a) Regular meetings, including Sunday meetings and youth fellowships, where the gospel is presented.

(b) A weekly corps cadet program that provides for Bible teaching, development of Christian leadership training, and the study of Salvation Army principles and procedures.

(c) Recruitment and outreach activities such as:

(i) Youth Clubs;
(ii) Guides and Scouts or similar uniformed groups;
(iii) Camps and residential weekends;
(iv) Other groups and activities approved by THQ.

(d) Opportunities for participation in worship and service, such as:

(i) Membership of musical groups;
(ii) Service projects of various kinds;
(iii) Participation in special local, divisional, national and international events;

(iv) Participation in the worship and activity of the wider corps/center;

(v) Leadership training.

5. Pastoral care. The total program of work with young people must be supported by sensitive pastoral care for each young person including, where possible, home visitation.

6. Adequate resources. Every effort must be made to provide adequate resources and accommodation for the young people’s work.

7. Accommodation. Where premises have to be shared, the needs of the young people’s work must never be overlooked.

8. Special events. The agreed weekly program should be supported and enhanced by special events from time to time. These may include:

(i) YP Annual weekend;

(ii) YP Anniversary celebrations;

(iii) Seasonal celebrations;

(iv) Fund-raising events;

(v) Other special days and feature events approved by THQ.

9. Incentives. In many parts of the world young people respond to incentives and therefore careful thought should be given to building appropriate incentives into the program.

10. Extensions. There is no reason for young people’s work to be confined to one location. Extension work, home groups and wider links throughout the community should be developed wherever possible.
Section 3 - Personnel

Subsection 1 - General Regulations

1. Suitability. No-one shall be commissioned to any YP local officer position, nor be assigned to any non-commissioned responsibility for working with young people until a thorough character background check of the individual has been satisfactorily completed in accordance with current approved territorial child protection policy, and territorial headquarters is satisfied with the information. In countries where child protection legislation is in place, the requirements of such legislation must also be satisfied.

Additionally, any such appointment/assignment should be made only with the personal backing of two senior members of the corps. All people thus appointed/assigned must be provided with a copy of the territorial policy and procedures document in relation to the care and protection of children, youth and vulnerable adults.

No person who has ever been convicted, in a court of law, of a criminal sexual offence against or involving a vulnerable person, as may be defined by the law of the country, or any person under the age of consent, or an offence (viewing, possessing, making, taking, distributing, showing or publishing) related to an indecent image of a child or vulnerable adult may be considered for a role working with children or youth at any time in the future.

2. Qualities. The program described in Chapter II will require local officers who are spiritually motivated and who exhibit a caring interest in young people.

3. O&R. All local officers appointed to young people’s work are subject to Orders and Regulations for Local Officers.

(a) Their appointment to and tenure of office shall be as described.

(b) They will work under the general direction of the commanding officer.

4. Local officers. The local officers working among young people are:

(a) General Program:

(i) Young people’s sergeant-major;

(ii) Corps youth secretary;
(iii) Young people's treasurer;
(iv) Record sergeant;
(v) Class leaders/company guards.

(b) Discipling Program:
(i) Junior soldiers' sergeant;
(ii) Corps cadet guardian/counsellor.

(c) Participation groups:
(i) Young people's band leader;
(ii) Young people's band sergeant;
(iii) Young people's singing company leader;
(iv) Young people's singing company sergeant;
(v) Young people's timbrel leader;
(vi) Other music group leaders;
(vii) Other activity group leaders.

(d) Recruitment and Outreach Groups:
(i) Junior youth club leader;
(ii) Senior youth club leader;
(iii) Other outreach leaders of uniformed organizations as agreed by the territorial commander;
(iv) Cradle roll sergeant.

(e) When appropriate and possible, assistant leaders may be appointed to any of these positions.
(f) YP sergeants, including primary sergeant and record sergeant, may be appointed to undertake specific tasks under the direction of the YPSM. The sergeants designated in this paragraph may be required to attend and assist at YP pastoral care council meetings.

5. Loyal support. All YP local officers are expected to give loyal support to corps and divisional events, taking part in activity consistent with their responsibility to the young people.

6. Training. YP work requires efficiency and skill as well as enthusiasm. All YP local officers are expected to participate in training courses and programs designed to improve the quality of their service.

7. Child protection procedures. All YP local officers, and all other people who at any time work with children or youth in the corps, are required to follow the approved territorial child protection policy and procedures. YP workers should be led to understand that such procedures operate to protect both the worker and the child.

8. Uniform insignia. YP local officers should wear the appropriate identification as authorized by THQ.

Subsection 2 - Young People's Sergeant-Major

1. Co-operation with CO. The main task of the YPSM is to cooperate with the commanding officer in developing and supervising the YP program and there should be regular consultation on policy, program, personnel and problems.

2. Qualities/training. A YPSM should possess management, organizational and communication skills, completing the territorial training course before appointment where this is appropriate.

3. Responsibilities. The YPSM must give attention to the following tasks:

(a) Train, support and direct the team of YP workers;

(b) Arrange for the leadership of all YP meetings;

(c) Supply reports of attendances and other particulars as required;

(d) Ensure that official books and records are kept by the local officers responsible;

(e) Ensure that all young people within the program receive personal pastoral care;
(f) Arrange regular preparation classes for class leaders/company guards.

(g) Arrange special events;

(h) Share responsibility for finance with the YP treasurer;

(i) Function as a member of the YP pastoral care council, and the corps council;

(j) Recruit YP workers in consultation with the commanding officer and other local officers;

(k) Cooperate with other local officers in encouraging commitment to Christ and soldiership in the Army.

4. Further resources. Full advantage should be taken of divisional and territorial provision for support and guidance.

Subsection 3 - Corps Youth Secretary

1. Designation. In order to meet the particular needs of the 13-30 age group a corps youth secretary may be appointed. The designation may vary from territory to territory.

2. Co-operation. The main task of the corps youth secretary is to cooperate with the commanding officer and YPSM in developing and supervising the youth program.

3. Aptitudes. In addition to management, organizational and communication skills, a corps youth secretary should have a particular aptitude for working with older young people.

4. Relationships with LOs. The corps youth secretary needs to establish good working relationships with all other local officers working with the age group.

5. Responsibilities. The corps youth secretary must give attention to the following tasks:

(a) Coordinate the program designed to stimulate the interest and meet the needs of the older young people;

(b) Be accessible to young people and able to recognize their need for help;

(c) Function as a member of the YP pastoral care council, and the corps council;

(d) Cooperate with other local officers in encouraging commitment to Christ and soldiership in the Army.
Subsection 4 - Junior Soldiers' Sergeant

1. Co-operation with YPSM. The main task of the junior soldiers' sergeant is to cooperate with the YPSM in running the junior soldiers' program.

2. Skills. A junior soldiers' sergeant should possess a good knowledge of the Bible and an understanding of The Salvation Army; together with communication and teaching skills.

3. Relationship with CCG/C. A good working relationship with the corps cadet guardian/counsellor is essential to ensure continuity in the discipling program.

4. Responsibilities. The junior soldiers' sergeant must give attention to the following tasks:
   (a) Arrange the preparation program leading to enrolment as a junior soldier;
   (b) Organize regular classes where training and education of junior soldiers can take place;
   (c) Cooperate with other local officers appointed to prepare young people for senior soldiership;
   (d) Attend and assist at the YP pastoral care council meeting.

Subsection 5 - Young People's Treasurer

1. Co-operation with YPSM. The main task of the young people's treasurer is to cooperate with the YPSM in supervising the finances of the YP corps.

2. Skills. A YP treasurer should possess accounting skills and good knowledge of the orders and regulations governing Salvation Army finance.

3. Co-operation with LOs. It is essential that the YP treasurer works in close cooperation with other local officers to ensure both financial control and support for all aspects of YP work.

4. Responsibilities. The YP treasurer must give attention to the following tasks:
   (a) Maintain the cash book and accept responsibility for cash in cooperation with the corps treasurer;
   (b) Act as treasurer to other YP sections as required;
   (c) Prepare the annual budget statement in consultation with the YPSM:
(d) Attend and assist at the YP pastoral care council meeting;

(e) Cooperate with the YPSM in raising funds for YP work.

Subsection 6 - YP Music Leaders

1. Specific appointment. YP music leaders may be appointed to specific position indicated in Chapter 3, Section 1, paragraph 3c. Their main task is to lead the music group entrusted to their care, thus training junior musicians for the Lord's service in the Army.

2. Skills. YP music leaders need basic musical skills and the ability to teach these to young people.

3. Relationships with LOs. A good working relationship with other leaders responsible for the discipling and activity program must be established and cooperation with other music leaders in the corps is required.

4. Responsibilities. YP music leaders must give attention to the following tasks:

(a) Arrange regular meetings for instruction and rehearsal;

(b) Arrange a program of activity within the corps and where possible in the community;

(c) Encourage young musicians to be actively involved in wider corps activities;

(d) Ensure that appropriate standards are maintained;

(e) Cooperate in the completion of the corps inventory (see Orders and Regulations for Band and Songsters Brigades, 1990, Chapter Two, Section 9, paragraph 9);

(f) Cooperate with other local officers in securing effective transfer to the senior musical sections;

(g) Attend and assist at YP pastoral care council meetings;

(h) Cooperate with the YP treasurer in approved fund-raising activities.

5. Sergeants. Wherever possible sergeants should be appointed to assist YP music leaders with the spiritual welfare of the junior musicians in their care and with the discipline of the group.
Subsection 7 - Class Leaders/Company Guards

1. YPSM's direction. The main task of a class leader/company guard is to teach and care for a group of children under the general direction of the YPSM.

2. Skills. A class leader/company guard needs adequate knowledge of the Bible and basic teaching skills.

3. Class priority. Class leaders/company guards who have other responsibilities in the corps must give priority to their class work at the appropriate time.

4. Responsibilities. The class leader/company guard must give attention to the following tasks:
   
   (a) Seek to know and understand each child giving special attention to spiritual guidance;

   (b) Prepare and present the appointed lesson using the approved manuals;

   (c) Seek opportunity to lead each member of the group to a personal knowledge of Jesus Christ;

   (d) Visit the children regularly in their homes;

   (e) Attend the preparation class;

   (f) Make an effort to recruit new children.

5. Non-uniformed Salvationists. In special circumstances, and in consultation with divisional headquarters, a non-uniformed soldier may be recognized as a class leader/company guard.

Section 4 - Basic Procedures

Introduction

Although flexibility and adaptability are vital to effective work with young people in each territory some basic procedures are regarded as essential and these are outlined in this chapter.
Subsection 1 - Records

1. Pastoral priority. Records should be carefully kept in connection with the Army's work with young people. This demonstrates both the serious nature of the work and commitment to pastoral care. Records must include:

(a) The names, addresses, and ages of young people within each aspect of the program.

(b) The Junior Soldiers' Roll with its indication of those committed to Christ in discipleship and to the Army in worship, witness and service, and the YP Recruits' Roll, with its indication of those who are being prayerfully considered for senior soldiership.

(c) Where appropriate, additional rolls should be maintained for young people committed to particular aspects of service; for example, corps cadets and junior musicians as required by THQ.

2. Membership card. Some form of membership card is of value in young people's work. This can be linked with an attendance record and/or a Junior's Guide incorporating useful additional material such as Bible readings, prayers and information about the Army: all at the discretion of the territorial commander.

3. Newcomers. Special care needs to be taken to secure adequate registration of newcomers within each aspect of the program.

Subsection 2 - Spiritual Decision-Making

1. Opportunities for decisions. Regular and specific opportunities must be given for young people to seek Christ within the framework of the total program.

2. CO responsible. The commanding officer is responsible for ensuring that such opportunities are given, and care should be taken to confer with all the local officers concerned.

3. Preparation. Careful preparation is required to ensure that spiritual decision-making takes place in the most conducive atmosphere. This will include:

(a) Forward planning to create space in the program;

(b) Individual preparation by those responsible for the pastoral care and teaching of young people;
(c) The provision of appropriate accommodation where a decision meeting may proceed without interruption;

(d) Above all, reliance on prayer and sound scriptural teaching.

4. Sensitive leadership. Meetings in which spiritual decisions are anticipated require sensitive leadership. They should therefore be entrusted only to those whose experience, training and spiritual leadership are judged to be appropriate.

5. Individual counselling. Young people making spiritual decisions should be guided on an individual basis by trained counsellors able to sensitively lead to faith in Christ.

6. Registration. Careful registration of spiritual decisions should lead to follow-down work. This should include:

(a) Personal visitation wherever possible; this will allow sensitive contact with parents;

(b) An immediate link to a Christian nurture and education program.

7. Nurture. When young people make spiritual decisions in the broader context of corps life every care must be taken to link them with the appropriate nurture program.

8. Divisional/territorial responsibilities. There will be occasions when young people make spiritual decisions at divisional or territorial events. Every care must be taken to ensure that relevant information is fully shared with those responsible for the nurture program at their own corps.

Subsection 3 - Junior Soldiership

1. Enrolment. Every effort should be made to encourage young people who have been led to faith in Christ to become enrolled as junior soldiers.

2. Preparation. Careful preparation for junior soldiership is essential in laying a strong foundation for all subsequent nurture, education and service.

3. Conditions. Young people may be enrolled as junior soldiers provided that:

(a) They are not less than seven years;

(b) The parents have been consulted and their agreement secured; (The absence of parental consent should not mean that a young person is automatically excluded from the fellowship of a Salvation Army corps or the benefits of its program.)
(c) They are clearly committed to service as a salvationist; (Normally this will mean no membership of any other church but it is recognized that in some countries membership of the state church is obligatory.)

(d) Sufficient time (at least one month) has been allowed for initial preparation and evidence of true conversion;

(e) The necessary documentation has been completed;

(f) The Junior Soldier's Promise has been signed and endorsed.

(g) The wording of the Junior Soldier's Promise is as follows:

'I know that Jesus is my Savior from sin.
I have asked him to forgive my sins, and I will trust him to keep me good.
By his help, I will be his loving and obedient child, and will help others to follow him.
I promise to pray, to read my Bible, and to lead a life that is clean in thought, word and deed.
I will not use anything that may injure my body or my mind, including harmful drugs, alcohol and tobacco.'

4. Public enrolment. Wherever possible, junior soldiers should be publicly enrolled. This will normally be undertaken by the commanding officer who must give this ceremony full significance.

5. Development. Every junior soldier should participate in a training and activity program designed to:

(a) Develop spiritual awareness;

(b) Increase knowledge of the Scriptures;

(c) Offer instruction in Salvation Army principles and procedures;

(d) Give opportunity for participation in various aspects of service.

6. Lifestyle. Junior soldiers should receive guidance encouraging them to:

(a) Wear the junior soldier's badge and Army uniform as authorized by the territory;
(b) Tithe and make a weekly financial contribution.

(c) Develop a life-style appropriate to their Christian faith.

7. Transfers. When junior soldiers move to another district a particular effort must be made to link them up with their nearest corps. This should include:

(a) Sending the official transfer note;

(b) Making direct contact with officers in the new locality.

Subsection 4 - Opportunities for Service

1. Soldiership priority. All junior soldiers should be given opportunity for Salvation Army service. Great care should be taken, however, to ensure that the essential concept of soldiership is not lost in the service program.

2. Program. The service program developed should be appropriate to the setting and resources of the corps. A balanced program should ensure that groups devoted to community service or worship have equal prominence with musical groups.

3. Music groups. Music groups may be formed within the YP program to give opportunity for worship, fellowship, witness and service. These may take the form of:

(a) Young people's brass band;

(b) Young people's singing company;

(c) Other bands or musical combinations appropriate to the territory or locality.

4. Group requirements. A recognized musical group will need:

(a) Appointed leaders (or support in leadership from appropriate senior local officers) (see also Orders and Regulations for Bands and Songster Brigades, Chapter Two, Section 23, paragraph 2, and Chapter Three, Section 1, paragraph 4);

(b) Minimum membership as defined by territorial headquarters;

(c) Regular rehearsals within the total program of activity for junior soldiers.

5. JSs eligible. All junior soldiers are eligible for enrolment as junior musicians provided that:
(a) They have proved a basic commitment to the junior soldier's program;

(b) They pledge commitment to the particular requirements of the group with regard to attendance, uniform wearing and duties;

(c) They have been commissioned according to Orders and Regulations for Bands and Songster Brigades, Chapter Two, Section 23, paragraph 4 and Chapter Three, Section 1, paragraph 4).

6. Equipment. Good stewardship needs to be exercised in care for instruments and equipment linked to group activity.

7. Senior participation. In some situations, it will be both necessary and helpful for young people to participate in wider musical groupings within the corps. This should be done in full cooperation with all concerned and in consultation with divisional headquarters.

8. Music. Choice of music for all young people’s musical groups must be in accordance with territorial guidelines.

9. Witness. The leaders of all service groups should seek opportunities, in consultation with the YPSM and commanding officer, for witness:

(a) In the local community;

(b) At nearby corps/centers;

(c) At divisional and territorial events.

10. Non-music groups. Where alternative service groups are authorized by THQ the conditions for leadership, membership and program outlined in this section apply with equal force and status.

Subsection 5 - The Pastoral Care Council Meeting

1. Pastoral monitoring. The purpose of the young people’s pastoral care council is to monitor pastoral care for young people and revise the rolls in connection with the young people’s work. This responsibility includes:

(a) Securing and recording on roll pages all required information;

(b) Adding eligible young people to the rolls;

(c) Ensuring that absentees are visited;
(d) Removing names when necessary (see paragraph 7 of this section);

(e) Recommending junior soldiers for senior soldiership.

2. YP pastoral care council locals. The membership of the YP pastoral care council is as follows:

(a) The divisional youth secretary, who by virtue of his office is a member of every YP pastoral care council in the division;

(b) The corps officer;

(c) The following local officers:

(i) Young people’s sergeant-major;

(ii) Corps youth secretary;

(iii) Junior soldiers’ sergeant;

(iv) Young people’s treasurer;

(v) Record sergeant;

(vi) Young people’s band leader;

(vii) Young people’s singing company leader;

(viii) Group scout leader or territorial equivalent (where there is no GSL the scout leader or territorial equivalent should attend);

(ix) Guide leader or territorial equivalent;

(x) Corps cadet guardian/counsellor.

(xi) Leaders of other groups as authorized by THQ.

3. Additional attenders. In certain circumstances specified non-members of the YP pastoral care council may be invited by the commanding officer to attend its meetings.

4. Quarterly meeting. Quarterly young people’s pastoral care council meetings must be held.
5. Rolls required. The local officers responsible must bring or send to each pastoral care council meeting the rolls required for revision, namely:

(a) Young People’s Register and Cartridge Record;

(b) Junior Soldiers’ Roll and YP Recruits’ Roll;

(c) Cradle Roll;

(d) Activity registers.

6. Who convenes and presides. The pastoral care council meeting will be called by the commanding officer. The divisional youth secretary should preside when present; otherwise the chair should be taken by the commanding officer.

7. Removal of names. In general, only the divisional youth secretary is permitted to remove names, except when a child:

(a) is promoted to Glory or

(b) transfers to another corps, from Cradle Roll to company meeting or from junior to senior soldiership.

Subsection 6 - Finance

1. Oversight. The finance of the young people's work is oversighted by the commanding officer, the corps treasurer and the young people’s treasurer. Scout and guide funds are controlled by The Salvation Army regulations governing their operation.

2. Self-support. The young people's work should aim to be financially self-supporting within the total budget.

3. Sources of income. Sources of income are:

(a) The tithe cartridge money of the young people;

(b) Collections at young people’s meetings;

(c) The profits from special events;

(d) Dues payable by young people connected with other young people's programs;

(e) Special grants from the senior corps.
4. Budget. Expenditure for young people’s work must be within the agreed budget commitments and must conform to the regulations covering expenditure of Army funds.

5. Restriction. Monies raised for young people’s work may not be spent for other purposes.

6. Juniors tithing. Every effort should be made to encourage young people to contribute tithe money regularly. Without undue pressure being exercised, young people should be taught their responsibility for giving to God’s cause.

7. Divisional tithe. One tenth of all YP income except as stated below must be contributed to the divisional fund. Club monies are exempt from divisional tithe, also those funds raised for:

(a) YP outings and prizes up to the sum which the divisional commander decides may be spent. Anything beyond that is assessable.

(b) Property, musical instruments and uniforms where an official scheme has been agreed.

8. Custody of cash. The YP treasurer is responsible for the safe custody of all cash belonging to each section of the YP corps.

(a) All cash received must be handed to the YP treasurer promptly. Should the treasurer be absent the respective leaders will hold temporarily any money taken, giving it to the treasurer at the earliest opportunity.

Monies are to be deposited weekly and entry made in the cash book.

(b) Money must not be expended without the joint knowledge of the CO and other responsible leaders of the section concerned.

9. Cash book. The official young people’s corps cash book must be kept by the YP treasurer in accordance with instructions printed therein. In particular:

(a) All items of income and expenditure must be allotted to the branch of YP work to which they respectively belong; entries may not be made on the expenditure side unless the money has actually been paid.

(b) The accounts of each section of the YP work must be balanced up to the last day of each month when the cash book should be signed by the leader of each section where transactions are shown, and also by the YP treasurer. The cash book should then be passed to the commanding officer for examination and signature.
10. Annual statement. An annual statement must be prepared to assist in the preparation of the corps budget. This should include an estimate of expected YP income and expenditure for the coming year and should ensure that the amount decided is sufficient to cover all necessary materials and equipment.

Subsection 7 - Moving to Senior Soldieryship

1. CO's responsibility. The commanding officer has particular responsibility for preparing young people for senior soldieryship. The active cooperation of all concerned must be enlisted; including the young people's sergeant-major, recruiting sergeant, corps youth secretary, junior soldiers' sergeant, corps cadet guardian/counsellor.

2. YP recruits' roll. All young people connected with the corps program should be listed in Section 3 of the Junior Soldiers' Roll on reaching the age of 13 years. This is a resource for identifying future senior soldiers from the YP program.

It is from this list that those attending the preparation course will be drawn.

3. Preparation course. The commanding officer must provide a course designed to prepare young people for total commitment to the Lord Jesus Christ through senior soldieryship in the Army. Arrangements for the course should be discussed with the local officers concerned and it should be based on material issued by territorial headquarters. Responsibility for leading the course may be delegated but the commanding officer must be clearly involved.

4. YP pastoral care council's recommendation. No young person can be made a senior soldier until recommended by the YP pastoral care council. Young people may be recommended to the senior pastoral care council for enrolment as senior soldiers provided that:

(a) They have given evidence of commitment to Christ for service in the Army;

(b) They have completed the preparation course;

(c) They have reached the minimum age of 14 years and;

(d) They have indicated their readiness to sign the Soldier's Covenant.

Section 8. Review

1. Divisional review. A comprehensive review of the YP work in each corps should be undertaken by the divisional youth secretary on behalf of the divisional commander.
2. Interval. The review should be undertaken at appropriate intervals as designated by territorial headquarters.

3. Annual YP pastoral care council. The divisional youth secretary is also required to supervise the YP pastoral care council meeting linked with the annual review.

4. Records. All rolls and records must be made available to the reviewing officer.

5. Written report. Following the review, a written report must be prepared to be shared with the commanding officer and the local officers.
ORDERS AND REGULATIONS FOR CORPS CADETS

Section 1 – Purpose, Conditions, and Enrollment

GENERAL ORDER

These regulations apply to all corps cadets. Should conditions or circumstances in any territory necessitate modifications these will be made known by the territorial commander.

The divisional commander should see that a copy of these regulations is filed at every corps. Every corps cadet should be made aware of their relevance.

1. Definition. A corps cadet is a young Salvationist who undertakes a course of study and training in his own corps in order to become more effective and efficient. The whole program is designed to enhance the value of his future service as a soldier, local officer or officer. Whether corps cadetship leads to officership will depend upon a definite awareness of God’s call, but all forms of Christian witness and service require that God’s people be thoroughly grounded in a knowledge of the Bible and of the Christian faith. Salvationists, in particular, will be better able to engage in their characteristic forms of evangelism if they have been corps cadets. Corps cadets who feel called to officership should consult their commanding officer or corps cadet guardian (counsellor) for necessary guidance.

2. Eligibility. To be accepted as a corps cadet, a young Salvationist should be not less than 12 years of age (unless International Headquarters has approved a territorial variation in this age qualification) and have been an enrolled junior or senior soldier for at least two months. In certain territories the consent of one or both parents (or guardian) is required. He should be willing to:

(a) Follow the prescribed course of training, and to attend classes and meetings as regularly as possible; these will include youth councils and other rallies.

(b) Obtain uniform, where possible, wearing it as required. A CC badge (or pin) should be worn with both uniform and civilian clothes.

(c) Engage in such forms of corps and community service as are practicable and desirable, under the guidance of his leaders, and render any form of useful service which may win others for Christ (see Chapter 6).
3. Applications. A prospective corps cadet should complete the form of application for Corps Cadetship. In so doing he undertakes to:

(a) Dress in good taste, in accordance with Salvation Army principles.

(b) Abstain from the use of tobacco and harmful drugs, from alcohol and gambling.

(c) Fulfil the various conditions outlined in paragraph 2 (a) to (c), including writing CC lessons, selling or distributing Salvation Army literature where possible, and attending or taking a YP company.

4. Acceptances. The completed application form should be sent to the DYS by the CO, with his recommendation and endorsement. Upon this form the CCG and CO will be required to make a recommendation regarding the grade of lesson work to be undertaken. A corps cadet of mature age with advanced educational qualifications could be allowed to commence with the advanced studies.

(a) Applicants may be accepted up to their 21st birthday; over that age applicants are considered by THQ.

(b) In some territories acceptances are made quarterly, and in others twice-yearly to conform to the timing of the six-monthly study courses (see Chapter 5). In some cases, applications are dealt with as received, but in any event the procedure will be made known by THQ.

(c) Where divisional corps cadet boards exist, it is their responsibility to consider and decide upon applications. Where no such boards are established the DC will authorize acceptance or otherwise, on the recommendation of the DYS.

(d) A certificate of recognition, or some other official notification of acceptance, will be sent to the CO, who should arrange for the new corps cadet(s) to be publicly introduced in a meeting, as soon as possible after acceptance.

5. Equipment. Upon receiving notification of acceptance, the corps cadet should endeavor to obtain the following:

(a) The required textbooks (see Chapter 5). The CC study handbook will be supplied from DHQ.

(b) Lesson paper, where necessary (see Chapter 5, paragraph 3(a)).

(c) An official CC badge or pin.
6. The CC brigade. The corps cadets, together with candidates of CC age, constitute the corps cadet brigade in a corps.

7. Priority of service. A corps cadet who is also a bandsman, songster or member of any other section, should give precedence to his CC duties in all corps claims upon his time, unless there are exceptional circumstances which make this inadvisable.

8. CC roll. A corps cadet's name may remain on the CC roll until his 27th birthday (see Chapter 7, paragraph 1).

Section 2 - Local Officers

1. Appointment of CCG. A corps cadet guardian (in some territories, counsellor) should be appointed in every corps, to take oversight, under the commanding officer, of corps cadets (including candidates of CC age).

2. CCG's assistants. Where possible the CCG should be supported by:

(a) An assistant CCG, preferably of sex opposite to the CCG.

(b) One or more corps cadet sergeants, who will usually be chosen from among the older and more advanced CCs. They should assist the CCG in any ways required, including the oversight of younger CCs.

3. O&R for LOs. The CCG and his assistants are subject to Orders and Regulations for Local Officers, a copy of which they should possess. The qualities of mind and spirit required of them are outlined therein, as are also the conditions of appointment and tenure of office which apply to them as local officers.

The CCG, in particular, should have a real concern for young people, and the ability to teach them.

The CC local officers will at all times work under the general guidance and direction of the CO.

4. LO status. The CCG and his assistants rank as senior local officers, because their responsibilities include the care of senior as well as junior soldiers.

The CCG is, by virtue of his office, a member of both the senior and YP census boards, especially representing the interests of both actual and prospective CCs. His membership should help him to keep in close touch with all young people of the corps.
5. CO and CCG. The CO should at all times give careful oversight to CC matters, in accordance with Orders and Regulations for Corps Officers.

Where there is no CCG the CO is responsible for carrying out the relevant duties.

**Section 3 - The Corps Cadet Guardian's (Counsellor's) Responsibilities**

1. Welfare and training of CCs. The responsibilities of the CCG (counsellor) cover everything that affects the welfare of both actual and prospective CCs. In particular he should:

   (a) Take a personal interest in all young people associated with the corps who are eligible for corps cadetship (see Chapter 1, paragraph 2), encouraging them to strive for efficiency in Christ's service, if possible as CCs.

   (b) Urge prospective CCs to complete an application form, giving such guidance as may be necessary (see Chapter 1, paragraph 3), and ensure that it is submitted to the CO.

   (c) Interest himself personally in the spiritual, moral and general welfare of each CC.

   (d) Be responsible for the leadership of the weekly class, having made adequate preparation beforehand (see Chapter 4).

   (e) See that CCs have the necessary textbooks, follow the prescribed studies and answer the lesson questions; also, ensure that lesson papers are forwarded promptly to the DYS (see Chapter 5, paragraph 3).

   (f) Inspect and sign each CC's Study and Activity Record each month, making sure that these are forwarded to the DYS following the conclusion of each lesson course.

   (g) Seek to develop the CCs in active evangelism (see Chapter 6). To this end he should:

   (i) Urge them to attend meetings and participate readily.

   (ii) Arrange for such CC open-air meetings as may be possible, attending them himself though not necessarily conducting them personally.

   (iii) Arrange with the CO and responsible local officers to allocate to CCs specific duties in both senior and YP work.
(iv) See that they are available and carefully prepared for all duties allotted to them.

(v) Instruct them how to take effective individual part in meetings, make personal contacts, undertake visitation and otherwise engage in evangelistic activities.

(vi) Arranged with the CO for occasional visits to other corps, local hospitals and other appropriate places in which to minister by visitation and leading meetings.

(vii) Stimulate them to use personal initiative in winning people for Christ in daily life.

(h) Do his utmost to make corps cadet Sundays successful.

In all these matters he should work in close co-operation with the CO, who has special responsibility for corps cadets.

2. YP recruits’ preparation class. The CCG should assist the CO with the YP recruits’ preparatory class, when requested (see Orders and Regulations for Work among Young People).

Section 4 - The Corps Cadet Class

1. Class weekly. A class should be held weekly, even if there is only one CC. The class, while usually held on corps premises, may take place elsewhere by agreement with the CO.

2. Attendance. Attendance at the class should be confined to:

(a) Enrolled CCs.

(b) Prospective CCs who satisfy the conditions of eligibility.

(c) Candidates.

3. Class leadership. The class should normally be conducted by the CCG (counsellor) or his assistant; the CO will usually conduct a class once a quarter.

Where there is no CCG, the CO or assistant officer should conduct the weekly class.

4. Use of class time. The class should be so arranged as to include the various forms of training and preparation for which the brigade exists.
(a) Some part of each class should be devoted to the spiritual welfare of the CCs. Where applicable, there should be at least one song. Prayer should always be included.

(b) The prescribed study portions should be considered, and preparation made for the written lesson work. Every attempt should be made to use the best teaching methods and aids available. CCs should be encouraged to ask questions and take part in discussion.

(c) Where CCs find difficulty in writing their lessons at home, some part of class-time may be allocated to this (see Chapter 5, paragraph 3).

(d) The CCG should from time to time arrange various forms of instruction of a practical nature, in preparation for general service in the corps and for special activities undertaken by the brigade. Training in public speaking and the leadership of meetings should be included, and such additional features as a quiz based on the Bible, the Army song book, Salvation Army history or other useful forms of knowledge could be introduced into the class.

In most territories certain weeks in each course are left without specific study portions, to facilitate such extra-curricular activity.

(e) The class should be so conducted as to provide opportunity for the development of a fellowship within the brigade which will help each CC to mature in his own spiritual experience and find an expression of active salvationism.

5. Statistics. The number of CCs attending the weekly class should be notified to the corps secretary.

Section 5 - Studies and Lessons

1. Content of course and textbook. The Bible, together with Salvation Army doctrines, forms the basis of the CC studies program. Corps Cadet Study Handbooks are issued for use in conjunction with the Bible and any other textbooks as indicated.

The program for each month provides for studies, written lesson work, preparation for special meetings, practical training or other forms of class activity.

In all instance's handbooks are issued with the authority of the General.
In many cases teaching notes related to these handbooks are prepared for the use of the CCG or other person acting as such.

2. Length of course: lesson grades. In most territories CC studies cover a total period of six years. Whilst all CCs in a territory follow the same study plan, the lesson questions are graded, and may vary considerably in the degree of work and study required.

The terms 'Lower' and 'Higher' grade are still used in some territories, as relating to lesson questions, but in other places the terms 'Introductory', 'Elementary', 'Intermediate' and 'Advanced' will be applied to four grades of questions provided for each month's studies. These designations are intended to refer to study ability rather than to age or length of corps cadetship, and in this way, CCs will be provided with opportunity for completing written lesson-work commensurate with their capacity for such work, in accordance with sound educational practice.

Access to Advanced, or Higher, grade lessons will follow the successful completion of a grading or transfer test, or the recommendation of the tutor, to confirm the application made from the corps at least two months before the end of the current course. Any CC, irrespective of age, is eligible to sit for this test (where it applies) at any time after completing one six-monthly course of Elementary, Intermediate or Lower Grade lessons, provided that:

(a) He has gained a first-class certificate for that course (see paragraph 6).

(b) The DYS, in consultation with the CCG and CO, recommends it where the CC is less than 15 years of age.

3. Lessons. Corps cadets should commence lesson work as soon as possible after their acceptance.

(a) Answers should be written on official CC paper, but where this is not available the most suitable alternative should be used. In a number of territories printed lesson sheets are incorporated in the handbooks as perforated pages.

(b) Care should be taken with neatness and correctness of expression, as well as with the quality and accuracy of the content of answers.

(c) Textbooks and other reference books found helpful may be used when writing lessons, but answers should be in the CC's own words. The CCG, in helping a CC with a question, should not dictate answers.

(d) Completed lesson papers should be forwarded promptly to the DHQ.
(e) The weekly class should provide CCs with all necessary help in their studies.

4. Questions and answers. Monthly questions are issued to each CC, either in leaflet or booklet form, or printed on the official lesson paper. Corps cadets undertaking the Higher, or Advanced, grade course will be required to answer fewer questions each month, but more detailed answers will be expected from them.

5. Marks. Marks are awarded monthly both for lesson work and for specified forms of salvationist activity. These should be entered in the appropriate spaces on the Study and Activity Record.

(a) Lesson marks will be awarded either at THQ or DHQ; they should be recorded by the CC on receipt of his marked lesson papers.

(b) Activity marks should be entered weekly, under the supervision of the CCG where necessary, and in accordance with directions issued by THQ.

6. Certificates. A certificate will be awarded on the completion of each course, based upon the marks gained for lessons and activities. The Study and Activity Record, on which such marks are shown, should be forwarded to DHQ as soon as possible after the completion of each course. In territories with an alternative system of recording these marks, direction will be given by THQ.

Certificates will be either First, Second or Third Class, according to the total of marks gained. The number of marks required for any such certificate will be determined in each territory.

7. Badge of Merit. A corps cadet is eligible for consideration for the award of the Badge of Merit (or Graduate Corps Cadet Badge).

Section 6 - Active Evangelism

1. CCG’s responsibility. The CCG should co-operate with the CO in ensuring that CCs are used as often as possible in all forms of evangelism and encourage them in this direction.

2. Participation in meetings. Corps cadets should be willing to take part in any meetings, or other forms of activity aimed at the salvation of the unconverted.
(a) When practicable, separate CC open-air meetings should be held, and CCs encouraged to participate freely in them. The CCG should arrange for the leadership of such meetings.

(b) CCs should also take part regularly in corps or sectional (e.g. band) open-air meetings, occasionally leading as arranged by the responsible local officer.

3. YP corps duties. Corps cadets should be encouraged to accept specific YP duties, such as:

(a) Becoming a company guard, or helping in the primary section, when old enough.

(b) Helping the YPSM in visiting absentees from the YP corps, or in any other way as required.

(c) Accepting responsibility as a YP local officer, when eligible.

4. CC Sundays. A corps cadet Sunday should be held twice a year, as arranged by THQ, for the purpose of encouraging and developing CCs and securing new members for the brigade.

(a) The CCG should submit his plans for such a day to the CO, well in advance. If special leaders are to be invited, arrangements must be made in good time, but usually the CCG will lead the day's meetings.

(b) The CCG should help to prepare his young people for such a day by:

(i) Encouraging prayer for the meetings, both in class and privately.

(ii) Planning carefully and in detail, giving guidance to those who are to participate with testimonies, Bible talks, or in some other way.

(iii) Informing any invited leader of full details in advance.

(c) On such occasions the advantages and conditions of corps cadetship should be explained publicly, and an appeal made for new members. Reference should be made to the work of the brigade, and also to any former members who may now be in positions of responsibility as local officers or officers.

5. Other CC activities. Arrangements may be made, from time to time, for the CC brigade to conduct meetings at other corps, including small corps which may be without an officer. Such arrangements will usually be made by the CO, through DHQ.
Other forms of activity may be undertaken locally, arrangements being made in consultation with the CO. These might include:

(a) Visits to hospitals, old people’s homes, children’s homes or other institutions where a meeting or program would be welcomed.

(b) Various forms of community service, including manual work, which should be seen - and seized! - as opportunities for exercising a Christian influence.

**Section 7 - Records**

1. CC roll. The names of all CCs shall be entered on the appropriate roll. Removal of names from the roll may be authorized only by DHQ.

2. DHQ records. Each CC’s application form should be preserved at DHQ, together with the DHQ record card showing marks gained for lessons and activities, and certificates issued.

When a CC ceases to be such, his papers are taken from the file and kept for a further two years. In the event of reacceptance, the original record is again brought into use.

3. Transfers. When a CC is transferred to another division, his papers are sent to the new DHQ, via THQ. When he is transferred to another territory, they are sent to the new THQ, via IHQ.
ORDERS AND REGULATIONS FOR OVER-SIXTY CLUBS

Section 1 - Definition

GENERAL ORDER

These Orders and Regulations revoke Orders and Regulations for Over-Sixty Clubs (1976).

The divisional commander is responsible for seeing that a copy of these regulations is in the hands of every over-sixty club local officer, and on the file at every officers' quarters in the division.

1. Purpose. Whilst it is expected that an over-sixty club will provide fellowship, friendship and a forum where help and advice is available, as with all other Salvation Army programs, its prime motivation is the propagation of the gospel and the winning of souls for Christ.

2. Name. The term over-sixty club shall generally be used with respect to this section of Salvation Army operations, although in certain territories it may be known by another name.

Section 2 - Leadership

1. Divisional leadership. Divisional oversight will be given by the divisional commander or his/her appointee.

2. CO. The commanding officer is responsible for ensuring that the over-sixty club is carried on effectively and in accordance with orders and regulations.

3. O&R. All over-sixty club local officers are subject to, and should possess a copy of, these regulations and the Orders and Regulations for Local Officers (1986).

4. Secretary. The over-sixty club secretary (hereinafter referred to as the secretary) should be a uniformed soldier who combines thorough salvationism with a wide sympathy, a love for the aged, and a capacity for leadership.

(a) The secretary signs a Local Officers' Bond and, where applicable, a Secretary's Agreement and Undertaking.
(b) The secretary receives a commission endorsed by the territorial command/divisional commander.

(c) The secretary is a member of the corps census board.

(d) The secretary should wear the appropriate insignia as approved by International Headquarters.

(e) Under some circumstances the secretary may be a non-uniformed soldier, in which case a warrant is issued in place of a commission and the holder does not occupy a seat on the corps census board but should be on the corps council to represent the interests of the over-sixty club.

(f) The secretary is responsible to the commanding officer for carrying on the over-sixty club in accordance with these orders and regulations.

(g) The chief duties of the secretary are to:

(i) take an interest in all that concerns the members, also to secure new members;

(ii) arrange for and conduct on a regular basis club meetings;

(iii) see that club finance is managed in accordance with regulation;

(iv) ensure the visitation of sick, bereaved and housebound members.

(h) The secretary should be assisted by an over-sixty club treasurer, hereinafter referred to as the treasurer.

(i) An assistant secretary may be appointed when considered necessary.

(j) A commissioned over-sixty club secretary, having completed 20 years’ continuous service as a local officer and having reached the age of 50 years, is eligible to retire with his/her rank, subject to Order and Regulations for Local Officers (1994), chapter 1, section 3, paragraph 12, (p14) and then would be designated retired over-sixty club secretary.

5. Treasurer. The treasurer should be a uniformed soldier and should possess some knowledge of accounts.

(a) The treasurer signs a Local Officers’ Bond and, where applicable, a Treasurer’s Agreement and Undertaking, and receives a commission endorsed by the territorial commander/divisional commander.
(b) The treasurer should wear the appropriate insignia approved by International Headquarters.

(c) A non-uniformed treasurer receives a warrant in place of a commission.

(d) The treasurer is responsible for receiving any free-will offering or weekly subscriptions given by the members, and for dealing with club finances as directed in Section 4.

(e) The treasurer keeps the Register and Cash Book.

(f) An assistant treasurer may be appointed when considered necessary.

(g) Where there is no treasurer, the secretary and the commanding officer jointly accept responsibility for the finance of the club.

6. Assistants. The secretary and treasurer may be supported by the following assistants who will receive warrants from the divisional commander:

(a) catering secretary;

(b) tea hostesses;

(c) recorder to write reports, recognize members' birthdays and send 'get well' cards to sick members;

(d) librarian to collect, and organize circulation of, magazines and books;

(e) receptionist to make members feel welcome and to take an interest in their welfare;

(f) club visitor.

7. Non-members as office-bearers. The offices mention in Section 2 can be held by younger people than those eligible for membership of the over-sixty club.

Section 3 - Records

1. Membership. A prospective member should attend for four weeks before the name and address is entered on the register and a membership card issued. Names and addresses of prospective members should be recorded in the newcomers' section of the register.
2. Statistics. Club membership and attendance will be reported weekly by the secretary to the corps sergeant-major and included in the appropriate columns of the Corps Statistical Report.

3. Register. The Over-Sixty Club Register of members, kept by the treasurer, shall always be available to the secretary and open to inspection at any time by the commanding officer of other authorized person.

4. Attendance. The treasurer should ensure that individual members' attendance is recorded in the register.

5. Revision board. The over-sixty club revision board shall meet annually. The board comprises:

(a) the divisional commander or his/her representative;

(b) the commanding officer (and his wife);

(c) the second-in-command;

(d) the over-sixty club secretary;

(e) the over-sixty club treasurer.

6. Removal of names. At the annual revision of the register the names shall be removed of members who have:

(a) died;

(b) left the district, or

(c) been absent for 12 months, and no longer desire to be an over-sixty club member.

7. Interim revision. If necessary, in addition to the above, an interim revision can be undertaken by the commanding officer, over-sixty club secretary, and the over-sixty club treasurer prior to the re-writing of the register.

At such interim revisions the names of all members who have died, or moved out of the district, since the previous revision of the roll may be removed by the commanding officer. All other absentees remain on the roll until the divisional commander or his/her representative visits the corps for the revision.
8. ‘Shut-ins’. Members no longer able to attend due to infirmity or disability should be recorded on a ‘shut-ins’ page of the register but also included in the total membership.

9. Transfers. Over-sixty club members about to move from a locality shall be given a transfer note to the corps nearest where they will reside.

Section 4 - Finance

1. Responsibility. Over-sixty club finance shall be managed according to orders and regulations by the commanding officer, secretary and treasurer.

2. Cash book. The Over-Sixty Club Cash Book must be completed after each meeting by the treasurer and signed by the secretary, treasurer and commanding officer.

3. Receipts. Receipts for all payments must be obtained and filed in order.

4. Annual statement. Two copies of the annual Over-Sixty Club Cash Statement must be completed by the treasurer (or secretary where there is no treasurer) at the close of each financial year.

5. Audit. All books and documents dealing with cash and accounts are periodically audited by an officer authorized by headquarters, and the secretary must ensure that, when required, they are handed to the commanding officer for this purpose.

6. Balance in hand. All cash shall be the responsibility of the treasurer. Any balance in hand over a sum approved by territorial headquarters, beyond what is needed to meet ordinary expenses due, or immediately falling due, must be deposited in the approved banking system of the territory in the name of the Over-Sixty Club, the two signatories to be the treasurer and the commanding officer.

7. Contribution towards hall costs. Where the corps facilities are used the club will be required to make a contribution towards maintenance costs, i.e. heating, lighting, hall cleaning. In this regard an assessment will be calculated according to the size of the club.

8. Grants. No grants may be made from over-sixty club funds to the corps or any other organization without the consent of the commanding officer and club secretary and permission from the divisional commander.
9. Budget preparation. The secretary should co-operate with the commanding officer and the corps secretary in the preparation of the annual corps budget by giving them an estimate of expected club income and expenditure for the ensuing year. (See Orders and Regulations for Corps Secretaries and Treasurers (1986), chapter VIII).

10. Thrift clubs. The establishment of thrift clubs is discouraged, but where such are introduced these must be in accordance with Salvation Army principles and finance regulations. They must not violate state law.

Section 5 - Meetings and Special Events

1. Program plan. It is wise to draw up a plan for six months ahead and weekly meetings should contain as much variety as possible.

2. Annual club Sunday collections. Sunday collections during the over-sixty club weekend must be passed through the Corps Cash Book in the usual way. All the proceeds over the ordinary collections may be granted to club funds.

3. Special events. Festive meals, club trips and all other special events arranged for the enjoyment of members must be in harmony with Salvation Army principles. There should be no extravagant expenditure.

4. Holiday insurance. Suitable insurance cover must be arranged in connection with club holidays.