

soldiers are sincere poor people, who now lead decent and sober lives, and that there religion, though very frothy, is not all froth and bubble. So the swing of English opinion is rather more favorable to the Salvation Army than it was a few years ago. Yet those people who think more of propriety than of heaven and hell cannot sufficiently indicate their contempt for fanatics who drag religion through the streets, and announce it by tuck of drum; while wicked people hate the plain-speaking about sin, and some religious people, themselves held under a spirit of bondage, are shocked at the presumption which makes sure of salvation.

Let us set down the case of this Army as we see it—its doctrines, its methods, and its tendencies.

1. The Doctrine inculcated is of the Methodist type—no better, and no worse. Let us be thankful that, if there must be a new sect with strange devices, there is no new doctrine. A fresh energy has been let loose; but happily without any innovation or fresh departure in the conception of divine truth. Mrs. Booth, who appears to be the best preacher, and we may add, theologian, of the Salvationists, dwells on conversion, free will, repentance, assurance of pardon, and perfect sanctification just as all good Methodists do. She deals sharply with Revival Preachers of a certain school for neglecting the command to repent, and heaping up superficial conversions by a mere reiteration of "Come to Jesus," placing a text or two before a bewildered inquirer, and, so soon as he is willing to say that he believes the truth which they contain, pronouncing him saved. Mrs. Booth rightly insists on the truth that salvation is from sin, and that repentance toward God should be preached along with faith in our Lord Jesus Christ. She says that many seek peace and find none, not so much through want of faith as through want of obedience. They are not penitent, and do not forsake their idols.

In the Methodist fashion the Booths and Boothites teach union to Christ, but a union which may be forfeited, and assurance of salvation which may be lost. The distinctive feature of their practical instruction is the urgency with which they require any converted person to become a witness for Jesus Christ and His power to save. And, without admitting that every Christian is bound to speak in public and

exhibit himself as a trophy of grace, we feel that the Salvation Army in its rough but zealous testimonies, and the occupation of its soldiers with some sort of religious effort evening after evening, teaches a wholesome lesson to churches in which a majority of the members excuse themselves from any distinct witness-bearing for Christ, and "attend Divine Service" only on one day of the week. Mrs. Booth cries out for a "whole-hearted consecration to God."—"Show the world a real, living, self-sacrificing, hard-working, toiling, triumphant religion, and the world will be influenced by it; but anything short of that they will turn round and spit upon!"

The Army has no creed, and seems to have accepted the shallow error that creeds somehow conduce to spiritual dryness and formalism. Mrs. Booth says: "We care very little about creeds. God has shown us that all forms are very much alike when the spirit has gone out of them." Practically it comes to this, that the most venerable creeds of Christendom are "played out," but the personal doctrinal views of the present-day leaders of this Army are as binding on the officers or preachers as were John Wesley's views on the preachers in his connection.

Every one knows with what hesitation Wesleyans began to observe the Lord's Supper apart from the Church of England. The same question looms before Mr. Booth and his assistants. It cannot be right to establish a Christian fellowship in deliberate neglect of that ordinance; and the soldiers of the Army cannot be sent into the churches for communion and withdrawn again for every other service. As yet no decision has been arrived at, and Mrs. Booth seems to be anxious to put off the decision as long as possible by placing spiritual religion in contrast with the observance of sacraments, just as she has placed it in opposition to creeds. Her own words are: "Baptism is nothing, and being unbaptized is nothing. The Lord's Supper is nothing, and abstaining from the Lord's Supper is nothing in itself as a form; for Paul embraces under circumcision all mere outward forms and ceremonies." The passage reads like an extract from a Quaker's Tract.

2. It is in regard to the Methods of the Salvation Army that criticism has been most active. These are avowedly and intentionally sensational.

We have seen that the organization does