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Buildings, E.C.) *Home Words* is a very cheap and useful Magazine, well illustrated, with well-varied matter. We have found that parents as well as the elder Sunday Scholars, in town and country parishes, read it with interest; it may confidently be recommended as a really good "Church Magazine for heart and hearth."

From Messrs. Eyre & Spottiswoode (Great New Street, Fleet Street, E.C.) we have received some thirty prize Christmas and New Year Cards, and one Almanack. The cards are of several sizes, and, of course, the price varies; some of them are simple, and very cheap; but all are tasteful and good. Considering the artistic nature of these pretty presents, one wonders how they can be issued at so low a rate. Sunday School teachers and managers will do well to ask for Messrs. Eyre & Spottiswoode's low-priced cards.

From Messrs. Longmans & Co. we have received, too late for notice in our present issue, *Common British Insects*, by the Rev. J. G. Wood; a capital gift-book for boys. From Messrs. Wells Gardner, Darton & Co. (Paternoster Buildings), we have received the annual of our old friend, *Sunday Reading for the Young*, and three other excellent gift-books for little people.



## THE MONTH.

### THE SALVATION ARMY.

AT the Chichester Diocesan Conference, lately held at Horsham, a paper on the Salvation Army was read by Mr. W. E. Hubbard, Jun. Kindly acceding to our request, Mr. Hubbard has sent us the Paper for THE CHURCHMAN.

The Salvation Army should be a cause of rejoicing to every earnest man.

In spite of a general increase of civilization and an increase of spirituality in certain classes, vice and infidelity still keep great masses of the people under the thralldom of Satan.

Consider the state of London, which is perhaps not worse than many other large towns. It has been said, and I do not think that the saying is exaggerated, that "London is the most heathen city in the world." Its population now approximates to four millions, and I think it would be within the mark to assert that not more than half of that number ever go to church or chapel; leaving two millions of heathen people in the metropolis of Christian England.

Churchmen and Nonconformists are alike struggling hard to reverse this awful state of things, but in the sight of this spiritual famine can one condemn any means which are found effectual to bring these heathen within sound of the Gospel. God grant that the Salvation Army may never be disbanded; may it be guided in its operations by Divine wisdom, and may it put away whatever in it is erroneous and contrary to the will of God.

In the opinion of many its methods are faulty and even hurtful to the cause for which it is fighting. Humanly speaking its prospects are certainly marred by great haste, irreverence, over-confidence in itself and an occasional want of consideration for other Christians.

There is little respect for the Sacraments which we believe Christ ordained as means for our salvation. There is risk of its more impulsive members presuming on an immunity from sin, there is the danger of reaction common to all revivals and the consequent strengthening of Satan's rule upon earth.

These are imperfections and risks which are apparent; in every human organization there must be many such imperfections.

Against these imperfections the general results of the work must be weighed and our opinion formed accordingly; may we consider the subject with humility, impartiality, and charity, and may we be guided to a right judgment in this matter.

[Mr. Hubbard here gave statistics (which lately appeared in *THE CHURCHMAN*) concerning the Salvation Army.]

The object of the Army is to awaken sinners to a sense of their present danger and to induce them to lead a definitely holy life. With this in view almost any means which are not immoral are considered to be allowable.

Many of these means may be distasteful to us, some dangerous, or even in our opinion contrary to God's teaching. These errors, so far as they exist, we must deplore, but on the whole I believe the work gives us more cause for hopefulness and rejoicing.

We find in it a strong protest against vice and infidelity, and an extraordinary effort undertaken in God's name to carry the tidings of salvation to sinners. It has evoked a spontaneous outburst of religious zeal, appealing to, reaching, and in great measure supported by, a class which no religious body has as yet been able to win over to an active participation in Christian work.

When we see large numbers drawn from a class of whom the Church has almost despaired, who have long been depicted as steeped in vice and infidelity, and about to overturn all churches and all thrones in a convulsion of communistic atheism; when we see such men fighting for Christ, we must rejoice at their demonstration in support of holiness and pureness of life.

The beginning was small and weak; the magistrates condemned the Salvationists and the mob persecuted them; but now the common people hear them gladly and the wise men are convicted of a mistake.

They succeed because they are sincere and terribly in earnest. Of that there can be no doubt, they may not be wise, they may not be orthodox, but their faith has moved mountains, and our hearts must be colder than stone if we can witness that and remain unmoved at the sight.

The movement is not so unprecedented as it is sometimes represented to be. It is simply the most recent wave in the tide of religious manifestations with which God has blessed these modern times.

The mission of John Wesley, the Evangelical revival, the Oxford movement, the marked progress of the Church during these last twenty years, the preaching of Moody and Sankey, and finally the campaign of

the Salvation Army have all, I believe, been God-sent voices calling us to repentance.

It is said that enthusiastic revivals effervesce and leave no permanent effect, but just as every wave of a rising tide gains some ground, even though it apparently recedes after breaking on the shore, so every religious revival, even when it seems only to have a transient effect itself, makes some impression on cold hearts and prepares the way for the next.

It is objected that the Salvationists are extravagant beyond all reason, that although Moody and Sankey were wild and ephemeral preachers, they were humdrum and dull compared with this outburst of fanaticism.

It is asked, can such an extraordinary exhibition be from God? To the best of my knowledge and belief, I answer—Yes.

“God fulfils Himself in many ways.”

Is it impossible that, looking in His infinite compassion upon these heathen masses, spiritually starving in the midst of plenty, God may not sanctify even these means of drawing his sons and daughters to the throne of grace when all other means have failed to avert the awful alternative of the loss of their souls for ever?

We are shocked by unseemly language and an apparent want of reverence; this is sad enough, but is it not sadder still that people have been lost because the most solemn preaching and the most beautiful forms of worship utterly failed to awaken their conscience?

The Salvationists may be extravagant, their language is strong and sensational; but so unhappily is the every-day thought and language of the people they address. Their ideas of refinement are very different to ours; they are not conscious of being irreverent; they say simply what they think. Most decidedly their services are conducted in the “vulgar tongue;” but they are “understood of the people;” they may be grotesque in their phrases, but they are grimly in earnest in their work.

One man prayed to God to make him “a perfect nuisance to the devil.” The grotesqueness offends one’s taste, but it is not really profane; it is a most pious and praiseworthy wish, and all must desire that his prayer should be granted.

A lady once refused to hear the Army on account of the gross irreverence to her mind, of a certain placard; she said “that horrid placard keeps me out,” but the man who invited her said, “to that placard I owe all my happiness; it drew me in.” So surely one man’s meat is another’s poison.

I remember during the Church Mission of 1869 a depraved woman coming to seek for pardon because, as she said, she could not bear the sight of a great black cross that seemed to frighten her every time she passed the church. This was a plain cross, printed at the head of a mission placard. It certainly was large and distinct; but the cross without any words had arrested that woman’s attention and reminded her of the punishment of sin. She said she had passed it once or twice with increasing fear and trouble of mind, and then she suddenly broke down and came and was healed.

You may truly say that only the Spirit of God could have softened her hard heart; but the placard was the outward channel by which her senses were awakened to the danger of her soul.

In this case it was the most sacred emblem of the love of God that stopped this poor woman in the course of sin. But let us bear even with startling vulgar placards and exhibitions if it is found that they do arrest those who have long been callous to all other appeals; let us bear with anything that is not wrong, that in any way causes a searching of heart among the careless ones of this world.

Another grave objection to the Salvation Army is its despotic system. There is no doubt about it,—it is a new Popedom, in so far as that the rule of the General is absolute.

Absolutism is certainly repugnant to our ideas, and it is contrary to experience that it should be permanently successful. Mr. Booth's defence is very brief and at present it is much to the point: "All other known systems have been tried and have failed; this is successful." I think something may be said for it. During a time of peace the affairs of the British Army are regulated very much by the War Office and Parliament, but in war time the Commander-in-Chief has liberty to do much as he pleases and is almost absolute. Now the Salvation Army aims at being an army in reality as well as in name; and further, they say that while they are in existence they must be always at war,—they say they will not settle down into ordinary Church life. If this is so it follows that they cannot have discussions and differences of opinion; they must wage war on one plan organized and directed by one head. The Army is not a forced one; the members voluntarily take their places in the ranks, and necessarily submit to the discipline they find established.

May we not learn a lesson from this,—that as we are verily in the presence of a powerful enemy, it were well to put aside for the time our differences of opinion and to maintain somewhat better discipline in our ranks?

Their doctrines have been said to be insufficient and unsound. Perhaps the first charge may be answered in the same way. They constitute an army in the field; they do not pretend to be a fully-organized Church; and there is a great difference between the work of converting sinners and that of edifying the converted. The Salvationists merely reiterate the one question: "Are you saved?" and, when they get an answer in the affirmative, they say, "Go and work." They say: "We show you a faith professed with the mouth and proved by work for God; what more do you want?" They give their converts a Bible, and they urge them to study it. There is no lack of prayer among them; but apparently they hold their warfare to be so urgent that they have no time to study deeper doctrines or to develop more of the spiritual life.

Faith in the blood of Jesus, and surrender of the life to Him is what they exhibit; and if that is really and sincerely maintained, are we quite sure that their doctrine is insufficient? As to the unsoundness, I do not know that I can judge them; but I recognize the danger of over-confidence of salvation. They may presume too much upon God doing all for them without sufficient study and self-examination on their own part.

Mr. Booth entirely repudiates the doctrine of sinless perfection. He distinctly asserts that the best men are liable to temptation and to fall if they quit their hold on God. But he does say that so long as a man surrenders himself to God and leans entirely upon Him, without for a moment suffering his faith to fail, then he is in a state of entire sanctification, and in that state he cannot fall.

So far as I know, if the premiss is right the inference is sound; but it is contrary to experience that even the best men have always been able to maintain such an entire surrender of the will to God, and the danger of this doctrine to ordinary minds is that they may think that this perfection of holiness is easier of attainment than God's saints have ever yet found it to be. We can only say, "With God all things are possible."

Many people trouble themselves about the future of the Army. Is it worth while to do so? Whatever in it is from God will stand, if He so orders it; whatever is not of God will come to naught.

A sudden collapse would do harm; but there are no present signs of it. The last five years have witnessed a very sudden expansion of the movement, many say too sudden to last; but it must not be forgotten that the foundations were being laid for twelve years before that, and the leaders were acquiring their experience. It is not unprecedented that men should toil all the night even for nothing, and then in a moment be rewarded by such rich results of their labour that they are almost overwhelmed thereby.

Most emphatically Mr. Booth declaims against the Army becoming what is called a sect. Of course it may yet be so; but if it does, it will not be a sect split off from other Churches, but a sect carved out of the great mass of external heathenism; and even a new sect under such circumstances should not cause much regret to true Christians.

Even if the existence of the Army as such is ephemeral, certainly the gist of the question is whether its present work produces a permanent effect upon its hearers. People say it is a failure, and that only twenty per cent. of its professed converts are true to their professions. Well, I think those twenty are worth saving; it is a larger percentage than would have sufficed to save from destruction the wicked cities of the plain.

The procedure at their conversion services is on the same lines as an ordinary Church Mission. Addresses, hymns, prayers, an after-meeting with more direct appeals to individuals, private prayer and pleading with them, fervent intercessory prayer. The struggles of those still halting between two opinions and then the joy of the passage of the converted soul from darkness into light.

People say there is too much excitement. I am not sure where we can draw the line. I have seen weak, excitable men and women on the platform, but the majority appear to be as quiet, steady, matter-of-fact people as you could find anywhere. There is excitement, but there is plenty of earnest, practical work too.

I have mixed with them going out after their services, and I wish Church people had the same earnest, solemn look on their faces while they are leaving God's House.

One other matter I noticed: that the prayers and addresses given

by women were listened to with much more respect and had apparently more influence on their audience than those given by men.

As to the reality of their conversions there is much difference of opinion, but there is much direct testimony in its favour. Only the other day a poor woman in Brighton said, "I only know this, that since my man has taken to go to these meetings he has given up the drink and left off knocking me about." I call this a real conversion, and I believe their converts are genuine as a rule, because they have no easy time of it after confession. No hypocrite could stand either the work or the discipline for a week. Every soldier must do something: attend their services, take part in them, and obey his officers; they must give up all intoxicating drink, and must give up smoking. Women must give up all ornaments and anything like a smart dress. Their officers must devote their whole time to the work, they have to conduct three or four meetings every day and an almost continuous round of services on Sunday. They have to visit the members of the Army during at least eighteen hours per week; and last, not least, keep an elaborate set of returns and accounts to be forwarded regularly and punctually to Head Quarters.

The Orders and Regulations of the Army compiled by Mr. Booth are a very remarkable instance of shrewdness and common sense, combined with an extraordinary grasp of the minutest details.

It has been said that the extravagance of the Salvationists causes religion to be evil spoken of. But I fear this risk is inseparable from active Christian warfare. It is at all events certain that the movement is doing some good when Satan bestirs his servants to blaspheme its object. The more a Church strives to extend her Lord's kingdom the more strenuously will Satan strive to discredit her in the eyes of the world. Nothing is easier than to have only smooth words spoken about you. Keep your religion to yourselves, give up proselytizing in Satan's kingdom, and your object will be attained; yet surely the most desperate fight would be preferable to a peace won by so dishonourable a surrender.

It is extremely difficult to say what the position of the Army is in relation to the Church. It is not antagonistic. Mr. Booth wishes it to help all Churches and to rival none. His work was first described simply as the Christian Mission, and that is exactly what it is,—a Mission conducted by the people in their own way without the aid of the clergy, not always, I fear, in a very considerate spirit to those who have been working to the best of their ability long before the Army came into existence, but still in no spirit of antagonism to them. I may mention that already 400 men and women converted by and trained in the Salvation Army have been engaged by various Christian bodies as ministers, missionaries, bible women, and the like.

To sum up, whatever are their faults I believe the good they are doing in "Heathen England" far outweighs any evil that may attach to their mode of operations, and that therefore the movement should be a source of rejoicing to every one who desires to see England become in reality as well as in name a truly Christian country.

The question as to whether the Church can do anything in the matter has already been referred to the Upper House of Convocation,

and it will be a subject for great congratulation if they can answer it in a definite manner.

I do not think that the Church can incorporate or identify herself with the Army.

Some imitations of the Army on what are called Church lines have already sprung into being; God grant that this may be a move in the right direction. Of course the Church could do the work better than the Salvationists if she had the will.

We have got better machinery, we can copy the organization; but have we got the fervour, the steam that alone can start the machinery and cause it to do its work successfully?

It is more important to discuss what we are to do with the masses of unconverted people around us than what we are to do with the Army.

The Church has long cried, and cried aloud in her invitation to the heathen, but the people do not hear; they do not care to hear; the Army, however, goes out into the streets, into the highways and hedges, and compels them to come in.

The Church has too long waited for the people to come to hear the Gospel. The people now flock to the Salvationists. But the Salvationists began by going out to the people.

We are rather too fond of hiding our religion under the guise of semi-secular things, as if it were a medicine so nauseous as to need some sweet disguise; we try and coax the people to come to Church. The Salvationists put the blunt alternative before them: "Go to the Saviour and get salvation, or you will be lost eternally." We indirectly pay poor people to come and hear sermons; the Salvationists have an offertory at every service, and expect the people to pay for the privilege of coming.

We cannot at all events regard such a movement with apathy. Woe to the Church that could do so! Surely her candlestick would before long be removed out of its place.

Thank God for it, the Church of England is not callous to a spiritual awakening; she is in many places alive and stirring; and it is only a question as to the direction in which her chief officers will steer her course.

It is difficult for a layman to advise the clergy; but it seems to me that what is wanted is more work outside the walls of the church, more street preaching, more field preaching, more preaching from house to house, more direct personal work. Truly Christ and His apostles taught and preached in the synagogues, but they made many more converts to Christianity in the wilderness and on the seashore.

The clergy cannot do it all, the laity must help, and the clergy must seek help from all ranks. The educated and godly laymen of the upper classes are few, but there are many others who have the love of God in their hearts, and would have much weight with their fellows if the clergy would utilize the services of all they could find, and not be afraid of even a little vulgarity.

Lord Shaftesbury once said that the lowest classes of England would never be Christianized until they were preached to by men of nearly their own rank; and I would recommend that too many obstacles be not put in the way. Bishops' licenses, a sort of quasi-ordination, and



a long preparation are not absolutely necessary for preaching the Gospel. Employ women, too, wherever it is possible, and do not fence the lay helpers round with a number of regulations; give them as much freedom as possible.

Do not be afraid of a little enthusiasm. Of course a highly-civilized Englishman is seldom enthusiastic; it is considered hardly respectable; but a conventional respectability will never upset the kingdom of Satan: he has got hold of people who don't know what it is, and naturally it makes no impression upon them.

Above all, let congregations who profess to have found Christ set a better example; let us individually give more thought to the lives we lead, and let us try to set our own house in order; let us endeavour to mitigate as soon as may be the hindrances in the constitution of our Church.

Can we expect to gain great victories as a Church while there is anarchy within, while the bishops have so little power to rule, and while there are clergy who will not obey; while the cure of souls is bought and sold as freehold property, while the poor are often practically shut out of their own churches, while clergy who do nothing more than they are obliged are irremovable from their posts; while immortal souls are consequently dying in ignorance and unrepented sin; while our services are stereotyped and inelastic; and while instead of trying to rectify these wrongs we wrangle among ourselves about points of mediæval ritual, how can we expect poor ignorant men and women to appreciate the religion which we have buried under such a mass of shameful abuses.

[Mr. Hubbard here referred to his resolutions.]

One thing we can all do, and that is to pray God that whatever is wrong in this movement may be mercifully over-ruled, and that what is right may be blessed and multiplied exceedingly to the glory of His name and to the salvation of many souls whom His Son died to redeem!

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The reports of several Diocesan Conferences have been read with interest. The Diocesan Conference movement, we note with pleasure, is still growing and gaining strength. Such conferences of laity and clergy can hardly fail to exert great influence for good.

At York, the Archbishop made some remarks upon Church Courts. His Grace said:—

A commission has been sitting for some time on the subject, but it will be some time before it is in a position to report. What I have urged on other occasions I wish to repeat now in presence of the clergy of the diocese. A demand that the future courts shall one and all have the formal approval of the synods of the Church may transform itself, almost before we know how, into a demand for disestablishment. The Church has never before founded her own courts. The Court of Final

Appeal is the body of advisers of the Crown in the last appeal which all subjects who think they suffer wrong have the right to bring to the foot of the throne. The Court of First Instance may be expected to be a purely ecclesiastical court, and the Church may expect to make her voice heard as to its constitution. But the Crown would have a voice in the appointment of the court which was to be its final adviser in matters connected with the rights of the subject.

At Chichester a very interesting paper was read by Mr. S. Hannington on "How to Popularize the Services of the Church." A committee was appointed. In supporting Mr. Hannington, Mr. Purton, Rector of Kingston-by-Sea, dwelt on three points; the need of elasticity in our services; the Lay Diaconate; and Diocesan Organization of Missions. Some resolutions were proposed by Mr. W. E. Hubbard, jun., referring to the Salvation Army; but an amendment, proposed by the Dean of Chichester, was carried by a large majority.

At Liverpool, after a strong speech by the Bishop against it, a proposal to send six representatives to the Central Council was negatived; 70 were in favour of, and 90 against it.

At Norwich there was an interesting discussion on the Lay Diaconate. On the motion of Canon Garratt, the Committee was reappointed.

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On the 4th, an application having been made by his Bishop, Mr. Green was released.

We deeply regret the loss of Archdeacon Prest. From the first a warm friend of THE CHURCHMAN, he recently wrote to us expressing his regret that he had been unable oftener to contribute to our columns. An admirable *In Memoriam*, with the well-known initials, "H. B. T.," appeared in the *Record* of the 3rd, and we gladly quote its opening sentences, as follows:—

The Church of England has lost, in the removal of Archdeacon Prest, of Durham, one who has been for years foremost in every good work in his own diocese, and whose influence and labours extended far beyond the counties of Durham and Northumberland. Quiet, gentle, and unassuming in manner; patient, calm, and unruffled in discussion; clear and temperate in judgment; firm and definite in his convictions; unflinching in his decisions, never hastily formed; with a legal and methodical mind, which led him cautiously to weigh every argument on either side; thoroughly imbued with the spirit of the Protestant Reformation; with his inner life continually fed by close communion and intercourse with his Saviour—for he was markedly a man of prayer—no wonder that he exercised an influence second to none over the whole of the Evangelical portion of our Church in the North of England.