

an exceptionally suitable colleague for Mr. Baresford Hope. He was not an unrequent contributor to the press, and wrote for the *John Bull* a good deal in its palmy days; while at the Church Defence Institution and elsewhere he has always urged the need of more advantage being taken of the columns of newspapers in disseminating information as to the Church's progress and status. From the Board and Council Chamber of every leading Church society, from the House of Laymen, and the Central Council of Diocesan Conferences, he will be greatly missed. He was an admirable man of business and a specially fair arbitrator, in which capacity his services in former years were often evoked.

THE Rev. Joseph Hammond, LL. B., vicar of St. Ansell, himself an ex-Methodist, has ably taken Dr. Stephenson, President of the Wesleyan Conference, to task for 'the greivous and damning charge' which he made against certain Churohmen, of deliberately misquoting and torturing the words and writings of John Wesley for controversial purposes. Dr. Stephenson declined to withdraw the statement or to give proofs. In his concluding letter Mr. Hammond says 'but whether true or false you must kindly pardon my saying that such a charge comes with a peculiarly bad grace from one in your position. For whilst you accuse us of misquotation, it is a matter of history that some Wesleyans stand convicted of a much more serious charge—of attempted suppression of some of their founder's most solemn warnings and testimonies. I make no charge against Wesleyans generally, nor yet against Wesleyan ministers. I believe them to be, with few exceptions, upright and honorable men; but you are well aware that some Wesleyans have tried to obliterate Wesley's warning against calling your 'society' a 'church,' his famous sermon on the ministerial office, his Eucharistic volume (of which he published nine editions), the entry in his journal under date of Jan. 2, 1787, about service in church hours, etc., and some have actually effaced the inscription on his memorial tablet. I think that this fact alone should have made you very cautious about charging misquotation upon others.—*Irish Ecclesiastical Gazette*.

THE AGNOSTIC AND THE CHRISTIAN.

If the agnostic believes that the clouds have fallen from his life when old faiths have lost their power over him, the Christian knows that, by the touch of a divine hand, the scales were smitten from his eyes, and that, at the call of a divine voice, he left behind him darkness and death and sin, to enter upon a path of light, shining more and more unto the perfect day. He knows that through the journey he has held communion with a divine Friend, who has revealed Himself to him in fulfilment of the promises of the written Word, and has whispered in his heart words of peace and hope and strength that human voice could never speak. To a certain point the testimony of the Christian and of the agnostic is the same—both claim to have been in darkness and to have found the light. 'The clouds,' says the agnostic, 'have fallen from my life.' 'And what do you see?' cries the man who is still struggling in the dark. 'Only that nothing is to be seen; the struggles of life are all; beyond all is impenetrable darkness.' 'The blindness has fallen from my eyes,' says the Christian. 'And what do you see?' cries the man in the dark. 'I see the Glory of God in the face of Jesus Christ, and in that face divine I see the grace and power by which poor, struggling sinful men may be changed into the same image from glory to glory.'

The testimony of the one, with all its boastfulness, is negative, hesitating, and uncertain.

The testimony of the other is positive, joyful, confident. The one says, 'I see,' but admits that he sees nothing, and the world can judge whether it is because there is nothing to see or because the seer is blind. The other not only says 'I see,' but he tells you what he sees. It is the testimony not merely of one, but of myriads, and all give back the same voice. 'It is the form of one like unto the Son of God,' and in triumphant chorus each and all proclaim, 'Obey the voice that we have heard, and you will see what we have seen.'—P. H. HOGG; D D., in the *Religious Review of Reviews*

GENERAL BOOTH'S "ELEVATOR" AND THE CHURCH ARMY LABOUR HOME.

"A Candid Friend" sends to the *Times*, under the above heading, an important letter, in which he gives his personal experience in the two institutions. He has been interested in social reform for many years, and he took steps at a time of leisure to make himself personally acquainted, by actual experience, with the above twin outcomes of the 'Darkest England' scheme. The following letter is the result:

The writer, as one of the lost ones of society, passed a week in the Salvation Army Labour Factory in Hanbury street, E., and a week in the Church Army Labour Home in Crawford street, Edgware road. There can be no charge of fraud on charity in this matter, for, as will shortly be seen, anything which an inmate receives is bought by hard work, and probably to the profit of the institution. Nor were these visits paid, nor are these remarks made, in any hostile spirit, especially as regards the Salvation Army, with which I have been many years in sympathy; but so great is the pressure of business that the heads of the Salvation Army are as difficult of access as the Royal presence; and yet the writer feels bound to draw attention to the marked way in which subordinate officials are widely deviating from the lines laid down in General Booth's book, and which threatens to bring the social scheme to failure, and failure of this would most certainly bring down the whole Army fabric. Perhaps it will be better if, instead of giving a consecutive narrative, I contrast the working of the two Homes under specific heads, merely stating by way of preface that each Church Army Home provides for about twenty men, and each Salvation Army place for about 120, and that whilst in the Church Army Home the leisure time associations are personal and almost family, those in the Salvation Army Home are rather those of a large common lodging-house.

ADMISSION.

In the Church Army Home each new-comer must take a bath; his clothes are fumigated, if he has not got it, a change of linen is given him, and every effort is made to keep down dirt and vermin. In the Salvation Army Home there is absolutely no effort of the kind, neither compulsory bath nor fumigation, and many of those who come in, having slept for weeks in common lodging houses or casual wards, are in a filthy state. This among so many cannot but communicate itself to those who would be cleaner, and as a fact the writer was compelled to destroy every shred of clothing he had worn in the place and to take copious medicated baths before he could rid himself of the souvenirs of a week's stay. How about those who remain there four or five months?

EMPLOYMENT AND REMUNERATION.

In the Church Army Homes the work as yet is only the making of firewood bundles. The Salvation Army Homes turn out carpenters' work (forms, desks, tambourines, &c.), wire and brush work, and firewood. Of this last I had experience in both Homes during one week. The

work of a full day is 400 bundles, and in making a bundle there are three operators—sawyer, chopper; bundler. The Salvation Army allows two bundlers in each set, the Church Army only one. The pay per hundred is, in the Salvation Army, 10½d., and they sell at 2s. 7d.; in the Church Army, 1s. 0½d., and they sell at 3s. 2d. General Booth wishes to put down sweating. The result of this is that, counting Saturday as a half, a man can under the Church Army earn about 7s. 4d. per week, under the Salvation Army about 6s. How does this work out as regards the men? The Church Army charges each man 6s. for board and lodging, and very often a man has to draw eightpence or a shilling at the week's end, with which he can purchase note-paper, stamps, &c. The Salvation Army gives a man on full work ticket food per week of the nominal value of 5s. 10d., but it is next to impossible for a man to have even a copper for his own use, the only case I know of being one of a man who during five months' has earned just 4d. above his keep, and if he left the elevator after five months' work he would do so exactly as he entered it. A man leaving the Church Army Home after the same service, and going perhaps to work, would have about a sovereign to carry him on.

FOOD.

But let us carry matters a little further and compare the food and lodging supplied in return for work. Here, indeed, the Church Army comes off with flying colors. Not only is the food which it supplies infinitely better in quantity and quality than that supplied by the Salvationists, which is poor value for the money mark on the ticket, but the sleeping accommodation, which is the strong point of the Church Army Home, is certainly the blot on the Salvation Army system. In the Church Army Home each man has an iron bedstead, a good supply of bedding, and a clean nightshirt weekly; among the Salvationists all these are absent. He lies down in a bottomless coffin-like box; into this fits what is like a long stuffed leather cased carriage seat for a mattress and all other things combined. A man's only covering is a large leather apron, and intensely cold the 'doss' is. The question forces itself on me, How is it the Church Army, which reckons the weekly cost per man at 6s., is able to give good food and really superior sleeping, and the Salvation Army, reckoning the cost per man at 7s., can only give very inferior food and sleeping which is a scandal? In connection with this earning department there is one feature in the Salvation Army system which is absolutely cruel, and which I cannot for a moment believe has the sanction of those at the head of the system. If a man hearing of a job goes out (with consent) to apply for it, and returns, probably disheartened by failure, his next meal is denied him on the ground that he has not earned it. Thus a man going out after breakfast, walking to Basing and back, missing his dinner, is refused his tea, and has to go without food for twenty four hours until he has earned his breakfast the following morning.

CHANCES OF GETTING EMPLOYMENT THROUGH THE HOMES.

Here the Salvation Army is decidedly second best. The number of men in the Church Homes being small, each man is as to conduct and bearing closely under the supervision of the authorities, and, if approved of, has a direct chance of any suitable situation offered. Thus, in addition to many of humbler status who have passed through the Church Army Homes to situations, I know of a school master who is now getting \$100 a year, a man who is a butler in a nobleman's family, and another who is now private secretary to a gentleman; With the Salvation Army it is far otherwise. The chance of a man who enters the Home leaving it for a situation obtained through the Salvation Army is very remote. If he leaves it for a situation at all, that situation is obtained through some