

at Canterbury
1890

A GREAT WORK,
BEING
EXTRACTS FROM A SPEECH
BY
THE VERY REV. F. W. FARRAR, D.D.
(Dean of Canterbury),
ON THE
SOCIAL WORK OF THE SALVATION ARMY.

Now, when I look round me and see all the work—the magnificent work—the especially Christlike work, which has been done by many true Christians who do not belong to my own particular Church, I thank God and take courage that He has servants in many denominations.

I think of the case of John Howard, who travelled through all Europe, purifying its prisons, of whom it was said that to departed kings there are appointed honours, and the wealthy have their gorgeous obsequies, but it

CONCLUSION.

This Work presents in the Nineteenth Century an object lesson in the teaching of Christ in the First. It is, as Mr. Arnold White said, "a window on to Earth through which the Light of the World is shining."

From whatever point of view—whether of Christianity or Humanity or Philosophy—the world is regarded, such a work is admitted to be a grave and far-reaching necessity.

It is carried on economically and effectively, and with a large measure of success.

It is founded upon great and sound principles, both as regards its aims and its methods.

It is fraught with Hope for every man and woman fallen and wounded in the battle—it proclaims that by the Grace of God and the service of man the unfit may be made fit.

It is the service of man carried on as continuously as his needs arise, for our doors stand open night and day to every friendless man and woman who is willing to work, without respect to age or history or creed or nationality.

Help is urgently needed to carry it on.

Cheques and Postal Orders in aid of The Darkest England Social Scheme will be gratefully acknowledged. They should be sent to the Secretary, 101, Queen Victoria Street, London, made payable to William Booth, and crossed "Bank of England—Law Courts Branch—Social Account."

was his noble destiny to clothe the nation in spontaneous mourning, and to go to his grave amid the benedictions of the poor.

I think of that holy and most blessed woman who visited the most abject outcasts in Newgate Prison—Elizabeth Fry. I think of the man who perhaps gave the very first impulse to the emancipation of the slave in the Western World—James Woolman.

I think of a man like Father Mathew, who did the very utmost that was in his power to rouse the dead and dormant conscience of England to the intolerable and awful curse of drink. I think of Father Damien, who went out, knowing he would get the leprosy, and lived and died among the lepers in order to bring some of those wretched outcasts to Christ.

I might mention many similar cases of those belonging to various religious bodies who have done mighty work for God in this His sick and suffering world.

And among those workers I mention, without hesitation, the name of

MY FRIEND, GENERAL BOOTH.

In religious opinions, as regards many minor matters, I may very widely differ from them, but that does not, for a moment, prevent me from acknowledging, and from giving thanks to God with all my heart for, the work which

they do in pleading the cause of the oppressed, espousing the cause of the widow, in helping the fatherless, in undoing the heavy burdens and letting the oppressed go free.

It will always be my pride and pleasure—I regard it not by any means as a condescension, but a distinguished honour—to take even the smallest part in encouraging or speaking a word in favour of such Godlike work as is done by many members of The Salvation Army. I am not speaking of the religious work, but of the work they do for the suffering. In that work they bear insults and reproaches, poverty, humiliation, and self-sacrifice; and yet they cheerfully do it, because they know that God wishes us to be kind to one another, tender-hearted, forgiving one another, even as God in Christ forgave us; and because they know that no one will be so blessed as in the work which Christ set the example of Himself, when He went about doing good.

Great cities are growing more and more, and great cities are not only the graves of the physique of our race, but to a great extent also the graves of its morality. Now take the opinion of that eminent man of science who, although his views were, I think, those of an agnostic, was, in many respects, an eminently good man—the late Professor Huxley, whom

I knew for many years. He passed many years of his life in one of the poorest quarters of the East-End of London. He has left it on record that, after leaving that parish, he travelled through the whole length and breadth of the world, and saw savage life in all its varieties. He laid it down as a deliberate judgment that he would far rather have been a savage in one of those tribes which he visited than be one of the East-Enders in the poorest slums of London. He thought the life of a savage was in all respects better, purer, more human than the lives of many of those who in our great cities were condemned to lives of squalor and misery.

A most remarkable book has been written, which I have read with great interest, "This Wonderful Century," by one of our leading men of science, Mr. William Wallace, who is a Fellow of the Royal Society. Two-thirds of that book are devoted to a description of the immeasurable advance we have made in science, which has been so great that he deliberately lays it down that in this century the human race, in theoretic and applied science, has made a greater advance than in all the previous centuries. Then the remaining chapters are devoted to proving that, in spite of this enormous increase of our wealth, there is a corresponding increase in poverty and

squalor and in crime as well as in physical and moral deterioration.

He may be right or he may be wrong in his inferences ; but, at any rate, he advances very good reasons for holding that opinion. And even if he exaggerates the opinion, it remains true that the work to be done is terribly severe and terribly onerous. I will give you another testimony, that of the Poet Laureate. He says:

“ Is it well that, while we range with science, glorying in the time,

City children soak and blacken soul and sense in city slime?—

There amid the gloomy alleys, Progress halts with weary feet,

Want and hunger cast our maidens by the thousand on the street—

There the master scrimps the haggard seamstress of her daily bread—

There a single gloomy attic holds the living and the dead!”

All these are terrible charges against the age in which we live, and terribly appeal to all of us to try and improve the difficulties of the life going on around us.

Ladies and gentlemen, I say, as was said many centuries ago by one of the old Jewish Rabbis: “The day is short, the work is immense, the Master is urgent, the reward is immeasurable; but, alas! the labourers are few.” And therefore, because so few of us are really working, heart and soul, for the elevation and

amelioration of the race to which we belong, I for my part do now, and always will, God helping me, hold out the right hand of fellowship and wish God's blessing to all who are sincerely taking part in that mighty work for God, in improving the condition of things in this His sinful world.

And because I can speak, at any rate, with some slight knowledge of the Social and charitable work of The Salvation Army—because, when I was in London, I personally visited the Prison Homes, the Homes for refuge, and the Night Shelters, and the many other institutions which The Salvation Army in their poverty and in their humility have raised to elevate the condition of the most wretched of men—I can distinctly declare the work is a blessed one. I wish it from my heart God's blessing, and I hope in all their work The Salvation Army may prosper in that whereunto God has called them.

The Salvation Army.

The Social, or Darkest England, Scheme, it must always be remembered, is but one branch of a vast world-wide work, out of which it has grown, and by the success of which alone it has been suggested and made possible.

The Salvation Army exists to deal with that deeper degradation and intense hunger of the poor, which has come upon all nations alike, and which is, we believe, the fountain from which all the external miseries spring. Had the love of Christ prevailed amongst even Christian nations, they would not have allowed so many millions of their neighbours to become homeless and immoral. Therefore The Army aims at forcing upon the attention of all, whether they have forgotten or have not so much as heard of Him, the Saviour crucified for the whole world.

To this end The Army applies to the propagation of the Gospel the same principles of adaptation to the existing need, of hard work, of business-like enterprise, of military discipline, precision and devotion which characterise the work described in this review. By means of open-air meetings and processions, bands of music, flags, uniforms, popular announcements, and every other lawful device, it continually advertises the love of Christ to the lost and hopeless, and the duty of devotion even to death for the salvation of others.

The teachings of The Army are mainly limited to those great elementary truths of the Gospel which are admitted by all Christian peoples, and these it reiterates in speech and song in language such as the common people understand, and with a loving urgency to which millions yield.

Information as to its history, progress, and work can always be obtained from the Secretary, at the International Headquarters, Queen Victoria Street, London.