

DOWNLOAD PDF HISTORY OF THE SALVATION ARMY IN INDONESIA (VOL I, 1894-1949)

Chapter 1 : Bala Keselamatan - Indonesia - History of The Salvation Army in Indonesia

The History of The Salvation Army Volume Nine (ISBN:) is available now from Salvation Army trade stores and as an e-book on Amazon and Kobo. It retails for Â£15 (print) and Â£20 (e-book).

Page 4 Contributors - Vol. He has written two biographies of William Booth: William Booth 2 vols. His books include The Altar Call: His latest book is John Wesley: The man, his mission and his message Rhiza Press. He has published works and presented papers on school chaplaincy, education and Salvation Army history. Major Glenda Hentzschel is a retired Salvation Army officer who served for over 30 years in corps, divisional and territorial headquarters appointments. Now retired, her interest in Salvation Army History has increased. She enjoys research and the opportunity of looking at the early developments of The Salvation Army. Glenda is married with three children and three grandchildren. A Case Study in Clericalisation He edited Te Ope Whakaora: The Salvation Army and African Liberation for publication Lyndall Maag has an interest in local, social and family history. Interest in the history and culture of the Middle East has resulted in Lyndall being asked to present at churches and meetings of Christian Supporters of Israel. As well as Salvation Army history, his retirement interests include travel, gardening, reading, cycling and researching the history of his forebears. Apart from two corps appointments in New Zealand in the s, most of his officer service was in education and education administration roles in New Zealand and Zambia. Kingsley was also a contributor and sub-editor of the Hallelujah Magazine. After serving in a number of corps appointments, in New South Wales and Queensland, they became part of the territorial headquarters staff with him holding the positions of Secretary for Communications and Assistant Chief Secretary. While in this appointment Woodbury was the founding editor of Pipeline and established a video production department. On his retirement he was appointed to produce the history magazine, Hallelujah! The Salvation Army Canada and Bermuda, However, quite a few letters of that period have been lost, and some perhaps even destroyed. Did Mumford get so angry with Booth that on one or two occasions she deliberately destroyed his letter? The letters from onwards are only to be found in certain biographies about Booth and Mumford. What happened to the originals is debated and this paper will not speculate. The main biographies that contain these later letters are The Life of Catherine Booth: The Mother of the Salvation Army by F. Salvation Army, ; Life of William Booth: Macmillan, , and Catherine Booth: These three authors had access to the original manuscripts and made extensive quotations from letters that are now in the British Library collection and from other letters that have since disappeared. Begbie, especially, quoted from many letters that are no longer extant. These letters can be divided into six periods. First, the brief period following their first meeting ; secondly, the time Booth spent in Lincolnshire as a preacher for the Methodist Reformers, while Mumford remained in London ; thirdly, his first two years with the Methodist New Connexion ; fourthly, their early married life ; fifthly, their years as travelling evangelists ; and lastly the Salvation Army years ? The extant letters in this last period are sadly few in number. The later letters will be examined on another occasion. The Founder of the Salvation Army 2 vols. The Mother of the Salvation Army 2 vols. Camp Hill Publications, However, they were often apart, so they wrote many letters to each other. It is not intended here to look in detail at the romantic aspect of these letters. That has been covered in an article by David Woodbury. There is no doubt that Mumford emerges as the better writer of the two. Though she had had a limited formal education she was well read and knew how to express herself clearly and boldly in written form. Yet she had no idea about punctuation. Occasionally she inserted a full stop, but not often, and even some of those stops could be ink blots. Booth was more a man of action, and he had much less time than Mumford to devote to writing, at least in the early period. His letters are usually much briefer and often have the appearance of being written in haste, though they were at least punctuated. At first he had time to write letters of a reasonable length, but soon, with several churches to care for, he had less time to write. These letters will be examined here thematically rather than chronologically. The Central Focus of the Letters One does not have to read many of their letters to realise that the central focus of their lives was to

love and serve Christ, and to do that together. He had fallen in love with her and was considering asking her to marry him. But would she then come between him and Christ? This greatly worried him. Doubleday, , Many of the letters are undated, so identifiers in bold are used for all of them: Page 8 Mumford a visit. That evening they knelt together and committed themselves to God and to each other. In a letter written on the evening of their engagement or the day after, Mumford said, The thought of walking through life perfectly united, together enjoying its sunshine and battling its storms And who can estimate the glory to God, and the benefit to man, accruing from a life spent in such harmonious effort to do His will? Such unions, alas, are so rare that we seldom see an exemplification of the divine idea of marriage. Six months later Booth went to Lincolnshire as a preacher for the Methodist Reformers. Immediately after his arrival there he told Mumford, Oh, let us all give ourselves up entirely to the Lord. I prayed in the Railway carriage that God would secure his work in my heart. I believe he will. Oh, for simple, childlike confidence. Come Holy Ghost and breathe thy influences on my heart. Do not be over anxious about the future. He was by this time back in London, but letters still flowed between them. Officially he was studying for the ministry, but Booth was a man of action rather than a student, an evangelistic preacher rather than an academic. This was soon recognised by senior people in the New Connexion and that October he was despatched to Guernsey in the Channel Islands to conduct an evangelistic campaign. It began quietly, at least with regard to the congregation, though not so with the preacher. He told Mumford, Last night I preached my first sermon. The congregation was middling; very respectable, stiff and quiet. I let off a few heavy guns at the lazy formality so prevalent, and with some effect. They opened their eyes at some of the things I said. Already the Lord has given me some souls for my time in this distant place, but my anxious heart cries out 9 Different dates for when they became engaged have appeared in various sources, but according to their correspondence at the time of their engagement Saturday 15 May appears to be correct; see letters WB 4 , CM 2 and CM 3,? Xulon Press, , 1: Page 9 for many, many more I am very happy in my soul in the midst of it all. I love this work. I should have delighted in helping you. She was not to take up preaching until the middle of , more than five years into the future. Unfortunately there are no letters still available to tell us. The next day he returned home. Booth and Mumford, though they did not know it at the time, would be apart for over 14 months. About half of the letters that are available to us come from these Lincolnshire years. The Reformers were a massive group that had broken away from the Wesleyan Methodists in the early s. Booth had had a rough time in his brief ministry for the Methodist Reformers in London. However, in Lincolnshire the Reformers welcomed him warmly and supported him faithfully. I said little or nothing. Before his arrival, Booth knew that he had taken on the pastoral oversight of a number of Methodist Reformer Churches in the area, but he may not have realised how scattered those churches were. The distance between the chapels meant that he had to do a lot of travelling. Then on the next three days he preached at Quadring Endike after a journey of more than six kilometres , Pinchbeck Bars 10 kilometres and Spalding again more than seven kilometres. On one of these journeys he was given a lift in a cart, but it seems that he walked on the others. However he loved it. He was in his element. He was preaching the Gospel of Jesus Christ and this is what he wanted to do.

Chapter 2 : The Salvation Army International - News

History of The Salvation Army in Indonesia History of The Salvation Army Bala Keselamatan di Indonesia dimulai oleh dua Opsir (pendeta) berkebangsaan Belanda yaitu Staff Kapten Jacob Gerrit Brouwer dan Ensign Adolf van Emmerik.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: This should tell everyone something about the importance and the necessity of baptism. Baptism is bound up, by Jesus Himself, with the very command to teach all nations the Christian faith. Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved: Romans and Ephesians teach that one comes out of sin through baptism Jesus plainly said of the memorial supper, "This do in remembrance of me" 1 Cor. The Salvation Army excludes it so that they might testify to themselves and others "against the danger of trusting to any external rite as though it has a virtue in itself" Handbook, p. Such is the "testimony" of arrogance and unbelief. Catholics believe that after the consecration at Mass, "the Lord Jesus Christ, true God and true man, is truly, really, and substantially contained" in the Eucharist under the appearance of bread and wine Council of Trent, Decree on the Eucharist. The Catholic view of the Eucharist was unanimously held for the first 1, years of Christianity. The biblical support for the Catholic teaching on the Eucharist is overwhelming and undeniable. In John chapter 6, Jesus clearly says that his flesh is food and his blood is drink, and that you must eat his flesh and drink his blood. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whosoever eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: This is that bread which came down from heaven: He says that unless you eat His flesh and drink His blood you shall not have life in you. The Jews scoffed at the notion of eating his flesh; in response, Jesus confirms that this is exactly what he meant. Non-Catholics claim that the words of Jesus in John 6 are not meant to be understood literally. They claim that Jesus was speaking only metaphorically or symbolically. Such an interpretation is not justified by the context of John 6. Furthermore, it is clearly refuted by what Jesus said to the Jews immediately after expressed their disbelief at the idea of eating His flesh. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. They said exactly what the Protestants are saying today. If Jesus had been speaking in purely metaphorical rather than literal terms, as the Protestants say, then here was the perfect opportunity for Him to assure them that their fears were unfounded. So what does Jesus say to them? The word phago meaning "to eat" or "consume" is used nine times in the original Greek text of John 6: Immediately after the Jews expressed their disbelief that Jesus could mean such a thing, we read in John 6: The word He then used in John 6: This word literally means "to gnaw, chew or crunch," as even a Protestant study bible accessible on the internet will confirm [http:](http://) Therefore, to eradicate all doubt about the necessity to eat His flesh, Jesus switches to a word which means nothing but literal eating "gnawing, chewing". The same word trogo is used to mean literal eating in Matthew He that eateth [trogo] my flesh, and drinketh my blood, dwelleth in me, and I in him. After telling them that they must eat his flesh and drink his blood, many of his disciples left him; this proves that it was clear to all present that Jesus said and meant that people must eat his flesh. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. He would have said something like this: I was only speaking symbolically. He lets everyone who cannot accept His message walk away. This is an overwhelming contextual indication that everyone understood that Jesus was speaking literally of the necessity to eat His flesh and drink His blood. It happened again in the 16th century,

when many left Jesus and His true faith because they refused to believe that the Eucharist is the actual body and blood of Jesus Christ. The Bible teaches that Jesus is truly present in the Eucharist Women Preachers Accepted The Salvation Army has allowed the ordination of women since its beginning, although it was a hotly-disputed topic between William and Catherine Booth. The fourth, thirteenth, and nineteenth Generals of the Salvation Army were women. She wrote a vigorous defense of the "female ministry. The role of a public woman spiritual teacher, pastor, priest, minister etc. This further demonstrates, in addition with the other information covered, that they are neither biblical nor Christian. If you are a Lutheran, your religion was founded by Martin Luther, an ex-monk of the Catholic Church, in approximately If you are a Mennonite, Menno Simons an ex-Catholic created your religion in If you are a Congregationalist, your religion began with Robert Brown in Holland in If you are a Baptist, John Smyth created your sect in Amsterdam in If you are a Quaker, your religion began with George Fox in If you are a Protestant Episcopalian, Samuel Seabury created your sect in the American colonies in the 17th century, as an offshoot of the Church of England. If you are Amish, Jacob Amman created your religion in , as an offshoot of the Mennonites. If you are a Unitarian, Theophilus Lindley founded your sect in London in If you are a "Christian Scientist," Mrs. Mary Baker Eddy devised your religion in

Chapter 3 : Salvation Army Beliefs, History, Quotes and Facts

Helpful References for The Salvation Army and the Poor HISTORY: Mobilised for God - The History of The Salvation Army Volume Eight Gariepy, Henry.

I recommend the series for anyone interested in early twentieth century history. The following newspaper report was put on the screen. The report read as much as I could make out: He has just returned to London to confer with General Bramwell Booth on future plans. Colonel Govaars told a representative of the Daily Graphic that in his village the news reached the people that the enemy was near and that at the entrance to the village they had killed one man and three women in a farmhouse and an old man, his wife and one? Women and children of the other houses fled and proceeded to the residence of one of the oldest inhabitants, a wealthy man, nearly eighty years of age, in the hope of finding shelter there. The enemy followed them andâ€¦. It has to be said I have a fair idea of where the report was going, given the headline. I have since read up on Gerrit J. Govaars, so I thought I could share some of the information on this blog. Gerrit Juriann Govaars was born in Amsterdam on 19 April He was only twelve years old when his father died. He gained a free six-year scholarship and was able to attend teacher training. Railton could not speak Dutch and Govaars could not speak English, so the two conversed in French. After 10 days, Railton was unable to find a translator assistant and despondently returned to London accompanied by the unemployed teacher. The plan was that Govaars would spend a few weeks in London assisting with the work of translating. This period soon extended to three months. He was permitted to wear uniform and was made a Lieutenant by the General himself. He has the notable honour of being the first Dutch Salvation Army officer, and as such he assisted Major J. In fact he played the violin at that meeting. The Army commenced work there in By , Govaars was Territorial Commander of Java. He was invited expand the mission into the pagan tribes of central Celebes. Govaars became the first Christian to preach the gospel in Kulawi Indonesia. A Christmas greeting dated 23 December confirms that Govaars was in Java Indonesia at that time. Booth encourages Govaars and talks to him in confidence about the future of the Army, counting on his support. The fact the General was almost blind at this time makes the existence of the letter all the more remarkable. Shortly after the outbreak of fighting a large donation was sent from New Zealand to The Salvation Army for the relief work amongst Serbian non combatants. Lt Colonel Govaars was sent to Serbia with the freedom to go where the need was greatest. He headed to the North-West of the country which had been occupied by the Austrians. It too also describes reports of the war crimes committed by the invading Austrians. The Marlborough Express report confirms that Govaars was later in Salonika Greece purchasing supplies when the railway links to Serbia were cut and he was prevented from getting back. It would appear that at the end of hostilities, Govaars returned to Serbia. He also received an equivalent award from King Peter of Serbia for his relief work during the Great War. Govaars was awarded the Order of the Founder the highest commendation of a Salvation Army soldier in The honour is rarely given because every nomination is carefully and painstakingly scrutinised by a panel of senior leaders at IHQ. Salvationists have every reason to be proud of those who have been awarded this outstanding recognition for meritorious Christian example, witness and service. The words of Frances Ridley Havergal are associated with the tune: I am listening Lord to Thee, What hast Thou, to say to me? References Sing the happy song!

Chapter 4 : The Salvation Army: books

History of the Salvation Army in Indonesia. Hawthorn, Vic: Citadel Press. MLA Citation. Brouwer, Mellatie M. and Gereja Bala Keselamatan. History of the Salvation Army in Indonesia / by Melattie Brouwer Citadel Press Hawthorn, Vic Australian/Harvard Citation. Brouwer, Mellatie M. & Gereja Bala Keselamatan.

Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. April Learn how and when to remove this template message William Booth was born in Sneinton , Nottingham , the second son of five children born to Samuel Booth and his second wife, Mary Moss. Samuel Booth died on 23 September Booth was encouraged to be an evangelist primarily through his best friend, Will Sansom. Booth tried to continue lay preaching in London, but the small amount of preaching work that came his way frustrated him, and so he resigned as a lay preacher and took to open-air evangelising in the streets and on Kennington Common. William Booth in about In , Booth joined the Reformers Methodist Reform Church , and on 10 April , his 23rd birthday, he left pawnbroking and became a full-time preacher at their headquarters at Binfield Chapel in Clapham. William styled his preaching after the revivalist American James Caughey , who had made frequent visits to England and preached at the church in Nottingham where Booth was a member, Broad Street Chapel. Just over a month after he started full-time preaching, on 15 May , William Booth became formally engaged to Catherine Mumford. Interested in the Congregationalist approach, Booth consulted David Thomas at Stockwell about the ministry. The recommendation was training under Rev. Though Booth became a prominent Methodist evangelist , he was unhappy that the annual conference of the denomination kept assigning him to a pastorate, the duties of which he had to neglect to respond to the frequent requests that he do evangelistic campaigns. At the Liverpool conference in , after having spent three years at Gateshead , his request to be freed for evangelism full-time was refused yet again, and Booth resigned from the ministry of the Methodist New Connexion. His doctrine remained much the same, though; he preached that eternal punishment was the fate of those who do not believe the Gospel of Jesus Christ and the necessity of repentance from sin , and the promise of holiness. He taught that this belief would manifest itself in a life of love for God and mankind. The first of these meetings was held on 2 July Evening meetings were held in an old warehouse where urchins threw stones and fireworks through the window. Outposts were eventually established and in time attracted converts, yet the results were discouraging. William Booth was dictating a letter to his secretary George Scott Railton and said, "We are a volunteer army. A Salvation Army" [12] The Salvation Army was modelled after the military, with its own flag or colours and its own music, often with Christian words to popular and folkloric tunes sung in the pubs. He became the " General " and his other ministers were given appropriate ranks as " officers ". Other members became " soldiers ". Though the early years were lean ones, with the need of money to help the needy an ever growing issue, Booth and The Salvation Army persevered. In the early s, operations were extended to other countries, notably the United States, France , Switzerland , Sweden and others, including to most of the countries of the British Empire: Often the beginnings in other countries occurred through "salvationist" activities by non-officers who had emigrated. The four officers sent in found that those British were scattered all over the pampas. But the missionaries started ministry in the Spanish language and the work spread throughout the country " initially following the rail-road development, since the British in charge of building the rail-roads were usually sympathetic to the movement. During his lifetime, William Booth established Army work in 58 countries and colonies, travelling extensively and holding, "salvation meetings. It compared what was considered "civilised" England with "Darkest Africa" " a land then considered poor and backward. What Booth suggested was that much of London and greater England after the Industrial Revolution was not better off in the quality of life than those in the underdeveloped world. Booth in later years He proposed a strategy to apply the Christian Gospel and work ethic to the problems. The book speaks of abolishing vice and poverty by establishing homes for the homeless , farm communities such as Hadleigh Farm where the urban poor can be trained in

agriculture, training centres for prospective emigrants , homes for fallen women and released prisoners, aid for the poor, and help for drunkards. He says that if the state fails to meet its social obligations it will be the task of each Christian to step into the breach. My only hope for the permanent deliverance of mankind from misery, either in this world or the next, is the regeneration or remaking of the individual by the power of the Holy Ghost through Jesus Christ. But in providing for the relief of temporal misery I reckon that I am only making it easy where it is now difficult, and possible where it is now all but impossible, for men and women to find their way to the Cross of our Lord Jesus Christ. It was asserted in some circles that *In Darkest England* was actually written by the crusading journalist, W. Stead , who, in his own words, acted as a "literary hack" for the General when Mrs. However, this assumption was swiftly dismissed by Stead some years later, declaring that, "The idea of *Darkest England* My part, of which I had no wish to speak There are also other works that have focused on the impact and significance of *In Darkest England*. For example, marking the th anniversary of the publication of *In Darkest England*, the book *Darkness and Deliverance: Clashes between the two groups* lead to the deaths of several Salvationists and injuries to many others. During alone Salvation Army soldiers were assaulted: However, William Booth had once said to his children that "The Salvation Army does not belong to you, or to me, it belongs to the world" and was very wary of the leadership of the army becoming a dynasty. The philanthropist, politician, and evangelist Lord Shaftesbury even went so far as to describe Booth as the " Anti-Christ ". Many found him dictatorial and hard to work with. Some of his own children denounced him as their leader and turned their backs on The Salvation Army, including his daughter Kate Booth and his sons Herbert and Ballington Booth , the latter founding a separate organisation, the Volunteers of America with himself as "General". The evangelist Rodney "Gipsy" Smith left him because of his rigidity and D. Moody would not support him because he felt there was a threat to the local church. But no one could deny his compassion for the sufferings of his fellow man. In his later years, he was received in audience by kings, emperors and presidents, who were among his ardent admirers. In , Booth suffered from blindness in both eyes, but with a short rest, was able to recover his sight. In he took part in a "motorcade" when he was driven around Great Britain, stopping off in cities, towns and villages to preach to the assembled crowds from his open-top car. In Booth was made a Freeman of the City of London , and was granted an honorary degree from the University of Oxford. His last visit to the United States was made in , and in he embarked on a six-month motor tour of the United Kingdom. During this tour he discovered he was blind in his right eye and the sight in his left eye was dimmed by cataracts. The rest of the tour had to be cancelled. On his return to England he embarked on his seventh and last motor tour. At the three-day lying in state at Clapton Congress Hall , people filed past his casket. As it moved off 10, uniformed Salvationists fell in behind. He was buried with his wife Catherine Booth in the main London burial ground for 19th century non-conformist ministers and tutors, the non-denominational Abney Park Cemetery in Stoke Newington.

History of the Salvation Army, Volume Seven Weapons of Goodwill (The History of the Salvation Army) by Frederick Couatts 7 Mobilized for God: The History of the Salvation Army Volume Eight - by Henry Gariepy.

Early beliefs of the Salvation Army were influenced by a book *Helps to Holiness*, [17] which was to influence spiritual life of the Army for a generation. 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 believes in him will not perish but have eternal life. We believe that repentance towards God, faith in our Lord Jesus Christ and regeneration by the Holy Spirit are necessary to salvation. We believe that we are justified by grace, through faith in our Lord Jesus Christ; and that he that believeth hath the witness in himself. We believe that continuance in a state of salvation depends upon continued obedient faith in Christ. We believe that it is the privilege of all believers to be wholly sanctified, and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ. We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the endless punishment of the wicked. The International Spiritual Life Commission opinion on Baptism is that enrolment as a Soldier by accepting the call to discipleship should be followed by a lifetime of continued obedient faith in Christ. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. March There is no requirement for anyone attending a service to be a member of the Salvation Army in any capacity as a Soldier, Adherent or Officer and services in Salvation Army churches feature a variety of activities: The congregation sings the doxology A sermon on the Bible reading is then given The service concludes with a benediction Local corps usually sing contemporary worship music songs in Sunday worship services, as well as traditional hymns and music accompanied by the brass band. They sometimes use Christian songs in the popular music genre. The USA corps have adopted a mainstream Christian format with video screens showing words to music so that the audience and sing along typical of modern megachurches. Worship services usually no longer have a traditional brass band. This is reflective for many social and cultural reasons. Often this ensemble consists simply of a guitar, piano or a keyboard, drums and sometimes a bass guitar and other instruments, especially during "Youth Fellowships". The early Salvation Army bands were known for their excitement and public appeal, and the modern ensemble keeps to this ideology. Traditional hymns are still used in worship services and these are blended with other musical pieces from Christian Music Publishers such as Vineyard Music , Hillsong , and Planet Shakers to name but a few. All members of the church and congregants are required to subscribe to this creed; every person has to sign the document before they can become enrolled as a Soldier. Having received with all my heart the salvation offered to me by the tender mercy of God, I do here and now acknowledge God the Father to be my King; God the Son, Jesus Christ our Lord, to be my Saviour; and God the Holy Spirit to be my Guide, Comforter and Strength, and I will, by His help, love, serve, worship and obey this glorious God through time and in eternity. The Salvation Army opposes euthanasia and assisted suicide. Its official stance on abortion is that "The Salvation Army believes in the sanctity of all human life and considers each person to be of infinite value and each life a gift from God to be cherished, nurtured and redeemed. Human life is sacred because it is made in the image of God and has an eternal destiny. This situation represents a special case for the consideration of

termination as the violation may be compounded by the continuation of the pregnancy. A disposition towards homosexuality is not in itself blameworthy nor is the disposition seen as rectifiable at will. Homosexual practice however, is, in the light of Scripture, clearly unacceptable. Such activity is chosen behaviour and is thus a matter of the will. It is therefore able to be directed or restrained in the same way heterosexual urges are controlled. Homosexual practice would render any person ineligible for full membership soldiery in the Army. Today the Salvation Army is best known for its charitable efforts. The Salvation Army is a non-governmental relief agency and is usually among the first to arrive with help after natural or man-made disasters. They have worked to alleviate suffering and help people rebuild their lives. After the Indian Ocean tsunami in , they arrived immediately at some of the worst disaster sites to help retrieve and bury the dead. Since then they have helped rebuild homes and construct new boats for people to recover their livelihood. Members were prominent among relief organisations after Hurricane Hugo and Hurricane Andrew and other such natural disasters in the United States. In August , they supplied drinking water to poor people affected by the heat wave in the United States. Later in they responded to hurricanes Katrina and Rita. They have helped the victims of an earthquake in Indonesia in May Salvation Army pastoral care counsellors were on hand to comfort the emotional and spiritual needs of , individuals. As part of the overall effort, Salvation Army officers, employees and volunteers have contributed more than , hours of service. The Salvation Army was one of the first relief agencies on the scene of the September 11 attacks in New York City in They also provided prayer support for families of missing people. The effort that they put in is similar to that of a chaplain, and reaches many more, offering cold drinks, hot drinks, and some biscuits for the soldiers of the military to have, though, if a SallyMan is on deployment, the locals are offered a share in the produce. These are mobile canteen vehicles [38] providing food and other welfare to members of the Emergency Services such as bushfires , floods , land search , and other both large- and small-scale emergency operations undertaken by Police, Fire, Ambulance and State Emergency Service members, and the general public affected by these events. Volunteers and officers run the canteen service and the response policy is to respond when emergency services have been on the scene for more than four hours or where four or more Fire vehicles are responding. Family Tracing Service[edit] The Family Tracing Service sometimes known as the Missing Persons Service was established in , and the service is now available in most of the countries where The Salvation Army operates. Thousands of people are traced every year on behalf of their relatives. Youth groups[edit] Bell ringers standing on the streets in Lausanne. The Salvation Army includes many youth groups, which primarily consist of its Sunday schools and the Scout and Guide packs that are sometimes set up. In the United States these internal youth groups that are specifically for females are known as Girl Guards older females and Sunbeams younger females. Adventure Corps serves boys who are enrolled in school for first through eighth grade, and is sometimes separated into Rangers 6th-8th Grade and Explorers 5th Grade and younger. Its purpose is to free the youth of the church and their communities to express themselves and their faith in their own ways. Its mission statement is "Calling a generation to dynamic faith, radical lifestyle, adventurous mission and a fight for justice", and it emphasises worship, discipleship, missions, and social action. William Booth was dictating a letter to his secretary George Scott Railton and said, "We are a volunteer army. He became the " General " and his other ministers were given appropriate ranks as " officers ". Other members became " soldiers ". She also acted as a religious minister, which was unusual at the time; the Foundation Deed of the Christian Mission states that women had the same rights to preach as men. Australia , Ireland , and the United States. The first notable convert was Ashbarrel Jimmie who had so many convictions for drunkenness that the judge sentenced him to attend the Salvation Army. It was not always an Officer of The Salvation Army who started the Salvation Army in a new country; sometimes Salvationists emigrated to countries and started operating as "the Salvation Army" on their own authority. When the first official officers arrived in Australia and the United States, they found groups of Salvationists already waiting for them and started working with each other. Any member of the public is welcome to attend their meetings. As the Salvation Army grew rapidly in the late 19th century, it generated opposition in England. Opponents,

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grouped under the name of the Skeleton Army , disrupted Salvation Army meetings and gatherings, with tactics such as throwing rocks, bones, rats, and tar as well as physical assaults on members of the Salvation Army. The familiar use of bell ringers to solicit donations from passers-by "helps complete the American portrait of Christmas. In , the Chronicle of Philanthropy , an industry publication, released the results of the largest study of charitable and non-profit organisation popularity and credibility. History of Donut Day[edit] In , over two hundred-fifty Salvation Army volunteers went overseas to France to provide supplies and baked goods, including donuts, to American soldiers. They were known as "Donut Lassies" and are credited with popularising donuts in the United States. For administrative purposes, the Salvation Army divides itself geographically into 5 zones [57] and the zonal departments at International Headquarters [58] in London, United Kingdom are the main administrative link with territories and commands [59] Americas and Caribbean.

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Chapter 6 : Caribbean Territory - News

Oasis Fajar Bala Keselamatan - 18 April Disadur dari: The Salvation Army - Words of Life IHQ London oleh Major Beverly Ivany (R) Diterjemahkan oleh: Major Mardi Yudi Editorial Bala.

MacMillan also spoke frankly on some key issues. Therefore, we must use that global voice to facilitate congress with the world. Our faith based value system must be relational and respectful. In pursuit of its stated purpose, the ISJC has established five measurable goals: Be a recognized center of research and critical thinking on issues of global social justice. Collaborate with like-minded organizations to advance the global cause of social justice. Exercise leadership in determining social justice policies and practices in The Salvation Army. Live the principles of justice and compassion and inspire other to do likewise. We also need to change the way we express them. Faith is a recognized conduit for creating world peace. When I think of justice, I think of freedom. That is an outcome of justice. We express Jesus when we are motivated by compassion and are willing to let go of self. Scripture is meant to breathe amidst the challenges of the world. It is at its best when we respond to any kind of disaster. We hold back the vehicle when our need to be protective of denominational loyalty supersedes Christian commitment. The Salvation Army cannot always be the senior partner in relationships. Significant impact seldom comes from a single voice. Collective efforts can make a difference in imagining a better world. Some are still trying to understand this. End hunger and extreme poverty 2.

Chapter 7 : History of the Salvation Army in Indonesia / by Melattie Brouwer | National Library of Australia

The Salvation Army (TSA) is a Protestant Christian church and an international charitable www.nxgvision.com mission statement reads. The Salvation Army, an international movement, is an evangelical part of the universal Christian church.

Chapter 8 : Salvation Army - German translation - www.nxgvision.com English-German dictionary

c. But he failed to understand Booth's concept of The Salvation Army as "a living entity" (E. McKinley.) F. Salvation Army INC. i. This would lead to the tragic miscommunication between Moore and the international leader over the matter of incorporation. ii. During those early years in the USA the Army had acquired land and other properties. a.

Chapter 9 : 'Incredible India' - New Frontier Chronicle

Salvation Army Beliefs, History, Quotes and Facts. The Salvation Army is a Protestant denomination and an international charity which has become famous around the world for its work in the social services.