

Him gladly"; nor is there any sign that St. Paul assumed a vulgar tone and extravagant manner in order to convert, as he did convert at Corinth, "fornicators, idolaters, adulterers, thieves, and drunkards."

It is easy to begin such adaptation of methods as Mr. Booth and other sensation-alists have thought to be necessary to their purpose. It is not so easy to limit or control it. Extravagance, whether of language or of gesture, goes by a fatal necessity from one stage of frenzy to another. One excitement after another pulls upon the sense. One stimulus after another, conveyed to the soul through the nervous system, becomes insufficient. So the eccentric must become more eccentric, and the loud more loud. Thus the strain upon the nerves exhausts the inward energy, and stops the very movement of thought. Whereupon ensues the temptation to affect a rapture which is unreal, and so play the hypocrite, or to increase the dose of stimulus to the ultimate line of mental sobriety. Between his bursts of excitement a fanatic is apt to be dull and morose, and a stronger impression of fiery impulse is needed to bring him up to the right pitch of vociferous enthusiasm. But during this process quiet souls are worn and weary, and thoughtful minds are apt to be disgusted, as they find new *tour de force* invented, and a calculated clamor kept up with a view to rouse the jaded or impress the rough and boisterous.

There is a good deal to be said in behalf of the practice which requires every convert to speak before others and tell of the change wrought within him. It commits him to a new course of life, separates him from vicious companions, and points him out to his fellow-soldiers as a recruit over whom they must watch. It also helps to catch the attention of men of the same class, and to spread through the neighborhood the impression that this Army "means business," and is doing business. But the prudence of setting up these novices again and again to repeat their little tale is open to question. To the preaching of Christ by uneducated persons we make no objection. Indeed, we have heard some of Mr. Booth's preachers, especially the women, with much satisfaction. Only, an uneducated preacher, who has few ideas and a small vocabulary, ought to change his audience frequently; and he should avoid controversy. We do not

like to think of what might happen in an encounter between a clever infidel versed in objections to Revelation and one of the Captains or Captainesses of the Salvation Army.

The unlettered preacher is more welcome in England than in Scotland or Ireland. Our Saxon multitude are not sensitive to bad grammar or inconsequent reasoning. They like to be addressed by men of their own sort, and to strike in with their own little speeches at the close. The Scots and the Irish have a higher estimate of preaching, and prefer to be taught or exhorted by those who are bred to the calling.

3. The tendency and the future of this movement may be better than we anticipate; and if we live to see this, we shall not be sorry to have our forecast corrected.

We can judge only from present appearances taken along with the history of other eccentric outbreaks of aggressive Christianity. The Salvation Army carries with it the swing and force of a zeal sincere and unselfish. But it also carries with it the risks which have in all ages clung to fanatical combinations. These are doctrinal aberrations, or immoral excesses, or both. Hitherto, we rejoice to say, the Salvation Army has been kept from these stains. It has not propounded strange doctrines, and the absence of moral scandals among a people rescued so recently from the lowest habits and worst surroundings has been quite remarkable. Still, dangers may lurk in a system which dare not show themselves till the first fresh enthusiasm begins to wane; and we trust that both officers and soldiers will watch as well as pray.

But even if these evils should be successfully prevented, there remains the serious question of irreverence. Religion cannot but be hurt in many minds by being associated with grotesque demonstrations. And we cannot afford to have the sense of reverence lowered in the popular mind. The Salvationists may be very happy in their noisy way, and rend the air with their "hallelujah volleys"; but where is godly fear? Where is the veiling of faces with seraphic wings? Where is humility?

We trust that we shall not be set down as cold-hearted critics of honest fervor. We believe it a good thing to be, as St. Paul phrases it, "beside ourselves unto God," or beyond ourselves under the exhilarating and inciting persuasion of His love. It is a blessed experience to have