

that the Salvationists keep themselves strictly within the law. We find that even when struck, assailed with foul and abusive language, and their property broken and destroyed, the Salvationists do not retaliate."

THE LORD BISHOP OF CHICHESTER.

The Lord Bishop of Chichester said at his Diocesan Conference:

"Passing by the question on the paper, I will touch upon that of the Salvation Army. The vast numbers of that body, its complete organization, its gradual growth and continued development, the implicit obedience which its commanders exact, these are things known to all. For its work is not done in a corner. Never was there any religious movement which carried on its operations more openly, or with a bolder disregard of conventional usage and precedent. No one can doubt that the Soldiers of the Army—men or women—are thoroughly in earnest. It has the energy and the impetuosity—somewhat also of the rashness—of youth.

"Even those who look most coldly on this new spiritual phenomenon must confess that it has produced great effects—its friends would say has won great victories. Through its preaching and teaching, many souls have been delivered from the bondage of sin, many consciences have been lightened of their intolerable load. No Christian Church can afford to disregard or deprecate such an agency in the midst of us.

"The Salvation Army holds in high respect the Word of God, and it preaches morality on Christian principles.

"Consider what are the prevailing plagues and perils of our country—infidelity and vice. The latter is evident enough, but we are probably little acquainted with the pestilential infidel literature which circulates where least suspected. I chanced latterly in Switzerland to find a copy of a notorious paper printed in London, but in the German language, by men who are now suffering imprisonment for their open advocacy of the assassination of kings and rulers. First came the dogma of the sect 'that all property is robbery.' Then upon this text followed the teaching that all existing institutions were devised and are maintained by the privileged classes for the purpose of enslaving the labourer, that the great engine by which this system of oppression is supported is religion—the belief in God and in a future state, which are accordingly denounced as pure figments contrived to hoodwink the credulous. That religion could not exist without the clergy of all parties, who are therefore to be exterminated that the gospel of liberty may have free course. This is a sample of socialistic and infidel teaching, and depend upon it this is largely published and disseminated in this country. Here is atheism in all its deformity with its horrid consequences.

"Now, if the Salvation Army can attract these masses, which we cannot adequately move or even reach, if it can really save them from the gulf of unbelief, can we dare to repudiate them? Can we refuse to acknowledge them as fellow-workers in the cause of Christ, although not in our way? Let us beware of looking at them with indifference, or contempt, or dislike, lest haply we be found to fight against God."

WHOM TO BELIEVE

AND

WHAT TO BELIEVE

ABOUT THE

ALVATION ARMY

And its Relation to the Churches,

ACCORDING TO

MR. CAIRNS,

MR. JUSTICE KAY,

GENERAL BOOTH,

REV. EDWARD WHITE, M.A.,

THE BISHOP OF BEDFORD,

THE ARCHBISHOP OF YORK,

THE BISHOP OF WINCHESTER,

THE MAYOR OF BATH,

THE BISHOP OF CHICHESTER.



London:

ALVATION ARMY BOOK STORES,

8 & 9, PATERNOSTER SQUARE, E.C.

PRICE ONE PENNY.

Field State of the Salvation Army.

DECEMBER 2nd, 1882.

OFFICERS WHOLLY EMPLOYED IN THE SERVICE.

In the United Kingdom...	...	...	...	942
In France ...	19	In India ...	10	
In America ...	26	In Sweden ...	6	
In Australia... 10		For the Cape ...	4	
On the way to New Zealand ...	...	...	2—	77
				<u>1,019</u>

CORPS, OR PERMANENT STATIONS.

In the United Kingdom	...	...	...	417
In France ...	2	In the United States	10	
In Canada ...	4	In India ...	2	
In South Australia	...	...	6—	24
				<u>441</u>

Soldiers at Prayer, 7 a.m., Sunday, Nov. 11, 1882 ...	16,068
Number of WAR CRIES sold weekly—In England, America, France, and India, in five languages	450,000
Number of Services held in the Open Air and indoors every week are ...	7,500
At the rate of over 390,000 services per year.	

For all Particulars as to the Army's Teachings, Plans, and History, Read "The War Cry," every Wednesday and Saturday, price ½d. By post to any address once weekly, 4s. 4d., or the two copies under one cover. "The Little Soldier," the Children's War Cry, ½d. weekly, mostly written by children.

By the General.—"Salvation Soldiery," 1s. and 2s. "Holy Living," 1d. "All About the Salvation Army," 1d.
 By Mrs. Booth.—"Practical Religion," 1s. and 2s. "Aggressive Christianity," 1s. and 2s. "Godliness," 1s. and 2s. "Strong Drink versus Christianity," 1d. "Heart Backsliding," 1d. "Female Ministry," "The Training of Children," 1d. "Dealing with Anxious Souls," "Worldly Amusements and Christianity," 1d. "Assurance of Salvation," 1d. "Answers to Criticisms on the Salvation Army," 2d. "Heathen England," 1s. and 2s. "The Salvation Navy," 2s. "Captain Ted," 6d. "George Fox and his Salvation Army," 2s. "Salvation in the Convent," 1d. "The Presbyterian Salvation Army," 1d. "John Wesley, the Saved Clergyman," 1d.

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Pam/R46

WHOM TO BELIEVE ABOUT THE SALVATION ARMY.

THE RIGHT HON. THE EARL CAIRNS.

At a Meeting of our London Subscribers and Friends, held on Wednesday evening, Aug. 2nd, 1882, at Headquarters, Earl Cairns spoke as follows:—

"I think General Booth has adopted a wise and a right course in inviting those who are interested in this great movement to meet here to-day, so that an opportunity may be given to those who feel disposed to ask any questions, and to give an opportunity for explanation or refutation as to many statements which have been made about the proceedings of the Army; statements which are, no doubt, some of them inaccurate, some exaggerated, and some, altogether groundless; but, statements which we know have occasioned doubt and anxiety in many minds.

"I have long looked with great interest upon this great movement, and have regretted very much many of the statements that have been made about it. These statements seem to me to result frequently from describing something which has taken place, something which, to those who actually saw it, has appeared perfectly natural and unobjectionable, but which, when coloured up into a newspaper paragraph, and given without a true view of all the surrounding circumstances, is calculated to produce another and an erroneous impression.

"I feel myself that all the reports which have been made with a view of casting discredit on the Salvation Army have been either mistaken or much exaggerated, and now that you have

heard General Booth's statements, you will be able to go and tell others who have been misled by such reports what actually did take place. There is one thing that always strikes me in thinking about this movement, that is, the great and indisputable fact that the Salvation Army work has, under God's blessing, carried the knowledge of the Salvation from which it derives its name to a vast stratum, to thousands and hundreds of thousands of the population of the country which have never been reached by the Gospel before.

"Many of us have seen nothing of this teeming and seething stratum of our population. I myself, perhaps, have seen but little of it. Now, it would be a great mistake for us who have been accustomed to deal with a different class of society, with persons of education, of regular and orderly lives and habits, to apply our ideas of things to the stratum of society among which the Army works. I think if we were to bring our ideas to bear upon the working of the army, and introduce our traditional, well-regulated, cut-and-dried system, and say this is the way, or that is the way that the Salvation Army ought to proceed, I feel sure that the Salvation Army would simply fail. They might give up their work, and the masses of population I have referred to would never be got at all.

"I can only say that as soon as I can find another organization moving amongst this same class of people, bringing the Gospel to bear upon them, and producing such results as this Army is producing, and doing this work in a way more free from the possibility of criticism, I may, perhaps, prefer that other organization. But at present there is no such organization, and we are in this position—that we must either take the agency of the Salvation Army and make the best of it, or else we must give up all those masses of people as hopeless and abandoned for ever.

"You must, however, and I feel sure you will, wish God-speed to the Salvation Army from your love for the souls of these masses of society. I think this is a very solemn question for all of us; I believe that God's work will be done in some way or another; someone will be raised up to do it, whether we help in the work or not, and the grave question for us is, are we

to have the honour of helping forward God's work or not? We cannot, most of us, go and work in the places where the forces of the Salvation Army work. We cannot do it in person; but it is surely a great privilege for us, if we cannot do the work ourselves, to be able to help forward those who can and will do it.

"What I would impress upon you and those who listen to the reports which, either from mistake or ignorance, or prejudice, are circulated about the proceedings of the Salvation Army, is, don't believe them. Go and see for yourself, or inquire in any case, and ask for explanation, and I feel sure you will get it. Let us then, having got this great agency to do the work that is so much needed to be done, not merely go away and say, 'Yes, it is all very interesting, and no doubt much good is being done,' but let us join to lend a helping hand to this great movement. Let us, if we think it is doing God's work, be firm and help it forward, and let us honestly and consistently give it such assistance as we have it in our power to give."

MR. JUSTICE KAY.

Mr. Justice Kay, in H. M. High Court of Chancery said he was quite sure that the only thing he was justified in taking notice of whilst sitting there was, that General Booth was the representative of a movement which had obtained some notoriety, which, whatever any individual may think of the manner in which it was carried on, and with regard to some of the incidents connected with it, was *a movement which ought to command the respect and sympathy of every reasonable man*; because he had no doubt whatever that the intention of its leaders was the extension of morality and religious feeling among those in whom it was least to be found. However, the consideration which made him treat everything that had been done by General Booth with respect had nothing whatever to do with the question submitted to his discussion that day.

WHAT IS THE SALVATION ARMY?

BY THE GENERAL.

(From the *Contemporary Review*, August 1882.)

As the person who has had, perhaps, the best possible opportunity of knowing all about the Salvation Army, I can most positively state that nobody invented it, that it has been evolved out of no man's brain, produced by no man's scheming, and is never likely to answer any man's own purpose—seeing that it has sprung into existence in a wholly unexpected way, and has already attained proportions and influence that place it utterly beyond the power of any one man to design or control its future.

Some seventeen years ago I came to London almost a stranger to its vast artisan population. I saw that they were without God, and I began in one of the great East End thoroughfares to do what I could as a preacher of the Gospel for their salvation. I had already had sixteen years' experience as a Methodist minister, and had been privileged to see so many thousands of hearts subdued beneath the power of the old-fashioned Gospel, that I was certain it only needed to be brought to bear upon these outlying masses to prove its efficiency for the salvation of the very worst of them. But how to get at them with it, that was the question; and upon that question, be it well understood, we consider we are still at work, for each success attained serves but as an incentive to seek for more, and as a guide how to attain more.

I have not been disappointed. The old Gospel from the very first produced the old results. In a very few weeks after I took my stand, Bible in hand, amongst the jeering crowds of the Mile End Road, I had around me a valiant company of witnesses for Christ, recruited from amongst these masses, and the *little one* has steadily grown through all the seventeen years of conflict up to the present Army, with its 320 corps, its 760

officers entirely employed in the work, its 6,200 services every week, its audiences of thousands and tens of thousands, generally the largest regularly gathered in any town it enters, and in most cases overtaking the capacity of the largest buildings that can be secured.

During those years we have had to unlearn and learn a great deal, and to all the lessons of our experience the world is more than welcome. As I have already intimated, we do not pretend as yet to have finished our education. War is a wonderful schoolmaster, and he is unworthy of the name of a soldier who does not continually seek to learn from foes, as well as from friends, how most completely and rapidly to conquer. We have trusted in no human wisdom or power, but in the living God; and whilst we set down to His glory everything of success in the past, we encourage ourselves in Him to look for far greater things than these yet to be shown us in the future.

As to our doctrines, however, let me boldly say we have never imagined there was anything new to be learnt, and have no expectation of ever learning anything new. "The word of the Lord liveth and endureth for ever." We have not a particle of sympathy with those who would seek to tone down, or in any way to adapt the Gospel of Christ to suit the fancy of the nineteenth century.

The old-fashioned Gospel, that tells man he is thoroughly bad and under the power of the devil, that drags out the very hidden things of iniquity to the light of the great judgment throne, that denounces sin without mercy, and warns men of eternal wrath to come, unless they repent and believe in the only Saviour; the Gospel whose goodness does not consist in the suppression of all but sweet sounds of love, but in the plain, straightforward, ceaseless announcement of the whole truth; the Gospel of a crucified Saviour, who shed real blood to save men from a real guilt, and a real danger of a real hell, and who lives again to give a real pardon to the really penitent, a real deliverance from the guilt, and power, and pollution, and the fact, of sin to all who really give up to Him a whole heart and trust Him with a perfect trust—such is the Gospel of the Salvation Army.

We believe the three creeds of the Church with all our heart. We believe every word of the Communion Service and we go about denouncing the wrath of God against sinners, just as people must who really believe that all these things are true. We have often been reproached, in fact, because we dwell so much upon what are often called "dark" truths, instead of joining in the popular chorus of excuse for iniquity, and sweetness and love for everybody; but we believe the greatest possible kindness to a man who is doing wrong and going to hell is to tell him so in the plainest and most urgent language that can be used. Once stopped and turned from his evil way he will soon find out for himself all the loveliness of the great salvation.

We teach men to expect salvation from the guilt of sin the moment that, turning from it to God, they trust Him to receive and pardon them. We teach the new convert that God is able and willing perfectly to purge his heart from all its evil tendencies and desires the moment the soul, longing for this perfect deliverance from sin, trusts Him for it all. We urge the people not to rest until God has thus cleansed the thoughts of their hearts by the inspiration of His Holy Spirit, so that they may perfectly love Him and worthily magnify His holy name. And we assure them that no matter how severely they may be tempted, how full of frailty and liable to error and to falling away they may be in themselves, God will preserve them blameless, and cause them everywhere to triumph as long as they fully trust and obey Him.

We teach that sin is sin, no matter who commits it, and that there cannot be sin without Divine displeasure, even if it be in His own children. And we teach that there is a real, constant, and perfect deliverance from sin provided by the Lord Jesus Christ, which all men are responsible either for accepting or rejecting.

We teach all saved men and women that they ought to lay down their very lives for the salvation of others: that being followers of Christ means sacrificing all our own interests and enjoyments and possessions—our lives in fact—to save a rebel world, and that whoever does not so bear the Cross has no right to expect the Crown.

Our training of converts is, of course, based on this theory.

The moment any man, woman, or child, kneeling at the front row in one of our barracks, professes to have received the remission of sins through faith in Christ, we require them to stand up and tell the audience what the Lord has done for them. This, in itself, is a test of the genuineness of the work; seeing that this first testimony, as well as the public surrender to God made by coming forward to the front, is witnessed by old companions in sin, members of a man's household, or workmates.

The professed convert's name and address is registered, and, where our plan of organization is perfectly worked, he is at once placed under the care of a sergeant, whose duty it is to see that he comes up to all the services he is able to attend, or else to report him to the captain for visitation. The new convert is expected to put an "S" on each collar, or something of the kind, at once, and thus show his colours wherever he goes. It is of course explained to him at the penitent form, if he does not know it beforehand, that we require him to give up the use of intoxicating drink altogether, and he soon finds that we look upon tobacco and finery in dress as little less objectionable.

The converts are expected to take their place forthwith in every open-air meeting and procession, and on or near the platform in every meeting indoors, and to use every possible opportunity of service, in singing, speaking, prayer, door-keeping, selling of *The War Cry*, visiting—in short, to become soldiers. To all who so conduct themselves a soldier's pass or certificate is issued, renewable quarterly. Those who, for three months, conduct themselves in a satisfactory manner are to be passed from the general roll, on which all recruits are entered, on to the roll of efficient.

We have very little trouble in the way of discipline as ordinarily understood, for we compel all our soldiers to live under the blazing light of public service, and we find the bare-faced hypocrite to be a very rare creature. No ordinary working man or woman can maintain before workmates and neighbours for many hours such an open profession of religion as we demand, unless they really possess and enjoy it. On the

contrary, one of our greatest difficulties is to find the fallen ones, who almost invariably avoid the very sight of an old comrade, even removing to a new home rather than encounter those who could remind them of their fall.

The wonderful newspaper accounts of persons, generally described as "captains," convicted of crime have all related, except in three cases of drunkenness, to people who were not connected with us at all, and the three cases referred to were those of reclaimed drunkards, who were never officers, but who, after having for some time shown themselves faithful as privates, relapsed for a time into their former sin.

Of course there are many instances in which the work that seemed to be done proves either to have been unreal or transitory; but the proportion of these to the total of professed converts cannot be large, or the progress of the Army would suffer frequent and severe checks, instead of presenting in all directions such rapid and ceaseless growth. Having to organize mostly by means of uneducated persons, we have a slow and uphill task in perfecting our local records and arrangements; but there is constant improvement, and we hope soon to be able to account definitely and fully for every one who once comes beneath our influence.

Our plan of organization, moreover, makes every soldier in some degree an officer, charged with the responsibility of so many of his townfolk, and expected to carry on the war against the streets, street, or part of a street allotted to his care. Around every corps, in like manner, will be mapped a portion of the country, and every large village will be placed under the care of a sergeant until a corps be established in it under commissioned officers.

The country is divided into some thirteen divisions, each under the command of a major, whose duty is not only to direct and inspect the operations of all the corps already established; but to see to the extension of the war to new localities, to the calling out of new officers, and to the removal of either officers or soldiers who have ceased to be fit for their position.

Each corps is under the command of a captain, assisted by one or two lieutenants, who are entirely employed in, and

supported by, the Army, and whose duty is not only to do their best by conducting services outdoors and in, and by visitation of those already enlisted; but ceaselessly to plan and operate for the salvation of the whole population committed to their charge.

These captains and lieutenants are removed from one corps to another every six months or thereabouts, in order to avoid the danger of settlement into old ruts, or of a too strong attachment on the part of either the officer or soldier to person or place, rather than to God and the war.

The system of government is absolutely military. Those who ridicule our use of military terms would cease to do so if they had any idea how really we are an army. We have thousands if not tens of thousands of soldiers who are ready at a word to leave all and go out to rescue the souls of others, and who glory in submitting to the leadership of the men or women placed over them for the sake of Christ and the world.

Some, of course, who have informed themselves of the facts, condemn this, our absolute system of government, as unscriptural and dangerous, if not worse than that. But we have tried other plans, and found them wanting. We began with the paternal system, but afterwards experimented freely in a system of extreme democracy in government. For years we laboured in the constitution of committees, large and small, after the models of the surrounding churches. But we found in all this no advantage, and endless difficulty and trouble. We have always found the most godly and devoted workers the least disposed for debate or mere talk, and that the great result of consultations, committees, and the like, is obstruction, vain-glory, and idleness. We find that real soldiers care little who leads, or how they march, so that there is victory, and that we get along best without the people who must needs discuss and vote about all they do. We have never enjoyed such unbroken peace and harmony everywhere as we have had since it has become thoroughly understood that the corps is under its Captain, the division under its Major, and the whole Army under its General, with no hope for anyone of successful agitation against superior authority.

The management of affairs has necessarily, with the growth

of the Army, come to be divided, and the heads of departments at headquarters and the Majors in their several divisions have each to bear a large share of duties and responsibilities, in order that all the business may be speedily and carefully dealt with. It is also a very great object with us to avoid using our system of government so as to limit spiritual liberty or hamper with awkward restrictions any officer in the accomplishment of his great mission. To condemn, for instance, the devoted young man who, in his intense zeal for the good of others issued a bill against which "people of taste" cry out, instead of kindly helping him to do better, would be as ruinous and foolish as to shoot the young and spirited horse that has smashed your carriage against a gate-post.

The property of the Army is held for its exclusive use by the General for the time being, under the terms of a deed enrolled in Chancery on the 13th of August 1878, and our solicitors, Messrs. Whittington, Son, and Barker, 3, Bishopsgate Street Without E.C., hold in their possession our deeds and a complete schedule of all property thus standing in the General's name.

The finances of the Army.—We have always taught all who attended our services the duty and privilege of giving in support of the work, and the majority of our corps are now self-supporting.

Each corps has its Treasurer and Secretary, to whom, as well as to the Captain, everything connected with the local finances is well known. The officers receive no salary until all other local expenses, such as rent, gas, &c., are met. The books of the corps are examined from time to time by the Major, and by officers from headquarters who have, however, nothing further to do with the local finances. Each division has its fund for divisional extension, administered by a local Treasurer and Secretary under the direction of the Major.

The general funds of the Army, out of which the expenses of the staff, the salaries and expenses of the Majors, the first cost of opening new stations, the support and travelling expenses of cadets, and all the other multiplied costs of management, are met, is sustained by subscriptions and

donations from persons of all religious denominations, amounting last year in all to only some £21,000, and is accounted for under the constant supervision and annual audit of Messrs. Beddow and Sons, chartered accountants, of 2, Gresham Buildings, Basinghall Street, E.C.

The General has never received a penny out of the funds of the Army towards his support, which has always been provided for, in the good providence of God, otherwise.

The publications of the Army, including *The War Cry* and *The Little Soldier*, with a joint circulation of some 360,000 weekly, are not only a mighty power for the propagation of the Army's teaching, but will in time become a great source of income thereto.

The officers of the Army are drawn from the ranks. Those who prove the most valuable soldiers are recommended by their Captains to headquarters, inspected and reported on by the Major, and if then able to answer, to the satisfaction of the General himself, a lengthy series of questions, they are invited to the training barracks at Clapton. Here a few weeks of East London work test their qualities and qualifications very severely, and meanwhile they are trained in conducting every branch of the service, carefully drilled, and taught the simplest way of conveying the great truths of the Bible to their people. The training given, however, does not purport to be so much scholastic as spiritual, the great necessity continually pressed upon every one's attention being that of holiness of heart and life. Those who prove to be unfit for an officer's post are unhesitatingly sent back to their place in the ranks. The care exercised in selecting cadets, however, is such that this necessity does not often arise. Very few persons are received as officers who do not give up homes or positions more comfortable from a worldly point of view than the one they come to, so that the Army is pretty well secured against the ravages of self-seeking persons.

After from six weeks to three months' stay the cadet is suddenly despatched as a lieutenant to some captain in the field. Neither captain nor lieutenant has often many shillings in his pocket when he lands in a strange town to commence his

work. Constant dependence on God for all his needs is a lesson often learnt amidst very hard surroundings. But so rapid and complete is the success generally gained nowadays, that the officer's lot is not often one of great privation. Mob violence is becoming more and more unusual, as the Army is better known and understood by the authorities and the masses, and the officers are able to give their whole strength with little drawback to the service.*

Each officer is expected to conduct from 19 to 25 meetings weekly, extending over 30 to 35 hours; to spend 18 hours in visiting from house to house, and to spare no possible effort besides for the good of souls. The utmost amount of salary to be drawn by a single man captain is 21s. weekly, by a woman captain 15s., and by a married captain 27s., with 1s. per week per child, so that the Army is never likely to be troubled with drones.

The work of an ordinary Sunday commences with a prayer meeting from 7 o'clock till 8. Then follow open-air meetings or marches from 10 till 11, from 2 till 3, and from 5.30 to 6.30, followed by indoor services from 11 to 12.15, 3 to 4.30, and 6.30 to 10. Upon extraordinary occasions the programme is varied by a march at 6 a.m., a mass meeting in the open air from 10 to 12.30, or a march after some of the indoor meetings.

The officer's position is, moreover, held simply, so to speak, by the sword, the unsuccessful man after sufficient trial being left without appointment. Moreover, as already pointed out, the officer who has for six months been winning the love of a corps and a town, is then removed, often at a very few day's notice, so that any little beginning of a selfish sentiment is checked, and the spirit of a united and single-eyed devotion maintained. An officer is, in short, expected to be an example of self-sacrifice for the salvation of the world.

What will it grow to? Who can guess? I cannot. Never,

* This has proved, alas! a mistaken impression arising from the good behaviour observed in the light summer evenings. The return of the darkness has brought with it an even increased development of ruffianism, against which the authorities in many cases have done nothing, rather throwing the weight of their influence against than for, the poor men and women who are kicked, beaten, and stoned for trying to do good to others.

I hope, into a sect. We have taken and shall continue to take every precaution against this. Warned by the failure of John Wesley in maintaining his unsectarian position, we are striving to avoid what we think were his mistakes.

1. Instead of refusing to complete our organization, we strive to perfect it more and more, making it, however, step by step more exacting on all who join, so as to exclude all but real soldiers, leaving to the Churches all who wish mere Church life.

2. Instead of insisting upon attendance on any Church, even for the Sacrament, we teach our people to spend all their leisure time with the Army, to visit churches only as corps by invitation, so as to promote general godliness and harmony, and to avoid as the very poison of hell all controverted questions,

By these means we have certainly attained already a most friendly footing in relation to all the Churches in many localities, and we trust, in another year or two, to have not only gained the warm sympathy of all godly men, but to have spread far and wide a spirit of love and hearty co-operation that will do much to lessen the dividing walls of sectarianism.

At any rate, whoever may smile or frown, "the Salvation Army is marching along." We are not only extending the work in this country at the utmost possible speed, but propose, God willing, ere the year closes, to reinforce and expand our operations in France, America, and Australia, and to establish headquarters, at any rate, in New Zealand, India, Sweden, and Holland.

We are just commencing, too, the organization of separate corps for children in each town, with barracks and daily service of their own, which will, we have no doubt, give a very great impetus to the war. We hope that ere the end of the summer the appointment of sergeants to villages near our town corps will have greatly increased our numbers.

But, above all, we trust ever to increase in that entirety of devotion to the Lord Jesus, which, sweeping away, as it must, all consideration for ourselves and our own future, must needs insure to us the greatest favour from Him who is our strength and our all, and the widest, the most unbounded usefulness to a dying world.

CONTEMPORARY RELIGION AND THE ARMY.

THE REV. EDWARD WHITE, M.A.

(Delivered in Weigh House Chapel, July 25, 1882.)

No words can describe the horrible degradation and wickedness of that part of our lower classes who are still heathen. Never were hordes of ignorant people exposed to such frightful temptations to coarseness and vice. In Roman Catholic nations there is some external tinge of religion still left even upon the men, and on the women it exercises a very real influence; but in England, between the ignorance, the awful drinking habits, the profanity, the impurity, the seductive amusements, the racing and gambling which are almost universal, and the pestilent newspaper reading which offers a weekly training in all these vices, there seems to be absolutely no restraint except law upon the depravity of this portion of our population. The religion of the Churches has exercised on them almost no influence whatever. It is much too respectable to reach them.

In the midst of this state of affairs rises the Salvation Army, which is operating in the midst of the very classes which no other religious agency has touched with effect, and it is needless to describe its remarkable success.

How is it to be judged? The Archbishop of Canterbury subscribes £5 to one of its London enterprises. Her Majesty the Queen is glad to hear that any persons are led to a virtuous life by its agency; but is unable to become a subscriber to its funds. Lord Shaftesbury expresses a strong opinion against its claims to be an agency in any way sent of God. The Press is divided. The clergy are divided. The Nonconformists are divided. Westminster Abbey neither blesses nor curses, but waits the result with fear and trembling. Dean Plumptre boldly strikes a note of encouragement. Amidst

such divided judgments the question still presses, Can we give the movement, either in whole or in part, our sympathy, whether regarded as a movement (1) of civilisation, and (2) of religion?

On the first aspect the question is answered directly by the facts. Granting that the religious element is very mixed, how is it possible to blind oneself to the fact that we have here a movement of the most energetic kind for the *physical* salvation of the most degraded classes of the people, lifting many thousands of them suddenly out of the slough of their vicious lives into a life of order and temperance? Who doubts the reality of the temperance reformation, and its vast utility, even when accompanied by some fanaticism, and unaccompanied by any religious or spiritual influence? Then why doubt the substantial efficacy of this particular movement towards temperance and order, just because the weapons of its warfare are not exclusively moral, but also religious?

And I venture to think great injustice has been done to the wisdom and skill of the Salvation Army leaders in our judgment of the military aspect of the movement, viewed from the side of civilisation. When men in masses are sunk into the condition of our lowest classes, there is but one hope for them—the action of some organization which incites to sudden conversion, and liberates and strengthens the individual will under such sudden conversion by the sympathy of discipline and numbers, and by appealing to the imagination by some special bond of union. There is a remarkable fitness in the military fancy to reach such people. It favours the idea of a *sudden* change in their lives (their only chance of amendment) as an enlistment; it immediately supplies the moral force required to aid the weak volition of the convert, and then it trains him under a regular system of discipline and instruction. See what even the godless Italian military organisation has done for the youth of Italy! It has been a distinct civilisation for every lad who joins the colours. He is taught to read, he is taught to respect his elders and betters, he is taught to be temperate and obedient. But the Salvation Army teaches all these things to its regiments, and a great deal more. The

military metaphors of the New Testament are doubtless exaggerated, and sometimes misapplied; but, looking at the movement as a whole, and the sphere in which it works, it seems to me to supply the very force that was required to reach and to sustain the struggling wills of people who are almost enslaved to the evil customs of the society in which they live; a force not supplied by the loose structure of the Churches. Looked at, therefore, as a movement of civilisation for our most abandoned classes, surely it deserves the hearty goodwill of educated Christians, because it is doing the very thing which they have failed to do.

And may not much more be said than this in its praise. When we compare the passionate earnestness of these men and women in the pursuit of their main design, the vigour of individual labour, the sleepless energy of the administration, do we not feel after all abatements on account of some indefensible and profane speech, that a soul-saving rush, such as this is, among the people, more closely resembles the "running in" of St. Paul and Barnabas "among the Lycaonians," than the comparatively sober steps of nearly all other denominations of believers, in which we are "marking time" beautifully, but making no similar decisive charge among the degraded pagans of our population.

But surely there is something more to be said even than this. Regarded as a religious movement, as a type of Christianity, is there not something refreshing to a mind overpowered with the torpor of more cultivated forms of religion, in the spectacle of such manifest spiritual anxiety to save "sinners, even the chief"? Diving deep after such sunken souls in the Slough of Despond is no drawing-room enterprise. It demands a body of pioneers of the roughest type, a body of sappers and miners, a body of divers, of firemen, a forlorn hope of hardy soldiers, who will stick at nothing and endure all things.

Yes, and inside all the marching and singing, and drilling and prophesying; amidst all the waving of flags and shouting of endless hosannahs; inside all the noise and bad taste and vulgarity of which we have so much from the more delicate organs of the religious press—there is a deep and more silent

work going on, which does not get recorded in the journals and for which thousands of rescued profligates will bless God in eternity.

Now this true Christian element is attracting a higher class of men among the teachers, and among the hearers. Again and again I have heard from hardened intellectualists and semi-sceptics of the higher classes, a confession that they have never felt any religious speech so deeply as that which they have heard from these strange and strenuous evangelists of our lower population. When souls become truly in earnest for Christ, they soon fall into New Testament modes of speech, methods of behaviour, and tones of feeling, and these are modes, and methods, and tones which reach all classes equally.

You will join me in the earnest desire for the Divine grace to be given to all who are leading this movement, whether to last for a longer or shorter time, that "their profiting may appear unto all men," and that the liquor may work itself clear of its dregs, partly through the earnest, corrective sympathy of more cultivated Christians.

But what shall be said for *ourselves* and our religious emotions?—with these monthly magazines and reviews in our hands as our missals, with their cool discussions on atheism for our daily nourishment; for *ourselves*, in whom the mercury seldom rises many degrees above temperate heat, and sometimes only a little above freezing point; for *ourselves*, who sometimes seem to live and speak as if it were a settled principle that the cooler religion is the better for the universe at large, for both saints and sinners; for *ourselves*, in whom indifference to fixed conviction is so often called breadth of view, faith is called dogmatism, and silent connivance at iniquity is called Christian forbearance and charity.

Shall we not allow that to ourselves, steeped to the lips in the cold bath of modern culture, the best thing that could happen would be a visitation of some such earnestness of inquiry, conviction, confession, and repentance as are seen in the Salvation Army and its humble regiments, shouting hosannahs to the King of Glory as they march along? Just

imagine the educated Christian societies of England visited with such a breath of God's Spirit as has stirred the heavy and turbid depths of our lowest classes. What a fine tempest of earnest emotion might be then expected! What a revolution in the whole intellectual process now called "religious thought." Then might be seen on every side the spectacle of ten thousand intelligent men uniting themselves in earnest and believing prayer to the Eternal Intelligence as the prime condition of illumination; the Bible read and studied as a whole, with a zeal and scholarship which would at one stroke put an end to unbelief. Then might be seen the partial breaking down of this denominationalism, which is a chosen device of the enemy for shutting up truths and parts of truths, within sectarian prisons; and the consequent spread of true ideas, as when fire runs along the ground. Then might clearly appear the comparative value of the work of saving individual souls for ever and ever, so building up the fabric of the true Church, and that of destroying corrupt institutions.

Then might the very earth shake under the march of soldiers of Christ, ready to suffer anything in the search for truth, in the avowal of belief, in the storming of the stronghold of modern heathenism. Then might both upper and middle-class iniquities begin to totter to their fall—iniquities political, ecclesiastical, commercial, pseudo scientific, and social; and then might be seen an instinctive return to the custom of teaching Christianity in the language of Christ and the apostles, resulting in a theology which would simply grind to powder, as in the mills of God, the inventions of the dark ages of Christendom, and with that a development of zeal for missions and of money sacrifice, on a scale compared with which all that has gone before would seem but the first flowing of the stream. Then might the ablest thinkers find their loftiest ambition satisfied in the spiritual service of Christ, and the ranks of the teaching ministry be crowded with men who could have earned distinction in the world's affairs. Then it would be seen of all that "the kingdom of God" on earth is the greatest fact of the present, the true and only hope

of the future; and the Salvation Army of the poor would be matched by a Salvation Army of the "wise and prudent," whose heaven-kindled zeal would go up in the fires of a general intellectual conflagration.

But, alas! it is not so yet. The Lord still "hides these things from the wise, and reveals them unto babes." Yet a better time is coming when the Spirit shall be poured out from on high. Then "the ransomed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads." "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

THE LORD BISHOP OF BEDFORD.

The Bishop of Bedford, preaching to the 7th (Stoke Newington) Corps of the Army, said: "See these crowds of poor souls all about us. Walk through Bethnal-green, or Ratchiff, or Spitalfields, or Whitechapel on a fine summer evening, when all the people are out in the streets; or go into the lodging-houses and talk with the men there; or go with some district visitor from room to room in the miserable places they call home, and see the poor families huddled together so that it is hard to see how there can be any self-respect, or even cleanliness or decency; and then just think a moment of that picture I drew. Why, what do those poor souls know of all this? You might as well talk Greek to them as tell them much of what I have told you. Talk of heavenly affections and love of holiness to men wallowing in the filth of the foulest lusts! Talk of the blessedness of a life of prayer to men who use God's name only for curses! Talk of the power and grace of sacraments to men who have no conception of anything beyond what their senses tell them of! Talk of the grand old creeds to men who have never realised the very first words, 'I believe in God'! Talk of unselfishness to men who have never acted on any other motive than self! Talk of happiness in religion to men whose only idea of happiness is the indulgence of the passing passions! O, my friends, there is something to do before all this. We

want to tell these poor souls just the very first and simplest things we have got to tell. We want to tell them, as we would our own little children, of a God who loves them even in their sins, of a Saviour who died for them that they might live, of a Spirit who will help them to break their fetters and be free.

"I know it is just this you are trying to tell them. God guide, and help, and bless all who are striving to carry to the lost the message of salvation, and to bring them to the Saviour! I should be strangely constituted if, being called to preside, as Bishop, over the Church of England in East London, I should be indifferent to any efforts to win the masses of our people, who, alas! lie for the most part outside all present religious influences, to a knowledge of Christ, and a hope beyond the grave. You do not work in our ways, and I should be untruthful to let you suppose I can approve of all your ways; but there are the masses of the godless and indifferent. We will have no jealousies.

"Go, in God's name, and drag them out of the mire, if you can! Perhaps they need a trumpet-call louder and more startling than we have learnt to blow. At any rate, we are not ashamed to confess that you are teaching us by your zeal and courage to ask ourselves some questions, which I asked publicly at the Mansion House last Monday—Is it possible that we have been too cold? Is it possible that we have been too straight-laced? Is it possible that we have been lacking in the intensity of our longing to seek and to save the lost? If you teach us Church-people to ask ourselves such questions as these, we shall owe you a debt of gratitude."

HIS GRACE THE ARCHBISHOP OF YORK.

The Archbishop of York said, at the Church Congress, 1882: "Even the wild march of the Salvation Army stirred the mind. They might not like the methods employed, they might desire greater order and less emotion; but the mystery of the Cross stirred men still. We might shake our heads and say it would not last, as if Church history from the first had not contained

a sad chapter about the man whose faith did not last. In some the seed would die, and in some the seed would grow, and would last; but it had Divine life or else it would not grow."

THE LORD BISHOP OF WINCHESTER.

The Bishop of Winchester, speaking in Convocation, said he regarded it as of the highest importance that the attention of the bishops should be called to the subject, though it might be difficult to take direct steps. They would be able to gain information, and be able, at any rate, to give advice to the clergy. The Salvation Army had been working in his diocese a great deal, and some of the most unsatisfactory scenes had been enacted there, particularly at Basingstoke. This led him to inquire, and as far as he had been able to learn there had been nothing like false doctrine put forth by the Salvation Army. They confined themselves to very simple truths—namely, the sinfulness of men, and Salvation through our Lord Jesus Christ. Their proceedings might have been somewhat extravagant, but they had induced a remarkable degree of sobriety among people whom they influenced, abstinence from smoking even having been obtained.

Some members of the Army had been most cruelly treated, but they had not shown themselves exasperated, and had afterwards prayed earnestly for their persecutors. These things showed, he thought, that although they might not be able to adopt all the principles of this Army, they should certainly not turn a cold shoulder to them. He was informed that they were not antagonistic to the Church, but had, on the contrary, been inclined to ask for the countenance of the Church. The Salvation Army was reaching a mass of the population below what was often regarded as the lowest, and a display of a spirit of conciliation and kindness might limit anything in their practices which was objectionable, and enable them to make the best use of the system.

HIS WORSHIP THE MAYOR OF BATH.

The Mayor of Bath wrote to the Home Secretary: "The reports received by the magistrates from the police indicate