

tin into children's toys and the like. In like manner he purposes to gather the human refuse—waifs and waste and off-scourings of society—and in rural farms, under wholesome and happy auspices, seek their moral and physical regeneration. After suitable training he would draft them away to homes prepared beyond the sea, in South Africa, Australia and Canada.

He proposes to utilize the thousands of square miles that like long ribands line the railway, for raising market produce. He would establish an "employment bureau," which in connection with his farm and factories, would find work for the great army of the unemployed. He would have an advice-bureau for giving council to the multitude of the poor, ignorant and friendless—as for instance the 50,000 poor widows of England and Wales. He proposes an organization to labour under captains of industry, as never before attempted.

To realize this grand dream he asks for £1,000,000—a mere trifle, he says, compared with the sums that Britain lavishes wherever Britons are in need of deliverance if they are imprisoned abroad—as the £9,000,000 spent in the Abyssinian campaign; the \$21,000,000 spent in the Afghan wars. If he receives the sum of half a million dollars he will consider it a sign from God, like the dew was to Gideon's fleece, that he is to undertake this work. Already within a month, half that sum has been secured, all classes from the Prince of Wales to the costermonger, contributing thereto. Statesmen like Mr. Gladstone and the Earl of Aberdeen, archbishops and bishops of the Anglican Church, and representative ecclesiastics and laics of every denomination.

The thorough organization of the Salvation Army gives it extraordinary facility for such work. It is the only religious body in the world based upon the principle of implicit obedience. At the command of the General the soldiers must go to the slums of London or of Melbourne. He may leave the Army any day, but while a member of it he must obey like a soldier on the field of battle.

The sway of Ignatius Loyola was

never more absolute than that of General Booth. He has ten thousand officers at his command who will gladly carry out with enthusiasm his orders. By the self-denial for a single week of these poor people, as most of them were, there was raised last year \$100,000.

The Anglican Church, with its thorough parochial organization, might possibly attempt such work, but they could never command the sympathy and co-operation of the nation as this body, belonging to none of the churches yet commanding the respect of all.

The time is past when the Army can be made the butt of the cheap wit of the music halls and of the comic papers. Archbishops and statesmen confer with its founder, as to the solution of social problems which have hitherto defied the wisdom of the wisest. Who knows if, in the providence of God, the Salvation Army has not been raised for the social and moral regeneration of the people? if General Booth has not "gone into the kingdom for such a time as this?"

Outside of the United Kingdom the Army exists in a more vigorous operation in Canada, than in any other country. Its thirty-six periodicals, in many different languages, have a circulation of 33,000,000. It holds nearly 50,000,000 religious meetings every week. It has accumulated nearly \$4,000,000 worth of property; it pays for rentals over \$1,000,000 a year, and it has an income of nearly \$4,000,000 a year. Twenty-five years ago its founder was a humble Methodist preacher, who, but for the lack of flexibility and comprehensiveness of the Methodism of the day, might possibly have achieved these great results for that Church.

From some of its methods we strongly dissent; but these are the accident not the essence of its organization. If General Booth succeeds, as we believe he will succeed, in his great scheme for the elevation of the masses, he will prove one of the greatest benefactors of his kind who ever lived. We again commend this book to candid and careful study.