

be frankly and fearlessly and very closely looked at, and when this is done, it is seen, we venture to think, not to be essentially irreverent. The apparent familiarity, the free-and-easiness with which these men address the Deity, appears to us to result from their extraordinarily vivid realization of his continued presence. Ordinary worshippers only approach God occasionally, and when they do so they feel it a solemn thing to enter his presence, and accordingly a thing not to be done without due ceremony. The Salvationists, so it seems to us, in all their proceedings never for a moment lay aside their consciousness that they are in the immediate presence of the Deity. They never enter his presence because they never quit it."

These quotations are given at some length, because they show the homogeneous nature of the movement and the similarity with which it strikes observers on the opposite sides of the globe. Certainly one of its most marked characteristics is its uncompromising opposition to what Dr. Robertson Smith calls "a too prevalent way of thinking, which is certainly not biblical, but which leavens almost the whole life of modern times, and has accustomed us to regard religion as a thing by itself, which ought indeed to influence daily life, but nevertheless occupies a separate place in our hearts and actions." With them all life belongs to God. Love to Him is their motive power in all spheres of action. Nothing is to be "common or unclean," and all things, great or small, are to be done with a view to his glory. It is the same thought that Jean Ingelow expresses when she sings:—

"Far better in its place the lowliest bird
Should sing to Him aright the lowliest song,
Than that a seraph strayed should take the word,
And sing His glory wrong!"