

that now threatens man, and society, and religion, is atheism and anarchy. Is it not time to turn the strength of Christianity on this foe, and let controversy end at least until the danger is gone by? And if discussion must still continue, why not confine it to the essentials, to the real and true differences? The cause of truth is not served by charging one's neighbor with crimes of which he is innocent, and then building up a denunciation of him on that false foundation.

### Church Work in England—The Social Question.\*

BY GENERAL WILLIAM BOOTH, FOUNDER OF THE SALVATION ARMY.

THE condition of the English Church, generally speaking, is very much the same as the condition of the American Church; but, taking the same Church membership, I am inclined to think that there is a better profession of religion in the United States than there is in England—a much more vocalized acknowledgment of the theory and application of Christianity. But when you come to that which, in my estimation, constitutes the essence of religion—i.e., the life of God in the soul of man manifested by a holy life, a true spirit of devotion and self-sacrificing effort in the interest of the kingdom of God—I should say that there was quite as much religion in the churches of England as there is in the churches of America.

There is a great deal of church work being done by the Church of England. It is at the front in every manner of religious energy, and in its efforts to utilize its spiritual power among those who come under its ministrations.

In that branch of the Church of England called the "High Church" there are two sections: there is a ritualistic and worldly section, and there is a self-denying, ascetic section, whose leanings you might imagine (though that is not for me to say) are toward

the Roman Catholic organization. But in this class you will find some of the most self-sacrificing, laborious servants of humanity, workers among the poor and unfortunate, that can be found in the whole of England.

The great tendency of the Church in my country, as in America, I should say, is toward a theory of religion: "Go to church and believe the Gospel as it is laid down to you by the clergyman, but you can do as you like when you go out into the world." In other words, the Church is tainted very much with worldliness.

I think that the great want of the churches everywhere is a realization of the spirit of Jesus Christ, and the manifestation of it in the lives and souls of men. Such a spirit would lead us all out to be soul-savers. Such a spirit prevailing universally among Christians would, spiritually speaking, turn the world upside down. Animated by this spirit, the Christians could take possession of the world at once. My mind runs largely in the direction of the constructive. I believe that Christians should apply their belief to the practical concerns of life. Let one man live the right life himself and then induce some one else to do the same.

The sermons given by our English clergymen, I should think, as far as ability and intelligence go, were on a par with those delivered by the clergy in America. But my opportunities for judging as to this matter are quite limited. I only know, with any degree of intimacy, the British leaders; but I have no doubt that the average preacher in England is up to the standard of the average preacher in America.

Comparisons on this subject, however, might be taken to be unfair, because you must remember the enormous quantity of ground that has had to be covered in the United States. No doubt you have often had to make use of very raw material to start the religious force in certain parts of your great land, and this was very useful before

\* Interview with George J. Manson.