

laymen, seated round an earnest incumbent, all eager for peace, and animated by an intense longing for God's glory and the salvation of souls, is truly a charming picture; but those who are familiar with human nature as wont to exhibit itself in parochial politics, in the councils of religious societies, and at the tables of committees—those who are obliged to listen to the utterances of good but excitable men, full of their own religious hobbies—those constantly in contact with members of Boards, whose one talent is the talent of always misunderstanding an opponent, should be very cautious lest, in an undue zeal for a lay priesthood, they admit into the chief seats of parochial authority persons unbaptized, utterly ignorant of Church law and Church teaching, yearning for popularity, fond of interfering, perhaps disloyal to the Establishment, and not agreed as to the very fundamentals of the "Faith once delivered to the saints." We object to place our official responsibility in the hands of such a Church Board as the one indicated by this happily abortive measure, but we heartily invite the co-operation of fit and proper laymen in parochial enterprises for God.

C. H. GRUNDY,

ART. III.—THE SALVATION ARMY.

1. *The War Cry.*
2. *The Little Soldier.*
3. *Salvation Soldiery.* By THE GENERAL.
4. *Heathen England.* By G. RAILTON.
5. *Holy Living. What the Salvation Army teaches about Sanctification.*
6. *Orders and Regulations for the Salvation Army.* By WILLIAM BOOTH.

THE extraordinary success of the religious movement associated with the name of WILLIAM BOOTH is, perhaps, the most striking fact amongst the remarkable religious enterprises of the day. And this is an age which has not been wanting in signs of unusual religious activity. To say nothing of the Tractarian and Ritualistic controversies within the Church of England, which have certainly caused stir and excitement enough in their time, we have had the remarkable revival-meetings of Messrs. Moody and Sankey, the Blue Ribbon Army, a Gospel Temperance Movement, the Children's Mission, and in the East End of London, the evangelistic efforts connected with the names of Mr. F. N. Charrington and Dr. Barnardo. But

amongst all these, and many others of a like nature, the Salvation Army stands pre-eminent, as well for the extent of its operations and the magnitude of its aims, as the marvellous success which it has achieved. Such a work cannot be ignored; and no one who seeks to estimate the value of the religious forces of the day, can leave out of account the most extraordinary and striking of them all.

The history of this movement may be very briefly told. In the year 1865 Mr. William Booth went to the East End of London, and impressed by the appalling fact that the enormous bulk of the population were totally ignorant and deficient of real religion, and altogether uninfluenced by the existing religious organizations, he determined to "devote his life to *making* these millions *hear* and *know* God, and thus save them from the abyss of misery in which they were plunged, and rescue them from the damnation that was before them."¹ For some years Mr. Booth worked on with only a very modest amount of success, until "after the work had been in existence for eleven years, it was called what it really seemed to be—an army of salvation—otherwise, 'The Salvation Army.'" From that time forward the progress has been most marked; and at the present time there are 304 stations, with officers to the number of 645, who are engaged in holding services indoors and out, to the number of 5,100 a week, assisted in this work by 15,393 speakers, all of whom are ready to bear testimony to the value of the work and its effects upon their own spiritual life. Add to this, that the Army has recently acquired the National Barracks at Clapton, at a cost of over £20,000, and that this great undertaking is already paid for, that the annual income of the army is £57,000, and that Mr. Booth has already announced his hope of erecting a temple in London, to hold 50,000 persons, and his desire to have a suitable building in every square mile. *The War Cry*, the official organ of the Army, has already attained a weekly circulation of 270,000, and this is still increasing. These are evidences of force and vitality, which demand our most serious and thoughtful attention.

It would be strange indeed if an organization which has been pushed into public prominence and notoriety, should altogether have escaped criticism. Opinions about the Army are as various and as perplexing as it is possible to conceive.

The police either recognize in its corps a power in alliance with their own, to check disturbance and control disorder, or they seize upon the officers as themselves the chief offenders against the public peace; the magistrates either applaud and

¹ "All about the Salvation Army," p. 9.

encourage them on the one hand, or on the other, fine and imprison them; the clergy either denounce them as deceivers and impostors, or, on the other hand, stand upon their platforms and administer the Holy Communion to them in the parish churches. Some bear testimony that the whole neighbourhood has been changed in character since the Army came; and others report, as the present writer heard the other day from a well-known clergyman—"I have not yet heard of a single case in my parish in which the Army has done any good, but I have met with many where grievous harm has been done." The leading newspapers discuss its plans and report its services; magazines endeavour to estimate its value; the Home Secretary burns his fingers in trying to deal exceptionally with it; the House of Commons debates about it; Archbishops and Bishops advise about it; the House of Lords discusses it; the Lord Chief Justice gives his opinion about it; and the Upper House of Convocation is petitioned by the Lower to issue a commission of inquiry into it. What is a plain ordinary Churchman to think and do? Are we to oppose the Army, or throw ourselves into its work? Are we to regard it with a friendly neutrality, or attempt that most hopeless task of absorbing it into our Church system and organization?

In order that I might convey a clear impression of an Army service to my readers, I attended on Whit Monday afternoon the Council of Holiness, held at the National Barracks at Clapton.

Impeded somewhat by the traffic of the holiday, I arrived at the hall some two or three minutes after the time advertized for the opening of the service. Outside all was life, noise, bustle, and activity. Young men, dressed in the uniform of the corps, were driving a brisk trade, shouting at the top of their voice, and doing their very best to sell the various publications of the Army, as well as reserved tickets for the forthcoming services. Entering the hall, I found myself amongst an enormous congregation of some 4,000 people, the majority of whom seemed to be from the more respectable of the working classes, though there were also a good many who were evidently of a superior position. The hall is an oblong, with sloping galleries extending from the floor to the walls on either side. At one end of the central oblong floor was the platform, on which were the General, his family, and staff officers. Immediately behind him was the band, and in the gallery along that side of the hall were the numerous cadets and officers, clothed in the simple and well-known uniform of the Army. I had never before seen the General in his uniform, which at a distance made him appear very much like a superintendent of police. When I entered,

the congregation had reached the last verse of the opening hymn—with this chorus to each verse—

Oh, I'm glad there is cleansing in the blood,
Tell the world there is cleansing,
All the world there is cleansing,
There is cleansing in the Saviour's blood.

The effect of this chorus, sung to a stirring tune by the vast audience, and as only such a congregation can sing, was certainly most striking. Before the last sound has quite died away, the voice of the General is heard to shout "Sing it again," and they sang it again with, if possible, increased force and volume, drowning the brass instruments even in their fervour. "And now," said the General, "those of you who can, sing it like this,

Oh ! I FEEL there is cleansing in the blood.

with fixed bayonets, *i.e.*, with one arm outstretched. And then yet once more"—

Oh ! I'm *sure* there is cleansing in the blood.

And this last, with banners and white and red pocket-handkerchiefs waving, and men and women dancing, and amidst a scene of wildest enthusiasm and excitement throughout the hall.

After the hymn came prayer. One after another started up to pray, with an interval so short between each prayer as to suggest the idea that he who wanted to lead in prayer must be on the alert. There seemed to be many candidates for this function, and to get the first word must be as difficult as for a Member of Parliament to catch the Speaker's eye during a warm debate. Indeed the whole scene was not unlike what one has often witnessed at a political meeting. Some of the prayers could scarcely be heard at all for the chorus of ejaculations with which they were accompanied. Nothing could well be more unlike the devotion to which we are accustomed in the Church of England ; and surely the effect upon many must be that which a prominent supporter, Mr. T. A. Denny, is reported in the *Times* to have expressed, that he had been the preceding evening to an ordinary quiet service, and felt that it did not satisfy him ; for he wanted to give expression to his feelings in "Amen," and "Praise the Lord," but he knew that he would have been put out for a brawler if he had. After two or three had prayed, the General himself took up the petition. I was much impressed by the fact that his prayer consisted of short sentences, repeated more than once, slowly uttered, and with pauses between, so as to give full opportunity for the ejaculations of so large a multitude. After prayer, another hymn of four verses, with a chorus

twice sung to each verse, and at the end, sung again, three times, with eyes shut, by command of the General.

Then came at last the General's address on Acts iv. 23—in continuation, as it appeared, of what he had already said in the morning. It would be impossible to describe the effect of his brief discourse, or even to reproduce the words without doing injustice to them. Suffice it to say that the address, interspersed with prayers, excited sometimes the amusement, sometimes the applause, and sometimes the loud ejaculations of the congregation as they followed the General's exposition. When he told how the "Salvation Army Apostles had been ordered by the magistrates to give up going about the streets and holding processions, and to keep to their own barracks, and leave the people to go to hell quietly;" or when he described them retiring to their company, and "holding a council of war, and reporting what the Archbishops and the magistrates had said to them;" or when he came to the words in v. 24, "Thou art God," and said, "O God, Thou wilt be a match for the magistrates;" or when again, in v. 31, "And when they had prayed the place was shaken," he observed, "I dare say they made a noise. If I had been there I shouldn't have minded if they did. If we can't shake the devil's kingdom without offending peers for life, then peers for life must be content to be offended;" or when he described the place shaking under Divine power, and said, "I don't want this place shaken, for we've just built it up at great cost, and I fear it won't bear much shaking, but I want hearts shaken till the rotten things fall down and fall away," and then raising up his hand, exclaimed, "Oh God, shake away,"—all these points, following in rapid succession, produced effects upon the audience which it is utterly impossible even to attempt to describe.

After this address came the collection, which appears to be a never failing adjunct to an Army service. During this collection no singing, or anything to distract the minds of the audience from the special work of the collection.

After another hymn came testimony from Captain Payne, Mrs. Walker, and a son of the General. The first informed us that it had been revealed to him that there was a special anointing of the Holy Ghost; and he had "gone in for it." After many days of prayer, he said, at a particular moment, "the Holy Ghost seemed to fall upon me, and go right through me, until I felt my very hair stand on end." Mrs. Walker urged that "if you are willing God is able;" while young Mr. Booth warned us that we must be either better or worse for every service in which we were engaged.

Then came the General once more, with his sharp, short, stirring sentences, winding up his audience to enthusiasm.

"What we want now," said he, "is to get to business with the Lord." And again, "I want an offering for God. You have all given an offering, and many of you will be awfully ashamed of the 3*d.* or 4*d.* you gave to the Lord when the angel reminds you of it at the last day. But I want another offering now—my Master holds the plate. HE WANTS YOU." And again, "The Lord helps you not only to be saved, but to be a saviour." "All that are ready rise up and stand and wait for God." Then seeing some moving out: "Close the doors," is the quick command of the General, "a quarter of an hour more won't hurt anybody. Now, wait on God; be definite; deal with God as you would if you were dying. Be real—wait, wait on God." Perhaps the most striking scene of all was when he asked for *silent* prayer with closed eyes. Not feeling it necessary for me to obey the General so implicitly as most, I surveyed the strange scene. For a moment there was perfect silence, but then was heard the subdued hum of prayers uttered half aloud. Then the enthusiasm seemed to grow, and there was praying aloud all over the hall until the tumult and noise and excitement became almost unbearable. But when it seemed as if it could not go on longer, we heard that those on the platform had started a hymn, which was rapidly taken up over the hall, and calm succeeded to the tumult. The whole service concluded with the hymn "All Hail the Power of Jesu's Name," to the tune of Miles Lane, but with a special chorus of its own, sung again and again with waving handkerchiefs and banners. After the blessing from the General, the immense congregation dispersed, and the hall seemed to be empty in a few minutes, the service having lasted just two hours.

Of course it will be remembered that this meeting which I have attempted to describe was not an ordinary service. It was a Council of Holiness, to which admission was gained by ticket only—that is to say, it was a meeting of the members of the Army held in order to enforce the need of holiness upon them.¹ Remembering this, I was quite prepared for the respectability of the congregation, and for the entire absence of that special class of the godless and abandoned, which it is the peculiar boast of the Salvation Army that it succeeds in reclaiming. If any

¹ "By holiness," says the General, "I mean the necessity and possibility of believers being not only saved from the guilt and power of sin, but from its very indwelling; sanctified body, soul, and spirit, and preserved blameless unto the coming of our Lord Jesus Christ."—*Salvation Soldierly*, p. 69.

About the teaching of the General upon this important subject I shall have something to say farther on. At present I only wish to point out the character of the meeting to which I have referred, and to distinguish it from an ordinary service.

representatives of this class were present, then assuredly they were now "clothed and in their right mind," for the white pocket-handkerchief alone, is the sure mark of a refinement beyond the reach of the ordinary working-classes. Indeed, to wear a collar and to use a pocket-handkerchief are in the eyes of the lowest classes almost synonymous with a profession of religion. I remember on one occasion a man of this class speaking disparagingly of a companion, who seemed to be in feeling and character a little above the rest, and said of him that he was in no way better than his companions, and then added with withering scorn, "though he is so religious with his white collar." That is to say, that though he had made an outward profession of religion by wearing a white collar he was not really any better than the rest. Certainly I was by no means prepared for the very satisfactory number of white collars and handkerchiefs amongst the followers of the Salvation Army. Nor did I expect to find so large a proportion of young people and even children at the service. It would be interesting to know what is the average age of those who have become officers in the Army; but I should think from what I saw that the majority of them must be quite young. At any rate, I can answer for the congregation at Clapton, which I not only watched closely but mingled with, as I walked down the road from the hall after the service was over. I am not stating this as matter of praise or blame, but simply as an evidence that all this congregation of converts did not consist of the hardened reprobates whom it is the boast of the Salvation Army to reclaim; and that at least a large proportion of them were young men and young women at the time of life when the emotional feelings are the strongest, when the affections are the warmest, and when it is most easy to attract by anything that is exciting to the feelings, and that stimulates enthusiasm and emotion.

The evident relish with which the General dwelt upon the story of the Acts of the Apostles, and applied the position of the early Church to illustrate the persecution of the Salvation Army, seemed to show that he had fallen into the very seductive and illogical conclusion, that because the Army met with no favour from those in high position, therefore it must be Divine in its origin. He was fairly entitled to argue that the persecution of the mob, or the coldness of the State officials, or the opposition of the rulers of the Church, did not of necessity condemn any religious enterprise as contrary to the will of God, but he was hardly entitled to assume that this same opposition might be pointed to as almost the credentials which proved the Divine approval of the mission which the Army had undertaken.

In trying to form an estimate of the character of this extraordinary enterprise, and of its relation to the Church of

England, it ought to be borne in mind that it is not fair to judge of the whole movement by the most extravagant and unworthy representations of it. The policy of the Army seems to be to allow every man, whether in print or at a meeting, to say or do pretty much as he may be prompted at the moment; and this policy certainly leads to some marvellous utterances. But while we must be careful not to condemn the whole Army for the rash and ill-considered utterances of a few, yet no doubt the Army must be content to bear the blame of a policy which fosters and encourages such outrageous expressions of feeling. Attention has been often directed to the fact that many of those who have been allowed to occupy prominent positions at meetings, and some who have even been admitted to the rank of officers, have been called upon to answer before the magistrates for clear breaches of common morality. Perhaps no religious enterprise can ever expect to be wholly free from this reproach, although it might be fair to expect a very high standard from members of a society which advances such lofty pretensions to personal and individual holiness.

But if the policy of the Army is to foster a premature display of personal convictions, and force into prominence as teachers those who show that they sadly need to learn, then again the Army must bear the blame of the disgrace which is brought upon religion by the insincerity and worthlessness of those whom it puts forward as professors and teachers, before it has secured any substantial evidences of their stability and sincerity. It is notorious that nothing does so much injury to the cause of true religion, as the unworthiness of those who bear the name and wear the livery of Christ; and there can be no doubt that the lapses of members of the Salvation Army have been a very prominent cause in arousing the hostility, and exciting the ridicule, of many amongst the working classes of our large towns.

Mr. Booth professes to have "carefully weighed what there is to be said against setting new converts to work thus early;¹ and is nevertheless satisfied that his plan is calculated the most effectually to prevent backsliding"—and if this be so, the responsibility must be charged upon the policy of the Army, of deliberately setting new converts to work of such sort, as that their backsliding, when it occurs, is sure to reflect seriously, not only upon the Army, but upon the profession of every form of religion alike.

Another caution may not be altogether out of place. It is natural for persons of warm and generous impulses, to subordinate their judgment to their generosity. But in estimating

¹ "Salvation Soldiery," p. 71.

the effect of a religious movement like that under our consideration, it would be in the last degree unwise to allow our judgment to be swayed by genuine admiration for the lofty motives and the devoted earnestness of the leaders of the Army. This movement must be judged not merely by the personal character of Mr. and Mrs. Booth, not by their devotion and enthusiasm, but by the plan which they adopt, by the doctrines which they teach, and by the general results which they produce. I claim the right to pay the tribute of my warmest admiration to the motives and to the character of the General and his wife. No one can doubt, no one ought to doubt, that, moved by the loftiest ambition, they have consecrated their whole lives to the service of our common Master in this cause. I go farther, and claim the right to say of them, with my whole heart, "Grace be with all them who love the Lord Jesus Christ in sincerity." I can pray God to bless them and guide and direct them in the use of their enormous power and responsibility. And yet I dare not forego the right calmly to examine their work, and to point out what appears to be faulty, misleading, and dangerous in their system.

Now, whatever excuses may be made for expressions which are so familiar, grotesque, and irreverent, as to shock the sensitiveness of those who have been accustomed to treat holy things and sacred names with the utmost reverence and regard, it cannot be said that these expressions are used in the heat of an excited meeting, when they are reproduced in the pages of the *War Cry*. Almost any number of that journal will afford instances of expressions which it seems impossible to defend on any intelligible and reasonable ground. Take one or two examples:—

After partaking of a tremendous tea, to which 500 sat down, the soldiers were ready for the Saturday free-and-easy. They seemed to enjoy their salvation as much as they did their tea, if not more so.

The evening was the best time; we had a regular excursion to the third heavens in a Turkish bath.

Barracks soon full, and we have a real, jolly, Holy Ghost meeting. We are sweeping souls by the score up the hill to Calvary. . . . Some twenty souls wept their way to Calvary.

We had a tremendous lot of Holy Ghost power in our midst.

The angels had their time well occupied in rejoicing over eight souls.

When I gave the invitation to those who were seeking to be holy upon earth, 700 men and women came down, and the Holy Ghost broke upon them, and fell upon us all in such a manner, it seemed to carry me nearly out of my clothes; I had hard work to stop on earth. Some jumped, and jumped, and jumped, till they jumped into the third heaven. When they got the blessing, they swam about the floor in the glory.

These choice specimens, which are all but the last gathered from a single number of the *War Cry*, are sufficient to show how dangerous is the language which the Army teaches its followers to use; and how offensive not merely to good taste and the prejudices of refinement, but also to feelings of ordinary reverence and decency. But the *War Cry*, offensive as it is, has at least some redeeming features. The very number from which most of these quotations are extracted, contains an article entitled "How they treated Jesus," apparently by Mr. Railton, in which there is much that is valuable and useful; and also some notes of an address on the "Power of Faith," by Mrs. Booth, which are extremely forcible and telling. But that a magazine of this character should obtain a circulation of 270,000, is a marvellous testimony to the extent of human folly and weakness, unless, indeed, it be, as we sometimes think, a part of the religion of the Army to press the sale of the *War Cry* even upon unwilling purchasers. I have seen working-men pressed into purchasing a number by the importunity of the female cadets, who would not be denied. It used to be rumoured, I know not with how much truth, that the most successful in these sales were rewarded by having their portraits inserted in the *War Cry*. There is certainly what is called a "*War Cry* Competition," to advance the sale. The stations at which the largest sales are made are placed in classes, and half a column of the newspaper is filled with the names of towns in which more than 500 copies have been sold, Bristol and Hull, distancing all competitors with a sale of over 10,000. But whatever may be the excuses made for the *War Cry*, it is impossible to write with calmness, or indeed with any feelings but those of horror and indignation, of the *Little Soldier*. This is a magazine which children are urged not only to read and sell, but also to write for.

Here is a notice, which appears as an advertisement:—

You have not written for the *Little Soldier* yet. Write to-day! About your own soul, about meetings, about salvation, about other people's souls.

And again:—

Little soldiers, get your captain to push your paper. God help you every one to push the *Little Soldier*.

As an encouragement to this, it is promised that the sale of the *Little Soldier* will be put on equal terms with the competitors' list of the *War Cry*. Now let us take a few extracts from a magazine, to the circulation of which so great importance is attached:—

We are three happy little soldiers, and love the Army very much, because it was through the dear Army we got saved. Sammy got

saved at the penitent-form at the dear old Circus, and Emmie and Ernie got saved at home. We have the *Little Soldier* every week, and father and mother go to the Army. We each send ten stamps for the Clapton Barracks, and will ask all we can to do the same. We will try to send you some more soon, and hope Jesus will save many little soldiers at the new barracks.

EMMIE, aged eight years.

SAMMY, aged six and a half.

ERNIE, nearly four.

Again :—

I thank God I am saved. It is more than six months since I got saved. My mother and father are not saved; my brother and I are saved, and mean to press forward to the end for Christ's sake. Amen.

ELIZABETH, aged nine years.

The phrase, "I thank God I am saved, and on my happy way to heaven," which recurs *ad nauseam* again and again in every number, goes far to betray a common origin for the letters; that is to say, that the child readers of the *Little Soldier* have quickly caught from its pages and repeat in their own letters the cant phrases with which it is so plentifully adorned. It is difficult to conceive any better plan for the promotion of hypocrisy and cant than this magazine affords. That children of such tender years should be encouraged to lay aside their natural modesty and reticence, to sit in judgment upon their elders' spiritual condition, and to give utterance to sentiments like these, is too horrible to think of with complacency. And this magazine is produced under the care of an organization which does not hesitate to denounce Sunday schools, and to say, in its official organ, "The Sunday school, as well as all the other agencies of the Church, have been mainly in the hands of *traitors*, whose hearts have been far from God, even when they most honoured Him with their lips." If this be the opinion of the General, we are not surprised to find him say—"Our orders against the holding of Sunday Schools or Bible Classes in years past are still to remain in full force, and are still to be carried out in spirit and in letter."¹ The one gleam of comfort which came to me from the perusal of these self-conceited and priggish productions was from the letter of "Unhappy Sarah," whose misery arose from the fact that her father would not allow her to go to the Army meetings to get converted.

Now, I do not for a moment contend that the Salvation Army has acquired a monopoly of irreverence, cant, or extravagance. I have this very week seen a Gospel "Free-and-Easy," advertised by a prominent East-End philanthropist. But the Army has led the way in a direction which it is only too easy to follow, and

¹ "Church Sunday School Magazine," Dec. 1881.

has stimulated an appetite which can only be satisfied by new developments of similar extravagance.

The Orders and Regulations (page 110) clearly show that extravagance is adopted by the Army as a part of its regular system, in order to attract and to excite. This is done, no doubt, in recognition of a principle which has been thus expressed. To entice irreligious persons it is of no use to employ a spiritual bait. The same argument has been urged in defence of the extravagance of the extreme Ritualists. Perhaps, after all, it is only a question of degree and not of principle; but, it is obvious to remark, that the extravagance which attracts by its novelty to-day, will pall upon the sated appetite ere long, and new outbursts of eccentricities will be demanded. Even the Salvation Army will discover that its processions and its banners, its vagaries and its oddities, will lose their force; and such startling announcements as "Samson's Wife," and "Hallelujah Lasses," and "A Taste of the Cod's Head," will fail in attractive power, just in proportion as they become familiar. Can we go so far as to admit that the attractive form of religion is to be overwhelmed and buried in a general scramble for the most fantastic and extravagant dress which can be devised for her to wear? Every one knows that anything which is unusual will attract a crowd. It did not need the Salvation Army to teach us that.

But the excitement and stir and fuss produced by the extravagancies of the Salvation Army have been defended upon other grounds. "Was there not excitement on the day of Pentecost?" triumphantly asks the General. "Is not the story of the early Church filled with scenes of excitement?" Yes, no doubt; but here we have another example of the illogical use of that sacred narrative. When we read of the Apostles marching about Jerusalem with banners and brass bands, and doing all in their power to arouse and to excite, then, it will be allowable to appeal to the excitement of their days as a justification of that encouraged and forced by human extravagance to support a work which claims to be Divine.

There are not wanting signs to show that even the best friends of the movement are beginning to doubt "whereunto this thing will grow." The loud "Amens" and "Hallelujahs" are already beginning to lose their force. The chorus of cadets which plays the part of the professional *claqueur* will utter these ejaculations with a stolid expression of countenance which proves them to be altogether unmoved. Therefore, more exciting and boisterous proceedings must be allowed and encouraged. To such a length has this already gone that even so warm a supporter as Mr. Stevenson Blackwood enters his protest against the "uproarious boisterousness and romping allowed to take place," in spite of his remonstrance, at a recent meeting of the Congress. Most

sober-minded persons will agree with him as to the impropriety of the antics of a "converted sailor, who accompanied the singing of a hymn by a kind of hornpipe, relieved by violent jumps into the air, which was concluded by a hand-to-hand dance on the platform with a male comrade in the army." We cannot but agree with him in deploring such an exhibition of "religious buffoonery."

It is a matter of some importance to estimate the effect of all this upon the minds of the classes whom it is especially intended to attract. It was my misfortune for many years to be brought so closely and so constantly into contact with the operations of the Army, that I have had abundant opportunity of judging; and though I say it with deep regret, I say it also without the least hesitation, that the tendency has been to bring religion itself into ridicule and contempt. The lads and young men who follow the steps of the Army corps and mimic their antics, and sing profane parodies upon their hymns, may be only intending to ridicule the Army; but it is an easy step from ridicule of the Army to contempt of the religion which they represent, and to the hardened disregard of any appeals which may be made to heart and conscience. And I believe that men who have been accustomed to conduct open-air services in districts which the Army has occupied, will agree that this work has been made much more difficult because of the hostility which has been needlessly provoked. Not many years ago, and the man who ventured to deliver his message in the open air was received if not with welcome at least with forbearance and respect; but now it is by no means so certain that he will secure a hearing; and he must at least be prepared to find every obstacle and opposition thrown in his way.

Time and space would fail for a careful examination into the doctrinal basis upon which the movement rests. It has been often said, in its defence, that, at any rate, a free and full salvation through the atonement of our Saviour is clearly proclaimed. Yes, assuredly, and from all who love the cause of Christ, the answer must come in the language of the Apostle—"Christ is preached, and I therein do rejoice; yea, and will rejoice." And it is said that the Army seeks to keep to the proclamation of this simple truth, and does not desire to crystallize into a sect and form a new Church. But is such a simple solution possible? Is it in accordance with the facts? We recognize as fully as General Booth can do the paramount necessity which is laid upon every soul to use every opportunity of making known the message of salvation; but it is absolutely impossible that any religious society can be bound together in an organized community by a link so slight. And as a matter of simple fact, there has been a distinct advance from the teaching of this fundamental truth,

and there has been a clear tendency, both in doctrine and in organization, for the limp and flaccid teaching of the Salvation Army to stiffen into a sect. Men who preach the peculiar doctrines of the Army about holiness, and give their testimony to the possibility of perfect purity of heart and life,¹ have at least gone some steps beyond the simple teaching of the atonement through Jesus Christ. The truth is, that a Bible Reading Society must learn something more than this, and the soldiers of the Army will not be satisfied, and ought not to be satisfied, without an administration of the Sacraments, the duty of which is so clear. The experience of all evangelistic movements is the same in this respect, that those who have been rescued by them will demand the privileges and the rights of Church membership. I maintain, then, that the doctrinal basis of the Army teaching is (1) Insufficient, so far at least as it carries out its own profession, and is contented with this one truth alone. (2) The doctrinal basis is insecure, because it is liable to be shifted as the needs of the Army are developed, and as the opinion or feeling of the General in command may change. There is absolutely no standard of doctrine or rule of faith, beyond what the General may himself elicit from the Bible, or fancy that he gathers from it. But (3) The doctrinal basis is erroneous. How sadly so, those who have been able to examine the literature of the cause, too clearly know. It would be out of place to discuss here the teaching of the Army with regard to holiness and sanctification. Let it suffice to make one or two extracts in support of the statement that the doctrine of it taught is erroneous and dangerous. The General's definition of holiness we have already given. In the catechism entitled "Holy Living," page 29, he asks:—

What other objections are made to the doctrine of holiness?

Objectors say that they have never seen a holy person, that is, one who lives *without* sin.

What reply would you make to this?

I should say:—

1. That I was afraid they had not chosen as their associates those who believed in the possibility of being holy on earth, and, therefore, they were not likely to meet with many who had attained holiness; and

2. I should say that I was afraid that if they had met with a sanctified soul, their prejudices had prevented them recognizing him as such. We see the power of prejudice in the case of the Scribes and Pharisees, who, when they saw the Saviour, who unquestionably was without sin, yet said of Him, "He hath a devil."

Or again, page 4:—

What is partial sanctification?

¹ "Heathen England," p. 181.

It is being delivered from the *power* of sin, but yet having sin *existing in the soul*; sin is *there* but it does not *reign*.

What is entire sanctification?

Entire sanctification supposes *complete* deliverance. Sin is *destroyed* out of the soul, and all the powers, faculties, possessions, and influences of the soul, are given up to the service and glory of God.

Or again¹:—

The conqueror came, not only that He might save us from the punishment of sin, but from the sin itself. *You never need sin any more*. Here is a *Saviour* for you. Do you hear? **YOU NEVER NEED SIN ANY MORE.**

I refrain from comment, and only repeat that the doctrinal basis of Salvation Army teaching is (1) insufficient, (2) insecure, and (3) unsound.

I do not stay to dwell upon minor blemishes which mark the work of the Salvation Army, but I have touched upon these points, because they seem to me to be not mere excrescences, which might be removed without injury, but to be of the very essence of the system, without which it must fall and perish altogether. There are other questions, no doubt, which require very serious thought and grave consideration. Amongst such are—1. The ministry of women, and especially as regards preaching. 2. The spirit of self-complacency, not to say boastfulness and spiritual pride which the system encourages. "Let him that thinketh he standeth, take heed lest he fall." 3. The danger of a religious system which depends to a great extent upon emotion and feeling, to the neglect or disparagement of the intellect and the reason. 4. The position of the General as the head of the whole movement.

I pass these by and proceed to the more grateful duty of trying to ascertain what are the causes of its success, and what the Church of England may learn from the movement.

Mr. Railton has a chapter in which he discusses the question, "Why we succeed."² He says, "The Army has been a great success, of course simply because God has made, and led, and sustained it." But going farther into details he sets forth the following reasons which deserve careful study:—

"1. The Army succeeds by aiming at immediate results." "2. The Army succeeds by making the most of its converts;" and under this head he gives some very practical and useful directions as to the employment of all who have been reached. "3. The Army succeeds by teaching converts to be holy;" and the practical effect of this teaching is the spirit of self-sacrifice which abandons drink and tobacco and showy dress, and gives itself up to advance the cause with a devotion

¹ "Salvation Soldiery," p. 129.

² "Heathen England," p. 134.

and eagerness of which it is impossible to speak too highly. "4. The Army succeeds by teaching its hearers to do their utmost towards meeting the expenses of the work." The practical application of this rule is that an officer is dispatched to a particular town to commence work without any guarantee as to salary or expenses, and draws from the town itself the money required for its own capture.

Without at all disparaging the value of these four reasons, I would be inclined to attribute great force to the attraction of the extravagances which to my mind discredit and deface the whole system. Notoriety is the agent as well as the result of success. But there are other causes which it is of the utmost practical importance to observe.

I. The simplicity and grandeur of the object at which it aims. "To subdue a rebellious world to God." "To liberate a captive world and to overcome the enemies of God and man." What can be more inspiring than an aim like this?

II. The entire devotion of the leaders to the cause; and to this I would add especially the characters of Mr. and Mrs. Booth. They believe in their cause, they believe in themselves, and they believe in the power of God the Holy Ghost. No one can possibly mistake their desires and their motives. It is no wonder that they inspire enthusiasm; no wonder if those who dislike their system and denounce their doctrine are ready to pay tribute of admiration to their devotion and their zeal. Some men are born to command. William Booth is a born leader of men. Whether it be in directing an enormous multitude, whose enthusiasm he is able to control, so as to excite or appease it at his will; or whether it be in the quick, sharp, clear word of command, which men obey without dispute, before they have time to think of disobeying; or whether it be in the plain, practical, business-like common sense which marks so many of his utterances; or whether it be in the mastery of details, which is evidenced in the orders and regulations, where nothing seems to be forgotten; in all these things we see the power of the man which ministers to the success of the cause which he directs.

I wish that space allowed me to transcribe in full the two addresses entitled "The Salvation Army," and "How to Command a Corps of the Salvation Army," in "Salvation Soldierly." They will well repay the careful study of every clergyman. I will merely set forth the heads in the hope that the details will receive further study. In the first-named paper Mr. Booth discusses what should be done with 5,000 men and women prepared to work for Christ. And he says there should be (1) Combination; (2) Oneness of direction; (3) Training; (4) Sorting; (5) Obedience; (6) Discipline; (7) Work. On the last head he says, "Nothing demoralizes salvation soldiers more

than inactivity. Idleness is stark ruin, and the devil's own opportunity." Then in "How to Command an Army Corps," he says:—(1) Get one. The man who makes a corps has the best qualification for managing one; (2) Magnify your office; (3) Love your corps; (4) Know your corps; (5) Teach your corps; (6) Work your corps; (7) Care for your soldiers; (8) Govern your corps. Concerning this last paper, Mr. Booth says that it is "the faithful working out of these plans which has produced the Salvation Army of to-day." Certainly they abound with practical wisdom, and with that knowledge of human nature which goes far to secure success.

III. Notice further that it is a movement *of* the people as well as *for* the people. Lord Shaftesbury has been proclaiming for many years past his belief that if the working classes were ever brought to Christ, it must be by means of the working class themselves. Many who have had to deal with working people have recognized the truth, and to the extent of their capacity have acted upon it. Mr. Booth has placed it beyond all doubt, and, in doing so, has removed from the working classes the reproach that they are hostile to religion. Unbelief does to a certain extent prevail, indifference abounds, but the Salvation Army proves that there is deep down in the heart something which speaks of God to which an appeal can be addressed.

IV. The freedom and elasticity, even the stir and noise of their religious meetings, minister to their success. Our dear old Church of England has been in grave danger of dying of her respectability. It is time for her to shake off what is pure habit and conventionality, and give herself in her strength to face a new position. Mr. Booth has clearly grasped the fact that an ordinary church or chapel service was addressed to and adapted for believers, and that outsiders must be drawn by some other means.

V. But, after all, the grand agents in the success of the army, have been the converts themselves. Having already pointed out the danger to the Army, and to religion, from the premature advancement of professing converts to occupy the post of teachers, I feel that I am the more entitled to draw attention to this feature as an element of success.

"Such ought to be set to work," says Mr. Booth, "whether they offer their services or not. Indeed, you must not wait for soldiers to find out what they can do, and to offer themselves; *you* must make the discovery, and hunt them out of their retirement, and bring them to the front, and use them to help you in the great conflict, for which you will require every agency on which you can possibly lay your hands. Get fixed in your mind the ungainsayable truth that every soldier can do something. Find out what that something is, and get him at it as quickly as possible."

From such words as these there is much to learn. The boast of the Church of England has been, that she has cared and provided for the poorest classes. The boast and pride of the Salvation Army is, that it has taught the people to provide for themselves.

But surely we may learn for the future of our own Church, such lessons as this religious movement has to teach, without giving up our grand history, or our orderly worship, or our clear statements of doctrine, in order to trim our sails to catch the breezes wafted by the Salvation Army. Unless we are prepared to abandon altogether the parochial system of the Church, it is absolutely impossible to adopt the Salvation Army or its plans.

What, then, is to be our attitude as Churchmen? I believe one of prayerful watchfulness and zeal.

However strongly we may sympathize with its objects, however warmly we may admire its leaders, we cannot stand upon its platform, without condoning very serious offences both in doctrine and in plans.

In this movement, whatever in it is of God will stand, and we may hope will be strengthened and increase. Whatever is not of God will come to naught, and I believe that none of us could desire or pray more heartily than Mr. and Mrs. Booth themselves, that God's will only may be done by the great organization under their direction. It may be that this great agency, purged of all that now renders it distasteful, or makes it dangerous, is destined in God's providence to play an important part in the winning of the world to Christ. In the meantime, whilst we dare not accept its plans, we cannot but sympathize with its aims; and it will be no small result for it to have achieved, if, by means of its agency, emphasis should be given to some simple truths, and the way opened for more earnest and systematic efforts on the part of those who are interested in the strengthening the hold of the Church of England upon the working classes of our country.

JOHN F. KITTO.

ART. IV.—A SUMMER TOUR IN RUSSIA.

A Summer Tour in Russia. By ANTONIO GALLENGA, Author of "South America," &c. Pp. 425. Chapman & Hall, 1882.

OF good works on Russia the store is rather large. The work of Mr. Mackenzie Wallace, valued by the late Emperor Alexander II. as "the best that can, was, or could be written," is an excellent one, readable, trustworthy, and full. But Mr.