

Exposing The Salvation Army



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Introduction:

This material is written to expose the occultic origins, corruptions and ecumenical spirit of the organisation known as the Salvation Army. My family has a history with the SA going right back to its beginnings and having learnt about some of the issues with the organisation, I feel obliged to write this in order to share what I have found with others, as with so many religious organisations, there are some great dangers with the SA.

My mother was raised in the Salvation Army and although we have little information about it, her mother told her that the family were generational Salvation Army and that my great, great grandfather was there at the founding of the organisation in the mid 1800's.

My maternal great grandfather William Bramwell Macbeth was ostensibly named after the first two generals of the Salvation Army William Booth and his son Bramwell Booth. Though I cannot know my great great grandparent's mindset, to name their son after the first two leaders of the SA suggests to me a cultic mindset and idol worship unless it was just incidental.

Though I never had any involvement with the Salvation Army growing up (I think the only time I was ever in an SA citadel building was at my grandmothers' funeral in 1998), I certainly perceive that the spiritual legacy of it in our family has had an impact on my life and been responsible for some of the issues our family has faced.

My mother recounted of her personal experience, that it wasn't until she came to the Baptist church that she heard anything of sound expositional preaching, in the SA she said all she got was a "10 minute waffle", with most of the emphasis placed on music and band playing with good works being focused on but very little if any doctrine. She stated further "my parents' knowledge of doctrine was very poor and misplaced". My grandfather even reportedly expressed his exasperation at the preaching he encountered when he visited the Baptist church, saying of the pastor "He went on for 45 minutes! You only need 5 minutes!"

I never had much interaction of a religious nature with my grandparents, my grandmother died when I was 12 years old and my grandfather passed a few years ago in 2017 just short of his 93rd birthday. When I became a Christian myself in 2011, I began very quickly to see a lot of problems with church i.e., from the Bible version issue and Creation to many doctrinal issues. From my limited experience with the Salvation Army as a Christian and from what I could glean of it of it in my grandparents, it too rang alarm bells.

After years more study and deepening awareness, the reasons for this are a lot clearer to me. I was watching a YouTube series on militant "Christian" youth groups and religious uniforms and it prompted me to look into the Salvation Army more. I had already learnt about some of the issues, but wanted to do more research.

This piece is the product of that research, I have tried to select out and condense down the key things into a concise expose. Just as a cursory note, those who read this who are not already aware of the true nature of the freemasons or of the catholic church as being the mystery Babylon of the Bible or the deceptions surrounding corona virus, are encouraged to also do research into these issues as well, as this work assumes the reader already has knowledge of these things.

Before examining the particular issues, let us take a big picture look at the history and character of the organisation. Where I am quoting other sources, I will intersperse my own comments in blue to differentiate my words from those being cited.

History, character and tenets of the Salvation Army:

The Salvation Army was founded in 1865 by Methodist William Booth and his wife Catherine Booth in East London and commemorated its 150th anniversary in 2015.

The Salvation Army's website says:

"Born in 1829 in Nottingham, UK, William Booth found his Christian faith early on in life and became an active Methodist, preaching and helping the poor in his local area. After some time working as a pawnbroker, he moved with his wife Catherine Mumford to the east of London. The two of them began working with a group of Christian businessmen who were concerned for the poor and disadvantaged in their community. In June 1865, William Booth preached to crowds outside the Blind Beggar pub; a new organisation, The Christian Mission, was born."



[Transforming lives since 1865 – The story of The Salvation Army so far](#)
Accessed 25/03/22

"The Booths preached and lived out a doctrine of practical Christianity..... Their work included setting up shelters for people who were homeless, a family tracing service, running soup kitchens, helping people living in the slums and setting up rescue homes for women fleeing domestic abuse and prostitution. The couple also oversaw the world's first free labour exchange and campaigned to improve working conditions.....

The movement grew rapidly outside of London and became known as the Christian Mission, with William Booth as its General-Superintendent. In 1878 the name was changed to The Salvation Army and the organisation adopted a quasi-military structure with officers and members wearing a military-style uniform....

The Salvation Army movement spread rapidly across the British Isles and within decades was established across the globe in countries such as America, Canada, Australia, France, Switzerland, India, South Africa, Iceland, and Germany."

<https://www.salvationarmy.org.uk/about-us/our-history>
Accessed 25/03/22

So far, aside from the unbiblical military structure and title for its leader it sounds very benign, but right from the early days the Salvation Army has been riddled with problems involving its "social gospel" approach, doctrinal unsoundness and cult like behaviour.

In 1884, the SA had its first major schism, when the leaders of the American branch at the time sought their independence from Booth and were expelled as a result, forming their own splinter organisation which soon sank. Another split occurred in 1896 when the son of William Booth, Balington Booth who had been appointed to head the American branch also split with the organisation for reasons we shall see later.

What follows is a condensed timeline of the early history of the Salvation Army extracted partly from their website:

1865

In June 1865, William Booth preached to crowds outside the Blind Beggar pub; a new organisation, The Christian Mission, was born.

1867

In 1867, Booth had only 10 full-time workers.

1874

By 1874, the numbers had grown to 1,000 volunteers and 42 evangelists.

1878

The first Salvation Army Brass band was formed. The name was changed to The Salvation Army and the organisation's military structure and uniform were adopted

1879

The Salvation Army arrived in the United States

1880

The Salvation Army arrived in Australia

1882

The Salvation Army spread to India under Booth's son in law, Frederick Booth-Tucker.

1883

The Salvation Army arrived in South Africa and spread to the rest of the continent

1886

President Grover Cleveland received a delegation of Salvation Army officers.

1890

William Booth's work "Darkest England and the Way Out" (which shall be discussed later) was published. The Salvation Army opened its first Labour Exchange in 1890 to help people find work

1894

In 1894, The Salvation Army Naval and Military League was established.

1895

The Salvation Army arrived in Japan

1897

The first Salvation Army hospital was founded.

1899

During the second Boer War, the Salvation Army services were sent to the battlefields.

1912

By the time of William Booth's death in 1912, the Army was working in 58 countries.

1916

The Salvation Army arrived in China

1931

The “Salvation Army Act” came into being, meaning that the terms [of] office are now enshrined in UK law.

As of 2022, the Salvation operates in 132 countries and has 1.7 million members worldwide and is visible through its charity shops, shelters, Christmas appeals and a variety of other social work with the poor or those struggling with addiction etc.

Though Salvation Army officers themselves may be paid modest sums, the organisation itself possesses a great wealth in monetary and real estate assets, it’s estimated real estate in the U.S. alone equates to over 4 billion dollars (*Los Angeles Times*). The 2018 annual income for the Salvation Army was 231.4 million pounds, which equates to over 300 million Dollars. (*Third sector*)

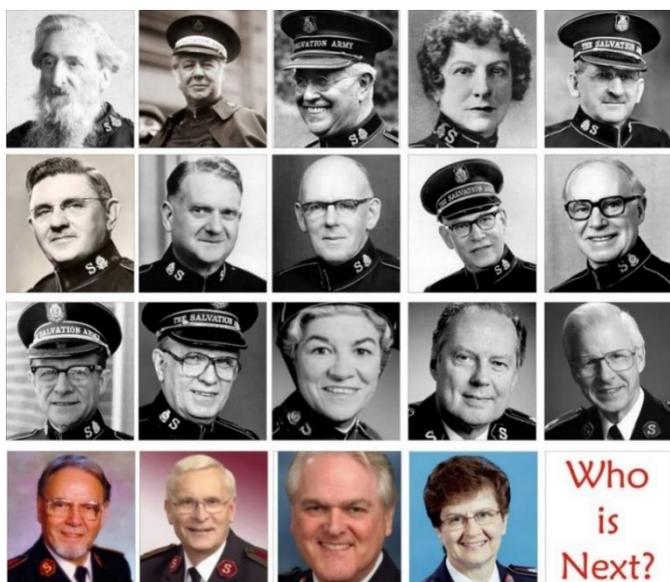
Its outward charitable persona and good works make it challenging to address the issues with the SA, as they provide a cloak for the Army’s more reprehensible aspects, but we must be discerning and examine what lies beneath the fig leaves that the Salvation Army has ostensibly dressed itself in.

[Salvation Army is a residential real estate powerhouse - Los Angeles Times \(latimes.com\)](#)
Accessed 25/03/22

[Salvation Army increases income by £21.7m | Third Sector](#)
Accessed 25/03/22

Back to the history of the Army though, As already noted William Booth was the founder and first “general” of the Salvation Army, there have been 21 Salvation Army “generals” as of 2018, three of whom have been women.

The following material comes from the Salvation Army’s own website referencing the SA’s appointment of its previous general:



SALVATION ARMY'S GENERALS [The Salvation Army](#) has gathered [The High Council](#) to elect a new General for the worldwide organization. [The High Council](#) meets for one purpose: to prayerfully choose the next world leader of [The Salvation Army](#). [The 2013 High Council](#) consists of [117 members \(64 women and 53 men\)](#) made up of all the active commissioners and all territorial leaders (some territories are led by colonels), each of whom was summoned by the Chief of the Staff for the sole purpose of electing a new General.

(Over half of the leadership of the Salvation Army is female!)



<https://www.salvationarmytexas.org/blog/who-will-be-the-next-salvation-army-general/>

Accessed 02/01/22

The influence of Catherine Booth and the rest of the Booth family

Again, quoting the SA's own website:

"If William Booth is the father of The Salvation Army, his wife Catherine is seen as the Army Mother. Her contribution to the organisation was just as valuable, and was behind the Army's views on many different issues.

In 1859, Catherine wrote a pamphlet entitled 'Female Ministry: Woman's Right to Preach the Gospel' in which she argued powerfully for the right of women to preach the Christian message. Although she was not the only person saying these things, it was still ground-breaking at the time, in a world in which leadership and church ministry were usually reserved for men (which is Biblical).

Women do have the right to preach the Gospel - they can speak to unbelievers about God, they can teach their children, they can study the Bible themselves and share what they have learnt with others outside of the coming together of the saints. But they are not appointed to church leadership nor permitted to usurp authority over men in the church.



Catherine Booth

The SA website also says the following about Catherine Booth:

"Catherine Booth (nee Mumford, also born 1829) was so intellectually gifted that by the age of 12 she had read the Bible straight through eight times—aloud. Her clarity of thought and strong convictions made her an ideal Mother of The Salvation Army, and she became one of the most influential women of the 19th century."

<https://salvationist.ca/articles/17-things-you-didn-t-know-about-the-booth-family./>

Accessed 12/03/22

In her eight read throughs of the Bible by the age of 12, she must have come across Timothy 2 v 11-15 and 1 Corinthians 14 v 34.

“Let the woman learn in silence with all subjection. But **I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve.** And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety. This is a true saying, If **a man** desire the office of a bishop, **he** desireth a good work.

“Let your women keep silence in the churches: **for it is not permitted unto them to speak; but they are commanded to be under obedience,** as also saith the law.”

So, what did Catherine Booth do with these verses? Reading her pamphlet “Woman’s Right to Preach the Gospel”, we find the following remarks:

“we cannot discover anything either unnatural or immodest in a Christian, becomingly attired, appearing on a platform or in a pulpit.....We admit that want of mental culture, the trammels of custom, the force of prejudice and **one-sided interpretations of Scripture,** have hitherto almost excluded her from this sphere” (*Emphasis mine*)

Female ministry: Woman’s Right to Preach The Gospel, CrossReach Publications, Ireland 2022.

How then did Catherine Booth deal with the particular verses which, with “prejudiced, one-sided interpretation” prohibit women from standing in pulpits as she advocated. The simple answer is that she did what all liberal and scholarly folk do when they want the Bible to say something other than what it says – go to the Greek!

Catherine Booth cited corrupt Greek lexicons like Liddell and Scott to redefine the words “speak” and “silence” and then went to the commentators to give the “proper context” of the passage so that she could tell us why the verse doesn’t mean what it says. I won’t go over all her arguments here, the reader can purchase her pamphlet cheaply from Amazon if they wish to see her whole discourse. However, she then goes on to use the same typical arguments and examples such as Phebe being a “deaconess” and prophetesses like Deborah, Anna, Huldah, Miriam et al.

To be fair to Catherine Booth, not everything she said I would disagree with and to some extent, she was clearly fighting against an equally unbiblical extreme to the one she was advocating as such some of her arguments I believe were valid, for example she said:

“No one will suppose that the Apostle forbids woman to “teach” absolutely and universally. Even objectors would allow her to teach her own sex in private; they would let her teach her servants and children, and perhaps, her husband too. If he were ignorant of the saviour, might she not teach him the way to Christ? If she were acquainted with languages, arts or sciences, which he did not know, might she not teach him these things?”

Ibid

These words echo what I wrote previously and I agree with her in these statements. The problem is that she then uses such truths as a springboard to open the door to church leadership in a manner which the Bible prohibits for women.

If Catherine Booth was the “mother” of the Salvation Army, this feminist streak has certainly followed in her “children” as the SA throughout its history has followed in her philosophy.



As previously mentioned, the SA has had three female generals, the first was William Booth's own daughter

"In 1934, Evangeline Booth became the first woman and fourth General of The Salvation Army, at age 69.

She was the seventh of eight children born to Salvation Army founders William and Catherine Booth. The Salvation Army's work greatly prospered during Evangeline Booth's leadership"

All three sons in law of William and Catherine Booth took their wife's maiden name as their own when they married the Booths daughters to produce double-barrelled surnames. This was reportedly at the insistence of William Booth. Note however that the Booth's sons did not adopt their wives' names when they married though.

Of one of the couples, we read:

"Joining The Salvation Army in 1881 at the invitation of General William Booth, Major Clibborn became Kate Booth's chief of staff during her mission in France. They married on 18 February 1887. On marriage, Arthur and Kate changed their surname by deed poll to Booth-Clibborn at the insistence of General Booth. They had ten children, including the Pentecostal preacher William Emmanuel Booth-Clibborn. A grandson was Stanley Eric Francis Booth-Clibborn, who became the Anglican Bishop of Manchester.

The Booth-Clibborns were posted by The Salvation Army to Switzerland in 1889. However, opposition to their movement eventually led to the Swiss government's order that all Salvation Army halls be closed, and Arthur Booth-Clibborn was imprisoned for a time.

Following the birth of their tenth child the Booth-Clibborns resigned from The Salvation Army in January 1902, unhappy at the restrictive nature of the Army's military style of government. A commission of enquiry had already decided to dismiss him from officership.

At her husband's wish, Kate and the children travelled with him to the religious leader John Alexander Dowie's Zion City, a township about 40 miles north of Chicago. Kate Booth-Clibborn did not believe Dowie's grandiose claims – in 1901 he declared himself the prophet Elijah the Restorer, and in 1904 the first apostle of Jesus Christ – and she was offended by his criticism of her father even though her resignation had made her an outcast from both her family and The Salvation Army. For the rest of her life Kate Booth-Clibborn had almost no contact with her father or with those siblings who remained in The Salvation Army.

After converting to Pentecostalism in 1906 the Booth-Clibborns together continued preaching and spreading the Gospel as travelling evangelists in Europe, the United States, and Australia for the rest of their lives." (Wikipedia)

https://en.wikipedia.org/wiki/Arthur_Booth-Clibborn

Accessed 12/03/22

Note that Arthur (Booth) Clibborn played second fiddle to his wife who was a “territorial commander” in direct contradiction of God’s order. Their departure from the SA did not seem to improve things though as they then became Pentecostal.

Nearly all of the Booth’s children had senior roles in the organisation and served as territorial commanders. Also, Kate Booth and her Husband were not the only ones to “defect”. Two of her brothers, Balington and Herbert also grew exasperated with the organisation and the military style system and ethos which along with strained relations with their father and his right hand man – their elder brother Bramwell led to their departure. By all accounts this led to their ostracism from the SA and the rest of the Booth family. Though all families have their faults and squabbles, the picture that emerges is one of a cult like mentality. The departure of Balington also caused a split in the SA in America to form a spin-off organisation which, it seems still continued some of the SA’s problematic traditions

Of interest is the fact that when Herbert resigned, he had to enter into lengthy negotiation with his brother Bramwell who succeeded his father as general. This resulted in Herbert having to surrender to the SA the copywrite to all the songs he wrote while part of the organisation. This is not the mark of a church (or a family) - it is a business, where are churches supposed to copywrite songs? Even at Bramwell’s wedding ceremony, congregants were charged a shilling for entry!



General Bramwell Booth, international leader of The Salvation Army 1912-1929

“Like his father before him, Bramwell would not tolerate any perceived insubordination and he summarily retired Salvation Army officers with little reason or sent officers too young to be retired to distant appointments; such officers were said to be in 'the freezer'. Bramwell faced allegations of nepotism, in that he appointed his own children to posts for which others were better qualified.”

https://en.wikipedia.org/wiki/Bramwell_Booth

Accessed 12/03/22

This is textbook Nicolaitanism, nowhere in scripture is anyone given authority to “retire” someone from ministry or to “send them to Siberia” as the proverb goes. It appears that Bramwell had an authoritarian grip on the army which was not broken until ill health enabled the rest of the leadership to oust him from his post and change the SA’s policies on appointing generals so that each could only serve for 5-7 years maximum.

The cult like behaviour of the SA is also revealed by the fact that Salvation Army officers began to call William Booth not by his first name or Mr Booth, or even General Booth but rather as simply “**The Founder**”. Such a monolithic title is not only unbecoming, but is clearly cultic and not to mention completely detracts from Christ:

“Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?” (1 Corinthians 1 v 12, 13)

The Salvation Army seems to be putting itself in the same position as those of whom it is said “The stone which the builders rejected, the same is become the head of the corner” (Matthew 21 v 42), as wittingly or not by calling Booth the founder, they have replaced the real cornerstone with one of their own making.

Character and tenets of the Salvation Army

“The theology of the Salvation Army is derived from the Methodists, although it is distinctive in institution and practice. A distinctive characteristic of the Salvation Army is its use of titles derived from military ranks, such as "lieutenant" or "major". It does not celebrate the rites of Baptism and Holy Communion. However, the Army's doctrine is otherwise typical of holiness churches in the Wesleyan–Arminian tradition. The Army's purposes are "the advancement of the Christian religion ... of education, the relief of poverty, and other charitable objects beneficial to society or the community of mankind as a whole"

https://en.wikipedia.org/wiki/The_Salvation_Army

Accessed 12/03/22

Just as a cursory point, how can the Salvation Army advance Christian religion when it practices things the bible does not teach or even condemns (titles, military ranks etc.) and does not practice the things the Bible does teach (in this case Baptism and the Lord's supper)?

Note however, that the salvation is an offshoot of methodism and as such carries much of the same spirit and doctrinal leanings as its parent.

I'll let the Salvation Army speak for itself in expressing its modus operandi, the following comes from the SA's own website, I will make comments in blue:

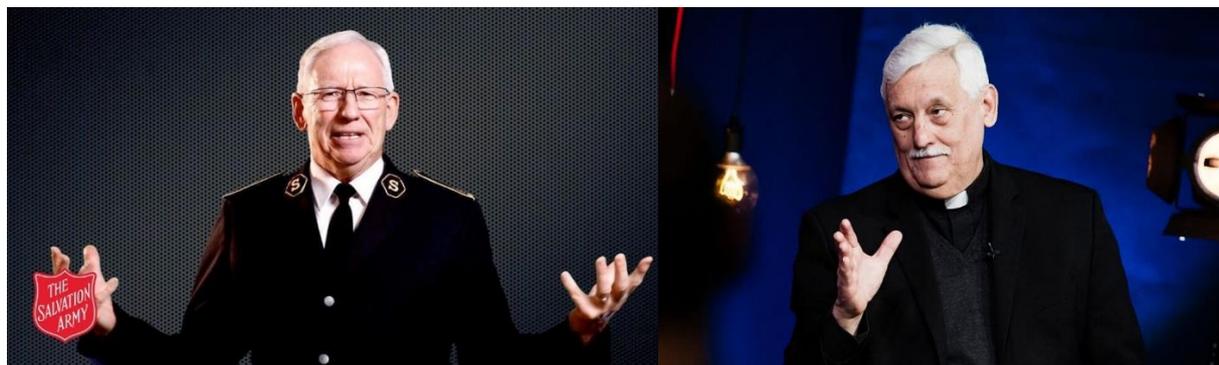
“The administrative structure of The Salvation Army can best be described as being **top-down and strongly hierarchical, based upon a military model**. (This is Nicolaitanism and the Bible never teaches a “military model” for the church) This military structure is a legacy of The Salvation Army's beginnings in London in the mid-19th century.... All official positions with the exception of the General are appointed, however many non-Salvationists are also employed in various capacities.

The Salvation Army currently operates in over 130 countries, with its work administered by The Salvation Army International Headquarters (IHQ) in London, United Kingdom. **The international leader of The Salvation Army is the General**, who works with the administrative departments of IHQ to direct Salvation Army operations around the world. These administrative departments are headed by International Secretaries.

The Chief of the Staff, a commissioner appointed by the General to be second-in-command, is the Army's chief executive whose function is to implement the General's policy decisions and effect liaison between departments..... **The Salvation Army worldwide is split into five zones (Africa, Europe, Americas, South Asia and East Asia)**, which are headed up by International (Zonal) Secretaries.....

The next level in The Salvation Army hierarchy is the territory and usually each country forms a single Salvation Army territory. A territory is headed by the Territorial Commander who reports to International Headquarters.....

In reading this, I am reminded of another “military church organisation” that wears black attire, is rigorously hierarchical, has territorial “commanders” (provincials), a ruling council and a “general” at its head. The similarity between the structure of the SA and the Jesuit order is striking. I am not aware of a current direct link between the two, but there may be some proxy relations as we shall see later.



Two “generals” dressed in black, could there be a connection?

Having the world split up into 5 zones is also reminiscent, not just of the Jesuits, but also of the international banking cartels who have a plan to carve the world up into 10 zones for the “new world order”. When we consider some of the early influences on the Salvation Army as we shall see, this may be more than just coincidence.

The local Salvation Army church is called a corps, and Salvation Army church members are known as ‘soldiers’, while clergy are known as ‘officers’ who hold varying ranks. **Neither term is Biblical: “clergy” is Catholic, and where are church leaders referred to as military officers in the Bible)**

Those holding positions of leadership within the corps are called ‘local officers’. Such positions include leadership of the band, songster brigade (choir), or other groups **(effectively the same as the “worship leaders” in other denominations)**. Local officer positions are voluntary, unpaid, and are **open to both men and women.**

Salvation Army officers are full-time ministers of religion, trained and **commissioned (ordained) by The Salvation Army**. Their work involves all the usual duties of a minister, and can also include diverse roles in Salvation Army **social service programs** or administration. Officers have different ranks and wear uniform whenever they are ‘on duty’ **(Biblically, a Christian is never “off duty” and does not wear religious dress when carrying out their role)** As well as corps, the Salvos run a range of community service centres, which provide aid and support to people in need within the community....



Uniforms

As with many of our symbols, the uniform has its origins in 19th Century London. The first Captain of The Salvation Army, a former chimney sweep named Elijah Cadman, instigated the wearing of the military-style uniforms.....

Brass bands

The Salvation Army today is renowned worldwide for its brass bands and choirs, but the introduction of bands to the Army happened almost by chance.

The first Salvation Army band was launched in Salisbury, England, in 1878 and was made up of Charles Fry, a local builder and leader of the Methodist orchestra, and his three sons.



Salvation Army evangelists in Salisbury were having trouble with local hooligans, so Fry and his sons offered to act as bodyguards while the Salvationists sang in the marketplace.

As an afterthought the Frys brought their instruments to accompany the singing. In this unwitting fashion the first Salvation Army band was born. Their immediate success led the Fry family to sell their business and become full-time musicians with the Army. Within the next few years, brass bands sprang up all over the country, leading to their prominent place in The Salvation Army of today.

The drum

To Salvationists, the drum has always been more than a musical instrument. From the first, the drum's supreme function was as a 'mercy seat' in open-air meetings. Thousands of people have knelt at the drum and claimed Salvation from their sins. (Where is that in the Bible – as there are no altar calls in scripture and certainly no one "claimed" salvation kneeling at the foot of a drum!)

When the Army drum made its first appearance, some people said its use in religious meetings was nothing less than sacrilege, but William Booth claimed it was just as proper to "beat" the people into a Salvation meeting as to "ring" them into church....

"That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up" (Daniel 3 v 5)

Terminology

Many common Salvation Army terms come from its military structure and heritage. Some of the most common are defined below.

Adherent	A person who regards The Salvation Army as their spiritual home but has not chosen to make the commitment of 'soldiership' in The Salvation Army (Adherent – the term has a cultic ring about it as well as sounding almost Gnostic.)
Articles of War (Soldier's Covenant)	The statement of beliefs and promises which every intending soldier is required to sign before enrolment (Where is this in scripture? There are no covenants for a Christian, the covenants are for the Jews – Romans 9 v 4. Again, this is cultic, making people sign something to join a "church")

“Blood & Fire”	The Salvation Army’s motto, referring to the symbolism of the sacrificial blood of Jesus Christ and the purifying, illuminating fire of the Holy Spirit
Cadet	A Salvationist undertaking theological and practical training for officership
Candidate	A soldier who has been accepted to enter training as an officer
Citadel	The property or church building where Salvationists meet for worship. Other terms used are 'fortress' and 'temple'
Congress	Central gatherings held in divisions, regions, territories or internationally, attended by officers and their fellow Salvationists
Corps	(pronounced ‘core’) A Salvation Army church, similar in concept to that of a parish, sometimes comprising several congregations
Corps Cadet	A young Salvationist who undertakes a course of Bible study, Salvation Army doctrine and history, and practical training in their corps
Corps Officer	A Salvation Army officer who is appointed leader of a Corps
Corps Sergeant Major (CSM)	Similar to the chief 'elder' or lay leader in other Christian denominations, the CSM is the chief local officer for public work who assists the corps officer with meetings (worship services) and usually takes command and responsibility in the corps officer’s absence
Division	A grouping of districts, similar to a diocese in the Anglican Church. Territories are divided into Divisions, each of which has a number of Corps and social centres which are mostly run by officers
Divisional Commander (DC)	The leader of a Salvation Army division
General	The General is the officer elected (by the High Council) to lead The Salvation Army worldwide, and is based at International Headquarters in London. All appointments are made, and all regulations issued, under the General's authority

High Council	A group called together on a needs-basis, the High Council elects the General in accordance with The Salvation Army Act 1980. The High Council comprises the Chief of the Staff, all active (as opposed to retired) commissioners except the spouse of the General, and all territorial commanders
International Headquarters (IHQ)	The General directs Salvation Army operations throughout the world through the administrative departments of International Headquarters (IHQ) in London, which are headed by International Secretaries
International Secretary	An officer appointed by the General to supervise administrative departments at International Headquarters representing various parts of Salvation Army work worldwide
Junior Soldier	<p>A boy or girl who, having come to faith in Christ and signed the Junior Soldier's Promise, is enrolled as a Salvationist</p> <p>(Again, this is not scriptural, there is no signing of a promise involved in joining the church. The declaration involves promising to pray and read the Bible as well as abstain from harmful things like drugs, tobacco and alcohol.</p> <p>Although these are right things to do (read the Bible, abstain from harmful things etc), making them sign "a promise" to do so is not scriptural, it effectively becomes a work, denying the spiritual nature of sanctification and also directly violates Biblical instruction:</p> <p>"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." (James 5 v 12)</p> <p>It is ironic making them promise to read a book that says not to make oaths!</p>
Mercy Seat (also called holiness table)	A bench or table provided as a place where people can kneel to pray, seeking salvation or sanctification, or making a special consecration of their life to God's will and service (Again, completely unbiblical)
Officer	Ordained Salvation Army clergy, who wear uniforms with red epaulettes indicating their rank (Distinguishing "clergy" from "laity", this is no different from priest, bishops and archbishops etc in other "denominations" having special outfits to show their "rank")
Orders and Regulations for The Salvation Army	Effectively a 'Code of Conduct' for all Salvation Army soldiers and officers. (Very much like the "statements of faith and "bylaws" found in other churches)

Soldier	A Christian person who has, with the approval of their corps' senior pastoral care council, been enrolled as a member of The Salvation Army after undertaking soldiership classes and signing the Articles of War (Soldier's Covenant). (Again, none of this is Biblical, there are no "soldiership classes" to undertake or "articles of war" to sign to join the church – this is cultic)
Swearing-in	The public enrolment of Salvation Army soldiers (The SA doesn't baptise people, but it does publicly "enrol them"!)
Territory	For administrative purposes, The Salvation Army internationally is divided into world Territories. Usually, each country forms a single Salvation Army Territory, but some where the Army is numerically strong are divided into two or more
Territorial Commander (TC)	The leader of a Salvation Army Territory (Like a Jesuit provincial)

(Note that there is nothing scriptural in any of this, the only phrase that is Biblical is "Mercy seat", but even there it is applied to a system that is not scriptural.)

<https://www.salvationarmy.org.au/about-us/leadership-and-structure/structure-symbols-and-terminology/>

Accessed 02/01/22

Let's look at a couple of key points:

"The Army has its own ceremony for becoming a member of the church (a Soldier) - the equivalent of baptism or confirmation - but the army ceremony does not involve water and is not sacramental" (*Doctrine in the Salvation Army Tradition*, "Ecumenism 179-180 (Fall/Winter 2010): 36.)

<https://jamespedlar.ca/2011/03/04/doctrine-in-the-salvation-army-tradition/>

Accessed 02/01/22

"The Army's non-observant stance on the sacraments had its historical precedent in the tradition of the Society of Friends (Quakers), but was also justified in part by the above-mentioned desire to avoid theological controversy (since the sacraments have often been a matter of theological dispute in Christian history). It was not Booth's intent to disrespect the practice of other traditions, nor to make it a matter of dispute. Moreover, Salvationists have never been prohibited from partaking of the Lord's Supper in other traditions where they are welcome, and are free to be baptized if they feel it to be of importance."

<https://jamespedlar.ca/2011/03/04/doctrine-in-the-salvation-army-tradition/>

Accessed 15/03/22

As has already been iterated, the SA effectively abrogates the Biblical act of Baptism and has implemented in its stead a ritual which has no scriptural warrant whatsoever in the form of a cultic military style initiation or commissioning.

Note also that the reason for not carrying out the Biblical ordinances stems from the desire to “avoid theological controversy”, i.e., not offending Rome and her daughters.

“Now I beseech you, brethren, mark them which cause divisions and offences **contrary** to the doctrine which ye have learned; and avoid them. (Romans 16 v 17) “....speak thou the things which become sound doctrine” (Titus 2 v 1)

We are not supposed to “avoid theological controversy”, but speak sound doctrine and avoid those that are contrary to it, not partner with them. This ecumenical spirit is a hallmark of the SA as we shall see. This issue of doctrine (or the lack thereof) is perhaps one of the key attributes of the SA, on this matter I’ll make the following final points after the next quote:

“The Salvation Army is not known for placing a particular emphasis on doctrine. This is not because doctrine is unimportant for Salvationists, but because The Salvation Army has customarily emphasized evangelism and service, rather than theological scholarship. Nevertheless, **The Salvation Army’s official doctrines** are viewed as essential to its corporate life and witness.” (*Doctrine in the Salvation Army Tradition,*” Ecumenism 179-180 (Fall/Winter 2010): 36.)

<https://jamespedlar.ca/2011/03/04/doctrine-in-the-salvation-army-tradition/>

Accessed 02/01/22

How can we evangelise apart from doctrine? In the Bible the word doctrine appears 50 times whilst the word “evangelise” appears nowhere. The word evangelist(s) appears 3 times as pertaining to someone other than the apostles who went out to preach to the world. But it was the doctrine of Christ they evangelised with. When Paul went to Athens, we see that it was the doctrine that he shared with them that caused people to believe:

“And they took him, and brought him unto Areopagus, saying, May we know what **this new doctrine**, whereof thou speakest, is?” (Acts 17 v 19)

Paul then goes on to define God and his relationship to man. It was the correct doctrine of who God is, in opposition to their pagan idols that brought the Athenians to believe, not Paul performing “charitable deeds”, striking up the brass band or appealing to them through emotion.

We read also on the words spoken by Christ in his earthly incarnation:

“I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, **they were astonished at his doctrine**. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.” (Matthew 22 v 32-34)

Note that it was his doctrine that the people were engaged by and incidentally it was his doctrine that the pharisees were incensed by and tried to oppose him for as we read on in the chapter and the rest of the gospels. As Christ said: “Full well ye reject the commandment of God, that ye may keep your own tradition.” (Mark 7 v 9). The SA here effectively parallels the pharisees, rejecting sound doctrine in favour of their own traditions.

To seek to evangelise apart from sound doctrine is to teach humanism and Pharseeism. Consider the following verses from Pauls letters to Timothy:

1Ti 4 v 6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith **and of good doctrine, whereunto thou hast attained.**

1Ti 4 v 13 Till I come, give attendance to reading, to exhortation, **to doctrine.**

1Ti 4 v 16 **Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.**

1Ti 5 v 17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word **and doctrine.**

2Ti 4 v 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering **and doctrine.**

2Ti 4 v 3 For the time will come when **they will not endure sound doctrine;** but after their own lusts shall they heap to themselves teachers, having itching ears;

And here, two verses from the letter to Titus:

Tit 1 v 9 Holding fast the faithful word as he hath been taught, that he may be **able by sound doctrine** both to exhort and to convince the gainsayers.

Tit 2 v 1 But **speak thou the things which become sound doctrine:**

Notice that the emphasis in these verses is repeatedly on exhorting in sound doctrine, not on doing good works or on evangelism. Not that those things are unnecessary, but we must first have a correct foundation, the Salvation Army is putting the cart before the horse. Paul says it is "by sound doctrine that (we) are able to exhort and convince the gainsayers".

Paul also says that it is by continuing in sound doctrine that we shall save ourselves and those that hear us. It is important here to deal with this point as this verse is not teaching a works-based salvation or that being sound on doctrine itself saves someone. Rather it is saying that being diligent in sound doctrine is vital to a correct understanding of who Christ is, of renewing the mind and conforming to his image instead of the worlds image and vital in order to keep from falling into heresy and apostacy as so many denominations have: "For I give you good doctrine, forsake ye not my law." (Proverbs 4 v 2). Conversely, those who reject sound doctrine cannot be said to truly be abiding in Christ:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (2John 1 v 9)

Before moving on to other matters, it is important to emphasise the fact that the Salvation Army is a recognised "church". Over the page is a screen capture from the Salvation Army website. Note that they clearly say that they are a church, not just a "para-church ministry" or a "non-denominational collective of believers", but a clearly named, veritable denomination.



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GENERAL QUESTIONS

[What is The Salvation Army?](#)

[How did The Salvation Army begin?](#)

[What does The Salvation Army believe about God and the Christian life?](#)

[How does The Salvation Army operate Worldwide?](#)

[Is it true that a Salvationist can only marry another Salvationist?](#)

[Why does The Salvation Army have a flag? Does it have a special meaning?](#)

What is The Salvation Army?

The Salvation Army is a Christian church which is committed to spreading the good news of Jesus Christ through both word and action. Because of this primary aim the Army shows practical concern and care for the needs of people regardless of race, creed, status, colour, sex or age. ([More...](#))

[The Salvation Army International - General questions](#)

Accessed 13/03/22

This is important because the claim is sometimes made that the Salvation Army is not actually a church, but rather just a “charity” or a church related organisation. Some might then claim that the SA is not required to carry out the ordinances because of this fact that it is not a “real church” and can leave it to others do to do these functions. However, by its own admission and by all historical, legal and practical considerations, it is its own denomination. It is therefore fully responsible for itself and for teaching the whole council of God.

With the general history and character of the Salvation Army covered let us turn to some of the particulars. I have hinted at some things so far but now let us expose the real issues and what lies beneath the veneer of the Salvation Army’s uniform.

Masonic involvement:

From its beginnings the Salvation Army has had involvement with the freemasons. Many denominations over the last two centuries have been infiltrated by freemasons, the SA however is different in this manner in that it seems that masonry may have been involved with its very creation (like JW's and LDS) and the two have been yoked together ever since.

This partnership has not even been clandestine, although the SA may attempt to play down the role of masonry within the organisation and officially denounce it, the relationship has been very much out in the open.

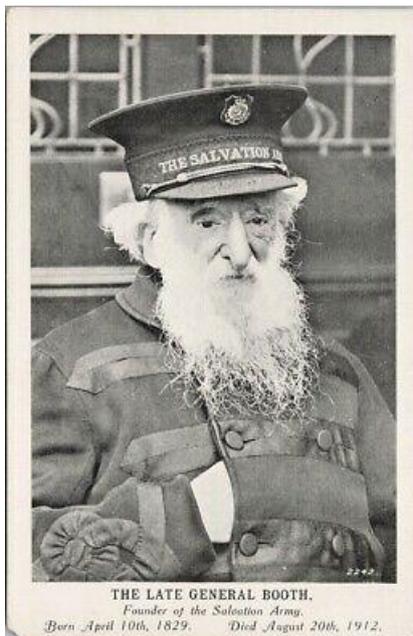


Let's begin with the Salvation Army founder William Booth. While most official sources will not mention it and the Salvation Army certainly doesn't acknowledge it, there is much reason to believe that the founder of the SA was himself a mason.



One of the most common and well-known signs used by freemasons is known as the "hidden hand of Jahbulon" (pictured right - Illustration of the sign of the Master of the Second Veil "Hidden Hand" from a Masonic book.)

In many of the Photos of William Booth, he is posing in this manner.



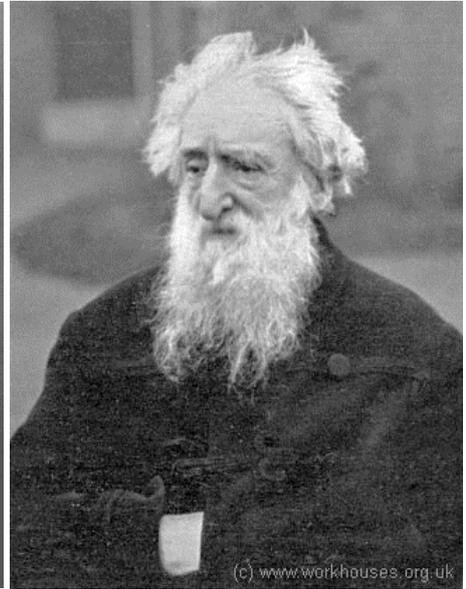
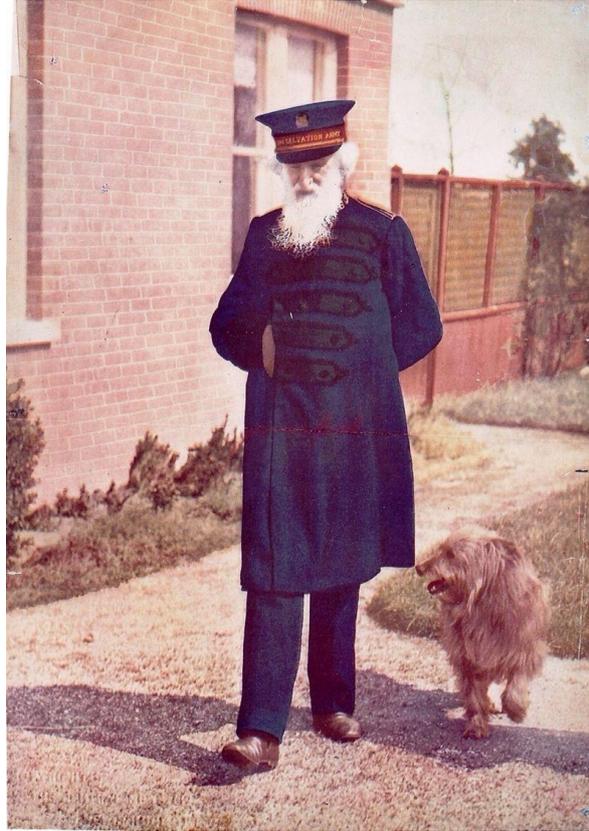


Photo: Getty Images



Below are two photos, one of a young William Booth and the other, the last photo ever taken of him. In both he is performing the sign of the master mason.



The following source expounds on the meaning of the hidden hand sign:



William and Catherine Booth

“In Freemasonry this is called the "hidden hand of Jahbulon" (AKA sign of the master of the second veil) gesture and was done in order to clandestinely show his brother Masons that he was part of their fraternity. The phrase refers to how Freemasons consider themselves to be the hidden hand that shapes world history....

Jah-bul-on is the combination of the trinity of gods of Freemasonry: Jah (Yah - Yahweh), Bul (Baal) and On (Osiris -worshiped in Egypt as the god On).

If you look closely at the photographs you can see one in which William Booth is wearing a T shirt with the original **Salvation Army logo**. It depicts the sun wearing a crown which makes sense since Yahweh, Baal and Osiris are all connected to sun worship. It also features a very snake like 'S' seemingly wrapped around the cross of Christ. The snake wrapped around a T-shaped (tau) cross is called **an ankh** and is also occult in origin.....

Some have attempted to suggest that Booth did this because he had constant 'tummy aches'.

Interestingly, this exact same excuse was used to explain [Napoleon's constant usage of this hidden hand gesture](#) in most of his known portraits.

Perhaps the most persuasive evidence of all is the fact that Mr. Booth is listed at the Masonic [Ezekiel Grand Lodge](#) of New Jersey's website amongst the famous religious leaders who were also Masons. (See below) [Update: He has subsequently been removed!] There are other Masonic websites that also claim William Booth as one of their own and I see no reason to disagree.”

Freemasons shaping America

- 9** Freemasons were signers of the Declaration of Independence
- 13** Freemasons (33%) were signers of the U.S. Constitution
- 14** Freemasons that were United States Presidents

Famous Freemasons

Religious Leaders:

- Reverend Jesse Jackson - Minister and founder of the Rainbow Coalition
- Reverend Al Sharpton - Minister and Civil Rights Advocate
- Richard Allen - Founder/First Bishop AME Church
- Absalom Jones - First Black Priest in the Episcopal Church in U.S.
- Reverend William Booth - Founder of the Salvation Army**
- Father Francisco Calvo - Catholic Priest (Freemasonry in Costa Rica 1865)
- Geoffrey Fisher - Archbishop of Canterbury 1945 - 1961
- Joseph Fort Newton - Christian Minister
- Norman Vincent Peale - Minister and Founder of "Guidepost"
- Bishop Carl J. Sanders - United Methodist Church
- Mark Sexson - Minister and Founder: Intl. Order of Rainbow for Girls

Ezekiel Spotlight

http://www.propheticexplorer.com/william_booth.aspx

Accessed 02/01/22

This is not the only masonic sign that William Booth is understood to have displayed. We shall see in a later section another masonic hand sign that Booth ostensibly demonstrated and which has been seeded into the warp and woof of the Salvation Army.

Another witness to the freemasonic background of William Booth is in the testimony of Seventh day Adventist and former illuminist Mark Cleminson,

Cleminson was born and raised in an Illuminist family and attended white lodge masonry. His testimony is that he rejected that life and his family history in favour of Christ and joined the Seventh day Adventists. Although the SDA itself is a cult, Cleminson's claims about his family's past are of great interest to our discussion of the Salvation Army. The following is a quote from a YouTube interview Cleminson gave a number of years ago:

“My father and grandfather were specifically **raised by Jesuits in the Himalayan mountains mystery schools**. At a time when my grandfather was a small child, his mother had passed away and so his father, **my great grandfather gave my grandfather to William Booth.**”

William Booth the founder of the Salvation Army had taken my grandfather with him to India to start his ministry. The story of William Booth was that he went to the house of Rothschild to receive his funding to start that venture and William Booth was also a 33rd degree freemason.....



there was some other things going on behind the scenes that brought this (referring to his family history) together, so my grandfather being raised in the mystery schools, being taught the esoteric knowledge and then hence my father and his brother being raised in India, the same thing(s) [were done] to them as well.”

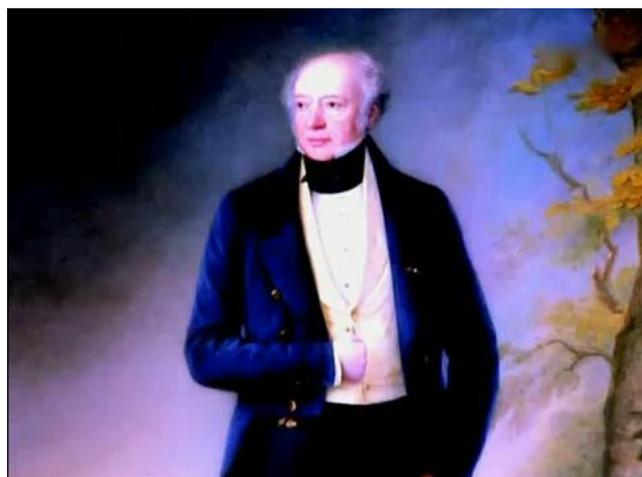
[SDA Christian Testimony Mark Cleminson Interview - YouTube](#)

Accessed 21/03/22

Though I have no way of confirming the claims made by Cleminson, I have no reason to disbelieve them, especially when given the other information about Booth. Of great interest though is that Cleminson’s father and grandfather were both raised by the Jesuits.

Ostensibly Booth who took Cleminson’s great grandfather to India, then bequeathed him to the Jesuits to raise and tutor. Although tenuous, this suggests a link between Booth and the Jesuits.

Furthermore, if Booth was indeed a 33rd degree freemason as claimed, he would ultimately come under the control of the Jesuits anyway. Booth’s benefactor as well was controlled by the Jesuits, as the Rothschilds are the Vatican’s bankers doing the bidding of their Jesuit masters and are also freemasons.



Solomon Rothschild

On this note of Booth’s financial supporters, consider the following quote:

“When William Booth, who founded the Salvation Army in 1865, was asked about the ethics of accepting charitable donations from questionable sources he is supposed to have replied: “The trouble with tainted money is t’aint enough of it.” (*The guardian, Should charities accept contrition cash from dubious donors?*)

<https://www.theguardian.com/voluntary-sector-network/2017/nov/24/charities-contrition-cash-rich-dubious-donors-harvey-weinstein>

Accessed 20/03/22

If true, this is hardly the ethics of a Bible believing preacher. The influence of Rothschild is further expounded by the next source:

“Even when the gospel was preached it was also being undermined by William Booth’s acquaintances, especially with one Luciferian, in particular

“Lord Rothschild (a high ranking freemason who appreciated Booth’s work so much he gave him £1000) Booth had no issues in receiving money from anyone or group as he did not believe in dirty money.

“Because of William Booth’s association with Lord Rothschild, this had led to The Salvation Army coming directly under the influence of freemasonry.....

“The connection and partnership between the Salvation Army and Freemasonry are stronger today than it ever was. Officially the Salvation Army has stated it recognises that Freemasonry is incompatible with Christianity and, therefore officially membership of the craft is not compatible with the Salvation Army. Salvationists are discouraged from being members of the Masonic fraternity.”

“The Salvation Army globally has members (and even officers) who are active Freemasons, which is something the Salvation Army has been quiet about, others are in denial. Past Grand Master, Forrest D. Haggard, writes in the book “The Clergy and the Craft” p.134 published in 1930 “Lt. Colonel Reginald E. Clevett of the Salvation Army feels “that we who have given time to Masonry have received from it a great deal, even much more than we can give.”

[and on] P.136 Major H. H. Lawson of the Salvation Army, Johnson City, Tennessee: “Masonry has provided the most profound lessons to be found anywhere – and you find them, carefully followed, complimenting your private faith.”

Though Booth issued his condemnation of Masonry, his association with the Rothschild’s has led the Salvation Army not only to accept Masonry but even collude with masonry.”.....

<http://ukapologeticslibrary.net/the-salvation-army-and-freemasonry/>

Accessed 02/01/22

Many of the Salvation Army “corps” and leaders were and are freemasons going back right to the founding of the organisation. Let’s look at some modern examples of freemasons who are members of the Salvation Army, the following individual has held important positions in both organisations:

“David Sawyer was born on 19 February 1940 in York. He later became a full-time Minister and served as a Pastoral Minister in South Wales, Kent and Berkshire. David was appointed to the headquarters of the Salvation Army Men’s Social Work Department in 1965 and served at their international headquarters before returning to the Men’s Social Services for a further period after being appointed as the Private Secretary and Personal Assistant to the Director of Social Services for Great Britain and Ireland..... In 1981 David Sawyer was initiated into the Lodge of Integrity No. 5149 in Chelmsford, Essex, England and rose to become Provincial Grand Chaplin in 2006. He was also exalted in Oliver Chapter No. 2812.

<https://freemasonscommunity.life/famous-freemasons-a-z-the-end/>

Accessed 02/01/22



(David Sawyer in his Salvation Army uniform and his freemasonic regalia)

The following is from an article that David Sawyer himself wrote in dealing with the compatibility of freemasonry with his Christian faith which was Published on Sunday 1st April 2007:

Faith and Freemasonry: A Salvationist and the Craft by David Sawyer

On a cold February morning in 1940 I was born the fourth child of a Regimental Sergeant-Major stationed at Catterick camp in Yorkshire. He was also a life-long Salvationist. He became a Freemason many years later and had been Chaplain to Eden Park Lodge No. 123 in Surrey.

On his death-bed he turned to me – I was dressed in my uniform as a full-time Salvation Army officer – and said wistfully: “I always wondered, David, why you never asked to join my Lodge?” He then proceeded to recite the working tools of an Entered Apprentice Freemason:

(Of all the things for a professing Christian to say to his son on his deathbed – “Why did you never join the Masons?” and then to go over the rites of an entered apprentice.)

“The twenty-four inch gauge represents the twenty-four hours of the day, part to be spent in prayer to Almighty God, part in labour and refreshment, and part in serving a friend or Brother in time of need...”

Was this, in essence, so different from the Covenant and Dedication that I had signed and pledged my allegiance to, 17 years earlier, at the time when I was Commissioned and ordained to serve God through the ranks of the Salvation Army?

(He may well have a point here, is the “covenant” signed to join the Salvation Army all that different in principle from the initiation of a Mason?)

I spent many days, months – indeed, over five years thinking and pondering on these thoughts before a very fine friend asked me if I had ever thought of becoming a Mason? I answered – ‘Yes!’ And so, on the first day of April 1981, I was initiated, as a Lewis, in company with a second candidate, into Freemasonry and became a member of the Lodge of Integrity No. 5149, which meets at Chelmsford.

'...Masonry is free, and requires a perfect freedom of inclination in every Candidate for its mysteries. It is founded on the purest principles of piety and virtue...vows of fidelity are required; but let me assure you that in those vows there is nothing incompatible with your civil, moral or religious duties....' Oh! I have found this to be so very true.

Freemasonry is not a religion – 'it is a peculiar system of morality' but its teachings provide so much of... 'what's good to be understood by a ...mason.' Twenty-six years have now passed and they have been a most thrilling and rewarding part of my life. As a Salvationist and a Mason there has been no conflict with my faith, no conflict in my daily living, and no conflict in my dealings with other people.

Both the Salvation Army, a branch of the Christian Church, and the Fraternity of our Brotherhood, have parallel ideals – both require an acknowledgement of God as the Creator, both require truth in all our dealings, and both require commitment to the care and service of others – so there need be no conflict.

Prior to my present Masonic appointment as Provincial Grand Chaplain for Buckinghamshire, I enjoyed the great honour of being the Provincial Almoner. The role of Almoner is very special and I have felt privileged to be able to seek out those who were experiencing difficult circumstances, and to be able to bring about change in quality of life for so many of our brethren and the dependents, by accessing our various Masonic Charities.

Those years have truly been a most fulfilling period, not only of my Masonic experience, but of my life. This 'work' has been so very compatible with my religious duties, and the great joy for me has been that I have always been able to carry out those Masonic duties as if I was wearing the Salvation Army uniform 'S' insignia on my collar.

There will inevitably be those who will say "Ah! But what about the Gospel of Christ – where does that fit into your belief as a Salvationist and your Masonic teaching! Well, I don't have a problem with that" - but perhaps it could, or maybe should, be for a future discussion or article!

David M Sawyer is Provincial Grand Chaplain, Province of Buckinghamshire

<https://www.freemasonrytoday.com/features/faith-and-freemasonry-a-salvationist-and-the-craft-david-sawyer>

Accessed 02/01/22

So here we have a modern example of a man who has held positions of responsibility and influence in both the Salvation Army and the Freemasons and clearly states that he sees no conflict between the two. Another example is found in the following four members of a Salvation Army brass band:

"Standing in The Salvation Army's Reading premises on a fresh spring morning, Colin Crosby, David Mortlock, Alex Mitchell and Russell Crosby are chuckling as they try and come up with different ways of posing with their musical instruments. The four players belong to the Reading Central band of The Salvation Army and can be found performing in the town's main thoroughfare most Fridays. They are also members of Standard Lodge, No. 6820, London, which believes that Freemasonry and The Salvation Army share core fraternal and charitable values...."

Founded in 1949, Standard Lodge's invitation letter stated that it was desired that the founders and future initiates should be members of The Salvation Army or associates. It was to be a strictly temperance lodge and is **one of three such lodges originally founded by Salvationists....**



Colin's son Russell, an engineer by profession, **feels strongly that The Salvation Army and the Freemasons have much in common.** 'There is a great deal of misunderstanding about Freemasonry.

I see it as my personal mission to put things right and point out that there is a strong morality within Freemasonry,' he says. 'Like The Salvation Army, there is a great tradition of charitable giving and consideration for the well-being of others. I have talked about this with many of my fellow Salvationists – I think it really helps with the understanding of Freemasonry if all aspects of it are discussed openly....

The band has performed in the forecourt of Buckingham Palace to celebrate its one hundred and twenty-fifth anniversary and has also played at the annual carol service in Grand Lodge for a number of years.... **All four men describe the feeling of fraternal companionship both in the band and in the Freemasons.**" (*Putting the masonry into brass: the Salvation Army Brass Band*)

<https://www.freemasonrytoday.com/more-news/lodges-chapters-a-individuals/reading-central-brass-band-the-salvation-army-standard-lodge-no-6820>

Accessed 11/03/22

Here again we have long term members of the Salvation Army who are dedicated masons and see no discordance between the two. Note also that again, according to this source the links between the Salvation Army and the freemasons go right back and that members of the Salvation Army were even responsible for founding at least three masonic lodges.

The Salvation Army band has also officially played in masonic parades:



© Rosslyn Templars Berwick on Tweed – 19th June 1937 Masonic Parade.

"a Salvation Army Band is leading the parade, and the main body is that of the International Order of Good Templars" (Freemasonry Today Magazine Summer 2004 Issue 29) "the majority of Standard Lodge are members of the Salvation Army and are brass band players. Salvationists originally founded three such lodges and in addition to Standard, these are Constant trust, No. 7347, and Jubilate, No. 8561."

David B. Mortlock, Retired Bandmaster, Reading Central Salvation Army Band, Standard Lodge, No. 6820, Clerkenwell, London."

[And here is a quote from a master mason who is also an SA member]

The Worshipful Master: “Joy, my wife, who has supported me in all my activities within the SA and professional life supports me in my new role as Master.” - W.Bro Ray



“Consecrated on 17th June 1949, **Standard Lodge was formed by some members of The Salvation Army as a place where Salvationist brethren could join in friendship.** 58 years on, the lodge continues to go from strength to strength, growing in number, with the same aim and purpose of its founders, **sharing fellowship under two flags.**”

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. (James 4 v 4)

“The Lodge was founded in 1949, the first master being the late W.Bro. Charles Harris, PAGStB. The last remaining founder of the Lodge W Bro Will Gale, a grand officer, was promoted to the Grand Lodge Above during 1997. **The invitation letter stated that it was desired that the founders should be members of the Salvation Army or `very near Salvationists`** and that the composition of the Lodge after that should be on those lines..... The Lodge grew, **and many Salvationists were initiated into masonry** and experienced the very special, rich fellowship which we all continue to enjoy today.



Extracted from a lecture by **W. Bro. Ollie Allen**
Officers of the Lodge
2010-2011

It is interesting that the intention was that the founders of the lodge should be members of the Salvation Army. The purpose ostensibly being to intertwine the SA and the masonic lodge together which has clearly been the case

According to the United Grand Lodge of England’s **masonic library and museum.**

The Lodge of Constant Trust No. 7347, warranted on 2nd June 1954, and Jubilate Lodge No. 8561 were indeed connected with the Salvation Army, but they were not the first. The Petition to form the Lodge of Constant Trust gives the following information:

“...The Standard Lodge is unique in its conception and formation, being made up of Salvationists and adherents to this Organisation. **Because of this, the number of applicants wishing to enter the Craft through the Lodge is very large. The object of forming a Daughter Lodge, which would follow the pattern of the Standard Lodge, is to continue to provide an entry to those who would like to be associated with their fellow-Salvationists...**”

This partnership has continued to the present with masons repeatedly making “charitable donations” to the SA and helping them in their causes:

Masons Answer the Call for Salvation Army



Staffing the phones for the Salvation Army's Coats for Kids Telethon, officers and members of Lamberton Lodge No. 476, Lancaster, raised \$8,620. Picking up on the spirit of giving, two months later the lodges of the 1st Masonic District contributed another \$4,000 to the Salvation Army

Note the SA shield and masonic aprons side by side.

<http://www.pagrandlodge.org/freemason/1201/demol.html>

The Salvation Army states:

"As a Christian church, The Salvation Army prohibits its officers (i.e. full-time ordained ministers of religion) from membership of such secret societies. However, membership of the Freemasons is not at present explicitly proscribed for non-officer Salvationists (i.e. members of its worshipping congregations)."

As the official statement from the Salvation Army (USA): Unchristian organisations. Officers are not permitted to be members of any order, organisation, or secret society which require that oaths are taken, or credence be given to statements of belief, principle or practice clearly contrary to the spirit and teaching of Scripture.

(What about the oaths taken to join masonry i.e. keeping their secrets and having ones tongue cut out or throat slit for violating the oath. Also, as we have already seen SA officers have been and are currently members of the masonic lodge despite what the above statement claims)

<http://ukapologeticslibrary.net/the-salvation-army-and-freemasonry/>

Accessed 02/01/22

Looking online, there are numerous instances that can be found of freemasons working together with and financially supporting the Salvation Army. To list them all would be too time consuming and not prove anything more than what has already been shown

Let it be noted that William Booth officially denounced freemasonry it is not uncommon for illuminists to publicly denounce the very things they are secretly involved in. It is also claimed by some that the association of William Booth with the freemasons is mistaken based on the fact there were multiple William Booths who were masons and have been conflated with the founder of the SA. While there may be some truth to this, the evidence we have seen thus far suggests that the William Booth who founded the salvation Army was indeed a mason. This is further demonstrated by the next item for consideration.

The Salvation Army salute:

“The Salvation Army has a unique form of salute which involves raising the right hand above shoulder-height with the index finger pointing upwards. It signifies recognition of a fellow citizen of heaven, and a pledge to do everything possible to get others to heaven also. In the case of saluting in response to applause, in circumstances such as a musical festival or being applauded for a speech, it also signifies that the Salvationist wishes to give Glory to God and not themselves. In some instances, the salute is accompanied with a shout of 'hallelujah!'” (Wikipedia)

https://en.wikipedia.org/wiki/The_Salvation_Army

Accessed 12/03/22



Linda Bond, Salvation Army general 2011-2013



Brian Peddle, Salvation Army general as of 2018



Eva Burrows, Salvation Army general 1986-1993

(We'll see later what kind of people she would salute)

Well, that is what the Salvation Army claims about the salute, but what is the true origin of this gesture? The salute is another masonic sign and has a long history in the occult:



Pointing a single finger towards the sky in this fashion is called in masonry the sign of preservation and is supposed to be a prayer for protection (see image). Knowing the masonic history of the SA is it any wonder that one of their key idioms comes straight from "the craft".

To be fair most Salvation Army members are probably completely oblivious to the fact that they are performing a masonic hand sign, just like most people in general would have no idea when they perform hand signs like the "o.k." sign which really represents 666.

This is how the secret societies condition people without them even knowing it. That said the members of the SA cannot claim complete ignorance, because nowhere does the Bible teach hand gestures with symbolic meaning like this, the very practice is occultic.

<https://www.discerningtheworld.com/2014/11/27/huquenots-john-calvin-freemasonry/>

Accessed 03/01/22



Large Masonic Carved Wood Lodge Hand

This large carved "hand to God" comes from an early 20th century Masonic Lodge in Wisconsin. The index finger pointing to the sky symbolizes the Sign of Preservation, a prayer for protection.

<https://www.nairaland.com/1797823/re-dbanj-pictured-bill-gates-others>

Accessed 03/01/22



Portrait of William Booth by Noel Denholm Davis (1876–1950) and statue of Booth at Whitechapel, London. I find it odd that a minister of Christ would be honoured by the world with a statue. Having already seen Booth performing “the hidden hand of the master mason” and considering his other connections, is it any wonder he would also utilise this sign, put a “Christian” twist on it and incorporate it into the Salvation Army.



Here new Salvation Army “officers” are being “commissioned”. The caption reads “Lieutenant Bethany Howard salutes the territorial leaders after being commissioned and ordained.” Note she salutes the leaders (husband and wife).

<https://salvationist.ca/articles/2012/06/friends-of-christ-commissioned-as-salvation-army-officers/>

Below a “Christian” band is getting children to repeatedly perform the same hand sign for a youth camp music video.



This hand symbol is also found on some gravestones:

Cemetery Headstone Symbols: Finger Pointing Up
March 21, 2021 Chris Raymond



A hand with its index finger pointing up to the sky is a headstone symbol generally found in older cemeteries. Photo © Chris Raymond

[Cemetery Headstone Symbols: Finger Pointing Up – Funeral Help Center](#)

Accessed 03/01/22

“Democritus by Hendrick ter Brugghen

The pointed finger is a symbol used in alchemy, and many classic paintings, as well as being used on old gravestones. It represents the person's relationship with the spiritual world - in a sense where they are [or were if they are dead] on the spiritual path.





But there is a lot more to the symbolism if we then delve deeper. In the first place there is a clear link with the symbolism of **As above so below**. As such if two hands are shown, the meaning is different from that where only one hand is used.”

<https://allaboutheaven.org/symbols/pointing-finger/123>

Accessed 03/01/22

Painting of John the Baptist Leonardo da Vinci

There are many statues of winged “angels” also performing the same hand sign. Note that this one also sports a pentagram star on its head. Below, a buddha statue also performs the sign – the same spirit of mystery Babylon is in all the world’s religions.



Another buddha performs the double handed as above so below sign mentioned in the previous quote, just like Eliphaz Levi's Baphomet:



And off course we have statues of "Jesus" also doing the sign:



Salvation Army Symbols:

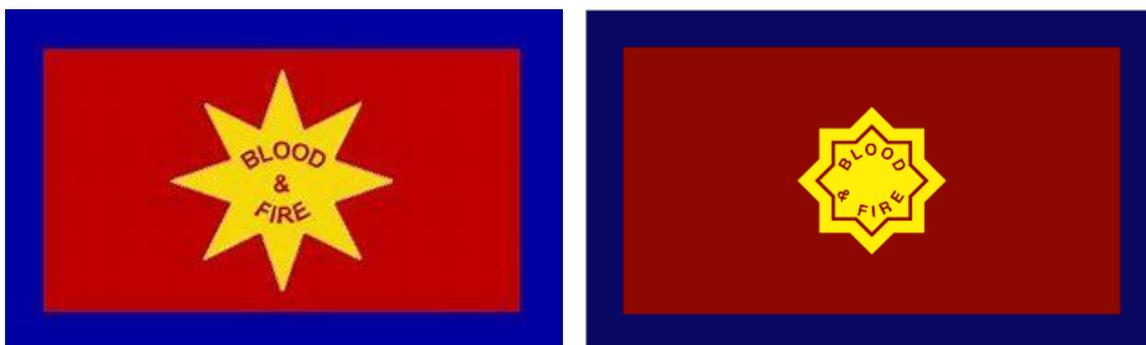
The Salvation Army flag

“Around the world, The Salvation Army flag is a symbol of the Army’s war against sin and social evil. The red of the flag represents the blood of Christ, the blue border stands for purity, and the yellow star in the centre signifies the fire of the Holy Spirit....

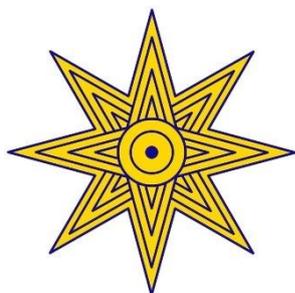
The first Salvation Army flag was designed and presented to the Coventry Corps in England by Catherine Booth in 1878. At the time the centre of the flag was a yellow sun representing the Light of Life. This was changed to the star in 1882.”

<https://www.salvationarmy.org.au/about-us/leadership-and-structure/structure-symbols-and-terminology/>

Accessed 02/01/22



Note that the flag originated with the army’s “mother” Catherine Booth. It is interesting that the original symbol was a sun as this tallies with the masonic focus on sun worship which is also occultly represented in the Salvation Army as we shall see. But the eight-pointed star that is now on the flag also has an occult meaning.



The eight-pointed star is an ancient symbol representing Venus, also known as Aphrodite, Isis, Ishtar, Inanna, Astarte and “the Queen of Heaven”

The goddess Ishtar / Inanna was also perhaps the first transexual changing from male to female and blurred the line between the two. This certainly chimes with the Catherine Booths and the SA’s stance on women in ministry.

Images of the star of Ishtar/Inanna from ancient Mesopotamia



The star of Ishtar has been an icon of witchcraft and feminism for generations as it speaks particularly of the ancient archetype that is the “mother” of the mystery religions. The same star sits atop the Berlin cathedral as well in the Vatican around what I believe is the entrance to the necropolis where “St. Peter” is supposedly buried.



I just made a possible connection after seeing this image. The eight-pointed star around the necropolis may be a reference to Ishtar’s decent into the underworld to bring up Tammuz (the antichrist) from the dead. The catholic church (mystery Babylon) is the continuation of the mystery religion, she (the catholic church) is the harlot mother of the mystery religions determined to raise her husband (the antichrist) from the grave and give him the kingdom.

The symbol is also used by Islam and the Mormons:



A mosaic illustration of Melchizedek with eight-pointed star badge

“The particular eight-pointed star (or octogram) picturedis called a **rub el hisb** (Arabic, *quarter-group*), an ornament used to mark the end of passages in the Q’uran.....

An identical glyph serves as the emblem of the Melchizedek priesthood of the Church of Latter-Day Saints, who view it as a continuation of the priesthood of biblical patriarchs. The emblem is patterned after a similar glyph found in a medieval depiction of Melchizedek.....The star in this context would most likely have been a symbol of renewal and rebirth through baptism.”



A Mormon commemorative badge

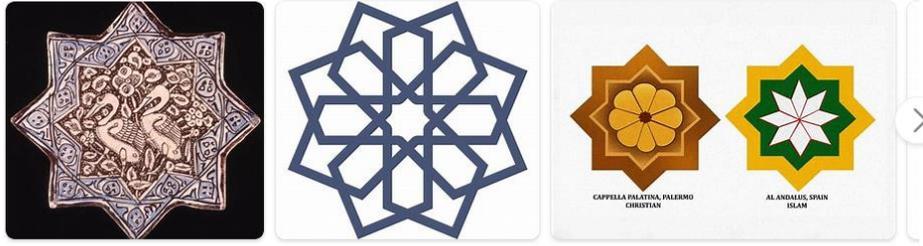


Decorated Roub al Hizb from the arms of Turkmenistan

[Eight-pointed Star \(Rub el Hizb, Seal of Melchizedek\) \(symboldictionary.net\)](http://symboldictionary.net)

Accessed 02/01/22

Screen capture from internet search on the eight-pointed star and Islam:



The 8-pointed Star In Islam Along with five-pointed and six-pointed stars, 8-pointed stars are very common symbols in Islamic traditions. Also known as **khatim-sulayman** and khatim (and it is even mentioned in the Quran that way), to be translated as “the seal of prophets”, the origin of this geometric shape is associated with the Seal of Solomon in Judaism by some people.

[8-pointed Star Meaning, The Symbolism And Origins Of The ...](#)

symbolsandmeanings.net/8-pointed-star-meaning-symbolism-origins-octagram/

The Salvation Army Shield



“The Red Shield is an internationally recognised symbol of Salvation Army service to those in need. Its origins trace back to the turn of the century, when one of the symbols of The Salvation Army was a silver shield with the words ‘Salvation Army’ emblazoned across it. The shield was worn as a badge by many Salvation Army personnel, particularly those serving with the Defence Forces.

In the aftermath of the Boer War, an Australian Salvationist, Major George Carpenter, was concerned that the silver shield worn by Salvationists in times of war would reflect light, particularly during the night, giving the location of troops to the enemy. As a result, the silver was replaced by the red enamel and became known as the ‘Red Shield’”

<https://www.salvationarmy.org.au/about-us/leadership-and-structure/structure-symbols-and-terminology/>

Accessed 02/01/22

Well, that is what is claimed by the Salvation Army for the origin of the red shield, but is there perhaps another reason? We have already noted the influence that the Rothschild banking dynasty had with the Salvation Army. The name “Rothschild” literally means “red shield”, it has been claimed by some that this is the true reason for the Salvation Army’s red shield logo.

“According to a reference quoted by many (**Wilson, op. cit., p. 92.**) The Rothschilds also wielded much influence and power not only in Secret Societies but also in Christendom’s churches. The Salvation Army under the suggestion of the Rothschilds adopted the Red Shield (Roth-red Schild-shield) for their logo.”

<http://ukapologeticslibrary.net/the-salvation-army-and-freemasonry/>

Accessed 02/01/22

The Salvation Army crest

“While less recognisable than the Red Shield, the crest is a meaningful symbol of Salvation Army beliefs. English Salvation Army Captain William Ebdon designed the crest in 1878 and the only alteration to his original design was the addition of the crown. Its emblems set forth the leading doctrines of The Salvation Army as follows:



- The sun (the surround) represents the light and fire of the Holy Spirit
- The cross of Jesus stands at the centre of the crest and the Salvationist's faith
- The 'S' stands for Salvation from sin
- The swords represent the fight against sin
- The shots (seven dots on the circle) stand for the truths of the gospel
- The crown speaks of God's reward for His faithful people
- "Blood and Fire" is the motto of The Salvation Army. This describes the blood of Jesus shed on the cross to save all people, and the fire of the Holy Spirit which purifies believers."

<https://www.salvationarmy.org.au/about-us/leadership-and-structure/structure-symbols-and-terminology/>

Accessed 02/01/22

Anyone familiar with occult symbology will immediately recognise the solar symbolism in the rays of the sun without even reading the description above. Nowhere in the Bible is the sun used to represent the "light and fire of the Holy Spirit" and solar symbolism is never advocated anywhere in the Bible, quite the opposite in fact.

Sun symbolism like that depicted on the Salvation Army crest has been used in pagan worship for millennia and particularly with reference to the antichrist. We will see an interesting application of this when we see the SA's response to corona virus.

The two swords on the crest, suggest to me rather than the Salvation Army's explanation of "fighting against sin", they more likely represent the "spiritual and temporal swords" of the papacy.

The serpentine "S" coiled around the cross has previously been spoken about in an earlier quote. It may really represent the ankh, which is an ancient Egyptian symbol of resurrection in the mystery religions.



The Salvation Army and corona virus:

The SA has been very active with the papal interdict known as “corona virus”. The following is taken from the Salvation Army website:

FROM SUNRISE TO SUNSET, FROM SAMOA TO HAWAII, THE INTERNATIONAL SALVATION ARMY RESPONDS TO THE GENERAL’S CALL TO PRAYER

21 April 2020



(One world together)

SALVATIONISTS and friends around the world responded with passion and compassion to **General Brian Peddle’s call** for the international Salvation Army to ‘**follow the sun**’ and pray from sunset to sundown for the fight against the COVID-19 pandemic.

Starting when the sun rose in Samoa and carrying on for more than 36 hours until the sun set in Hawaii, the ‘tsunami of prayer’ that had been called for by the General picked up pace quickly and didn’t ease off as it followed the light of the sun on its journey around the globe.

“and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.” (Ezekiel 8 v 16)

ALL KINDS OF PRAYER

Prayers were shared in corporate online worship and prayer meetings, but also through individual and family times of devotion, and even in sharing between staff and service users. Just as the coronavirus doesn’t discriminate between rich and poor, believer and unbeliever, the wave of prayer was helped on by people of many races, languages, economic positions and social standings.

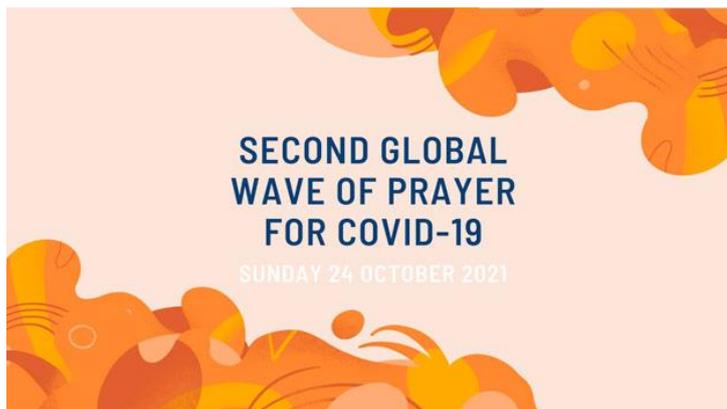
<https://www.salvationarmy.org/ihq/news/inr210420>

Accessed 12/03/22

SECOND GLOBAL WAVE OF PRAYER FOR COVID-19 SEEKS TO UNITE THE WORLD IN A SHARED RESPONSE

13 October 2021

SALVATIONISTS and friends around the world are being called by General Brian Peddle to take part in an international prayer initiative on Sunday 24 October. The Second Global Wave of Prayer for COVID-19 will work its way around the world from sunrise to sunset in every country it passes through. The simple message to people linked to The Salvation Army is this: wherever you are, pray!



The initiative follows a spiritually enriching prayer wave that took place in April 2020, just as the pandemic was beginning to take hold fully.....

For each country, the time of prayer is from sunrise to sunset on Sunday 24 October (United Nations Day), resulting in the whole world being covered in prayer for a total of 34 hours, with the event spanning from sunrise in Samoa to sunset in Hawaii, USA....

The General concludes: 'I'm mindful that the prevailing circumstances are different from place to place. Some countries are well advanced with vaccination programmes. Others need extra support and resourcing that is not always readily forthcoming. And still we see further "waves" and variants of the virus affecting even more people – especially those on the edges of society.

'This is why I am calling The Salvation Army to a second wave of prayer for COVID-19 ... On Sunday 24 October, we will pray unceasingly again. We have much to thank God for, and we also seek his guidance and wisdom as we emerge into the new reality of learning to live alongside COVID-19.'

<https://www.salvationarmy.org/ihq/news/inr131021-second-global-wave-prayer-for-coronavirus-seeks-unite-world-shared-response>

Accessed 02/01/22



01 November 2021

Salvationists and friends from across the world lifted hope-filled prayers to God in response to General Brian Peddle's call for a Second Global Wave of Prayer for COVID-19. The international leader set aside Sunday 24 October 2021 as a follow-up to the 2020 'follow the sun' event. This second wave of prayer, 18 months later, acknowledged the changing nature of the coronavirus pandemic. From

sunrise in Samoa in the east to sunset in Hawaii, USA, in the west, this wave of prayerful solidarity swept around the globe for more than 36 continuous hours.

Commissioner Bronwyn Buckingham co-ordinated the event as **World Secretary for Spiritual Life Development** (I did not find that among the roles for church members found in Ephesians 4 v 11) and laid out four key areas to guide prayer. First, a time of lamentation over the losses many people have experienced. Then, in a sign of answered prayers, for thanksgiving and **praise of God for developments in effective vaccinations** and for his faithfulness despite the hardships that many are facing. Finally, she called for people to seek God's heart for his Church, including The Salvation Army, as society looks to a post-pandemic world.

<https://www.salvationarmy.org/ihq/news/inb011121-international-salvation-army-responds-general-s-call-second-global-wave-prayer-covid-19>

Accessed 02/01/22

This all rings of witchcraft, Christians are supposed to pray, but nowhere does the Bible teach such a practice as a "global wave of prayer" following the sun, which is clearly a form of solar worship. "The effectual fervent prayer of a righteous man availeth much." (James 5 v 6) but such an ecumenical project will not doubt involve many non-believers.

Notice the occulted sun worship displayed here as well. The SA website even depicts "general" Peddle with a globe behind him and the sun giving him a halo, could it get any more blatant?



This also rings of what the occult world calls an "egregore" or group consciousness giving rise to an entity. Note the following quote:

"It is well known that group situations have the potential for psychological manipulation of young (and old) people to conduct themselves in ways they would not otherwise behave. Cults employ similar mind control techniques to divest their victims of volition and freedom. **Occultists know that a 'collective group mind' takes on a life of its own, and they have a term for this entity, an egregore, which is the Greek word for 'Watcher' or angel. The Ritual Magic Workbook explains how the seemingly harmless phenomenon of 'team spirit' may become a 'Group Mind' which "becomes ensouled by the essence of a Master, or an Angelic Being" from whose control there is no escape:.....**

"Sometimes, when used in connection with a mystery school you will hear a Group Mind referred to as an Egregore. This is a highly evolved form of Group Mind built up over many years quite deliberately by the brethren of an Order or School"

The Greek word Egregore in fact refers to the fallen angels of the Bible and is even associated with the Church when demonic activity is invoked". (Watch unto prayer site, John Macarthur, Mainstreaming paganism in the church – part 8)

<https://watch.pairsite.com/macarthur-8-mind-control.html>

Accessed 20/03/22

The practice that the Salvation Army is employing here sounds very much like this. It is one thing for church leaders to put out a general call for prayer and for people to respond as and when they are able on whatever day; but when they specifically call for a coordinated ritual type event as if God is more likely to hear that way especially one that “follows the sun”, there should be alarm bells ringing. Note also the repeated emphasis on “uniting the world”.

As an aside, the whole corona virus situation seems to have been used in this manner, to create an egregore in society. In the UK, people up and down the country have been putting rainbows in their window (hijacking Genesis 9) and the whole country was stepping outside of their front doors at the same time every Thursday night to clap and cheer for the healthcare workers.

The Salvation Army here is also crediting (or blaming) God for the vaccine which is destroying peoples’ health and will likely be responsible for many deaths as part of the covid scam

The Salvation Army has even created their own brand of facemask to “help reduce the spread of the pandemic.”



But worse than that, they have been intimately involved with the administering of the vaccine:

THE SALVATION ARMY BEGINS COVID-19 VACCINATION PROGRAMME IN GHANA

30 March 2021



THE Salvation Army's Urban Aid Clinic in Accra, Ghana, has been working with other health agencies in the west African capital to administer the first COVID-19 vaccines in the country. The injections and any necessary aftercare have been provided free of charge.

Commencing on 2 March 2021, first doses of the Oxford-AstraZeneca vaccine were provided over a 10-day period to more than 2,200

people in the Maamobi catchment area – a densely populated district of Accra which is susceptible to the spread of disease. The inoculation programme in Ghana represents the first use of the COVID-19 vaccine provided through the COVAX initiative aimed at ensuring fair access to vaccines worldwide. Vaccines are sourced by COVID-19 Vaccines Global Access, an international scheme headed by the Global Alliance for Vaccines and Immunisations, the World Health Organization and the Coalition of Epidemic Preparedness Innovations, alongside UNICEF.

Injections facilitated by healthcare professionals employed by The Salvation Army and partner organisations were administered on the basis of Ghana's defined priority list.....

Also vaccinated in line with government policy were The Salvation Army's territorial leaders for Ghana, Colonels Samuel and Hagar Amponsah and Lieut-Colonels Friday and Glory Ayanam. This was part of a campaign to demonstrate the safety and efficacy of the vaccine by inoculating prominent individuals in Ghanaian society, thereby reassuring members of the public who might be hesitant or doubtful....

Major Agatha Essel, Director of Medical, Social and Community Services for The Salvation Army in Ghana said: 'We are pleased to be able to help this community because we are able to demonstrate Christ's healing ministry to people without discrimination and bring relief to the suffering and pain.'

(Demonstrate Christ's "healing ministry" by injecting people with a papal poison that will destroy immune systems and may kill many more whilst perpetuating the corona scam?)

Preparations are now underway for the second and subsequent phases of the vaccination programme.

[The Salvation Army International - The Salvation Army Begins COVID-19 Vaccination Programme in Ghana](#)

Accessed 02/01/22

The Salvation Army and “Social Justice”:

Since its inception, the Salvation Army has had a social gospel and has used this as perhaps its primary means of “winning converts” The following is from the SA’s website:

“The 21st century has thrown us some of the most pervasive moral and social justice issues of all time. (Only the 20th century? Issues of injustice have plagued man since the fall – read Habakkuk) It is essential that Salvationists are not only aware of these issues but are equipped with the knowledge, theological understanding and practical action steps to walk faithfully in today’s world, and to fight to make it better for the next generation

Since its beginning, The Salvation Army has worked not only to win souls for the Kingdom but to better the world for every person living in it. William Booth understood that bettering the world required addressing the causes of suffering and its effects – social justice motivated by the gospel of Jesus Christ.

(While seeking to make the world better is good and proper, it is not the primary focus of Bible believers. Of course we should stand against the Ill’s in society and seek to alleviate suffering where we can, but this is secondary to taking a stand for the Truth of the Bible. We must remember also that the Bible teaches that things will get worse. If we try and build the Kingdom of Heaven on Earth especially with “religious works” and a social gospel, we will fall into the trap of Rome)

However, it can be easy to become overwhelmed by the injustices of the world and wonder ‘what difference can I really make?’ Sometimes it can be easier to ignore it and leave it to someone else. But God calls us to partner with him. (Chapter and verse?) We are called not only to love and care for our fellow human beings, but to care about every aspect of their lives.....

This year the International Social Justice Commission invites you to join as an international Army in crying for justice for the people affected by some of these issues. Each month of 2021 we will spend time exploring moral and social issues through a kingdom lens while providing resources, practical action steps and ways to pray for the people affected by them.”

[International Social Justice Commission - Cry4Justice 2021 \(salvationarmy.org\)](https://www.salvationarmy.org/International-Social-Justice-Commission-Cry4Justice-2021)

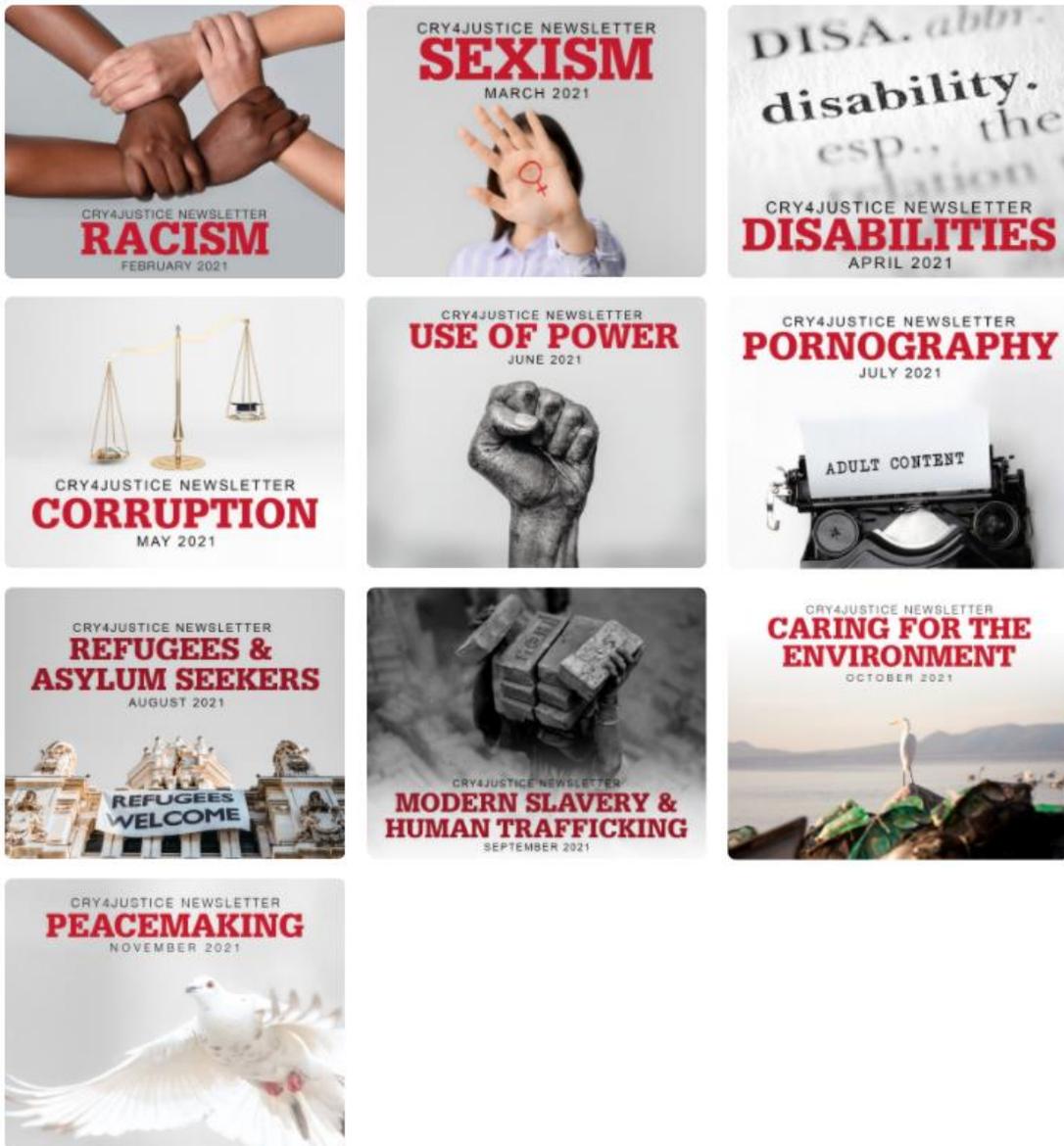
Accessed 27/03/22

The same page list the social Ill’s (shown over the page) the Army is committed to fighting against and provides links to action steps and resources to help its members do so.

Note that the list included racism, sexism, asylum seekers and environmentalism. All Marxist, socialist NWO agendas.

We will also see later the irony of the SA’s stand against “modern slavery and human trafficking” as we learn more about those the Army yokes together with and indeed the very history of the Army itself.

ACTION STEPS AND RESOURCES



This focus on social issues has led the SA to partner with other unsavoury organisations to achieve its agendas:

“The Salvation Army has worked at the United Nations since 1947 (uh oh! It is involved with the U.N.), the very early days of the latter organisation. Being concerned with matters of justice at a local level, as the Army was, it was similarly concerned with seeking justice in matters of poverty, gender equality, security, development and health that touched countries on an international scale. Therefore, the opportunity to contribute as a non-governmental organisation into the work of the UN has proved important.....

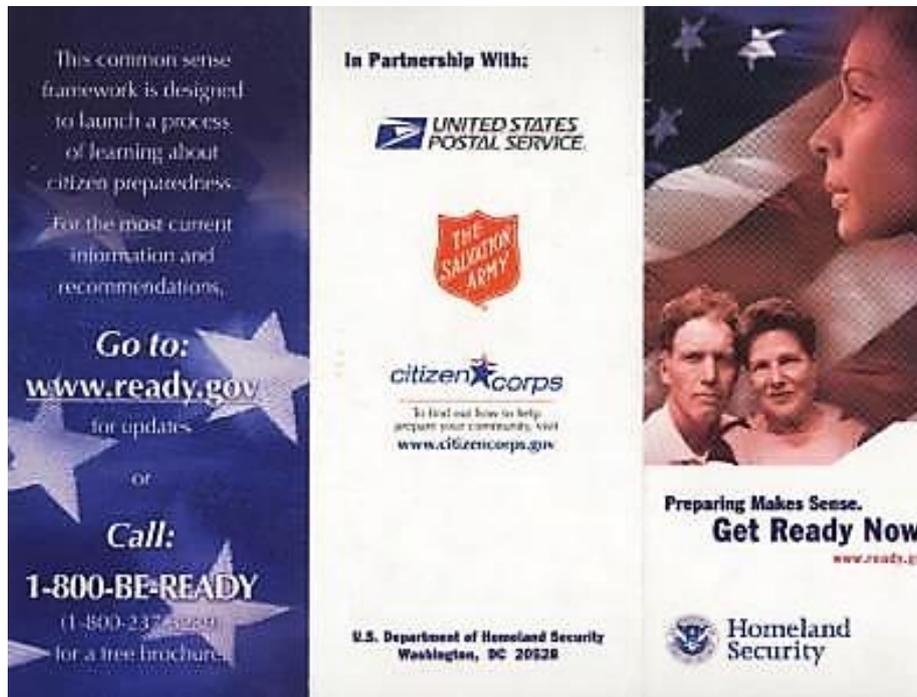
In 2008, General Shaw Clifton expanded this work by establishing the [International Social Justice Commission](#). Based a few streets away from the headquarters of the UN itself, it is ideally located near to influential politicians, charities and faith-based organisations and aims to amplify the voices of the world’s oppressed.

<https://story.salvationarmy.org/>

Accessed 02/01/22

The relationship with the U.N. is interesting for anyone who understands the occultic nature and new world order agenda behind this organisation. As we have already seen, Salvation Army “general” Brian Peddle also called for his global sun following wave of prayer on Sunday 24th October - United Nations Day!

In a similar vein, the Salvation Army has also yoked together with Homeland Security:



Salvation Army partnering with Homeland Security.

<http://ukapologeticslibrary.net/the-salvation-army-and-freemasonry/>

Accessed 02/01/22

Below, the SA advertises its “anti-slavery” campaign, promoting of all things wearing facemasks



Caption – “Face masks to tackle modern slavery launched by The Salvation Army”

[Face masks to tackle modern slavery launched by The Salvation Army – Keep The Faith® The UK's Black and multi-ethnic Christian magazine](#)

Accessed 11/03/22

How Ironic for the SA to say “buy and wear a facemask to support anti slavery day”, when the whole facemask agenda has globally been the biggest oppressive theme of the last few years and is creating a slave minded population.

Going woke

Note that the “Social Justice Commission” established by “general” Clifton in 2008 advocates critical race theory (CRT) which essentially makes “white people” the cause of all the worlds racial problems. It even published a training manual/guide for SA members that besought white people to repent of their racism which is automatically implied on account of their skin colour:

“Several Salvation Army’s donors have announced that they will direct their donations elsewhere following a new initiative launched by the charitable organisation, as reported by Newsweek..... The organisation has sparked unrest among some donors after publishing a new initiative and heated conversations on Twitter, with many users labelling the initiative as “woke”.

The Salvation Army has come forward with a new initiative which delves deep in the topic of racism and the Church, as per the charity’s recently-published ‘Let’s Talk About Racism’ document. The 67-page guide has been provided through the International Social Justice Commission and is “designed to stimulate gracious discussion among Salvationists who choose to participate”.

As per the document, the initiative has sparked controversy as **one of the lessons asks white donors to “lament, repent and apologize for biases or racist ideologies held and actions committed.”**

“Many have come to believe that we live in a post-racial society, but racism is very real for our brothers and sisters who are refused jobs and housing, denied basic rights and brutalized and oppressed simply because of the color of their skin,” the guide explains.

“There is an urgent need for Christians to evaluate racist attitudes and practices in light of our faith, and to live faithfully in today’s world.”.....

A number of people have had mixed reactions to The Salvation Army’s initiative, with some writing on Twitter that they have decided to support other charities this year. Newsweek reports that they have talked to several donors who have also questioned the published guide, while others have decided to temporary pause their donations.

<https://www.hitc.com/en-gb/2021/11/26/salvation-army-donors-withdraw/>

Accessed 13/03/22

Due to the outcry, the Salvation Army has retracted its training manual advocating critical race theory, but the Army itself has not changed its philosophy and no doubt will continue further down that road.

Here the masked-up Salvation Army is holding vigil for George Floyd.



[A Fearless Church – Central Territory Museum \(sacentralmuseum.org\)](http://sacentralmuseum.org)

Accessed 11/03/22

This is just a very brief look at the social justice agenda of the Salvation Army. As with every item in this expose there is probably much more that could be said and I could spend many hours of research but it would not necessarily add anything more to what has already been said. The matter will however be revisited in the final section of this expose as we examine what was really behind the social gospel of the Salvation Army right from the days of William Booth.

The Salvation Army and Marriage:

Until recent years the Salvation Army has required its members to only marry within the army – this is a clear cult mentality. The Bible certainly requires that believers should only marry believers but it does not require that they have to be part of a particular “denomination” or group. The SA also required that officers (which they call ministers) only marry other officers and if one of them steps down or resigns, so must the other. In other words, if the wife of a Salvation Army “minister” decides to “step down” from ministry, her husband must as well. This is completely unscriptural, nowhere in the Bible is the status of pastor, Apostle, elder or any other church leader contingent upon his wife continuing in ministry with him.

This is confirmed by the SA website:

“Originally Salvation Army officers (full-time ordained ministers) were required to marry other officers if they wished to remain in the ministry.”

[The Salvation Army International - General questions](#)

Accessed 13/03/22

The following also recounts the case of a Salvation Army “minister” who lost his post by marrying outside of the SA:

“Capt. Johnny Harsh, a leader for the Oshkosh Salvation Army in Wisconsin, was suspended this week for violating a rule that requires officers to marry only from within The Salvation Army.

The suspension and expected termination did not come as a surprise to Harsh as he was aware of the rule when he joined the Christian aid agency. But he still feels it is unfair.

"I knew the rule and that this was coming and that I would be let go," said Harsh, according to The Northwestern. "But for The Salvation Army to let me go because I will marry outside of the Army, I think is wrong...."

The marriage rule has been in place almost since the founding of The Salvation Army in 1865 by Methodist minister William Booth. Booth and his wife, Catherine, determined in those early years that married couples who function together in The Salvation Army are far more effective than having one spouse who was committed to the ministry while the other was committed elsewhere, according to Major George Hood, national community relations secretary for The Salvation Army.

The requirement, still in place today, is that both the man and the woman be ordained ministers within the organization, Hood explained.”

<https://www.christianpost.com/news/salvation-army-leader-to-lose-job-for-violating-marriage-policy.html>

Accessed 12/03/22

This is a clear cult mentality, however one seeks to justify it. Nowhere does the Bible prescribe this, it is all of man and his thinking about what constitutes “effective ministry” and a religious attempt to produce what man sees as “results” through dictatorial rules unfounded in scripture.

On this matter, the SA's website has the following article:

EMPOWERING MEN AND WOMEN TO WORK TOGETHER

Statement from the Salvation Army Focus Group on Empowering Men and Women to Work Together.....

From its inception, The Salvation Army has publicly expressed its support of gender equality in faith and practice...., It has **required** *emphasis mine* a dual clergy role of its married clergy, and has welcomed both male and female clergy who are single. It has based this commitment upon the teachings of Catherine Booth, cofounder of the Army with her husband William, as articulated in the pamphlet, Female Ministry (1859). In this, she addresses that the "Public ministry of woman is . . . absolutely enjoined by both precept and example in the Word of God". **Current Salvation Army teaching accepts the truths that Jesus brought a spirit of liberation to women**, the Holy Spirit came on both women and men at Pentecost and the gifts of the Holy Spirit are not gender specific....

Note the SA's admission that this is based on the teachings of Catherine Booth, not on the Bible. Furthermore, this is not the spirit of liberation at work here, but rather the spirit of Jezebel on display.

Development and Use of Spiritual Gifts

The Salvation Army's position is that the gifts of the Holy Spirit are given to both women and men, and in **theory are to be encouraged and exercised without regard to gender**....

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." (1Corinthians 14 v 34)

In practice, there have historically been traditional gender roles, particularly in the married (dual clergy) couples. **Recent years have brought increased awareness of the need for gender equity within administrative, decision-making bodies, and steps have been taken even in leadership roles**. However, very seldom is a woman appointed so that she would have a role of leadership over her husband.....

They shouldn't at all: "But I suffer not a woman to teach, nor to usurp authority over the man" (1 Timothy 2 v 12)

Ministry Together

The dual clergy role, which **provides leadership to 85% of Salvation Army congregations**.....

On the administrative level, there continue to be some strengths and weaknesses in the organisational structure that **need to be examined in the revelation of the Holy Spirit, which can reclaim the early vision of Catherine Booth in its fullness**.

The "revelation of the Holy Spirit"? What about the revelation of the Bible? The Salvation Army does not seem to understand that the Holy Ghost has already spoken through the pages of scripture. But worse than that, they are elevating the words of a woman over the Bible, as according to the Salvation Army, the Holy Spirit needs to help reclaim the vision of Catherine Booth!

Freedom from Bondage

Women are the best and most important resources for developing a healthy community. (Not the Bible?) It was long realized that if you 'enable women' they are the effective agents of change to bring awareness in society, may it be health or education or other fields. If it is true in health and developmental fields, it is also true for evangelisation and Church growth.

The following are recommendations for empowering women effectively to proclaim the gospel:

Teach and preach the sinfulness of bondage, regardless of gender, culture, ethnicity, etc. Discuss difficult issues of gender in open forum with both male and female participants. Integrate "Women's Ministry" into the fabric of the church network women across denominational boundaries. Teach evangelical egalitarian marriage model discover creative ways for women to re-enter the ministry track as children become more self-sufficient encourage dual clergy and shared pastorates (two part-time pastors).

[*The Salvation Army International - Empowering Men and Women to Work Together*](#)

Accessed 23/03/22

This is the spirit of Jezebel in full swing here. Aside from the social gospel, note the gratuitous feminism on display and the seditious Jesuitical social agenda as women are being described as "effective agents of change to bring awareness in society". This statement is very true, women have been used to drive the agenda of social disintegration in the home, school and church, all under the guise of liberation.

Let it be noted that bondage is indeed sinful, but Biblical gender roles are not a form of bondage. This is what Catherine Booth and the organisation she helped found is calling bondage:

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isaiah 5 v 20).

Let it also be noted that women **do** have a ministry and valuable gifts as has already been stated and are to be held in high regard, not trodden down, but this is not what is being advocated in the article above.

What the SA and Catherine Booth are advocating is a destructive feminism shaking its fist at the Bible and God's roles for men and women. As already stated, this ideology has indeed been used by the globalists and their Jesuit masters to bring about the social change they desire as a stepping stone towards their "new world order" and the one world religion of the antichrist.

Charismatic Influence:

The Salvation Army advocates the “charismatic gifts of the spirit” including praying in tongues. Although it is not as prominent today, during the founding and early days of the SA, this was clearly a major theme.

This writing comes from a 2011 article in “the salvationist” by “Lt-Colonel” Max Ryan, hospital “chaplain” and amateur Army historian:

Signs and Wonders

Do we belong to a charismatic Salvation Army? Or have we moved away from such expressions of faith, such as speaking in tongues, slaying in the Spirit, words of knowledge, prophecy and faith healing?

Apart from church historians, few people today are aware that the Army, in its early days, was considered to be among the most flamboyant of religious movements. Speaking in tongues, slaying in the Spirit, words of knowledge, prophecy, faith healing and ecstatic behaviour are part of the story of the Church (referring to the SA) from earliest times. Such signs marked the beginnings of Pentecostalism, as well as Methodism and the Society of Friends (Quakers). The Salvation Army, as a child of Methodism, followed the growth pattern of its denominational parent, from these charismatic beginnings to a more controlled approach to church life.

Before William and Catherine Booth commenced revival meetings in the East End of London in the 1860s, they spent years as successful itinerant evangelists. Attendant signs and wonders marked their meetings.

Wrote Commissioner Booth-Tucker, Catherine's biographer, “There can be little doubt that manifestations are permitted, in connection with powerful revivals as part of the signs and wonders with which God had promised to accompany the outpourings of his Holy Spirit...”

British Salvationist historian Glenn K. Horridge has written an analytical survey of the Army's first 35 years. He concluded that the Army was definitely charismatic in its early days. He comments: “Contemporary evidence suggests the Movement to have been charismatic, with shouting, lying prostrate on the ground, and leaping in the air being reported in 1882. Also practised was 'reveling on the floor in the glory' and 'jumping for Jesus.'”

In these early days, some years before the Pentecostals would earn the sobriquet “holy rollers,” Salvationists were engaging freely in such activity. Horridge concludes: “The Army's official position on charismatic meetings remained ambiguous although such activity was probably even more widespread than reported.”

A random sampling of Army publications through the years reveals that a charismatic experience complete with signs and wonders, yet in the Methodist holiness tradition, was a diminishing part of Salvation Army life.

But there is evidence that faith healing has always had a place in Salvation Army ministry and worship. Historian R. G. Moyles writes about early interest in faith healing: “In some instances the articles in The War Cry by both converts and Army officers illustrated the still-undefined nature of Salvation Army beliefs. A strong proponent of 'faith healing,' Mrs. [Catherine] Booth wrote many defences of the practice in the early War Cry, and the editor entertained occasional testimonies to the salutary effect of faith-healing services. For a while

it seemed as if this would become one of the Army's key beliefs. Eventually, however, it was abandoned both in practice and publications.”

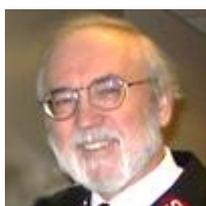
Despite Moyles' contention that faith healing was abandoned, a major directive on faith healing was issued in 1902 by General William Booth. Had there been no problems, the Army's leader would not have found it necessary to issue this carefully worded document, in which he writes: “By faith healing, or divine healing, is to be understood the recovery of persons afflicted with serious diseases, by the power of God, in answer to faith and prayer, without the use of ordinary means, such as doctors, medicines and the like. That God should heal the sick after this fashion is in perfect harmony with the views and experience of The Salvation Army from the beginning. Nothing to the contrary has ever been taught by our authority, and numerous instances of faith healing have occurred in the Army throughout its history.

“We have never discouraged officers or soldiers or any other persons from seeking the intervention of God by believing prayer on behalf either of the healing of their bodies, or the removal of any other afflictions which they may have been called upon to suffer. The very opposite has been the case.

“I do not believe there can be a corps of The Salvation Army, at home or abroad, in which some signs and wonders have not been wrought. Have we not seen men and women and little children raised up from the borders of the grave, and restored to health and vigour, in answer to the prayer of faith?”

However, Booth distanced the Army from the belief that healing is in the atonement, and that physical healing is a right for the Christian, further setting the Army on a path that diverged from the direction taken by charismatics.

In recent years, the Army has approached the issue of signs and wonders with caution. While the Army does not rule out the possibility of people being miraculously healed or other physical manifestations of God's power, most Salvationists are no longer accustomed to charismatic expressions. Regardless of our views on these issues, one thing is certain: God's Spirit is still at work among us in extraordinary ways.



Lt-Colonel Maxwell Ryan is retired in Burlington, Ont., where he serves as a part-time hospital chaplain and amateur Army historian.

(Signs and wonders)

<https://salvationist.ca/articles/2011/03/signs-and-wonders/>

Accessed 13/03/22

Whatever the Salvation Army may advocate today, it is clear from this testimony that the early organisation was heavily into charismatic signs and wonders, the descriptions of which closely resemble in character if not in action the unscriptural, lunatic behaviours exhibited by modern charismatics (rolling around, revelling “in the glory”, jumping for Jesus etc.).

Knowing the parentage of the Salvation Army in methodism, this is hardly surprising. The reader may also like to do research into the antics of Charles Wesley potentially using electricity to trigger convulsive spasms in his hearers. Maybe the whole “jumping for Jesus” thing was linked to such electro-convulsive activities.

My mother related that she had none of this during her early childhood when she attended the SA and that her parents were very much against it, which bears out what the above article relates about it being somewhat diminished during the 20th century. It appears however, like everywhere else it is making a comeback in the Salvation Army as the spirit of ecumenism grows and the church and world is being prepared for the man of sin “whose coming is after the working of Satan with all power and signs and lying wonders” (2 Thessalonians 2 v 9).

“Charitable deeds”

The salvation Army is famous for its charitable representation, from the shops, hostels and shelters to the various forms of social work the Army undertakes. As mentioned at the beginning, this can make it difficult to expose the SA for what it is, as folk will just see the seemingly noble veneer. However, let’s take a critical and Biblical look at the charitable work the SA does and see if it really is what it presents itself to be.

Every Christmas the SA is out on the streets and at shops with its red buckets and bell ringers to entice people to donate money.

The bell ringing is a tradition that began in 1891, for the purpose of drawing peoples’ attention to the fact that without their help there are those who “won’t have a Christmas”.



All arguments about the legitimacy of Christmas itself aside, it is not the place of the Salvation Army, or anyone else for that matter to ring bells in people’s ears to harangue them into donating money. This very practice itself is inconsistent with the Bible, but it gets worse when we examine the particulars of their behaviour in the light of scripture:

“Take heed that ye **do not your alms before men, to be seen of them**: otherwise ye have no reward of your Father which is in heaven” (Matthew 6 v 1)

It would seem that the SA does not understand the meaning of discretion and in fact goes out of its way to be seen of men and draw attention to itself with giant buckets and bold signs unabashedly boasting of how the Army is “doing the most good”. This is in complete opposition to the teaching of Christ.





The irony doesn't stop there though, it gets even worse though for the SA as we continue in Matthew 6 v 2:

“Therefore when thou doest thine alms, **do not sound a trumpet before thee**, as the hypocrites do in the synagogues **and in the streets**, that they may have glory of men. Verily I say unto you, They have their reward.”

Not only are they advertising themselves with giant red buckets for all to see and posting signs boasting of their good works, they are announcing it all with trumpets in the streets in direct violation of the verse we just read.

It gets even worse though when we consider the next two verses.



“But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly”



Not only is the Salvation Army itself directly contradicting all four of these verses in Matthew 6, but it is enticing other people to do so as well by cajoling them into making a very public donation for all to see.

How can the Salvation Army claim to be reaching the world for God and leading people to Christ by teaching them to act in a manner completely contrary to his word?

These guys below are going all out with a full brass quartet, a tall stand with the SA shield displayed, a raised platform and a loudspeaker.



Jesus speaking of the pharisees in Matthew 23 says:

“But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments” (Matthew 23 v 5)

Or in the Salvation Army’s case we might say they make big their buckets, press their uniforms, shine their shoes and polish their trumpets.

The self-proclaimed “good” done by the Army is even posted on their doors so that all who enter in know about it.



With even greater prophetic irony the Salvation Army is even preparing to take donations when the Mark of the Beast comes in. Soon you’ll just need to swipe your right hand over the red bucket to donate to the work of the antichrist!



Another example of where the Salvation Army makes a great noise and visual acclamation of itself is in the many parades it takes part in.



Below, the SA is taking part in an annual parade tournament. Where in the Bible is the church instructed to compete in pagan secular tournaments for aggrandisement. The Salvation Army however it seems is so good at trumpeting itself it even competes with the world in doing so.



Here the Salvation Army is parading itself to the world to commemorate its 150 years of service “to God and man.”



“Charity vaunteth not itself” (1 Corinthians 13 v 4)

All of this is completely contrary to the teachings of Christ and the Apostles. Dressing up in striking uniforms and marching through the streets with trumpets sounding and a giant banner declaring its works is the very definition of “vaunting itself. So, by Biblical standards the Salvation Army cannot be charitable, it fails the test of scripture.

CELEBRATING
150
— YEARS OF —
DOING THE
MOST GOOD®

Image from:

<https://salvationarmyalma.org/coastalalabama/2015/07/06/salvation-army-celebrates-150-years/>

Accessed 26/03/22

“All our righteousnesses are as filthy rags” (Isaiah 64 v 6)

Another great irony is the fact that the slogan “doing the most good” has an ® symbol, meaning it is a registered trademark. Whether they realise it or not the Salvation Army has effectively trademarked doing good, claiming it as its own personal remit and by qualifying it with the superlative adverb “most” it has universally placed itself up on a pedestal above all others.

Speaking tongue in cheek, no one else can ever challenge the SA for this position as it has already been trademarked, so If Jesus Christ wants to claim that he has done the most good for humanity, he’ll have to contest the matter with the SA in court!

By trademarking it as well, it also demonstrates the fact that “doing good” is a business for the Salvation Army, not a charity. Let us not miss the boundless irony in all this.

To iterate the point, an anonymous member of the SA said the following:

“As a soldier in the SA. I am seeking the truth. I can say this though. **Bringing in money, be it by kettles, grants, etc is the main thing.**”

<https://unpreterist.blogspot.com/2013/10/the-salvation-army-charity-or-cult.html>

Accessed 02/01/22

Has the Salvation Army ever really been driven by a spirit of unmerited good. Undoubtedly most members of the SA are sincere in what they do believing it to be right, but let us remember Proverbs 16 v 25:

“There is a way that seemeth right unto a man, but the end thereof are the ways of death.”

As we have discussed at the beginning, it is generally acknowledged that the SA is less concerned with doctrine as it is with what it perceives as “evangelism” and reaching the world through its social program. The “charitable” activities seem primarily a means to an end in this regard. On this point the following article comments:

“Salvation Army founder William Booth spent years evangelising before he realised that he would never achieve his goal of banishing the 'three As' of "Alcohol, Atheism and Anarchy" from England's underclass if he did not first keep them from starving. The Salvation Army's social work efforts can be directly linked to Booth's **failure to convert the poor through more conventional means....**

Dispensing the absolute basics of food and temporary housing to the needy was motivated by the need to recruit rather than by anything in the Bible. **Any of the poor who were unfortunate enough to go against the Army's morals were quick to discover themselves out on the street, hungry or not.**”

[The Starvation Army Twelve reasons to reject the Salvation Army.pdf \(libcom.org\)](#)

Accessed 27/03/22

Note that according to the witness of this article, Booth failed to convert people by “conventional mean”. This cannot mean by teaching the Bible as the Bible says:

“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” (Isaiah 55 v 11)

I can only assume that the failure was in Booth’s Methodist approach; and as we have already seen, the variant problems that were endemic in the denomination founded by Charles Wesley as well as those of the Booth family.

This seems to be a common problem though, whereby when man doesn’t see results according to his own perception (whether it be numbers of “converts” or visible signs and wonders or just emotion etc.), rather than getting back to the Bible, man adds more of his own self and his own religion into it - in this case, the social gospel approach.

That is not to say that Christians should not help the poor and alleviate things when it is within their power to do so. But these things are secondary to the Truth of the Bible and are not a means to an end.

This seems to have been the case with the Salvation Army as we read about earlier, whereby those who didn’t tow the Army line were thrust back out on the streets. This type of thing is again reconfirmed by the following blog quote

“To be perfectly clear, my experience in one of the Salvation Army’s adult rehabilitation centers was very, very cultish. It was run as a ranch, and the addicts and alcoholics were the workers. They were forced to obey and revere the officers in a very strange way that reminded me of a cult or, go back to the streets.”

<https://www.quora.com/Is-the-Salvation-Army-a-cult>

Accessed 02/01/22

It would also seem that corruption is rife in the salvation Army as shown by examples like the following from Ontario, Canada:

“The overwhelming generosity of Salvation Army donors was evident in the warehouses. They were overflowing with playpens, deodorant, diapers, fruit cups, margarine, candy, bedding, expensive bikes, and so, so many toys from the Christmas Toy Mountain campaign.

Except these donations weren’t going to the shelters, food banks and needy children supported by the Salvation Army. They were being sold for profit. The scheme to siphon off and sell “vast amounts” of donations was masterminded by David Rennie, the former executive director of the Salvation Army donation storage and distribution centre.”

<https://www.thestar.com/news/crime/2017/04/26/salvation-army-executive-quilty-of-massive-toy-for-profit-fraud.html>

Accessed 27/03/22

Or this one from the U.K:

“A lifelong member of the Salvation Army who previously worked at a subsidiary of the now-liquidated financial advice firm Money Portal has received a 10-year jail sentence for a **£12m pyramid fraud** that left many of the victims penniless.

At Chelmsford Crown Court yesterday, 47-year-old Graham Whitehead pleaded guilty to **49 charges of fraud, totalling £11,948,840** in what the prosecution described as a 'massive and highly sophisticated' rip-off.....

Investors were told either that their funds would be invested in Credit Suisse accounts, or that they would be used to provide short term bridging finance to facilitate property purchases by the Salvation Army.

In fact, the Credit Suisse accounts and the Salvation Army bridging finance scheme were inventions dreamt up by Whitehead using forged documents with Swiss bank's logos and a forged reference from the Christian movement.

<https://www.thisismoney.co.uk/money/news/article-1692614/Salvation-Army-man-jailed-for-fraud.html>

Accessed 27/03/22

There are several such examples of fraud perpetrated by SA members that turn up online and no doubt more which have yet to be exposed to the light of day. Though it may be argued that these are lone-wolf individuals, there are more institutionalised forms of corruption at play within the Army's ranks:

“In England, the SA came under public scrutiny when it teamed up with the textile company Kettering Textiles Limited to run a recycled clothing scheme; **it earned the organization about \$26 million, and the business's directors a combined \$16 million over three years.**

<https://www.businesspundit.com/10-infuriatingly-greedy-charities/>

Accessed 27/03/22

Sexual abuse scandals

The Army has also had to face the issue of sexual abuse, of both children in its care and children of SA members, The Sydney Morning herald recounts the following story:

“When Merrin Wake first met a legally-trained senior Salvation Army leader and the church's lawyer to report her alleged childhood sexual abuse by five men within the church, she went away feeling like she had not been believed. Months later, after several more meetings in the Collins Street office of the Salvation Army's law firm, Ms Wake settled her case with a substantial out-of-court payment.

Merrin Wake was born into one of Australia's most recognised charities. By speaking out, she hopes other officers' children will confront the Salvation Army and get redress for their sexual abuse. But the deed of release prepared by the Salvation Army's law firm made it clear the church was making no admissions by settling.

For Ms Wake, there would be no official acknowledgement of whether the Salvation Army accepted her allegations that from the age of three until her early teens she encountered abuse ranging from inappropriate touching to rape.

Merrin Wake is the first Salvation Army officer's child to speak publicly about abuse she encountered while growing up in the church.....the case continues to reverberate for Ms Wake and the Salvation Army, an organisation known for its good deeds, disdain for alcohol, quasi-military structure and Christmas carols.

The senior officer who Ms Wake alleges repeatedly molested her as a girl remains in a senior Salvation Army role in Melbourne which brings him into contact with children. He was temporarily stood down while a private investigator hired by the Salvation Army investigated Ms Wake's claims. The investigator was unable to substantiate them, due in part to a lack of witnesses.

The Army is confident the senior officer presents no risk. Ms Wake thinks differently. As for the other men Ms Wake alleges sexually abused her, one was dismissed from his officer position for unrelated disciplinary breaches shortly before she reported his alleged abuse. Two others remain ordinary church members, and one has died.”

<https://www.thestar.com/news/crime/2017/04/26/salvation-army-executive-guilty-of-massive-toy-for-profit-fraud.html>

Accessed 27/03/22

“Again, the article just quoted notes that the SA is known for its good deeds, as stated previously these become a cloak of righteousness that mask what really goes on inside the organisation. Another such case in the United Kingdom demonstrates this:

“Three men who were members of the Salvation Army – including a father and son – have been found guilty of sexually abusing young girls..... The assaults against two victims took place in the 1970s and 1980s, Preston Crown Court heard on Thursday....

The abuse took place in a number of locations around Blackpool, the Crown Prosecution Service (CPS) said. William Tomkinson first abused one of the girls in the 1970s when she was 11 years old. He was treasurer for the Salvation Army at the time.

Philip Worthington began to abuse the same girl when she was 13 years old and Derek Smith abused her when she was 14. When the victim told Trevor Worthington about the abuse, including that his son had been one of the perpetrators, Worthington himself began abusing her, the CPS said.

During a police investigation into the first victim's allegations, a second victim came forward to report that Tomkinson and Philip Worthington had sexually abused her in the 1980s, from when she was 15 years old.

Sophie Rozdolskyj, from the CPS, said: “These men abused their positions of high standing in the community to take advantage of two young and trusting girls.”

[Four Blackpool Salvation Army Workers Guilty Of Child Sex Abuse – The Global Beacon \(wordpress.com\)](http://www.theglobalbeacon.com/2017/04/26/four-blackpool-salvation-army-workers-guilty-of-child-sex-abuse/)

Accessed 27/03/22

The Girls originally trusted these men because they were members of the Salvation Army. Next is an example from Jamaica:

“Allegations of sexual misconduct have been levelled at Major Selburn Oates of the local arm of the Protestant Christian church and international charitable organisation that has developed a stellar reputation for helping the poor worldwide over many decades.

One woman has claimed that she **had to engage in sexual acts with Oates for assistance from the Lyndhurst Road branch of the organisation**, while another woman has accused him of inappropriate touching, tantamount to sexual assault.

Oates has since come out in staunch defence of his integrity, denying the allegations and declaring his innocence. The women have asked not to be named out of fear of public backlash. Yesterday, a worker at the Salvation Army Lyndhurst Road branch told the Observer that **a gag order has been issued to all staff**.

“We can’t do no form of talking. **They give us strict, strict, strict instructions not to talk to anybody about it. They say we must not discuss it with nobody.** They even give we a letter saying any discussion about the matter must be with the Salvation Army and nobody else,” the worker said.”

<https://www.stabroeknews.com/2019/06/06/news/regional/jamaica/salvation-army-investigating-sexual-misconduct-corruption-allegations-in-jamaica-operations/>

Accessed 27/03/22

Note the “gag order” the SA placed on its workers to prevent them from speaking out. This effectively silences those who may be material witnesses but might then be afraid to go to the authorities for fear of the SA

Here is another case from the U.K:

“The Salvation Army failed to investigate allegations of historical child abuse, according to a woman who told the charity 16 years ago that four of its members had sexually assaulted her in the 1970s.

In 1998, Lucy Taylor (not her real name) told the Salvation Army **that four men at her local branch of the charity in the north of England had abused her**. Her story suggests **she was groomed from the age of 10, assaulted from 12 years old and the abuse continued for eight years until she left the organisation.**

Taylor says her complaints were not handled seriously either at the local branch, known as a “citadel”, which was at the centre of her allegations, or at the national headquarters in London.....

The Salvation Army, which is both a worldwide church and a social justice charity, operates in 126 countries. It describes itself as a movement “supporting and empowering the vulnerable and marginalised”. **In Australia, it is being investigated by the Australian government’s Royal Commission into Institutional Responses to Child Sex Abuse. Last month, the Australian branch of the charity said it was “profoundly sorry” for abuse at four boys’ homes in the 1960s and 1970s.**

In the UK and Ireland, there are previous cases of Salvation Army staff or volunteers being convicted of offences linked to child sexual abuse. Among them, in 2012, a former volunteer from Didcot, Oxfordshire, James Ernest Summers, was sentenced to 18 years for raping three girls under the age of 10, with the first attacks in the 1980s. There is no suggestion that Taylor's case is linked.

Born into a Salvation Army family, Taylor became a "junior soldier" aged five, pledging allegiance to the charity – the organisation has a military-style structure – and by 16, she was a senior soldier. She sang in the band and the charity became an integral part of her religious, social and family life.

"My future was probably to become an officer [running my own church] and go to London to the William Booth College," she says. But instead, Taylor says, she had to flee the abuse. "I had to leave my beloved church, religion, friends, and lifestyle."

<https://samathieson.com/sa-mathieson/article-guardian-salvation-army-sexual-abuse/>

Accessed 27/03/22

There are probably many more such cases out there that could be brought forward. I am certainly not claiming that the SA as a whole is given to sexual abuse nor that they are the only organisation that is guilty of such. But certainly, their veneer of respectability and charity conceals much beneath the polished uniform and the cultic behaviour of its members readily sets the field for such activity to be perpetuated.

Let us not therefore be hoodwinked or browbeaten into ignoring the manifold problems with the Army on account of its "good deeds"

"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness;"

(2 Corinthians 11 v 14, 15)

This final anecdote comes from the website "Glassdoor" and purports to be by a former SA employee:

"Extremely corrupt organisation that refuses to disclose their annual financials. Staff at the bottom end are expected to work unpaid overtime on a daily basis in conditions that are unsafe, filthy and unbelievably laborious. Bullying is rife within the organisation particularly with area managers, boards members and higher management.

HR are just a smoke screen for the corruption that exists in higher management. Innocent staff are deliberately 'set up' by management to make it appear they are not doing their job and are subsequently unfairly dismissed. The Salvos are renowned for this behaviour knowing few workers have the financial backing to challenge the organisation. The Salvos truly exploit the most vulnerable in every sense of the word.....

The CEO really needs to sort out this corrupt organisation. It is only a matter of time before this corruption becomes public. They cannot continue to vilify innocent workers without consequences. I truly hope this organisation is exposed."

[The Salvation Army - Corruption in higher management | Glassdoor](#)

Accessed 27/03/22

Well, that is what I hope to do with this expose, shed some light on the Salvation Army for any who wish to see. We have covered the history and character of the Army as well as its masonic connections, occult symbology and myriad of social and doctrinal issues.

But what has ultimately been behind it and where is it all leading? The last two sections aim to reveal that and as the proverb goes:

All roads lead to Rome.

Ecumenism with the papacy:

The following is from a 2001 article on the website "Cutting Edge Ministries":

"We recently received a letter from one reader, James Sundquist, who attended a Salvation Army church for two years....

When James got a flier in his mailbox, depicting a Roman Catholic Cardinal conducting services at one of the main retreat services of The Salvation Army, he said, "My heart just broke. I was in total shock." His initial thought was "There must be some others in our local church as well as the Salvation Army in general who might have received that brochure and were equally disturbed by this infusion of the RC in the church." James was in for his second shock! "I could find NONE who were dismayed or concerned. NONE who were thankful that I had exposed this heresy. And as Paul said 'are there NONE wise among you?'"

James wanted to be faithful and give the man responsible for having a Catholic cardinal preaching at a Salvation Army pulpit every chance to repent. He followed Matthew 18 and privately went to him explaining that the doctrines of Rome are idolatrous and blasphemous. The man did not care, so James wrote to his superiors to voice his concern. To his dismay, they took up the cause of Roman Catholicism and defended them as "Christian brothers".....

I immediately wrote back to Mr. Sundquist and asked him more about this. He informed me that he had written the directors of Salvation Army and he included their correspondence. Here is the letter from Colonel Francis, the "top official for the entire N.E. United States", sent on August 7, 2001 to Mr. James Sundquist:

"Re: Roman Catholicism and The Salvation Army

Dear Mr. Sundquist: Thank you for your correspondence (attached) and your interest in The Salvation Army and the Northern New England Division. Your ongoing support and heartfelt concern are appreciated, as is your love for the people of The Salvation Army. However, we do believe that allowing Cardinal Law to speak recently at a Salvation Army function in no way compromises our theology or evangelical position. While there clearly are doctrinal differences between The Salvation Army and the Catholic Church, we share a oneness in our ultimate allegiance to Jesus Christ. We seek to proclaim Christ as Lord in this ecumenical effort. May the Lord bless you.....

James received another letter from the Salvation Army World Headquarters confirming their global intent and unholy alliance with Roman Catholic Church.

"In reply to your question to the Web Major of The Salvation Army's United Kingdom Territory, The Salvation Army does not have a position paper on the Roman Catholic Church separate from our attitude to all other Christian groups. You will see from the attached however that our position is that of support for the Roman Catholic Church as with other Christian groups. That includes respect for their doctrines and practices and, as opportunity allows, sharing in corporate worship and public events of an ecumenical nature. Internationally, we particularly share a relationship with the Roman Catholic Church through our membership on the Conference of Secretaries of Christian World Communions on which the Roman Catholic Church is represented by the secretary of the Pontifical Council for Promoting Christian Unity" (SALVATION ARMY IN BED WITH ROME)

<https://www.cuttingedge.org/news/n1527.cfm>

Accessed 12/03/22

This exchange occurred over 20 years ago, the progress of ecumenism within the SA and its relationship to Rome at the highest level is far more advanced now as we shall see.



Two of the Salvation Army's female "generals", Linda Bond and Eva Burrows (who died in 2015). Both women met the pope as official representatives of the Salvation Army.

Eva Burrows was born and brought up in the Salvation Army, her parents were SA majors. Interestingly Eva's full name was Evangeline Evelyn Burrows. She was named after Evangeline Booth, the second general of the SA and indeed she followed in her namesake's footsteps.

(Right photograph: Eva Burrows, the 13th "general" of the Salvation Army, with pope John Paul II in Edinburgh during his 1982 visit to Britain, at this time she was the territorial leader of the Salvation Army in Scotland)



Here Eva burrows is giving pope John-Paul II the Salvation Army "salute" which according SA teaching means that she recognises him as a "fellow citizen of Heaven"

She also had a friendship with Billy Graham:

"Dr Billy Graham, with whom General Burrows had a warm association, said of her: "General Eva Burrows is unquestionably one of the most respected and influential Christian leaders of our time."

<https://salvationist.ca/articles/2015/03/celebrating-general-eva-burrows/>

Accessed 02/01/22

(Eva Burrows with Billy Graham)



The fact that Eva had a "warm relationship" with ecumenical false prophet and Jesuit puppet Billy Graham does not bode well either.

What about Linda Bond, the other female general pictured on the previous page? Up next is a 2013 article from the SA website:

THE GENERAL SENDS WORDS OF WELCOME TO POPE AND ARCHBISHOP OF CANTERBURY

15 March 2013



(Salvation Army general Linda Bond meeting with the Jesuit Jorge Mario Bergoglio, AKA pope Francis)

GENERAL Linda Bond, international leader of The Salvation Army, has sent messages of welcome to Pope Francis I and to the Rt Hon and Most Rev Justin Welby, who will be enthroned as Archbishop of Canterbury, leader of the Church of England, on 21 March.

To Archbishop Welby she wrote: 'The Church universal faces great challenges as we seek to minister the gospel of Jesus Christ and so I want to

assure you that Salvationists stand with their Anglican sisters and brothers in the cause of Christ. God bless and keep you and grant you wisdom, courage and strength.'

In her message to His Holiness Pope Francis she said: 'My prayer is that God will give you physical and spiritual strength, as well as holy courage, so that you might stand firm as a true soldier of Jesus Christ. God bless and keep you always and grant you his peace.'

<https://www.salvationarmy.org/ihq/news/inr150313c>

Accessed 12/03/22

Notice she uses the term "church universal" (catholic) and assures the apostate archbishop of Canterbury of the Salvation Army's support. Interestingly she says "sisters and brothers" rather than brothers and sisters or just brethren – some feminism coming through? More than that though, she calls the Jesuit pope Jorge Bergoglio a "true soldier of Jesus Christ" and blesses him!

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (2 John 1 v 10, 11)

When former head of the inquisition Joseph Ratzinger became "pope Benedict XVI" in 2005, the top Brass of the Salvation Army attended his "coronation". This was perhaps a watershed moment as it marked the first time in history where the Salvation Army had an official representative at the inauguration of a pope. The following article recounts:

The Pope greets the Army's international leaders at an ecumenical gathering the day following his inauguration.

The person who is shaking the Pope's hand is Commissioner Freda Larsson seen with her husband Commissioner John Larsson became chief of the staff, **second in command of The Salvation Army worldwide**. His wife, Commissioner Freda Larsson, became World Secretary for Women's Organisations (later Women's Ministries).... (Larson became General in 2002)



Photograph by Arturo Mari courtesy of L'Osservatore Romano

Following their comments, they state:

Great respect and hospitality was extended to The Salvation Army throughout the weekend visit. The General was seated on the front row during Sunday's inauguration service, also attended by Majors Massimo and Jane Paone (Command Leaders, Italy).

General John Larsson and Commissioner Freda Larsson participated in the inauguration of Pope Benedict XVI in Rome as guests of the Vatican. **This was the first time a General of The Salvation Army has been present at a papal inauguration.**

(Incidentally John Larson died on the 18th March 2022 the very day before I began writing on this section.)

The Salvation Army purports **"The Pope preached a powerful, Christ-centered address using simple gospel imagery.** It was pastoral and evangelical. And it was interrupted by applause again and again.' "
The next day, the Pope met the General and Commissioner Larsson during an ecumenical gathering with Christian leaders and representatives of different faiths.

Then they go on to say:

The General thanked the Pope for his Christ-centered message on Sunday and assured him of the prayers of Salvationists. The pontiff thanked the General and expressed his hope that **all Christians everywhere would work together** to meet the challenges of a secular society. (i.e. to bring all nations under the heel of Rome)

Commissioner Larsson commented: **'We came away from this historic occasion with a sense that Christian leaders have a renewed willingness to talk to each other and build on our points of unity.** The General added: 'Cardinal Walter Kasper, who is responsible at the Vatican for ecumenical matters, **spoke for us all when he commented that the things that unite us are greater than those which divide.'**

The article goes on to talk about Benedict's visit to the United Kingdom in 2010:

A British Christian, Ecumenical and known for supporting roles and advocates in the pro-homosexual community reports "Commissioner Betty Matear of the Salvation Army and the Presidents of the ecumenical grouping Churches Together in England, have welcomed Pope Benedict XVI's visit."

Commissioner John Matear, the Territorial Commander of the Salvation Army, hoped that the Papal visit would help the churches to “...together proclaim the good news of the Kingdom in word and deed.”

Action of Churches Together Scotland reports:

Lieut – Colonel Alan Burns, Scotland Secretary for the Salvation Army says, **‘On behalf of Salvationists in Scotland I’m pleased to welcome Pope Benedict XVI**. His visit, coinciding with the feast of St Ninian (a catholic feast), will give Christians throughout the nation opportunity to collectively celebrate the life and work of the Churches throughout the ages.

Statement from Scottish Christian:

Salvation Army Commissioner Betty Matear said they hoped Pope Benedict XVI’s visit would **be a source of encouragement to all of England’s churches.**

Commissioner Betty Matear of the Salvation Army:

After the visit of the Pope to Westminster Abbey for the celebration of evening prayer, **I was privileged to be invited to participate in a dinner and discussion hosted by our Government, involving Roman Catholic cardinals and bishops.**

It confirmed that engagement of Church and State was critical and productive. (Uh Oh!) **It is important that the different parts of the Body of Christ**, the Church, talk to one another. The recent visit gives us the opportunity to build and strengthen relationships and to **be confident in the gospel of grace we share.....**

I want to confirm that our Salvation Army is at the heart of all of this. In recent days, we took the time to ask every division to share where we were working ecumenically and, to date, the responses stretch to a 28-page listing!

There are no exceptions; in every division, there is involvement at every level. The words of 1 Corinthians 12 regarding the Body of Christ describe our interconnectedness, our roles and God’s desire and design for unity.”

<https://endrtimes.blogspot.com/2012/09/first-plumblin-apologetics-salvation.html>

Accessed 02/01/22

It is not God’s design for unity that is on display here but Lucifer’s. There is not much need to further comment on the article, the words of the Salvation Army speak for themselves.

Continuing on to 2014, the SA website has the following article:

THE GENERAL AND POPE FRANCIS SHARE IN PRAYER AT THE VATICAN DURING FIRST-EVER PRIVATE MEETING

16 December 2014

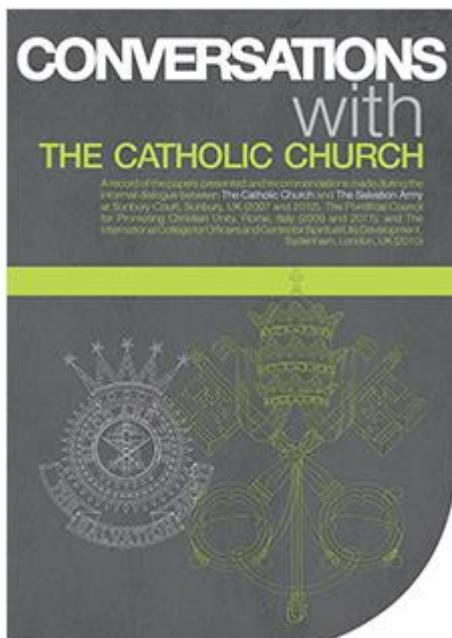
THE first-ever private meeting between a Salvation Army General and a Pope was an occasion where the grandeur of the surroundings of the Vatican was in contrast to the informal warmth of the interaction between the world leaders of The Salvation Army and the Roman Catholic Church. The meeting was the culmination of conversations held between Salvation Army and Vatican representatives from 2007 to 2012 – newly published in a book – but also the expression of the desire to continue these conversations.



The day had not started in the best way, as a general strike had blocked roads and public transport in Rome, with huge groups of protesters occupying the main streets. Monsignor Gregory J. Fairbanks, from the Pontifical Council for Promoting Christian Unity, had to walk through the crowd in order to meet the Salvation Army party which consisted of General André Cox, Commissioner Silvia Cox (World President of Women's Ministries), Commissioner William Cochrane (International Secretary to the Chief of the Staff), Lieut-Colonel Massimo Tursi (Officer Commanding, Italy and Greece Command) and Captain Scott Linnett (Private Secretary to the General). The vehicle provided by the Vatican managed to make its way through the crowded streets to the private rooms of His Holiness Pope Francis.

The General and his party were shown great respect throughout their journey through the Vatican, with members of the Swiss Guard standing to attention as they passed.

(Interesting that the Swiss guard were standing to attention for officers of the Salvation Army. Were they just being buttered up, or do the Swiss guard now recognise them as being part and parcel of the catholic church?)



When the Salvation Army group entered the room for their meeting, the Pope moved quickly towards them, warmly greeting each of his visitors. He listened attentively to the greetings brought by the General, which underlined the many things uniting Catholics and Salvationists and spoke of the experiences of cooperation between priests and Salvation Army officers in many areas of the world. He took with him to present to the Pope specially bound copies of the new book *Conversations with the Catholic Church*, as well as a copy of *The Salvation Army Year Book 2015*.

In his greeting, the Pope underlined the fact that theological differences between The Salvation Army and the Roman Catholic Church had not impeded the witness of a united sharing of the love of God and neighbour. He described the two as often meeting 'in the same peripheries of society' and described the work of The Salvation Army enabling 'Christ's light to shine in the darkest recesses of [people's] lives'.

He spontaneously interrupted the reading of his greeting to share an experience of his childhood in Argentina in a time when Protestants were seen as 'bad people who would go to Hell'. He recalled how a four-year-old Jorge Mario Bergoglio (as Pope Francis was then called) was walking with his grandmother when he saw two Salvation Army women dressed in uniform with 'those strange hats'. ('Do you still wear them?' enquired the Pope.) Jorge asked his grandmother if they were nuns or sisters and she replied: 'No, they are Protestants – but they are good.'

'This,' continued Pope Francis, 'was the first sermon ever I heard about ecumenism – and [it] has influenced me in my ecumenical walk.'



The Pope concluded his message with a request to be remembered in prayer, and it was a moving moment when – after exchanging presents – the Pope reminded the General of this request, to which General Cox offered to pray right there. The Pope gratefully accepted this kind offer before reciprocating, praying for the General in his leadership of The Salvation Army. The two leaders then spent a few moments in private conversation before concluding the meeting.

[The Salvation Army International - The General and Pope Francis Share in Prayer at the Vatican During First-Ever Private Meeting](#)

Accessed 02/01/22

On to 2016, the Salvation Army welcomes the head of the catholic church in Britain to its HQ:

CHURCH LEADERS REFLECT ON 'SEA OF COLOUR' DURING HOLY WEEK VISIT TO INTERNATIONAL HEADQUARTERS

24 March 2016

Salvation Army international leader General André Cox, along with Commissioner Silvia Cox (World President of Women's Ministries), Chief of the Staff Commissioner Brian Peddle and Commissioner Rosalie Peddle (World Secretary for Women's Ministries), welcomed the Archbishop of Westminster, His Eminence Cardinal Vincent Nichols and Bishop of London, Right Revd Richard Chartres to International Headquarters (IHQ) during Holy Week.



<https://www.salvationarmy.org/ihq/news/inr240316>

Accessed 22/03/22

The current “general” of the Salvation Army, Brian Peddle is following suit with his predecessors:



Pope Francis meets with Gen. Brian Peddle, international representative and CEO of the Salvation Army, at the Vatican Nov. 8, 2019. (CNS photo/Vatican Media)

<https://therecordnewspaper.org/pope-asks-catholics-salvation-army-to-spread-gods-love-through-service/>

Accessed 02/01/22

Note that Peddle is called the “CEO” of the Salvation Army, which is apt, because the SA is a business. I’m just speculating, but the timing is very interesting as this meeting was just prior to the corona virus “outbreak” and we have already seen the role that the SA has played in implementing the Vatican’s vaccination program and seen the image of Peddle with a solar halo around his head as he calls for his wave of “global prayer following the sun”.

The Vatican news recounts the following about the meeting:

“Pope Francis meets with a delegation from the Salvation Army, and says that holiness is best shown in concrete acts of goodness and solidarity.....

In his address to the delegation on Friday, Pope Francis expressed his appreciation for “the witness [Salvationists] give to the primacy of discipleship and service to the poor.” He added that it makes them “a credible sign of evangelical love”.

“And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness;” (2 Corinthians 11 v 14)



The Pope told the delegation about the first lesson he ever received in ecumenism. When he was four years old, he met several members of the Salvation Army while with his grandmother.

Pope Francis also recalled what the previous director told him when they met in 2014: “Holiness transcends denominational boundaries.”

Catholics and Salvationists, said the Pope, can work well together on this basis, cooperating in “a spirit of mutual respect, even in leading a holy life.”

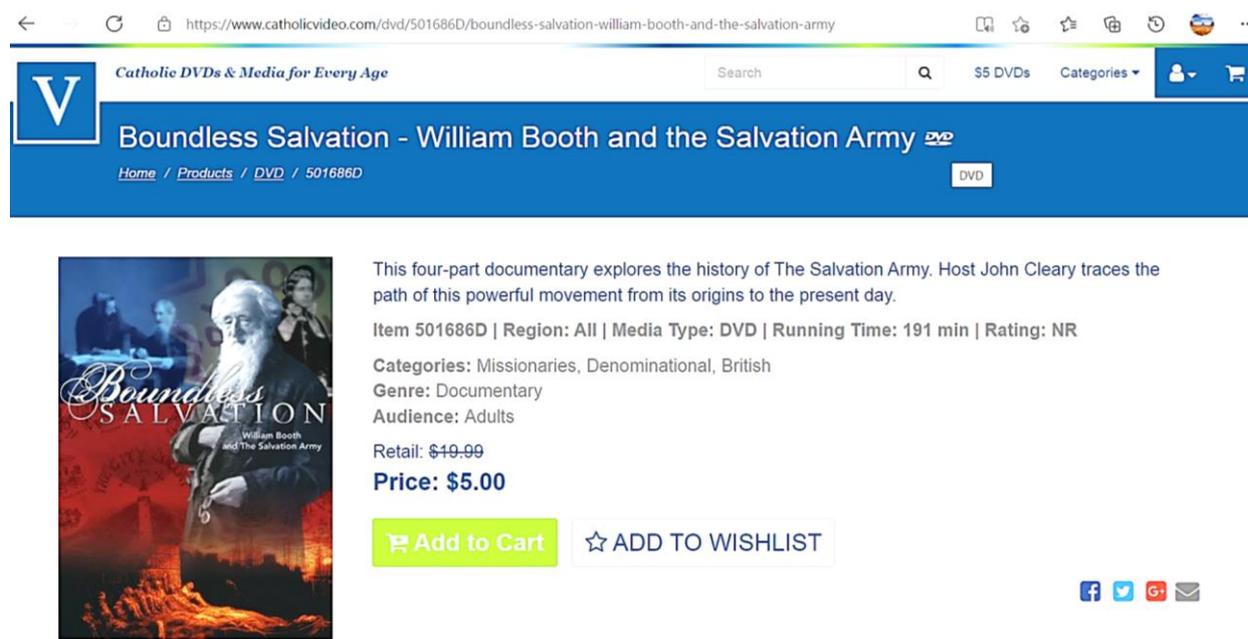
Pope Francis said gratuitous love shown to others in acts of service both attracts and convinces. Young people, he noted, need that type of Christian witness, since they often lack positive examples in daily life..... (Go after the kids, who are vulnerable and impressionable lacking understanding of the lion who wishes to devour them!)

Finally, the Pope thanked Salvationists for caring for the homeless and marginalized in Rome, as well as for their efforts to fight human trafficking.

(That is rich, since the catholic church is the biggest trafficker of people in history both spiritually and physically!)

<https://www.vaticannews.va/en/pope/news/2019-11/pope-francis-salvation-army-gratuitous-love.html>
Accessed 22/03/22

There is probably much more that can be unearthed, but I’ll finish this section by noting that the catholic church sells a DVD series about William booth and the Salvation Army titled “Boundless Salvation”. If it is being endorsed by the catholic church, can it really be true Biblical salvation?



The screenshot shows a web browser displaying a product page for a DVD. The browser's address bar shows the URL: <https://www.catholicvideo.com/dvd/501686D/boundless-salvation-william-booth-and-the-salvation-army>. The website header includes a search bar, a price filter for '\$5 DVDs', and a 'Categories' dropdown menu. The product title is 'Boundless Salvation - William Booth and the Salvation Army DVD'. Below the title, there are navigation links: 'Home / Products / DVD / 501686D'. The product image shows a DVD cover with the title 'Boundless SALVATION' and a portrait of William Booth. To the right of the image, the following text is displayed: 'This four-part documentary explores the history of The Salvation Army. Host John Cleary traces the path of this powerful movement from its origins to the present day.' Below this is the item information: 'Item 501686D | Region: All | Media Type: DVD | Running Time: 191 min | Rating: NR'. The categories are listed as 'Missionaries, Denominational, British'. The genre is 'Documentary' and the audience is 'Adults'. The retail price is '\$49.99' and the current price is '\$5.00'. There are two buttons: 'Add to Cart' and 'ADD TO WISHLIST'. At the bottom right, there are social media icons for Facebook, Twitter, Google+, and Email.

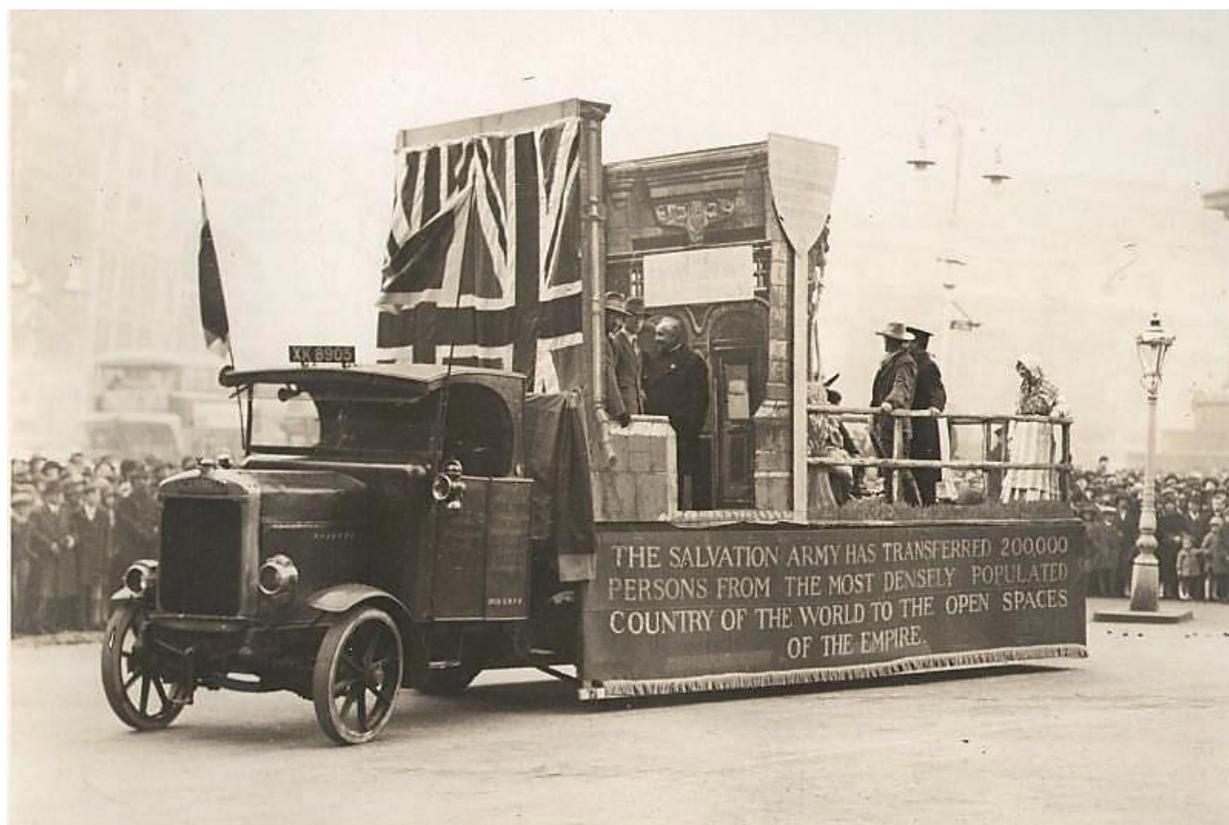
What is the Real agenda behind the Salvation Army?

We have taken a broad look at the Salvation Army including its history, practices, social agendas, masonic involvement and ecumenical spirit leading ultimately to Rome. Even without the occultic influences, the doctrinal issues with the SA and its joining with Rome are reason enough to steer clear of it. But we have seen that there is perhaps more beneath the polished exterior than meets the eye. What has been the real purpose for the organisation?

Uncovering further information, it would seem that the SA's social gospel was a veneer for secret agenda of human trafficking and slave labour. The Salvation Army "helped" hundreds of thousands to emigrate to a new life in the colonies.

In an article titled "The New Exodus: The Salvation Army and Emigration", the SA confirms the role it played in the early 20th century emigration from "darkest England":

"It is a little-known fact that The Salvation Army was the United Kingdom's largest voluntary migration society in the first half of the twentieth century, helping around 250 000 people to emigrate from the British Isles to the British Empire Dominions. Given the wide-reaching impact of this work and the considerable resources The Salvation Army dedicated to it, it is surprising how little evidence and knowledge of it there is now. This can be partly explained by the fact that The Salvation Army lost its International Headquarters along with many of the papers kept there in the Blitz.....The loss derailed plans that were then in the pipeline for an official history of the Emigration Department....."



Evidence of its aims, methods and achievements can also be found in the published material we hold in our library and periodicals collections, while photographs in our archives document some of the groups assisted and the places they would have encountered on their journeys with The Salvation Army to new homes....

The Salvation Army began tentatively investigating the prospects for assisting emigration as early as 1885 in connection with its rescue work for women and in 1890, William Booth formally incorporated emigration and colonization into his three-stage plan to save what he called the 'submerged tenth' of Britain's population. Although the first two stages of his 'Darkest England' scheme, the City Colony and the Farm Colony, were put into practice quite quickly, the third stage, involving emigration, suffered delays. Assisted emigration did not really take off until 1903, while the colonization component of the plan was never accomplished as Booth had envisaged it.

When Salvation Army emigration did take off it did so on a grand scale. By 1905 there was sufficient demand for The Salvation Army to charter a vessel to carry a thousand people to Canada 'under the Army flag', and statistics from the British Government's Emigrants' Information Office show that 'in five of the seven years between 1908 and 1914 more people were emigrated under the auspices of the Salvation Army than by all the other voluntary bodies combined.'....

Canada was the prime destination during the Edwardian period and The Salvation Army encouraged emigrants to settle in rural locations there. Its publicised aim was to bring 'the landless man to the manless land'. However, the emigration of men was stopped during the First World War and for a time The Salvation Army focussed on the emigration of single women and widows with children. It had considerable pre-war experience of assisting women emigrants but in 1916 it launched a dedicated Women's Migration Scheme with funding from the Prince of Wales National Relief Fund....

As the 1920s went on, the southern hemisphere began to welcome increasing numbers of Salvation Army emigrants, and young men in search of better job prospects were targeted once more. A new Boy's Migration Scheme was inaugurated in 1923 and sent many parties to Australia and New Zealand in the course of the decade. Under the scheme, The Salvation Army's Hadleigh Farm Colony in Essex was entirely turned over to training boys between the ages of 14 and 19 in preparation for agricultural jobs in the Dominions."

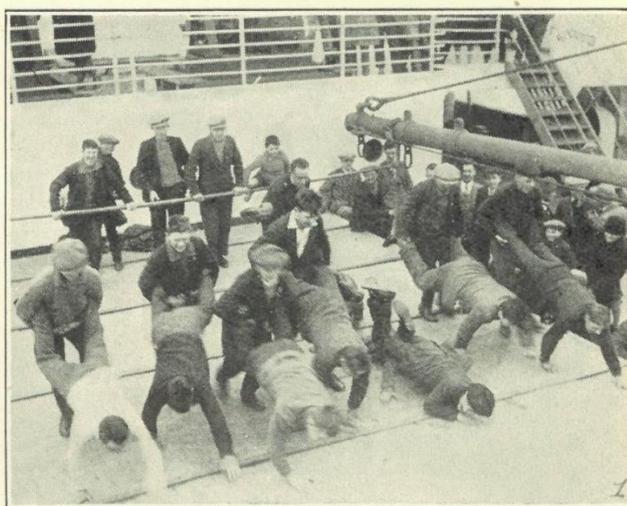
<https://www.salvationarmy.org.uk/about-us/international-heritage-centre/international-heritage-centre-blog/new-exodus-salvation-army>

Accessed 28/03/22

THINGS TAUGHT AT HADLEIGH

The following are selected from the Curriculum covering several weeks' training at The Army's Hadleigh (Essex) Farms.

Tuesday (first week). Training on indoor dairying. Cleaning stalls. Milking. Learning to use separators. How to weigh and record milk production of each cow. Talks on composition of various values of feeding cakes and other foods most suitable for indoor milk production. Descriptions of Colonial Dairy shed.



Good practice for wheelbarrow work in Australia.

On the surface this all seems very positive and noble i.e. to rescue the poor and destitute from the cities, send them to farms to learn a trade and how to support themselves and then help them start a new life overseas. But is that all there was to it?

The following article contends that both the Salvation Army and the YMCA (another corrupt “Christian” organisation) were essentially created or co-opted by the slave owning elite of society who since 1833 had lost much of their slave labour force.

These wealthy individuals and globalists wanted to fill that gap, the Salvation Army and the YMCA provided a means of doing so. The Article also recounts Booth’s involvement with 19th century journalist W.T. Stead who was said to be the “father” of modern propaganda as well as a spiritualist, “communicating with the dead” who also according to the authors was the ghost writer of Booth’s book “Darkest England”. We read the following:

“If the Salvation Army and Y.M.C.A. are not important to someone’s priorities today, how do they get \$6 billion in annual revenue (combined). Who is funding the agenda? Not Christmas kettles and swim subscriptions. **ANSWER: Slave trafficking of human souls.....**”

“When British plantation slavery was abolished ca. 1833-40, the slave bankers and traders turned to nurturing bugged, raped, shamed and brainwashed white slaves for their emerging industries, and to replace their former black and brown slaves....”

WHAT IS THEIR VISION YOU ASK?

Part of the answer was discovered....in an 816-page compendium of the monthly British editions of The Review of Reviews from Jan-Dec 1890, edited and published by William Thomas (“W.T.”) Stead at HathiTrust, a university library consortium....ostensibly written by Salvation Army founder William Booth. His co-writer was W.T. Stead, the editor in whose The Review of Reviews the promotion was printed. In other words, Stead was writing his own review, hiding his agenda inside the Salvation Army’s.

Booths new book was titled “In Darkest England, and the Way Out.” Booth (actually Stead) laid out his vision for a new kind of Salvation Army that would expand its “eternal salvation” in Jesus Christ message to embrace and promote a secular “social salvation.”

Why did Booth allow this watering down of his Gospel revival spiritual message? This requires more study, but **it appears that Booth and his whole family were funded lavishly by the British slave bankers including Barclays, Lloyds and the Rothschilds.** The British aristocracy’s penchant for buggery, rape and shaming probably meant that at least some of the Booth family were blackmailed Jeffrey Epstein-esque. As anyone in non-profit work knows, the big donors have a big say in the operations.

The Salvation Army / Y.M.C.A. became the spawning ground for the new bugged, raped, shamed and brainwashed white slaves of the British Empire new world order. Note: The “Colony Across the Sea” (top of poster (see p82), their Nirvana) was to be South Africa in 1890; when that failed to materialize, America became the substitute....

Under Stead(s) considerable influence, The Salvation Army became the chief promoter of the so-called “social gospel,” also called commun-ism, fascism and liberation theology. As best we can tell, up until that time (1890) the Salvation Army staff appear to have been enthusiastic street preachers, even if their leader Booth, a former pawn broker, was milking their sincerity for profit.

However, the slave bankers of the age including Barclays, Rothschilds, Lloyds, J.P. Morgan corrupted them by heavily funding both the YMCA and The Salvation Army. They used them to recruit their white slave replacements for their recently relinquished black and brown plantation slaves (which were ordered released by an 1833 Act of Parliament).

These new white slaves were made compliant by institutional sodomy, rape, shaming, brainwashing, kidnapping, drug and alcohol dependency and economic deprivation which the Salvation Army and YMCA would provide.

In short, in Stead's new model the Salvation Army became a social services recruiter, trainer, organizer and controller for the new white slaves of the British Empire (including America)."

<https://aim4truth.org/2021/07/17/shocking-discovery-the-british-empire-co-opted-the-salvation-army-and-ymca-to-colonize-the-world/>

Accessed 13/03/22

Note that J.P. Morgan and the Rothschilds are both recognised stooges of the Jesuits and I suspect that Lloyds and Barclays are as well since the Jesuits effectively own the City of London, the banking capital of the world, where both of these have their HQ. The authors of the article also document that J.P. Morgan was one of the founders of the American branch of the YMCA as well, so his hand in this plot is all too apparent.

We also learn that part of the inspiration for Booth's social gospel came from partnership with a member of the Fabian society, a British socialist organisation named after Roman General Quintus Fabius Maximus who developed a strategy of war by attrition to overcome the more powerful Carthaginian army of Hannibal. As its namesake suggests, the Fabian society has been gradually eating away at the social order for generations to achieve its socialist NWO aims:

"Booth called his 1890 Darkest England social reform program "wholesale salvation." In three steps he would move Britain's unemployed from city workshops to farm colonies in England and then to overseas settlements in British colonies. Instead of retailing salvation by winning converts to his Wesleyan form of Christian faith, he would evangelize the masses through an imperial social program that would put thousands of emigrants under the mentoring supervision of Salvation Army officers....

Booth's second partner in developing his social scheme was a Salvation Army officer and socialist, Frank Smith.... Booth's Scheme was the product of Frank Smith's planning? Smith had resigned his Salvation Army post and was by now a Fabian and a socialist member of the London City Council"

Norman H. Murdoch, Christian Warfare chapter 4: Rhodes and Booth, ISBN: 9780718894115

Masonic “Royal Arch”



The plot thickens further when we learn of Booth’s involvement with sodomite, NWO globalist and Jesuit puppet Cecil Rhodes. Rhodes expressed admiration for the Jesuits and stated that if he had the time he would have liked to have been one himself. He also spoke of his acquaintances among the Jesuits in Rhodesia. Similar to the SS half a century later, the Jesuit order served as the model for Cecil Rhodes 'Round Table' Society, Rhodes also bequeathed the Jesuits large plots of land in Rhodesia. Documenting Booths relationship to Rhodes the article goes on to say the following:

“By 1890, William Booth and his son Bramwell were both invited to be members of Cecil Rhodes’ elitist “Society of the Elect” that became the Pilgrims Society in 1902 (More NWO globalist groups). Quigley curiously says that after this seminal meeting the Booths were not involved. This is evident history censorship given the continued meteoric rise of the Salvation Army and its involvement in South Africa.

<https://aim4truth.org/2021/07/17/shocking-discovery-the-british-empire-co-opted-the-salvation-army-and-ymca-to-colonize-the-world/>

Accessed 13/03/22

Below is a screen capture from the book titled “The Secret Society of Cecil Rhodes which document the members of Rhodes group.:

The Secret Society of Cecil Rhodes / 39

tion of the secret society and divided it into two circles: **an inner circle, “The Society of the Elect”**, and an outer circle to include “The Association of Helpers” and *The Review of Reviews* (Stead’s magazine, founded 1890). **Rhodes said that he had already revealed the plan for “The Society of the Elect” to Rothschild and “little Johnston.”** By “little Johnston” he meant Harry H. Johnston (Sir Harry after 1896), African explorer and administrator, who had laid the basis for the British claims to Nyasaland, Kenya, and Uganda. Johnston was, according to Sir Frederick Whyte, the biographer of Stead, virtually unknown in England before Stead published his portrait as the frontispiece to the first issue of *The Review of Reviews* in 1890.⁸ This was undoubtedly done on behalf of Rhodes. Continuing their discussion of the membership of “The Society of the Elect,” Stead asked permission to bring in Milner and Brett. Rhodes agreed, so they telegraphed at once to Brett, who arrived in two hours. They then drew up the following “ideal arrangement” for the society:

1. **GENERAL OF THE SOCIETY: RHODES**
2. **JUNTA OF THREE: Stead**
Brett
Milner
3. **CIRCLE OF INITIATES: Cardinal Manning**
General Booth
Bramwell Booth
“Little” Johnston
Albert Grey
Arthur Balfour
4. **THE ASSOCIATION OF HELPERS**
5. **A COLLEGE, under Professor Seeley, to be established**
“to train people in the English-speaking idea.”

[The Anglo-American Establishment \(fbcoverup.com\)](http://fbcoverup.com)

Accessed 28/03/22

Note that Both William and Bramwell Booth are listed as “initiates” along with Roman catholic cardinal Manning who was the head of the catholic church in England.

Also listed is Arthur Balfour, British prime-minister, spiritualist and member of “The Cambridge Apostles” along with Westcott and Hort’s as well as the Society for Psychical Research originally founded by the two Bible corruptors as the “Ghostly guild”. One source I have found also claims that the Fabian society also grew out of this group. Balfour was also the man famous for betraying Israel and reneging on his 1917 promise in the Balfour declaration.

It is also interesting that Rhodes called himself the “general of the society”, perhaps in imitation of his Jesuit idols.

The website: <https://aim4truth.org/2021/07/17/shocking-discovery-the-british-empire-co-opted-the-salvation-army-and-ymca-to-colonize-the-world/> also contains a 50 minute podcast giving more detail on the schemes behind the SA and YMCA.

To wrap this up, I will quote from the book “Darkest England and the Way Out” in section 5 where Booth (or Stead) recapitulates his plan:

“I have now passed in review the leading features of the Scheme, which I put forward as one that is calculated to considerably contribute to the amelioration of the condition of the lowest stratum of our Society....

In a Scheme **for the working out of social salvation** the great, the only, test that is worth anything is the success with which they attain the object for which they are devised. An ugly old tub of a boat that will land a shipwrecked sailor safe on the beach is worth more to him than the finest yacht that ever left a slip-way incapable of effecting the same object....

let us bind up their wounds with such balm as we can procure, and, setting them on our ass, let us take them to our Colony, where they may have time to recover, and once more set forth on the journey of life.

I will recapitulate the salient features of the Scheme..... The Scheme will seek to convey benefit to the destitute classes in various ways altogether apart from their entering the Colonies. Men and women maybe very poor and in very great sorrow, nay, on the verge of actual starvation, and yet be so circumstanced as to be unable to enrol themselves in the Colonial ranks. To these our cheap Food Depots, our Advice Bureau, Labour Shops, and other agencies will prove an unspeakable boon, and will be likely by such temporary assistance to help them out of the deep gulf in which they are struggling.

Those who need permanent assistance will be passed on to the City Colony, and **taken directly under our control**. Here they will be employed as before described. **Many will be sent off to friends; work will be found for others in the City or elsewhere, while the great bulk, after reasonable testing as to their sincerity and willingness to assist in their own salvation, will be sent on to the Farm Colonies, where the same process of reformation and training will be continued, and unless employment is otherwise obtained they will then be passed on to the Over-Sea Colony.**

All in circumstances of destitution, vice, or criminality will receive casual assistance or be taken into the Colony, on the sole conditions of their being anxious for deliverance, and willing to work for it, **and to conform to discipline, altogether irrespective of character, ability, religious opinions, or anything else.**

(While discipline is good and a valid expectation for recovering people from dissolute lifestyles, we have already seen the kind of cultic “discipline” the SA advocates)

No benefit will be conferred upon any individual except under extraordinary circumstances, without some return being made in labour.... We shall not have room for a single idler throughout all our borders. The labour allotted to each individual will be chosen in view of his past employment or ability. Those who have any knowledge of agriculture will naturally be put to work on the land; the shoemaker will make shoes, the weaver cloth, and so on....

Work of all descriptions will be executed as far as possible by hand labour. The present rage for machinery has tended to produce much destitution by supplanting hand labour so exclusively that the rush has been from the human to the machine. We want, as far as is practicable, to travel back from the machine to the human.

Each member of the Colony would receive food, clothing, lodging, medicine, and all necessary care in case of sickness. No wages would be paid, except a trifle by way of encouragement for good behaviour and industry, or to those occupying positions of trust, part of which will be saved in view of exigencies in our Colonial Bank, and the remainder used for pocket money.

The whole Scheme of the three Colonies will for all practical purposes be regarded as one; hence the training will have in view the qualification of the Colonists for ultimately earning their livelihood in the world altogether independently of our assistance, or, failing this, fit them for taking some permanent work within our borders either at home or abroad.

Another result of this unity of the Town and Country Colonies will be the removal of one of the difficulties ever connected with the disposal of the products of unemployed labour. The food from the Farm would be consumed by the City, while many of the things manufactured in the City would be consumed on the Farm.

The continued effort of all concerned in the reformation of these people will be to inspire and cultivate those habits, the want of which has been so largely the cause of the destitution and vice of the past. Strict discipline, involving careful and continuous oversight, (emphasis mine) would be necessary to the maintenance of order amongst so large a number of people, many of whom had hitherto lived a wild and licentious life....

The entire Colony would probably be divided into sections, each under the supervision of a sergeant—one of themselves—working side by side with them, yet responsible for the behaviour of all. The chief Officers of the Colony would be individuals who had given themselves to the work, not for a livelihood, but from a desire to be useful to the suffering poor. They would be selected at the outset from the Army, and that on the ground of their possessing certain capabilities for the position, such as knowledge of the particular kind of work they had to superintend, or their being good disciplinarians and having the faculty for controlling men and being themselves influenced by a spirit of love.

Ultimately the Officers, we have no doubt, would be, as is the case in all our other operations, men and women raised up from the Colonists themselves, and who will consequently, possess some special qualifications for dealing with those they have to superintend. The Colonists will be divided into two classes: the 1st, the class which receives no wages will consist of: -

- (a) The new arrivals, whose ability, character, and habits are as yet unknown.
- (b) The less capable in strength, mental calibre, or other capacity.
- (c) The indolent, and those whose conduct and character appeared doubtful. These would remain in this class, until sufficiently improved for advancement, or are pronounced so hopeless as to justify expulsion.

The 2nd class would have a small extra allowance, a part of which would be given to the workers for private use, and a part reserved for future contingencies, the payment of

travelling expenses, etc. From this class we should obtain our petty officers, send out hired labourers, emigrants, etc., etc.

Such is the Scheme as I have conceived it. Intelligently applied, and resolutely persevered in, I cannot doubt that it will produce a great and salutary change in the condition of many of the most hopeless of our fellow countrymen. Nor is it only our fellow countrymen to whom it is capable of application. In its salient features, with such alterations as are necessary, owing to differences of climate and of race, it is capable of adoption in every city in the world, for it is an attempt to restore to the masses of humanity that are crowded together in cities, the human and natural elements of life which they possessed when they lived in the smaller unit of the village or the market town.”

<https://historyofsocialwork.org/PDFs/1890Boothdarkestengland.pdf>

Accessed 13/03/22

While Booth is correct in linking outcomes to behaviour in the workers, we must remind ourselves of what we have already noted about the SA’s form of governance and cultic discipline verging on mind control. It is also putting the cart before the horse in terms of trying to turn society around with the social gospel approach.

Let us look beneath the seemingly noble character to recognise that what Booth’s scheme was effectively creating was an unpaid labour force of destitute white people from impoverished backgrounds. Much of which was a consequence of the rich elite who were behind the very scheme being promulgated. It would serve their purpose therefore to maintain the status quo and propagate the very social and moral disintegration that caused the problems in the first place, thereby securing for themselves a continual supply of slave labour.

Note also the final remarks made and the desire to apply this scheme to the whole world. This strikes me as effectively New World Order Communism under the guise of “Christian charity”

What then is the conclusion of the matter?

We have seen ample evidence of the masonic background of William Booth and the organisation he founded as well as its myriad corruptions and deceptions. We have also seen perhaps the hidden hand of the “Black pope” through the various acquaintances of Booth.

The Salvation Army for the over 150 years has on the surface been a force for good in the world, but we have seen through many avenues that darkness lies under the shiny polished veneer of the Salvation Army’s uniform.

Let us therefore then flee from this corrupt organisation and expose it for what it is:

“And have no fellowship with the unfruitful works of darkness, but rather reprove them.” (Ephesians 5 v 11)

End