

Part 12. 60

COVENANT,
MARRIAGE, DEDICATION,
AND
FUNERAL SERVICES
OF
THE SALVATION ARMY.



London:
THE SALVATION ARMY PUBLISHING OFFICES,
101, QUEEN VICTORIA STREET, E.C.

Covenants.

COVENANTS.

COVENANT SERVICES.

1. It has been the usage of some of the most eminent saints ^{Old custom} on particular occasions to renew in the most solemn manner their engagements, to love, honour, obey and serve God all their days, at the same time reminding themselves and reminding God of His engagements to bless and keep them according to their needs.

2. This custom was followed in the great Jewish Salvation ^{of Israel,} as may be gathered from the following passages of Scripture—2 Chron. xv., 8-15; 2 Chron. xxxiv., 29-33.

3. There can be no question that there are particular periods ^{and a good one,} on similar services may be held with great advantage by our Officers and Soldiers, either when alone with God in their own homes or in association with their comrades in the Barracks or elsewhere.

4. The Covenant service may be held with advantage in connection with an all-night, or a half-night meeting. ^{with all-night.} See Chapter VII., Part VII. Such services may be conducted as follows:—

HOLINESS COVENANT.

1. A solemn song of sacrifice should be sung, such as the one ^{Self-sacrifice.} commencing—

When I survey the wondrous cross
On which the Prince of Glory died;
My richest gain I count but dross,
And pour contempt on all my pride.

2. If the Covenant service be one by itself, the usual preliminaries of a meeting must be gone through. If it be held in the middle of another meeting the introductory song and prayer will be dispensed with.

3. A few verses of Scripture, such as the story of Gethsemane ^{reading} should be read and commented upon.

4. Some brief explanations should then be given as to the ^{Explatn.} meaning and solemnity of the service, adapted to the apprehension of the most ignorant persons present. In this it should be shown—

a) That a covenant means a promise or contract between two parties.

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Holiness Covenant—continued.

- Covenant to be kept (b) That to make such an engagement with the Most High God carries with it the greatest responsibility as to the future: that when two persons make an agreement with each other as to certain duties which they mutually promise to perform, each will naturally expect the other to fulfil all his engagements; that whilst they will naturally expect that God will fulfil all the engagements He has made to them in His promises, they must remember that He will also expect them to perform the solemn vows they make to Him on that occasion.
- to death, (c) The F. O. may then say a little on the obligations of those present to serve God on the lines of the life, sufferings and death of the Lord Jesus.
- like Jesus, by God's help, (d) He should then urge all to remember how undeserving they are of the honour of being taken into actual partnership with Jehovah and made fellow-labourers with the Lord Jesus in the great work of saving sinners, but should urge all present to cry to God for strength to keep the vows they make, so that they shall not promise and then not perform—in other words to keep them from lying to the Lord.
- as required. (e) He should then urge them to believe that God the Holy Ghost moves them to this sacrifice.
- Read covenant. (f) He should then ask for their most solemn attention while he reads over the covenant upon which it is proposed they should enter. This should be gone through slowly, so that all persons may take it in and understand it.
- Altering words to suit necessity. 5. The words of the Covenant may be changed in such a way as more fully to meet the feelings and need of the persons present, as the F. O. may feel led by the Holy Spirit, there being no desire here of fixing upon the F. O. any set form of words in dealing with God, only to explain clearly what the need of the service is. The F. O. may therefore use such language as is given him by the Lord on the occasion, only he must be careful to employ the same words the second time reading that he does the first time.
- Stand. 6. The F. O., having read the Covenant it is proposed to make, and given explanations here and there to make the mean-

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Holiness Covenant—continued.

ing still more evident, must then ask those present who are willing to enter upon such engagements to go down before God upon their knees.

7. While kneeling one of the following verses may be sung ^{Eyes shut.} with closed eyes; but not more than one, though the corresponding chorus may be repeated several times:—

Here I give my all to Thee,
Friends and time, and earthly store,
Soul and body Thine to be
Wholly Thine for ever more.

Forbid it Lord that I should boast,
Save in the death of Christ my Lord,
All the vain things that charm me most
I sacrifice them to Thy blood.

Oh, let me kiss Thy bleeding feet,
And bathe, and wash them with my tears;
The story of Thy death repeat,
In every dying sinners' ears.
That all may hear the quickening sound,
Since I, e'en I, have mercy found.

8. After singing, and while the people are still kneeling, the F. O. may ask them to repeat after him, with eyes closed and sometimes with uplifted hands, the Covenant, sentence by sentence. ^{Repeat.}

9. He should not only read it slowly, but observe that the people have time to catch his meaning, and if they fail to do so in any particular sentence, he should go over it again.

10. The Covenant may be made standing instead of kneeling, or it may be read over with the people on their knees, and then those who are willing to enter upon it may be asked to rise to their feet, saying after the F. O.:—

“We will, by God's help, stand to this Covenant. Amen.”

11. The Covenant completed, the F. O. should pray or call on ^{Conclusion.} someone to do so, calling God to witness what has been done. Then, all sitting down, some experiences may be given; prayer offered; sinners may be invited to the penitent-form, or the service may be concluded by singing some such triumphant chorus as—

The Lion of Judah shall break every chain,
And give us the victory again and again.

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General Covenant.

Oh, thou Everlasting God, my Father and my Friend, I have come before Thee, I am in Thy presence, I am at Thy feet. Thou seest me, and just here and now I desire with all my heart to make a Covenant with Thee, that shall never be broken.

Thou hast loved me with an everlasting love, knowing all my sinfulness, rebellion, and unfaithfulness. Thou didst give Thy Son Jesus Christ to die for me on Mount Calvary, in order that my sins might be forgiven me, and an entrance might be opened for me into the Kingdom of Heaven.

When I wandered in ignorance and sin Thou didst seek me, and win me to Thyself by Thy Spirit, and when I came to Thee, tortured with guilt and burdened with sin, Thou didst remove far from me the curse and penalty I had justly deserved, and didst cleanse my heart in the Precious Blood of Thy Son, and give me power over the world, the flesh, and the devil. And since that time Thou hast kept me by Thy Power, supplied my need, conquered my enemies, and bestowed upon me indescribable and unnumbered mercies; and now, through the merits of Thy love and death, I come again into Thy Presence, entering into the Holiest Place by Thine own invitation, and make this Covenant with Thee.

In so doing, I take Thee again to be my God and my Saviour, and promise to worship, to obey, and to serve Thee with all my heart, with all my soul, with all my mind, and with all my strength.

I rely upon Thee to supply all my need, to assist me in all my conflicts with the powers of evil, and to bring me off more than conqueror over earth and hell, and I trust Thee, my Saviour, whose Precious Blood does just now cleanse me from all unrighteousness, to

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General Covenant—continued.

keep me clean and present me faultless in the Presence of Thy Father at the last Great Judgment Day.

Blessed Jesus, the world despises Thee, but I glory in Thee; the world hates Thee, but I love Thee; for Thy sake I separate myself from the world, from its amusements, from its friendships, from its fashions, and from its sins; and I now promise that I will follow Thee with all my heart, obey Thee with all my strength, cleave to Thee with all my affection, and fight for Thee all my days.

Here now, in the presence of my comrades, deliberately and for ever, I give Thee my body, that it may be a temple of the Holy Ghost; my life, that it may be lived ceaselessly doing Thy Will in bringing blessings to those around me; my possessions, that they may be unselfishly held for the good of Thy Kingdom; and my heart, that it may love only what is good, true, benevolent, and beautiful in Thy sight, and be Thy own everlasting dwelling-place.

All I have, and all I hope to be, I lay upon Thy Altar for joy or for sorrow, for prosperity or adversity, asking only that I may have the high privilege of sharing with Thee the sufferings of Thy Christ, and the honour of bringing Glory to Thy Name, and Salvation to the precious souls for whom Thou didst shed Thy Blood.

And now, O God the Father, God the Son, and God the Holy Ghost, Thou great Jehovah, for evermore I belong to Thee; Thou art my God, and I am Thy child, Thy servant and Thy Soldier. To Thee I look for strength to enable me to fulfil these solemn promises, and to seal by Thine Almighty Spirit, through the Precious Blood of Jesus Christ, this Covenant which I have made, and to grant unto me that wisdom and strength which will

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General Covenant—continued.

enable me to keep these sacred vows even unto death. And so may the promises I make on earth be ratified in Heaven. *Amen.*

War Covenant.

In view of the wicked and wretched condition of the men and women around us, and the danger to which they are every hour exposed, of being lost for ever in hell, and assured of the possibility of their being rescued from sin and misery by the Power of God through Jesus Christ, as proved by the experience of so many Salvation Soldiers in various places, I desire here and now for the glory of God and the salvation of souls, to give myself, with all I possess with all my heart, afresh and for ever, to the Salvation War.

In doing this I now pledge myself before God, before my dear Saviour who died for me, and before my comrades, to use what time, talent, means, and influence I possess to advance the interests of the War in my own Corps, or neighbourhood, or wherever I may go.

In carrying out this Covenant I promise to accept of any position, do any work, or fulfil any commission that may be given me by my Officers according to the Orders and Regulations of The Army.

I promise to sing, pray, engage in any other duty, or occupy any post required from me in any meeting, whether it be held indoors or in the open air.

I promise to give all the leisure time I can to the War, to attend Knee-drill, to be punctual at the commencement of every service, to stay to the end of the Prayer-meetings, and to be diligent in attending

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War Covenant—continued.

and working all other meetings, so far as I possibly can.

I promise to wear uniform, sell "War Crys," engage in such visitation as I may be directed, and to strive to make myself in every way a thoroughly efficient Soldier.

I here promise to pray for my comrades both far and near at all convenient times; but especially at 12.30 p.m., and after meals daily. At these times I will pray particularly for those who are in circumstances of persecution, poverty, or peril.

I will try to give every satisfaction to my employers or to those with whom I live and work, so as to commend The Army in the eyes of the ungodly.

If called upon to do so, I will go out as an Officer, giving up my life entirely to the work of saving souls, and will go to any country or labour for the Salvation of any class for which I may be thought best adapted.

In general, I here promise God that I will at all times obey Him, daily seeking light and Power at His hands, and walking in that Light by that Power, whatever cost or trouble, suffering or difficulty, it may involve, and ask God my father, for Jesus Christ's sake, to give me strength faithfully to carry out these resolutions. *Amen.*

Marriage.

MARRIAGE.

- English Law.** 1. Marriages in Great Britain, as the law now stands—outside the Church of England—are only legal when certain words are said in the hearing and presence of the Registrar, either in his own office or in a place of worship duly licensed for the performance of marriages. Our own Barracks may be licensed.
- Keep it out of sight.** 2. For a Salvation Army marriage a licensed building may be borrowed, in which case it is always the best to go through this legal form of words in the presence of the Registrar, in the vestry, before the regular Salvation wedding commences, so that the book can be signed and everything made clear for the regular service to be carried on at any length of time thought desirable. This legal ceremony need never occupy many minutes, and if arranged for a little time before the hour the marriage is announced to commence, need not compel any waiting on the part of the audience.
- Registrar first.** 3. If the ceremony is performed in the Barracks or in any building which is not licensed, the parties should privately meet at the Registrar's Office at eight o'clock, or as soon after as possible, and go through the legal ceremony there, leaving the whole forenoon for the proper Salvation service.
- Explain our Articles beforehand.** 4. The Articles of Marriage on page 595 should always be read by the Officer who intends to perform the ceremony, or by some one deputed by him, to the parties *beforehand*, and they should be made to understand that they cannot have a Salvation Army marriage without agreeing to them.
- Marching in.** 5. The arrangements for coming to the appointed place must be made in each case by the Captain, so as to produce the best effect on the town. A charge for admission to reserved seats can almost always be made, but should never be so arranged as to shut our Soldiers out of the best places.
6. The Officers present, the Bride and Bridegroom, together with their friends, followed by the Band, may enter in procession, if thought desirable, and take their places in due order on the platform.
- Positions.** 7. Where this is not done, the Captain and Corps should be in their places on the platform when the Bride and Bridegroom enter, and the latter should then take their positions, the Bride to the left and the Bridegroom to the right of the Captain.

Marriage.

The Service may then proceed as follows:—

[Opening song.]

Song.

[After several have prayed, the Captain will then read the following or other passages of Scripture:—]

Prayer.
Reading.

“Hear therefore, O Israel, and observe to do it, that it may be well with thee, and that ye may increase mightily, as the Lord God hath promised thee.

“Hear, O Israel; the Lord our God is one Lord:

“And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

“And these words, which I command thee this day, shall be in thine heart:

“And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

—Deut. vi. 3-7.

“Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things.

“But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.

“Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”—Matt. vi. 31-34.

[Or.]

“Wives, submit yourselves unto your own husbands, as unto the Lord.

“For the husband is the head of the wife, even as Christ is the head of the church: and He is the Saviour of the body.

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"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word,

"That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth it and cherisheth it, even as the Lord the church:

"For we are members of His body, of His flesh, and of His bones.

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

"This is a great mystery: but I speak concerning Christ and the church.

"Nevertheless, let every one of you in particular, so love his wife even as himself; and the wife see that she reverence her husband."—Eph. v. 22-33.

[Or,]

"The Lord is my shepherd; I shall not want.

"He maketh me to lie down in green pastures:

"He leadeth me beside the still waters.

"He restoreth my soul:

"He leadeth me in the paths of righteousness for His name's sake.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me.

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"Thou preparest a table before me in the presence of mine enemies.

"Thou anointest my head with oil; my cup runneth over.

"Surely goodness and mercy shall follow me all the days of my life:

"And I will dwell in the house of the Lord for ever."

[The Bride and Bridegroom should then rise and stand—the Bride on the left of the Captain and the Bridegroom on his right.

The Captain should read the following Articles of Marriage, explaining, as he may think desirable, the peculiar meaning of a Salvation Army wedding.]

1. We do solemnly declare that we have not sought this marriage for the sake of our own happiness and interests only, although we hope these will be furthered thereby; but because we believe that the union will enable us better to please and serve God, and more earnestly and successfully to fight and work in The Salvation Army. Articles of marriage.

2. We here promise that we will not allow our marriage in any way to lessen our devotion to God, our affection for our comrades, or our faithfulness in The Army.

3. We each individually promise that we will never do anything likely to prevent the other's doing or giving or suffering anything that is in his or her power to do, give, or suffer to assist The Army, believing that in so doing we shall best promote the glory of God and the Salvation of souls.

4. We also promise that we will use all our influence with each other to promote our constant and entire self-sacrifice in fighting in the ranks of The Army for the Salvation of the world.

5. We also promise always to regard our home in every way as a Salvation Army Soldier's (or Officer's) Quarters, and to arrange it accordingly, and to train

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all in it who may be under our influence and authority, for faithful and efficient service in The Army.

6. We promise, whether together or apart, always to do our utmost as true Soldiers of Jesus Christ to carry on and sustain the War, and never to allow The Army to be injured or hindered in any of its interests without doing our utmost to prevent it.

7. Should either of us from sickness, death, or any other cause cease to be efficient Soldiers, we engage that the remaining one shall continue to the best of his or her ability to fulfil all these promises.

[The Captain will then say to the Bride and Bridegroom :—]

Stand! "My dear comrade, if you wish to be married upon these terms, and if, in the presence of God, who searches all hearts, you know of no just cause why you should not be joined in marriage, Stand Forward!"

[The Bridegroom will then stand up one pace in advance of the Captain, still to his right, the Bride one pace in advance to the left, the Colour-Sergeant holding the Flag over the Captain's head.]

[The Bridegroom will then say after the Captain :—]

Declarations. "I do solemnly declare that I know not of any lawful impediment why I, _____ may not be joined in Matrimony to _____."

[The Bride will then say after the Captain :—]

Bride. "I do solemnly declare that I know not of any lawful impediment why I, _____ may not be joined in Matrimony to _____."

[The Captain will then say to the Bridegroom :—]

Question. "Will you have this woman to be your wedded wife, to live together after God's ordinance, in the holy estate of Matrimony? Will you love her, comfort her, honour her, and keep her, in sickness and in health, and never seek to prevent her doing anything that is in her power to do, or giving anything that is within her power to give, to help The Salvation

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Army, and will you promise to use all your influence to promote her constant and entire self-sacrifice for the Salvation of the world, and, forsaking all others, keep you only unto her so long as you both shall live?"

[The Bridegroom will answer :—]

"I will!"

[The Captain will then say to the Bride :—]

"Will you have this man to be your wedded husband, to live together after God's ordinance, in the holy estate of Matrimony? Will you love him, serve, honour, and keep him in sickness and in health, and never seek to prevent his doing anything that is in his power to do, or giving anything that is within his power to give, to help The Salvation Army, and will you promise to use all your influence to promote his constant and entire self-sacrifice for the Salvation of the world, and, forsaking all others, will you keep only unto him so long as you both shall live?"

[The Bride will answer :—]

"I will!"

[The Bridegroom will then take hold of the Bride's right hand with his, and say after the Captain :—] Taking hands.

"I call upon these persons here present to witness that I, _____, take you, _____, to be my lawful wedded wife, and my continual Comrade in this War: to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and this I declare upon my honour, as a true Soldier of Jesus Christ." Bridegroom

[The Bride will then take hold of the Bridegroom's right hand, and say :—]

"I call upon these persons here present to witness that I, _____, take

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you, _____, to be my lawful wedded husband, and my continual Comrade in this War: to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish till death us do part, according to God's holy ordinance; and this I declare upon my honour, as a true Soldier of Jesus Christ."

The ring put on. [After this they will again loose hands, and the Bridegroom will then put the ring on the fourth finger of the Bride's left hand, saying after the Captain:—

"I put this ring upon your finger as a continual sign that we are married under the solemn pledges we have this day given to live for God and fight in the ranks of The Salvation Army."

Joining the two. [The Captain will then join the hands of the two between his own, saying:—]

"In the name of God and The Salvation Army, I declare you to be man and wife together. 'Whom God hath joined together let no man put asunder!'"

Three volleys. "God bless you!" * "Amen!"
"And yours!" * "Amen!" * The three volleys to be led by the Lieutenant.
"God bless the Army!" * "Amen!"

The following or some other song will then be sung:—
UNDER THE ARMY FLAG.

The song.

We are Salvation Soldiers of every class and grade,
Whilst fighting for King Jesus we never feel afraid;
We fight beneath our Army Flag, and never, never yield;
We fight beneath our Army Flag in the temple, street, or field.

Under the Army Flag we'll fight our way to glory,
Under the Army Flag we'll conquer or we'll die;
Under the Army Flag we'll preach the Gospel story,
For "Victory and Salvation" shall be our battle-cry.

Our Comrades here united to live and die for Thee,
Their lives to Thee have plighted—oh, may they happy be;
Thine arms be ever round them thrown, to guard from sin and fear;
If trouble e'er surround their path, their hearts, then, Saviour, cheer.

The world may jeer and scorn us, yet still we onward go;
We never shrink from danger, though Satan is our foe;
We march along in Jesus' name, Jesus who reigns on high,
And "Victory through His precious Blood" shall be our battle-cry.

When toil and care are ended, and we have won the fight,
We'll pile our arms for ever in realms of pure delight;
So charge the foe in Jesus' name, let courage never lag,
But fight for souls and heavenly fame beneath the Army Flag.

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After this song there will be such speaking as the Captain Speaking. may think best, some definite arrangement being made beforehand, according to circumstances, either to go in for the Salvation of sinners, the Sanctification of Soldiers, or some other Salvation object, the remainder of the service being made useful to all present.

If it be known that the Bride and Bridegroom will speak, Bride or Bridegroom? that will hold all the people to the end.

The Captain may make arrangements for a wedding feast or march to follow the marriage. But no rice or slipper-throwing, No rice or other folly. or any acts unworthy of The Army, are to be allowed.

Dedication.

DEDICATION.

Soldiers only!

1. Any Salvation Army Soldier who wishes to present a child to the Lord publicly, may do so at any service by arrangement with the Captain.

2. The parents of the child should be seated on the front row of the platform, or else immediately in front of it.

No show!

3. The parents should be told to dress the child, if possible, in Army uniform, or something like it, or at the least to put on it a red band of some kind, and certainly not to put on any showy robes or dress.

Explain beforehand.

4. This Regulation will help the Captain to make parents understand what presentation to the Lord means, and no child must be presented unless its parents, or one of them at any rate, is thoroughly resolved to train it as a Soldier, and to allow it to be used for the service of God in The Army, in any way and place He may choose.

5. Let all parents have the following statement read to them privately when they propose to present a child to the Lord and The Army, so as to make sure that they mean what they say.

To lead adults up.

6. Let the presentation be made during the after-part of the morning or afternoon service, or immediately at the beginning of the Prayer Meeting on a week-night, so as to be used to keep the people right through from the first hour to the second, and to lead adults to surrender themselves.

Positions.

7. When the time comes the parents of the child will stand to the left of the Captain. The Colour-Sergeant will hold up the Flag over the Captain's head.

8. The Lieutenant will stand on the Captain's right, ready to lead volleys, or act as the Captain may direct.

9. The F. O. will then read the following statement:—

What it all means.

If you wish the Lord so to take possession of the soul and body of this child, that it shall only and always do His will, you must be willing that it should spend all its life in Salvation War wherever God may choose to send it; that it should be despised, hated, cursed, beaten, kicked, imprisoned, or killed for Christ's sake.

Dedication.

You must let it see in you an example of what a Salvation Army Soldier ought to be, and teach and train it to the best of your ability, to be a faithful Soldier, giving all the time, strength, ability, and money possible to help on the War.

You must keep as far from the child as you can all intoxicating drink, tobacco, finery, wealth, hurtful reading, worldly acquaintance, and every influence likely to injure it either in soul or body; and you must carry out to the best of your ability the will of God, and the wishes of your Superior Officers with respect to it.

10. In reading the above statements the F. O. may show what the gift of a child means, and explain the meaning of the ceremony about to take place. In so doing, he may call attention to any evidence the parents have shown that they understand what they are doing, and that they really and truly give themselves and their child to the War.

Explain fully.

11. He will then ask the parents:—

Parents' question.

Do you wish to give up this your child to the Lord and this Army in the way I have explained?

"We do!"

[Should there be any other children in the family at the Service the F. O. may then ask them:—] Children's question.

"Will you do all you can to help your *brother* [or *sister*] to get saved, be good, and go to Heaven?"

"We will."

[The Captain will then hold out his hands to take the child, and, having received it, will call upon the Corps to join in the presentation of the child to the Lord, and to be witnesses of the vows made by its parents.] Present.

[The Corps will stand.]

[The Captain, when there is perfect silence, will raise the child in his arms and say:—] Stand!

"Oh, Lord God of Hosts, take this child (here he will give *all* the names of the child, not only the "Christian" name) to be your own!" Prayer.

[After this, he will add such other words of prayer as the Lord shall prompt him to say.]

[And then he will say:—]

"In the name of the Lord and of the _____" Lie. base.

Giving Children to the Lord.

Corps of The Salvation Army, I have taken this child, who has been fully given up by his parents for the Salvation of the world."

"God save, bless, and keep this child! Amen!"

[He will then say to the parents:—]

Charge.

"I charge you, the parents of this child, before God and this Corps of The Salvation Army, that you fulfil the promises you have made as to this, our child, this day."

[He will then hand back the child to the parents, adding anything he thinks proper to enforce this duty, and then, turning to the Corps he will say:—]

Bayonets
fix.

"Those who will pray for these parents and for this child, and, in every way they can, help them to carry out the promises made this day—Bayonets—Fix!"

Three
volleys.

"God bless these parents!" * "Amen!"
"God bless this child!" * "Amen!" *
"God bless The Salvation Army!" * "Amen!"

* The Lieutenant will lead these volleys.

Kneel!

"Soldiers! Kneel!"

The Captain and others will then pray, and invitations will be given to come out to the Mercy-seat as usual.

Register.

A Register of the Corps' children will be kept, in which the parents will sign, at the end of the line, a declaration that they have given the child to God and The Salvation Army.

No water.

No water is to be used upon or about any child in this presentation.

For Soldiers only.

It will be clear to everyone that this service can be of no use unless at least one parent is a Soldier.

Who only
may present
this.

Should other parents at any time wish to present their children to the Lord, the Captain will be perfectly at liberty to make a presentation such as he thinks will truly express what the parents really wish and mean.

No Soldier need make this presentation of his children who does not mean every word of it. No one should ever be allowed to do it who does not.

Funerals.

FUNERALS.

PREPARATION.

1. The attention of Soldiers should be frequently called, while in health and strength, to the proper and improper practices which prevail in connexion with funerals. Be ready!

2. Every Corps must at once set an example and protest against the customs which at present add such loads of trouble and expense to the sorrows of bereavement, and to show to all the Lord's people how to be sorrowful under such circumstances, yet always rejoicing. No wasting money.

3. Let the Soldiers, as those who know that at the end of their journey they shall wear a crown, steadfastly set their faces against the wearing of black clothing or mourning in connexion with such an event. Let them all make this well understood by all their friends while they live, and then, when they die, the ties of affection, instead of constraining anyone to put on mourning, will demand of them to avoid it, and will leave us free, whilst making every possible use of the grave's loud warning voice to the living, to be more than ever unlike the world. No mourning.

Let it be distinctly understood that in every circumstance connected with the burial of the body, the principal things to be considered are the Salvation of souls, the increased Holiness and zeal of the Soldiers, the comforting and spiritual improvement of the bereaved, and the glory of God. Use funerals to save souls.

4. As special notice is always taken of the last wishes of the departed, the F. O. should teach and encourage all his Soldiers to distinctly state, when in health or when dying, that it is their desire to have an Army funeral and to obtain from their friends a promise that this shall be the case. Last wishes.

5. Those who are bereaved must be encouraged to expect grace to enable them bravely to face the duty of a public funeral, no matter how great their own suffering may be. They must be taught that they must rise superior to their own feelings, in order that the very best may be made of the opportunity to benefit the souls of others. Overcome your feelings.

The circumstances of death—the positions and regulations of burying-grounds, and other circumstances connected with funerals, differ so widely that it is impossible to attempt to lay C. O. must plan for the best

Funerals.

Preparation—continued.

down any general plan that will be applicable to all cases. It will be for the Captain in every instance to think the matter out and make his arrangements, when the parties most closely concerned are probably quite incapable of planning the matter themselves. He must make the best scheme he can and, with kindly wisdom, try to get it adopted.

Announce. 6. When there is enough time between death and burial, the programme should be well announced to the town.

Save expense. 7. The friends of the deceased should be strongly encouraged to keep down the expenses of the funeral to the lowest possible amount. The Officer should encourage them to do so by reminding them that a true Soldier's funeral is not dependent upon the spending of money for the appearance it makes; and that the solid tribute of affectionate esteem paid by the Soldiers who march after their loved one to the grave is more than enough to make up for the absence of the vain show which others indulge in.

No hearse. A hearse should never be used at an Army funeral, when it is possible, either by carrying the body or by using a flat dray or some other more cheerful mode of conveyance, to do away with it. In using a dray, a red and white cloth, or a white one with red "S's" worked on it, may be thrown over it, thus making it have a real Army appearance.

No black coaches. 8. Even the nearest relatives of the deceased should be taught that it is much better to get strength from on high to march in the procession than to ride. But should it be necessary to use a carriage, it would be better even to employ an open conveyance or an ordinary cab than one of the miserable-looking mourning coaches commonly used on such occasions.

Door notice. 9. As soon as possible after the death occurs, an announcement should be placed outside the house, enclosed in a wreath of evergreens, to the effect that ———, of the ——— Corps of The Salvation Army, has gone to Heaven, together with particulars as to the time and arrangements for the funeral. A similar notice should be placed outside the door of the Barracks.

White, (brassards). 10. Upon the occasion of the funeral all the Soldiers should wear a white band three inches deep round the left arm. The Commissioned Officers of the Corps and Soldiers when at service should continue to wear the white band till the end of the Sunday after the funeral. (White bands for this purpose,

Funerals.

Preparation—continued.

stamped or printed with a red "S," can be obtained by the Captain from the Army Depôts, at moderate prices.)

11. Relatives who are Soldiers should wear, after the funeral, a similar band round the left arm, made of black cloth with red edges and bearing a red "S," or a black band round the left arm, instead of any mourning dress.

12. If circumstances allow, the F. O. and Local Officers of the Corps should meet together in the room before the coffin is closed, and pledge themselves to pray for those who are bereaved, and help them to meet the departed one in Heaven; they should then promise one another and the Lord to live and fight so as to be ready whenever they may be called away.

13. The Soldiers should be called together specially at the end of the meeting the night before the funeral, in order to have the arrangements particularly explained to them, but more especially to unite in prayer that God may use the funeral mightily to bless the living.

14. The Captain should make sure himself that all the plans made for the funeral are so complete as to leave as little room as possible for any hitch in the arrangements. He should make sure that the undertaker understands at what hour to come, and is acquainted with the arrangements so far as they affect him, so that there may be no disagreement later on. He should also make sure that there is a perfect understanding with the authorities of the cemetery or graveyard, so that no objection may suddenly arise to interfere with carrying out the plan that has been laid down for the service at the side of the grave, or anything else.

15. *Where the funeral is to take place in a churchyard the Captain should see the Clergyman at least 48 hours beforehand and give him to understand that The Army would prefer not to interfere with his conducting the service as usual in the churchyard, provided he will consent to the F. O. following on according to our custom; but if the Clergyman is unwilling for this, the F. O. must claim his rights under the Burials Act, which requires 48 hours notice to the clergy in writing on a proper form, and proceed accordingly.

16. Should any clergyman be disposed to conduct such a

* This Regulation only applies to the churchyards of the Established Church in England.

Funerals.

Preparation—continued.

Try them. special funeral service in his church, as the F. O. thinks will more widely benefit the town than anything he can do, he is, of course, at liberty to make that arrangement.

Arrange with friends. 17. Every Soldier must be made to understand that in the case of a funeral it is especially necessary that every arrangement should be left, as much as possible, to the discretion of the F. O., in order that he may be able to make the best of the occasion. Every F. O. must, however, gladly conform, as far as possible, to any special wishes of the deceased or his friends.

FUNERAL SERVICES.

Song-sheets. 1. It will be possible sometimes, and decidedly advisable when possible, to have printed on a small sheet a few particulars relating to the life and death of the deceased, together with a description of the services which will be held, with one or two special songs that will be sung, and such parts of this service as it is desirable to have in the people's hands. This sheet may be sold for a low charge, say a halfpenny each.

Early hour. 2. The funeral service should begin at as early an hour in the afternoon as the Soldiers can be in any considerable number got together.

The Corps should meet at the Barracks, and march in silence to the house of the deceased, in front of which they should be formed in hollow square.

Coffin at door. Unless the traffic in the streets makes it impossible, the coffin should be brought out and placed on chairs or tressels outside the door, and a short service held. First such a song as the following might be sung:—

Song, "My rest is in Heaven, my rest is not here."

prayer, and speaking. 3. The Sergeant and a Soldier of the Ward, and, if possible, some one of the house should pray.

A solo, with a chorus in which all join, should then be sung, and one or two of the best speakers of the Corps should say a few words. After a little more prayer the coffin should be mounted.

Kneel. 4. All Soldiers should, if possible, kneel on the ground when prayer is offered at a funeral, even if they are not in the habit of regularly doing so at their meetings in the open air.

Mount. 5. The coffin should be mounted, with the Colours of The

Funerals.

Funeral Services—continued.

Army thrown over it; if a male Soldier the cap of the deceased (if he wore a uniform) should be placed over the colours so as to hold them in their position. No pall!

Order of March.

(a) An advance guard of Soldiers.

(b) The Band with the Officers.

(c) The coffin.

(d) Conveyances, if any, containing the chief mourners, or, if no carriages, by the chief mourners on foot.

(e) The Corps formed in the usual order, but with white streamers attached to all the Colours and Pennons. No flag is ever to be lowered, reversed, or fixed at "half-mast high." We go up, not down.

6. Band music or singing should be kept up continuously all along the route, the songs being arranged between the Captain and the Bandmaster beforehand, and the Sergeants, if not the Soldiers, having a list. Sing up

7. The route to the cemetery should be carefully chosen so as to reach the largest number of people, and should be well announced beforehand. If possible, the funeral should pass the place where the deceased was employed, and any open-air spaces where he had been frequently heard. Through crowded streets.

8. The speed of the march need not necessarily be as slow as has been customary at funerals. A slow speed is to be preferred unless it takes too much time or unduly shortens the march. Every other consideration must bend to that of reaching the largest possible number with the message of life and death. Not too slow.

9. Except in case of very bad weather, it is not advisable to hold any services indoors at the cemetery chapel or at the time of the funeral, as it is impossible to have time for more than one effective meeting, which should be around the grave. No chapel.

10. A sufficient force should be sent forward to the grave to keep enough space for the mourners and for those who should immediately surround it. An effort should always be made to get a good body of Soldiers near it. Keep grave clear.

11. Twelve or more coffin-bearers should be told off to bear Bearers.

Funerals.

Funeral Services—continued.

the coffin from the conveyance to the grave. The coffin and these bearers with the chief mourners should be halted a few yards from the grave, whilst the Corps should march past them on each side, thus surrounding the grave and taking up their proper positions there, before the coffin comes forward. A great crowd will often make it impossible to carry out this arrangement.

Song. 12. The favourite song of the deceased, or the following, or any other suitable song should then be given out, to be played by the Band and sung—

“I’ve left the land of death and sin.”

Lower. 13. The coffin should be lowered while the first verse and chorus are sung. After this song two or three should pray, and while kneeling, “Jesus is mine,” “Jesus, lover of my soul,” “Rock of Ages,” or other suitable songs should be sung.

Kneel. 14. The Captain will then read any of the following or other verses, and will point out the urgent need of immediately ensuring Salvation, and of so living as to be ready at any moment to be called away.

Read.

Scripture.

“I have set the Lord always before me: because *he is* at my right hand, I shall not be moved.

“Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

“For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

“Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.” (Ps. xvi. 8-11.)

“The Lord hear thee in the day of trouble:

“Grant thee according to thine own heart, and fulfil all thy counsel.

“We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the Lord fulfil all thy petitions.

“Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.” (Ps. xx. 4-6.)

Funerals.

Funeral Services—continued.

[Or,]

“But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

“For since by man *came* death, by man *came* also the resurrection of the dead.

“For as in Adam all die, even so in Christ shall all be made alive.

“But every man in his own order; Christ the firstfruits; afterward they that are Christ’s, at his coming.

“Then *cometh* the end, when he shall have delivered up the Kingdom to God, even to the Father; when he shall have put down all rule and all authority and power.

“For he must reign, till he hath put all enemies under his feet.

“The last enemy *that* shall be destroyed *is* death.

“The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

“As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

“And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

“Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption.

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

“In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed.

“For this corruptible must put on incorruption, and this mortal *must* put on immortality.

Funerals.

Funeral Services—continued.

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

“O death, where is thy sting? O grave, where is thy victory?

“The sting of death is sin; and the strength of sin is the law.

“But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” (1 Cor. xv. 20-26; 47-58.)

[Or,]

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

“In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

“And they shall see his face; and his name shall be in their foreheads.

“And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

“And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent

Funerals.

Funeral Services—continued.

his angel to show unto his servants the things which must shortly be done.

“Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

“And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

“And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

“I am Alpha and Omega, the beginning and the end, the first and the last.

“Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” (Rev. xxii. 1-7; 10-14.)

15. The following or some other songs will then be sung— Song.

“The blast of the trumpet.”

“My Lord, what a mourning!”

16. After this several brothers and sisters should speak briefly, preference being given to those who have most intimately known the deceased, or had the privilege of being present during the last sickness, the number being determined by the amount of time available. Sisters and brothers speak.

17. It very frequently happens that we are troubled more or less at the grave either by the unfriendly feeling or some relatives of the deceased who are not fully saved, or by the weak or distressed condition of some of his dearest ones, whose feelings cannot but be considered. But some of the closest friends of the deceased's family should co-operate with the F. O. in making every possible arrangement to avoid spoiling the service at the grave. Relatives who are too weak or too much affected to remain throughout the service should be persuaded to withdraw after the opening prayer and reading, or as soon Persuade nearest relatives to show good example.

Funerals.

Funeral Services—continued.

as they need to do so, to their conveyance, so as not to compel the shortening of the service. But greater faith in God, and the custom of real Salvation funerals, when well established, will probably enable the most bereaved, not only to remain throughout these services, but generally to take a prominent part in them. And it should always be remembered that upon occasions like these no one can possibly speak with so great an influence upon others as those who have just suffered most.

Final appeal. 18. The F. O. should make the final appeal and entreat all present to decide for God on the spot. He should then call upon all present who are ready to die to fix bayonets, while they sing—

Fix bayonets.

“We’re bound for the better land,”

or some other song.

Solo 19. In the course of the service at the grave a sister (if possible) should sing a solo with a chorus in which all can join, the entire service being of course directed especially to the point of being quite ready for the Master’s call.

Solo

Stand fast. 20. Immediately before pronouncing the concluding speech, the F. O. should announce the remaining services in connection with the funeral, and should remind each Soldier of the duty of standing still when the funeral is over, and only moving away at the word of command from the Sergeant.

Stand fast.

Last words. 21. But when he considers the service has lasted long enough, he will then say:—

Last words.

“As it has pleased Almighty God to promote our dear Comrade, _____ from his [or her] place in the _____ Corps of The Salvation Army, to the mansion prepared for him [or her] above, we now commit his [or her] body to this grave,) *The Lieutenant should throw
*earth to earth, *ashes to ashes, *dust earth on the coffin at each of these words.
to dust, in the sure and certain hope of seeing him [or her] again on the resurrection morning.”

Fix bayonets.

22. He will then call upon all those who will pledge themselves before God to be true Soldiers of Jesus Christ and to give up their lives to fight for Him to the last to

Funerals.

Funeral Services—continued.

FIX BAYONETS, and sing:—

“Fight for Thee, fight for Thee!
All the way from earth to Heaven,
Saviour, I will fight for Thee!”

or some other such chorus.

2. After this he will call for silence and pray:—

“God bless and comfort all the bereaved ones!” * “Amen!”
“God help us who are left to be faithful unto death!” * “Amen!”
“God bless The Salvation Army!” * “Amen!”

Sing.

Three volleys.

*The Lieutenant will lead these three volleys.

24. Immediately after these three volleys the Band will Band. strike up, and all Soldiers will sing, waving their Colours,

“Happy, if with my latest breath,”

with the following or some similar chorus,

“Then we’ll lift up the Banner on high!”

25. The service at the grave being over, the Soldiers will Form. form where they stand, in their couples as before, and will withdraw as the Sergeant may direct to form into rank as near as possible to the grave.

26. When the Column has re-formed the Band will strike up— March.

“We’re marching on to war,”

or some other war song, to which the Corps will march away, returning, if possible, direct to Barracks for tea, so as to keep together for the evening demonstration.

OTHER FUNERALS.

1. It may often be the duty of Officers or Soldiers to attend Not ours, funerals not held in our way. In such cases they can only take whatever opportunities may arise to bring in Salvation.

2. Officers are at liberty to conduct the funeral of a Soldier whose friends will not allow it to be a proper Army one, in as near an approach to that as the relatives will consent to.

3. The funeral of a Soldier’s child, whether saved or un- or children’s. saved, may be conducted by our Officer, using such of the words of this Service as are suitable and acting for the best in every other respect.

Funerals.

Other Funerals—continued.

Even
unsaved
people's.

4. An Officer is at liberty even to conduct the funeral of an unsaved person, or of a child of unsaved parents. The only absolutely necessary thing in every case is that there should be no hiding the truth at the grave-side.

The Words to Use

Last words. in the case of anyone not a Soldier, before leaving the grave, will of course not be those used at a Soldier's funeral, but such as these:—

“As it has pleased Almighty God to permit our brother [or sister] to be taken from us, we therefore commit his [or her] body to the ground; earth to earth; ashes to ashes; dust to dust; to await the resurrection of the just and of the unjust.”

Reading.

5. At the funeral of an unsaved person, or of one whose relations are mostly unsaved, the following or similar Scripture should be read and warnings of the plainest kind should be poured out:—

“And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

“And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

“And death and hell were cast into the lake of fire. This is the second death.

“And whosoever was not found written in the book of life was cast into the lake of fire.” (Rev. xx. 11-15.)

Last words
over the
saved.

6. At the funeral of a saved person not a Soldier the final words will be:—

“As it has pleased Almighty God of His great

Funerals.

Other Funerals—continued.

mercy to take unto Himself the soul of our dear brother [or sister] here departed, we therefore commit his [or her] body to the ground; earth to earth; ashes to ashes; dust to dust; in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, who shall change our vile body that it may be like unto His glorious body according to the mighty working whereby He is able to subdue all things to Himself.”

MEMORIAL SERVICES.

1. The evening parade should be as effective as possible, to be followed by a memorial meeting in the Barracks, at which particulars of the life of the deceased should be given by some of those who have known him best, and every effort made to secure the Salvation and Sanctification of souls. The F. O. need say very little about the deceased on this occasion, promising to say more on Sunday evening. Evening
march

2. In any case where it is possible to obtain the attendance of the fellow-people of the deceased, they should be invited kindly, and placed in a good position near the front, the greatest care being taken to make them friends, if they are not saved, at once. The same applies to neighbours. But the F. O. must not put mourners or other friends in such a position that their going out will disturb the congregation and help to spoil the prayer-meeting. This has often been the case when such friends have been placed in the front; whereas if they had been equally near the platform, but at the side, they would have been quite as comfortable during the service—just as likely to be caught—and less likely to encourage others to go away unsaved at the beginning of the prayer-meeting. Get work-
mates and
neighbours
there.

3. Of course no F. O. should fall into the error of preaching at a memorial service any more than at any other, but he should give every thought to the matter, so as to contrive such a meeting as is most likely to bring the old friends and associates of the departed to Christ. It will generally be possible to get some of the relatives, or those who have known the deceased best, to join with the F. O. in speaking in such a way as to reach the hearts of the people. No preach-
ing.

4. An arrangement may in many cases be made to march

Funerals.

Memorial Services—continued.

March past
house.

past the house of the deceased on the way to the service on Sunday evening, the relatives to fall in immediately behind the Band when the house is reached. This would help to bring neighbours along, and to touch the town.

All Sunday
services.

5. But the memorial service need not be limited to the Sunday evening. Knee-drill might be made a special prayer-meeting for the Salvation of the friends and neighbours and workmates of the deceased, some of whom might be prayed for by name, and Sunday morning specially given up to dedication to God as if at the grave-side. On Sunday afternoon there might be a great number of testimonies as to the deceased, or as to other friends gone before. This would greatly help to prepare the hearts of the people for the evening.

6. In the course of the evening service the Captain should specially pray for the nearest relatives of the deceased, and should then pray:—

Three
volleys.

“God bless and comfort all the bereaved ones!
“Amen!”

“God help us who are left to be faithful unto
death! “Amen!”

“God bless The Salvation Army! “Amen!”

JESUS! lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life be past,
Safe into the haven guide,
Oh, receive my soul at last.
Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, ah, leave me not alone,
Still support and comfort me:
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing.
Plenteous grace with Thee is found,
Blood to cleanse from every sin;
Let the healing streams abound,
Make and keep me pure within:
Thou of life the Fountain art;
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity!

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The Salvation Army Printing Works, 98, Southwark Street, S.E.

No. 69.

10th March, 1903.

THE GOVERNOR has appointed the undermentioned Minister of Religion to be a Marriage Officer under the Marriage Law, 1897:—

Name—Joseph S. P. Rauch.

Denomination—Salvation Army.

Places of Worship. Parish.

Salvation Army Hall,	Kingston	Kingston
"	"	Manchester
"	"	St. Mary
"	"	"
"	"	"
"	"	Portland
"	"	St. Thomas
"	"	"
"	"	"

P. O. Address—Kingston.

A commission is published in the Government Gazette to-day appointing Joseph Samuel Phelps Rauch, in his capacity as Lieutenant-Colonel and Chief Secretary of the Salvation Army in Cape Colony, to be a marriage officer, to solemnise marriages within the Colony.