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THE  
CHURCHMAN

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JANUARY, 1891.

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ART. I.—“GENERAL” BOOTH’S SCHEME.

*In Darkest England and the Way Out.* By General BOOTH. Published at the Headquarters of the Salvation Army, 101, Queen Victoria Street.

WILLIAM BOOTH, the chief of the Salvation Army, is beyond all question a very remarkable man, and the movement with which his name is associated is assuredly a very remarkable movement. Some eight years ago, when attention was drawn to this work in the pages of THE CHURCHMAN, it was reported that the annual income of the Army was £57,000; that it had 645 officers, who were engaged in holding religious meetings to the number of 5,100 a week; and that the *War Cry* had attained a weekly circulation of 270,000. It is very interesting to notice what has been the growth of the movement during these eight years. The “General” now reports the annual income at £750,000; the officers at some 10,000; the weekly meetings at nearly 50,000; whilst, as far as can be made out from his figures, the weekly circulation of his newspapers and magazines has reached the respectable number of 750,000. And, in addition to this, there is an amount of property vested in the Army to the value of £644,000. These figures are certainly most eloquent and impressive, for they are of course an index of the extent of the influence which the Army exerts, and of the power which the General of it wields. Speaking roughly, about one-half of this force and energy is expended in England, whilst the other half finds its occupation in almost every part of the world, from Finland to New Zealand, from Canada to Ceylon. All this vast organization has grown up within the last twenty-five years. When Mr.

and Mrs. Booth commenced their "Christian Mission" in a small room in High Street, Poplar, they were utterly unknown, without money, without helpers, and almost without plans; and yet what they have accomplished, even if we look only at the external machinery and organization, and leave out of consideration altogether the religious results, is so extraordinary as to fill us with wonder and amazement.

Wonderful, however, as is the past growth and development of the Salvation Army, it has been in the power of General Booth again to take the world by storm, and prepare for it a new sensation. Some persons may have supposed that extravagance had already reached its utmost limit, and that nothing remained which even General Booth could do to arouse enthusiasm or to stimulate excitement. They were mistaken. With an audacity which is almost sublime in its magnificence, with a boldness which makes one tremble, General Booth sets himself before the sin and sorrow and poverty of the whole country, and declares that he has found a new plan which will remove them all. Statesmanship has tried to solve the problem; it has passed its laws and set up its prisons and erected its workhouses, but it has failed. Philanthropy, with all its charitable agencies, its schools and its refuges and reformatories, has struggled for generations, but it has failed. Christianity, with the enthusiasm which awakens energy, with the invitation of the Gospel to the outcast, the hopeless and the lost—all your churches and chapels, all your religious organizations—these have had their day, but they have failed. General Booth can dare to prophesy that "if you will entrust him with the money which he demands, if the scheme were fairly and patiently and honestly tried, at twenty years from this date there would not be in all England an able-bodied man or woman for whom there would not be labour sufficient to provide for them and their families the necessaries of life. In all this England twenty years hence there should not be a man or woman disabled by disease or old age, without means of support; without, not the necessaries of life alone, but those comforts which old age requires; and all this apart from the objection which attached to a system of pauperism. Twenty years hence, if the scheme were fairly, patiently, and honestly tried, there would not be an orphan or a child in the land of whom it could be said that it had no home and was uncared-for."<sup>1</sup>

Certainly no one will venture to complain that the end to be attained lacks anything in grandeur or in arrogance. In order to accomplish this, we might be well content to part company with many of our cherished prejudices, to make many sacrifices,

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<sup>1</sup> Speech at Exeter Hall, November 17th, 1890.

to cast all our wealth into the treasury of the Salvation Army, and to trust ourselves completely to the guidance of its General. No wonder that the very boldness of the enterprise exercises a marvellous fascination over the minds of men! We are insensibly attracted by the confidence and the courage which attempts daring deeds beyond the range of all our ordinary experience. Multitudes will look on with breathless admiration while one man trusts himself to the rapids of Niagara, or another drops to the ground from a balloon, though very few would venture to become partners in the enterprise.

General Booth, beyond all controversy, has been successful in forcing the attention of the country to his scheme. Regarded only as a literary undertaking, his book has achieved a remarkable triumph. In the annals of literature there are few examples of a more conspicuous success. And not only so, but the General is in a fair way towards obtaining the pecuniary help which he demands as the first step towards the carrying out of his plans. But men who have spent their lives amongst the working classes of the Metropolis, and have been for years engaged in the cause of religion and philanthropy according to the old-fashioned methods which he dismisses with such scant appreciation, may well be pardoned if they presume to examine into the plans by which he proposes to accomplish such magnificent results. We cannot altogether allow our reason and our judgment to be overwhelmed by emotion and enthusiasm, nor can we venture to admit that all previous efforts have been made in vain.

It almost passes comprehension that any man who has not been absolutely wrapped up in his own concerns could possibly be so unconscious of what is going on around him as to be able to write the following sentence: "Why all this apparatus of temples and meeting-houses to save men from perdition in a world which is to come, *while never a helping hand is stretched out to save them from the inferno of their present life?*"<sup>1</sup> The man who can so complacently ignore all the patient, earnest, and laborious efforts made for Christ's sake by hundreds and thousands of His people, shows himself to be utterly incapable of understanding the most elementary conditions of the problems which he undertakes to solve. It must be admitted, sorrowfully enough, that notwithstanding all that has been done, the evils which General Booth paints in such strong and glaring colours still exist, and everyone would be glad to welcome so vigorous and powerful an ally as General Booth might prove to be. But it is impossible to concede that General Booth has either invented philanthropy or discovered Christianity; nor would it be wise for those who

<sup>1</sup> *In Darkest England*, p. 16. The italics are of course our own.

have toiled and laboured in behalf of this holy cause to abandon the old and tried means of rescue in favour of this new departure, which has yet to win its title by success.

As to the magnitude of the existing evils there will be no controversy. Whether any reliance is to be placed on the very vague estimates by which General Booth discovers his "submerged tenth" may fairly be a matter of question. My own opinion is that the actual number of the lowest classes, even in London, is often over-estimated.<sup>1</sup> No words, however, can exaggerate the condition into which a very considerable portion of them has been degraded. But that "no helping hand is stretched out to save them" is monstrously untrue. It would be more reasonable to affirm that there is no class, however degraded, no condition, however helpless, to which Christian influence and Christian love have not penetrated and made their presence known and their power felt. Let General Booth get a copy of the "Charities Register," published by the Charity Organization Society, and he will learn from its pages a good many facts of which he now seems to be profoundly ignorant.

With the one fundamental principle which governs all that he proposes in his book we may entirely and cordially agree. The problem, he says, "is insoluble, unless it is possible to bring new moral life into the soul of these people. This should be the object of every social reformer, whose work will only last if it is built on the solid foundation of a new birth—to cry, 'You must be born again'" (p. 45). And on this principle he takes his stand: "I must assert in the most unqualified way that it is primarily and mainly for the sake of saving the soul that I seek the salvation of the body" (p. 45).

I feel bound to pay General Booth the tribute of my admiration for the uncompromising way in which he asserts this principle and dares to fly the Gospel standard in the presence of the world. He believes in the Gospel as a regenerating and reforming power, and it is in this belief that he presses forward to the work which he has undertaken. We may fairly question whether that form of the Gospel which is due to the inventive genius of General Booth is more than a grotesque caricature of the message given by his Master and ours. Churchmen can hardly be expected to allow that a religious system which ignores the Sacraments ordained by Christ, or which forces new-born converts into a premature assertion of their own holiness, can be a sufficient presentation of "the faith once for all delivered to the saints"; nevertheless, it is refreshing, in these days of religious disaffection and indifference, to find General Booth

<sup>1</sup> Mr. C. S. Loch, the able secretary of the Charity Organization Society, has written fully upon this subject in a letter to the *Times*.

boldly claiming that religion is at the foundation of his movement, and that the result at which he aims is a religious result. With this assertion of his fundamental principle he meets—very properly and fairly meets—the timid objections of weak-kneed Churchmen who are dazzled by the boastfulness of his schemes of philanthropy, while they are not able to give in their adhesion to the religion taught by his followers. Such men would fain hope that they may induce the General to separate the social from the religious part of his movement. But he will have no such half-hearted allegiance; and he is right. Religion and philanthropy are so interlaced and interwoven in his work that they cannot be separated; you must accept both or neither. How is it possible, then, to support his scheme unless we are prepared also to endorse the religious teaching with which it must inevitably be closely associated?

It would be extremely interesting to many persons if the Bishops and Church dignitaries whose approval has been so freely advertised would be good enough to afford some indication or explanation of the reasons which have guided them towards taking up a position which to their humbler followers and subordinates must be extremely puzzling and perplexing. When men of prominence and distinction like the Bishop of Manchester and Dean Vaughan, to say nothing of others, are willing to stand out amongst their fellow-Churchmen and invite co-operation in schemes like this, they are bound to do more. Either they have gone too far, or they have not gone far enough. We await with some interest and anxiety the further development of their action. Are they, or are they not, content to take the responsibility of allying themselves with General Booth in the propagation of a form of religion which they are bound to believe is insufficient, insecure, and unsound?

It would hardly be possible in the space at our disposal to discuss at length every detail of the scheme by which General Booth is to regenerate the world, and put an end to poverty and misery and degradation.

The main outline of his plan is simple enough. It may be divided into four parts:

(1) The rescue work—that is, “the expeditions to compel the prisoners of vice and crime to make use of the means provided for their rescue.”

(2) To establish shelters and industrial workshops in every great centre of population, to which the unemployed may repair, and where they will obtain food and shelter for such work as their capacity or incapacity will allow them to accomplish.

(3) To transfer from the City Colonies “all those who had given evidence of their willingness to work, their amenity to discipline, and their ambition to improve themselves.” These

will be placed in the Farm Colony at some convenient distance from town, and trained in agricultural pursuits, and for the "life they would have to lead in the new countries they will go forth to colonize and possess."

(4) And so we reach the final step in the scheme, in the "Colony-over-the-Sea," where the outcast rescued from the London slums, and carried through an undefined period of preparation and training, at last emerges a steady and prosperous colonist, settled on his own land and repaying to the Salvation Army the sum which has been expended on his rescue.

Upon this last part of his scheme General Booth does not dwell very much in detail. He evidently has not grasped its difficulties. But perhaps it was the less necessary for him to do so, because it is pretty obvious that for a long time to come he will not be greatly inconvenienced by the numbers who are likely to reach this final stage. But with characteristic contempt he treats with scorn the labours of other workers in this field of emigration. "I confess," he writes, "that I have great sympathy with those who object to emigration as carried on hitherto; and if it be a consolation to any of my critics, I may say at once that so far from compulsorily expatriating any Englishman, I shall refuse to have any part or lot in emigrating any man or woman who does not voluntarily wish to be sent out" (p. 143). What does General Booth mean? Why this very positive assumption of extraordinary virtue? Can the General point to any society which ever does seize, or ever has seized upon unwilling victims and transported them by violence to a colony to which they did not desire to go? The very suggestion is an insult to numbers of ardent workers in the emigration cause. But let us listen again:

Emigration, as hitherto conducted, has been carried out on directly opposite principles to these. Men and women have simply been shot down into countries without any regard to their possession of ability to earn a livelihood, and have consequently become an incubus upon the energies of the community, and a discredit, expense and burden. . . . We do not wonder that Australians and other colonists should object to their countries being converted into a sort of dumping-ground, on which to deposit men and women totally unsuited for the new circumstances in which they find themselves (p. 144).

Again I ask, What evidence can General Booth offer in support of statements which are made without the slightest qualification, and which are as sweeping as they are ungenerous and untrue?

We know at any rate of one clergyman who has been closely connected with the cause of emigration for more than twenty years, and under whose supervision nearly 25,000 persons have been assisted to the British colonies. As an evidence of the care with which emigrants are sometimes selected, we may mention that the society with which that clergyman is now

associated sent out last year only one-third of the whole number of applicants; that of this third a large proportion went to friends already settled, that for many of the rest employment was secured before they left England, and that for all a hearty and cordial welcome was waiting from the agents and helpers of the society in the colony.

We notice that General Booth proposes to establish a bureau in London, whose business it will be to acquire and disseminate information about the colonies and the mode of reaching them. No doubt this is a wise step, and will be the means of removing a good deal of the ignorance which now exists on the subject in the Salvation Army. One would fancy that General Booth must know that there are many societies which are already doing this very same work, and that there is established in London a Government Information Office for the express purpose of collecting reliable information and distributing it throughout the country.

The General seems to cherish the fond delusion that emigrants of the Salvation-Army brand will be specially welcome to the colonies, where others of inferior credentials would be at once rejected. I very much doubt it. The class with which General Booth is concerned is just the class which the colonies most strongly object to. They infinitely prefer persons who have never lost their character, and who have never needed to be rescued, to those who have been dragged out of the mire of moral degradation; and I feel sure that even the stamp of General Booth's approval will not be sufficient to induce the colonists to look upon his emigrants with a very favourable eye.

Let us turn now from this subject of emigration, to consider the earlier stages of the proposed experiment. About the Farm Colony there is very little to be said, because there is not sufficient experience upon the subject. There seems, however, to be no reason why such a means of training should not be successful, and I sincerely hope it may be so; but there will be no great reason for surprise if the result should prove that men who have been long accustomed to the surroundings of city life do not take easily or kindly to the occupations of the country.

Mr. W. T. Stead, who is understood to be the anonymous literary friend to whom General Booth expresses his acknowledgments, has told us<sup>1</sup> that "it was not until the close of 1887, at the time of Trafalgar Square, that the absolute necessity of doing something more began to force itself upon the General's mind," and in his book (page 25) the General says

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<sup>1</sup> *Review of Reviews*, November, p. 492.



that "the existence of the homeless was somewhat rudely forced upon the attention of society in 1887, when Trafalgar Square became the camping-ground of the homeless outcasts of London."

My position as the vicar of, and a resident in, the parish in which this extraordinary exhibition took place, gave me exceptional opportunities for dealing with the question. It is not necessary now to go into all the details of what was a very large and very interesting work. Suffice it to say that during that winter a band of voluntary visitors, with the most exemplary perseverance, night after night visited the casual wards in this neighbourhood, to which the outcasts had been referred, and examined as carefully as could be done upon the spot into the circumstances of the homeless casuals. Out of some 2,000 examined, about 200 were selected for further consideration, and these were maintained during inquiries, and hopes were held out that work would be provided, and a fresh start in life procured. In 45 cases we were able to redeem this promise. As soon as the men were rescued from the casual wards, they were set to work at laying out a public garden at the Tower; they were paid small and regular wages, and kept under close supervision, and all the while with the knowledge that the fresh start depended upon the way in which they stood the test. After some three months of training the men were provided with employment elsewhere, and 21 of them were sent off to other parts of the world. There is every reason to believe that for a majority of these 45 men it was altogether a new departure, and the bringing in of better things.

I refer to this incident because it is not without importance to notice that this work was being done without General Booth's help, and apparently even without his knowledge. And, again, it should be observed that whilst the experiment proves that there was a certain number well worth any effort put forth in order to rescue them, yet that number was, at the most, only 45 out of some 2,000. Now, as I understand General Booth's scheme, it is intended to deal not only with the 45, but with the whole 2,000 — including those who had many a chance before; those who disappeared and were not to be traced; those who had no desire for anything but loafing round; those who gave false references; and those who by reason of physical or mental weakness were incapable of work. There is no need to doubt that even amongst the most degraded there are *some* who may be rescued, and many of these are already being rescued by the various agencies at work amongst them. But what of the large residue? General Booth fondly imagines that all these are crying out for work; indeed, he says that "the great element of hope before us is, that the majority are beyond

all gainsaying eager for work" (p. 39), and "the only stipulation which he makes is a willingness to work, and to conform to discipline on the part of those receiving the benefit of the scheme" (p. 252). It is much to be feared that the time of his disenchantment is not far distant. His workshops, however, will at least be a means of testing, and even this is difficult to accomplish when there is no work available which can be offered to applicants.

Of course, no one doubts that if General Booth gets to work with his scheme, his money and his officers, he will certainly be able to do something amongst the poorest, just as many other workers who are pursuing the same ends. Here and there another trophy will be won from a life of degradation and misery. We shall rejoice over every such trophy, be thankful for every weak brother strengthened, and for every "soul soundly saved." But be it remembered this is a very different thing from the purpose which General Booth proclaims, and for which he demands our help.

When we come to deal with the question of rescuing men and women from the degradation of their surroundings, the lofty tone of contemptuous indifference to the labours of others becomes in General Booth's book most conspicuous. He talks of his slum-crusade as if he meant to assume that no one except his own officers had ever visited a London slum, or carried the message of mercy to the wretched inhabitants. At any rate, in the East End of London, in the worst lodging-houses in Whitechapel and Spitalfields, the Church of England has been at work for years. Perhaps the Salvation Army may have worked there too, but they must have laboured with more than their usual reticence and modesty, for the clergy have not been conscious of their presence.

Or take again the terrible question of what is called the social evil. One of the chapters in this book under review is entitled "A New Way of Escape for Lost Women: the Rescue Homes"; and in the chapter he goes on to describe his purpose of making these homes "very largely Receiving Houses, where the girls will be trained into the system of reformations, tested as to the reality of their desires for deliverance, and started forward in the highway of truth, virtue and religion" (p. 188). All very excellent, no doubt, but "new" to no one except to the Salvation Army. Almost at the same time that General Booth's letter appeared in the *Times*, a very humble appeal was presented in the same newspaper in behalf of a shelter which is thus described:

Our house is not a refuge or penitentiary, but only a temporary resting-place, in which a woman can remain until the matron or the committee have discovered the best way in which to help her. There is no restraint, for we believe that any kind of restraint of freedom awakens and encourages a desire to escape from it. The girls are as free to leave as they are

to enter. Persuasion and moral influence are the only means employed to retain them.

And so, too, of Preventive Homes, and Inebriates' Homes, and Prison Missions, and Children's Homes, and Industrial Schools, and District Nursing. Why, all these places of rescue are in full operation already! The work is being done now, and we dare to say that there is no one amongst all the hundreds and thousands of Christian men and women who are devoting themselves to the sacred cause of humanity and charity for Christ's sake, who could not tell stories just as thrilling as those which General Booth supplies, to illustrate the reality of God's blessing to the work.

We greatly fear lest one effect of Mr. Booth's appeal should be to withdraw support from any of the various agencies which are already working for the rescue of the lost, in favour of a scheme which is magnificent in its promises and large in its appeals, but which is presented with so little appreciation of the self-denying labours of other workers.

The Bishop of Durham, who had already expressed his warm sympathy with the effort, sums up his impressions in his own wise and prudent way. Speaking at Sunderland he said :

He trusted that many might be stirred to some unwonted exertion ; but at the same time he did not find that that remarkable book offered to them any fresh form of endeavour. He did not see that it proposed any new method. He did not see that it described anything which had not been quietly done in countless parishes. He did not see that it offered anything which did not lie well within the scope of the national Church ; and he would venture to add that he did not see that it proposed anything which the national Church had not already tried to do to the full extent of its resources. No one could admire more readily or more favourably devotion, wherever it might be found ; but he must say, from what he had seen, that their own clergy, their own sisters, their own lay-workers, need fear no comparison with any organization in the land. But while he said that, he also said that they needed infinitely more self-surrender, infinitely more devotion, infinitely more obedience than hitherto they had found in those to whom special work was entrusted, and on whom, as a consequence of their mission, such a great responsibility is laid.

Yes ; if the result of General Booth's appeal should be to stir up Christian workers to more devotion, more enthusiasm in the great cause of Christian philanthropy—if new vigour and new life be infused into the old plans and the well-tried methods, we shall have cause to rejoice at the result. But if the tendency should be to disparage and to discredit the old plans, and to discourage and dishearten the old workers—if support should be withdrawn from them in favour of a scheme because it is bold and magnificent, then we may find too late, like the dog in the fable, that we have lost the reality in the vain attempt to grasp a shadow.

General Booth rests his claim to the support of the public first on the organization of the Salvation Army, and on the fact (which rests only upon his own assertion) that "they have the field entirely to themselves, and that the wealthy Churches show no inclination to compete for the onerous privilege of making the experiment in this definite and practical form" (p. 241). How much truth there is in this assertion I have already tried to show.

Secondly, he rests upon the fact that "while using all material means, our reliance is in the co-working power of God." But he surely cannot mean to claim for the Salvation Army a monopoly of God's blessing. This is no more than every faithful servant of the Lord expects, and is in no sense a peculiar prerogative of the Salvation Army.

Thirdly, he rests upon the success which he has already attained. I have no desire to disparage in any way the achievements of his wonderful organization. No wonder if, as he looks upon the vast extent of the dominions over which he rules supreme, he is apt to be confident in his own resources. But the spirit which exclaims, "Is not this great Babylon which I have builded?" is not the spirit in which to engage in enterprises for the cause of the lowly Son of Man. Nor can the Salvation Army even claim a monopoly of success.<sup>1</sup> Wherever and by whomsoever in the wide world an earnest effort is put forth, there God will assuredly give such success as He thinks best.

Fourthly, he rests his claim upon the fact "that our organization alone of English religious bodies is founded upon the principle of implicit obedience." He has forgotten perhaps the autocracy of the Church of Rome and the implicit obedience demanded by the Pope.

"Implicit and unquestioning obedience" is no doubt an important factor in the attainment of success. And General Booth may well be proud to be able to say that any one of his 10,000 officers would be ready on receipt of a telegram from him to go to the uttermost parts of the earth to open a mission (p. 243). It is easy to see how the problems of administration are simplified by the predominance of one will. "In the multitude of counsellors there is wisdom," it is true; but there is very apt to be also a certain amount of hesitation and irresolution in action. But this same autocracy has its dangers also.<sup>1</sup> It is good to train men to unquestioning submission to the authority and judgment of a leader, but it is better still to teach them to

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<sup>1</sup> Since these words were written a very forcible letter of Professor Huxley has appeared in the *Times*, dealing especially with these two questions of (1) the autocracy of General Booth, and (2) the success of the Salvation Army as a credential for its work.

form and exercise their own. It is good to rely upon a trusted guide, but it is better still to form the habits of self-reliance and sturdy, rugged independence. It will be strange if the Salvation Army should repeat the error of the Church of Rome, and secure so strong an influence over the conscience and the will as to weaken the power of independent judgment.

It is only in this assertion of his own individual supremacy, and in the organization and machinery of the Salvation Army, that I have been able to discover in the "scheme" anything that is new. General Booth's despotism may be of the mildest and most benevolent kind, but on the whole the exercise of an unlimited and uncontrolled authority has not been of advantage to the world, and I cannot give in my adhesion to the principle, whatever its outward evidence of success.

In trying to measure or account for the spread of the organization, it must be remembered that General Booth is the most skilful advertising agent in the world. Every one of his 50,000 weekly meetings is an advertisement; every procession, every soldier dressed in the Salvation Army uniform, every open-air service, every disturbance with the police, every law-suit, every letter from Queen or bishop or nobleman, even a domestic affliction is pressed into the cause, and all are made to serve the purpose of drawing the attention of the world to the Salvation Army.

I confess that with many of the objections raised against General Booth and his scheme I have no sympathy at all. Some persons are very anxious about the money, and are afraid that he may run off with it. But if the donors are satisfied to entrust it to him, what right have others to complain? Some ask what is to happen when the General dies. Is his autocracy hereditary, and can he secure that his powers shall pass on to his successors? We have heard General Booth himself state the difficulty, and answer it by the very true and forcible, if not very reverent, statement that "If General Booth dies, God will not die." He might fairly add that an institution which has possession of property to the amount of three-quarters of a million gives a pretty good guarantee for its own permanence.

Of General Booth's honesty and integrity of purpose I entertain not the remotest suspicion; for his enthusiasm and devotion I have the fullest admiration; but I cannot myself submit to his authority, teach his version of the Gospel, or work his scheme. I regret that he should have thought it wise and necessary to depreciate the labour of others who have been working long in the field upon which he is now engaged to enter. He will find that the ground is occupied by many zealous workers, and he will certainly have a share in their disappointments and in their successes. But he will not

accomplish the whole work, and not even if he lives for twenty years will he fulfil his boastful promise. He himself puts us in a terrible dilemma, and presents an awful alternative. "If Christian workers and philanthropists will join hands to effect this change it will be accomplished, and the people will rise up and hear them and be saved; if they will not, the people will curse them and perish" (p. 257).

I hope, nevertheless, that Church workers will hesitate to withdraw themselves from their own quiet and tried work in order to pursue a phantom, and that they will not be terrified even by the prospect of the "curse" to which General Booth so gracefully and charitably consigns them.

J. F. KITTO.



## ART. II.—SOME REMARKS ON THE ARCHBISHOP'S JUDGMENT.

BY the trade customs of monthly magazines MSS. for the January number must be in the printers' hands early in December. But the Editor of *THE CHURCHMAN* has requested me to contribute some thoughts on the Archbishop's judgment in the Lincoln case. A full investigation of this judgment is not to be looked for, probably, until February; and I hope it will be accomplished by a more competent man than I can pretend to be, as the vestment question—the only one which I have studied at all thoroughly—is not considered here. Still, some remarks may well be made at once.

First, the history of this case shows clearly that if, as some would have preferred, it had been referred to a court composed of the whole bench of Bishops of the province, it must have resulted either in a perfunctory judgment given by a majority, with no opportunity of a thorough personal investigation and little sense of personal responsibility, or in a stoppage, for an indefinite time, of the ordinary episcopal functions.

In trying to understand the judgment we ought to bear in mind not merely the specific questions directly and explicitly argued, but also the corollaries naturally and necessarily consequent on the answers given. And for this purpose I must refer to a leading article in the *Guardian* of the 19th inst. (two days before the judgment), which says: "The cause of trouble is not the ritual variety, but the doctrinal variety which exists behind it. And the problem is all the more difficult, because the doctrinal variety (which is really important) has