

Salvation Army for £10,750 sterling, somewhere about \$80,000; the Archbishop of Canterbury and the Bishop of London having promised the assistance of their influence, if necessary, for securing so desirable a transformation as that of the Eagle Tavern into a place of Christian worship. With scarcely any funds in hand, and but three weeks' time for payment, the bargain was made; and so great was the satisfaction of the Christian public at the news of the capture, that subscriptions rapidly poured in, until, before the expiration of the three weeks, £9,000 was in hand, of which £3,000 came from the ranks of the Army,—chiefly poor men and women, who had just before been contributing towards the purchase of another property at Clapton,—and the remainder of the money was borrowed: for, debt or no debt, the Army must have the "Eagle." And so, one morning at daybreak, a great procession of Red Cross Knights, male and female, to the number of about one thousand, marched to take triumphant possession, overcoming, by sheer endurance and force of numbers, the crowd of "roughs" that had assembled to oppose their entrance. Once inside, they knelt in prayer, to consecrate the building to the service of God; and after a brief "testimony" meeting returned to their homes and their daily work, but not without tasting the brutality of a London mob outside, both men and women being bruised and beaten by the "roughs," as they stood on the railway platform waiting for the train to carry them home. But the "Eagle" was secured, and was fitted up as a hotel and temperance coffee house, the "Grecian theatre," which formed part of the premises, being transformed into a comfortable hall in which two thousand could assemble for worship; while the great centre square, fitted up with gas, fountains, and coloured lights, which had been used for open-air dancing, made, of course, an equally available place for open-air preaching to thousands of hearers. The opening day, though the hour was early afternoon, was signalized by another demonstration of mob force; and the evening meeting, when the "unwashed" multitude was expected to muster in force, was looked forward to with so much apprehension that the captain in charge said to his young lieutenant the day before, "Now, my lad, are you ready to die, for I expect we may get to heaven to-morrow night?" The hour arrived, but the crowds of workmen and women who filled the house seemed touched by an irresistible awe, and the solemn service and exhortations closed with penitents confessing their sins and seeking salvation. It is a pity that the story should not end here, and that there should be any sequel of defeat. But last summer, the legal proceedings, instituted on the ground that the terms of the ground-lease were broken by the discontinuance of the sale of intoxicating liquors, terminated in a judgment unfavourable to the Army, and the property, with all that had been paid and expended upon it, was lost!

This, however, was only one out of many large commodious halls or "Barracks" owned by the Salvation Army. In and about London alone there were by the end of 1882 eighteen such meeting-places owned, and twenty five more rented, while throughout Great Britain, and in colonial and foreign outposts, there are many more. The "National Training Barracks," at Clapton, is the Woolwich or West Point of the Army. Thither go cadets from all parts of the country, to be trained by a thorough physical discipline and by strong, loving Christian influence to be the "Captains" and "Lieutenants" who are to lead in many a future campaign, at home and abroad. All sorts of hard mental drudgery are included in the training, so that personal activity and "capability" are cultivated to the highest degree, while all the soldiers "endure hardness," as becometh "good soldiers of Christ Jesus." The military discipline is of value in several ways: in promoting the habit of obedience necessary to the stability and coherence of such an organization, cultivating readiness of action and promptness of decision, in giving to men and women alike the soldier's devotion and endurance, while it effectually obviates any tendency towards religious pretension or "sanctimoniousness" to which the *esprit de corps* is sternly opposed. The cadets receive experience in "active service" by being led out frequently to "bombard" suburban villages in companies under the command of one of them, who is expected to use his troops to the best advantage, and thus acquires the habit of command. The study of the Scripture is, of course, largely promoted at this Training School, and some time is allowed for improvement in writing and other elementary things necessary for future usefulness. But there is no pretension made to giving an "education," even a theological one. "The only thing," says an official publication, "we care to teach as to theological questions is, that they are to be avoided as much as possible. We cannot hope in a few weeks to impart much knowledge even of the great scriptural truths with which our cadets are supposed to be already acquainted when they come to us, and as to which we have only to refresh and organize their thoughts. But the one thing in which, under the divine guidance and blessing, we believe we can be greatly successful, is the detection and exposure of any lingering element of selfishness and evil, and the production and encouragement of a pure, hearty, single-eyed, life-and-death devotion to the good of others." And as to heroism,

these Red Cross Knights have all the soldier's loyal devotion to "the service," superadded to the strong personal love for the living and personal Saviour in whom they so fully believe. In receiving their commissions as officers of the Army, they make an absolute self-surrender, giving themselves and all that they possess to the service of Christ, and pledging themselves to be true to the Army's colours, even unto death. That this is no mere form of words, their fearless daring in real danger and their willingness to endure all forms of ill-treatment, when called to do so have abundantly proved. Indeed it is no light testimony to the truth that the vital force of Christianity can never grow old, that these simple, unlettered men and women, many of them from the lowest orders of the people, are willing to die, either to live or die, as God may order, for Jesus of Nazareth, just as truly as were the Christians of the first century.

That an army, animated by such a spiritual force, and marshalled under an admirably devised organization, should, in a very few years, have not only gained such headway in England and France, but should also have stretched "a thin red line" round the world, is not wonderful. Mr. Talmage made a shrewd guess if he said, as he is reported to have done, at a ministerial meeting, "These people will sing themselves round the world in spite of us!" For the crusade is not only inspired by the realization of Christ as the one need and the one hope of human souls, but is adapted to the special wants of the age and class it addresses. The crusaders speak in "a tongue understood of the people" who listen to Bradlaugh and Ingersoll, and they oppose to their bold attacks on the faith not argument, not theology, but the far more easily understood language of the heart, and the almost irresistible example of a faith which seems to see what it believes. Wherever they go they make converts of some of the "hardest cases," who become missionaries in their turn, and the mere spectacle of "publicans and sinners" leading transformed lives and becoming "preachers of righteousness" is in itself a more powerful argument than any sermon. In America the "Army" has already here and there established a footing, growing stronger every day, and probably destined to make a far from unimportant factor in the national life. In New York, New Jersey, Connecticut, Pennsylvania, Michigan, Maryland, Virginia, this crusade is at work, with greater or less success, and preparations are being made, at Brooklyn centre, to attack Salt Lake City, which will doubtless be done long before these pages are read. In Canada a strong impression has been made, more especially in Kingston, one of the oldest cities in Canada, and, from its antecedents, one of the least likely to be captured by such means. At this point the interest in the Army has been greatly intensified by the circumstance that an Anglican clergyman, of previous High Church tendencies, but earnest and devoted spirit, was so drawn to it by its success in "rescuing the perishing," that he suffered the pain of severance from a much beloved and attached congregation rather than cease to countenance the "Army's" work, as he was required to do by an ecclesiastical superior. The universal sympathy excited by the harsh and abrupt dismissal of a man warmly and deservedly loved and esteemed has of course immensely deepened the general interest taken in the "Army" throughout the whole of Canada. In Australia the Salvation Army has had great success among the rough and heterogeneous population already massed in its great new cities. In South Africa it has had a hard fight for existence and toleration, but has held its ground. All the world has heard how Switzerland, so staunch and contending for its own liberties, tried to suppress by force this new crusade, in the persons of two young women, in whose behalf, as British subjects, the British government at once interfered. In France its work as an evangelizing agent has made some progress, but is still cast into the shade by the quieter and less startling McAll Mission, which had preceded, and in some measure anticipated it. But the trim, tasteful uniforms of the English female "lieutenants" selling the French *War Cry*, *En Avant*, before the Bourse in Paris, excited no little sensation among the wondering Frenchmen. And one of the editors of a French Protestant journal, *Le Temoignage*, thus vividly describes their bearing in an encounter with the men of the Paris Commune.—

"But the public which it was the object to gain,—I said to myself—the public, notoriously hostile—the public of our Atheist press, the public of the great political meetings, in whose eyes Victor Hugo himself would pass for a clerical—that public! Where is it? How is it to be acted upon?"

"Very well; this public I have at last seen, I have seen with my own eyes, at the meetings of the Salvation Army. And I have been rejoiced and moved, beyond all expression to see it. In all my life I shall not forget the scenes at the opening of a new hall in Rue Oberkampf, and my heart was divided between the very opposite sentiments of sorrow and joy in hearing these blasphemies and these songs, and these cries of 'Long live the Commune!' because at last! at last! the assault has been delivered, and the enemy struck in the face!" And yet I had a very lively impression that my sentiments were partaken of by the members of the Army, to whose cold blood, energy, and, I will say, clever strategy, one would not know how

to render sufficient homage in this emergency. They did not cease to repeat with a tone of conviction, 'Your tumult will be appeased; one day, you, who blaspheme the most at this moment, will perhaps be the first to surrender. We want to plant our colours on this position, and we will plant them there.'

"Ah! you are brave people. I understand how such lion hearts, such valiant souls, should be naturally led to give themselves a military organization. When I ask myself what can be the cause of this success of the Salvation Army, here is the answer which forces itself upon me: These people have proved in their own heart the power of the gospel for salvation, and they believe that which has been able to break their own resistance will finally triumph over the same obstacles in their neighbour."

"Now it is said that it shall be done to each one according to his faith, and this is what every meeting of the Salvation Army shows. One feels that every time they appear before the public, our brethren have the sentiment that they are in the battle. It is not for them a question of variations more or less brilliant to execute on the theory of the gospel, of an hour to be well filled up, or even of the vague sentiment of doing good, but of souls which must be gained. As they have a grain of faith they remove mountains."

Just the same testimony comes from distant India. Thither the Red Cross Knights were led by a special train of circumstances. A magistrate in the civil service, who had been long at heart devoted to the Christianization of the natives among whom his lot was cast, came home especially to judge for himself of the work of the Salvation Army. So great was his satisfaction with its methods and success, that he resigned a lucrative appointment in order to devote the rest of his life to carrying on the crusade in India, and thither, in August, 1882, he conducted a detachment of the "Army." The little detachment made a sensational entry into Bombay in one of the native bullock-carts, attired in native costume, waving a flag inscribed with the Army's motto, "Blood and Fire," translated into the vernacular, and blowing a bugle after the native fashion.

English prejudice at once took the alarm. Such demonstrations might excite and irritate the natives, and might even produce a terrible Mohammedan outbreak against British authority! So the soldiers were at once arrested, summarily tried, and imprisoned. But the natives, strange to say, protested strongly against this injustice, as did also the British and American missionaries, whose interests were supposed to be compromised by the new arrival. An influential public meeting was held. All the native papers supported the protest, so that ere long the accused were set at liberty, and having been largely advertised in Calcutta, by the interest which had been there aroused in the trial and imprisonment, Major Tucker was led to carry the work to that city, sending on two of his officers and telegraphing home for reinforcements. Large numbers of natives crowded the meetings, prayers and hymns alternated in English, Marathi, Gujarati, and Hindustani, and "Cadets," with Hindu names, ere long stood up to "praise the Lord for having sent the Salvation Army to India." And the Indian and Anglo Indian journals describe and discuss the "Army" there just as do western ones, and for the most part favourably. The Indian *Witness* expressed surprise at not finding the crusaders more eccentric (it may be remarked that their leader was a gentleman):—

"They are not buffoons," it said, "much less savages, and they do little to amuse the vulgar. They are modest and quiet, and are much less demonstrative in their devotions than some parties with whom Calcutta has grown familiar. The leader is a young man of exceptional quietness of spirit, and we believe has never at any time of his life been otherwise than quiet in conducting his meetings. The hymns are with scarcely an exception sweet and simple little songs, with nothing in them to offend any one who combines in moderate measure true religious devotion with literary taste. The tunes are for the most part appropriate, and some of them very effective. A few familiar 'song tunes' jar on the ears of some, but ever since John Wesley, or Rowland Hill as some have it, decided that the devil should not be allowed to have all the good music, this objection has been diminishing in weight."

Another well-known journal, the *Statesman and Friend of India*, thus summarizes their religious teaching, and deals with the often repeated accusation of "irreverence," after remarking that the "dread of hostilities arising between them and any class of natives in India was due to utter ignorance of their character and their ways, and almost equal ignorance of the natives, and that the repressive and watch-dog measures taken by the Bombay police were a ridiculous blunder":—

"The Salvationists never argue or dispute; they attack no system of religion; we have not heard one of them utter a word which could possibly excite resistance in any person of another faith. Their creed, as we gather it from their own lips, is extremely simple, and setting aside more forms of expression is essentially and scientifically true. They say to their hearers, 'You are all serving either God or the devil. It is infinitely blessed to serve God, while to serve the devil is to be infinitely and eternally miserable.' And on this simple statement of fact they base their appeal to decide instantly, to renounce the evil and choose the good. And they, of course, declare that Christ is present, ready to save any one that feels he is a sinner, and desires to be saved."

(To be continued.)