

THE SAINTS ARE not all dead yet, but the monopoly of canonization belongs no more to the Roman branch of the Holy Catholic Church. The vast organization, led by Gen. Booth, which sends out its missionaries into the great cities of Christendom and throughout the world, is furnishing true martyrs for the faith. Out of the soil of profound experience are growing characters as beautiful, as pure, as saintly as any in the Calendar already known to Christianity. Among the first of those who will be known in the ages, as well as in this age, is Catherine Booth, whose story is now before us.

Mrs. Booth is well called "the Mother of the Salvation Army." While William Booth is in the true sense its father yet both its inward history and its outward development were shaped by the remarkable woman who was born at Ashbourne in Derbyshire, on Jan. 17, 1829. The biographer has, in the opening chapter, entitled "Shadow-Land," told of Mrs. Booth's mother, Miss Millward, who, as a member of the Church of England, came to that time of life which was long ago typified for all true souls seeking reality, in the wrestling of Jacob. As the man of bargains and routine came to the ford of Jabbok, and there changed his religion from one of shells, husks, labels and statistics, into one fed by the vision of God, so Miss Millward became a wrestler with the Angel. A member of the State Church of England, she grew dissatisfied with her routine of religion, as represented by Prayer-Book, parson, cathedral and formal services. In pondering the phrase "I believe in the forgiveness of sins," she found Peniel. She left the State Church and became a Methodist, and, in spite of her father's and aunt's opposition, a Christian, according to the light which she obtained. To her Methodism was a new path of life. She married a very popular special preacher who came to conduct the services of the Revivalists. Despite the fact that John Mumford was ordered out of the house, the door slammed behind him and locked, and the daughter called to choose between her lover and her home, she had courage for the occasion. Going forth penniless she was married to the Revivalist preacher, and the mother of the Salvation Army was one of the fruits of the union.

The young girl grew up in old Boston, read the Bible, studied Butler's "Analogy" and "The Pilgrim's Progress," moved to London, was "converted," and joined the Wesleyan Church. Marrying William Booth she became active in the Methodist "New Connection," and in 1854 began her first evangelistic tour. Thenceforth, in the octavo volume, is a narration of her labors in the cause of holiness and salvation, well-spiced with anecdote, and picturing in lively colors the career of this woman, whose labors seem to have no end. Her idea and that of her husband seemed to be to simplify theology, to recover Christianity from being the monopoly of professional clergymen and the office-holders in a political church, and to make Christ's message real to the millions of individuals who compose that abstraction called "the masses." Gradually the "gospelers" were more or less drilled according to regulations which were the fruit of experience. The Salvation Army became military without intention. It was of necessity. The soldiers of the cross drifted unintentionally into it. It was the result of careful experiments. It was soon found, in England at least, that the republican system was unsuitable for the aggressive work of the mission. The annual council of workers became a war council. The Hallelujah Army passed out of sight, and the Salvation Army took its place. The first use of the name was by Capt. Dowdle at Plymouth. Military titles were adopted along with the red flag and the motto "Blood

and Fire." The "Hallelujah bonnet" became as well-known as the British red-coat. The second volume treats of the movements at home and abroad of the great organization and the unceasing labors of Mrs. Booth together with the troubles and riots. The imitators, the judicial trials, the literature, and the various lines of strategy and tactics adopted by the Army and its opposers are set forth with considerable literary skill, though it must be admitted at somewhat tedious length. In particular the last months and weeks of sickness are described with too much detail.

The two volumes are handsomely printed. There are abundant and well-executed illustrations of various members of the Booth family and other leaders of the Salvation Army, and there is a good index. The work is one of singular fascination. There are few dull pages, and those who want to get a vivid picture of the religious life of our time cannot afford to pass by this picture of a true saint of God. In our copy, by some mistake, the table-of-contents has been put wrongly between pages 16 and 17; but no doubt other copies are as good specimens of book-making as is this work in general.