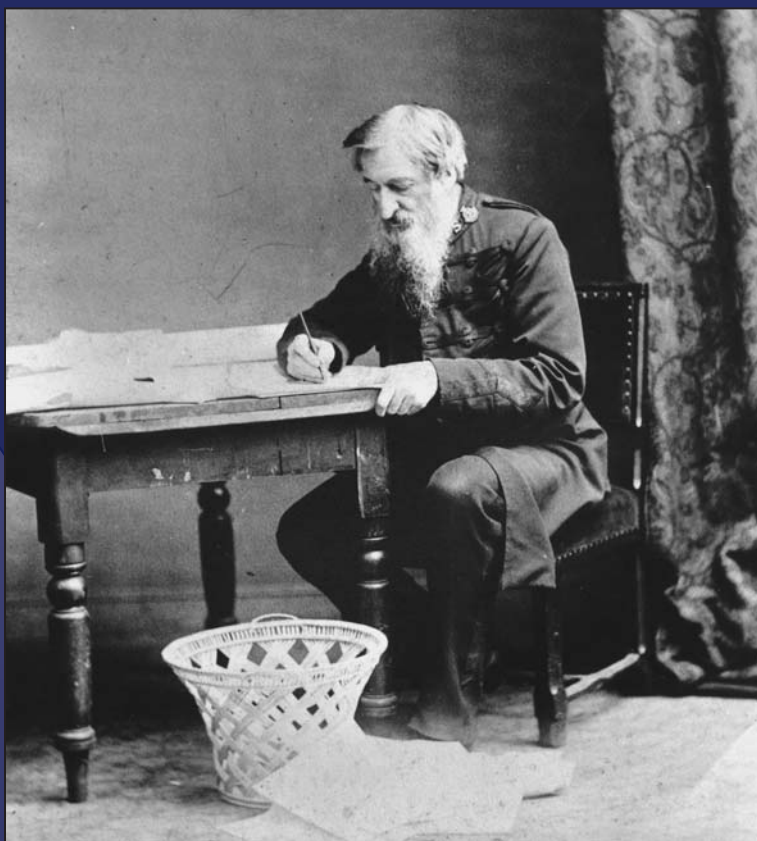


PETER LANG

Boundless Salvation



THE SHORTER WRITINGS
OF WILLIAM BOOTH

EDITED BY ANDREW M. EASON
AND ROGER J. GREEN

William Booth (1829–1912) is remembered for the major role he played in founding the Salvation Army, an evangelical organization now operating in more than 120 countries. Few people, however, are aware of the fact that Booth was also a prolific author. During his long lifetime he wrote countless articles and speeches on a variety of topics, ranging from Christian doctrine to female ministry and missionary work. The most important of these shorter writings are presented in one volume for the first time here, along with perceptive commentary by two leading scholars of the Salvation Army. *Boundless Salvation: The Shorter Writings of William Booth* convincingly demonstrates that Booth's enormous accomplishments arose from deeply held religious convictions. It argues persuasively that his life and ministry must be understood in relation to the Methodist theology and transatlantic revivalism that inspired and guided him. By showcasing and analyzing these religious contexts, this edited collection sheds considerable light on a towering figure of the Victorian period. In the process, it offers valuable insight into the origins and development of the Salvation Army, one of the most remarkable organizations to arise during the nineteenth century. *Boundless Salvation: The Shorter Writings of William Booth* will appeal to a broad readership, especially to those with an interest in religion and history.

Andrew M. Eason is Assistant Professor of Religion and Director of the Centre for Salvation Army Studies at Booth University College in Winnipeg, Canada. Dr. Eason received his Ph.D. from the University of Calgary. He is the author of *Women in God's Army: Gender and Equality in the Early Salvation Army* and a number of scholarly articles on various aspects of the Salvation Army in Britain, India, and South Africa. He is presently writing a monograph on the Salvation Army in British India.

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PETER LANG

New York • Washington, D.C./Baltimore • Bern
Frankfurt • Berlin • Brussels • Vienna • Oxford

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We would also like to thank the various individuals and publishers who graciously allowed us to reproduce the selections contained in this volume. Given that the majority of these shorter writings originally appeared in Salvationist publications, we are especially grateful to General Shaw Clifton (Rtd) for kindly and quickly consenting to their reprinting. Appreciation is extended as well to *The Contemporary Review* and *The Methodist Recorder* for granting us the privilege to reprint the following: "What is the Salvation Army?" *The Contemporary Review* 42 (August 1882): 175-182; and "Wesleyan Methodist Conference," *The Methodist Recorder* (August 10, 1880): 611-612.

Along the way we were fortunate to receive the assistance of the Salvation Army's splendid archival facilities. The staff of the Salvation Army's International Heritage Centre in London, England were exceedingly helpful with their time and resources, especially Gordon Taylor (Historian and Associate Director of Historical Services) and Alex von der Becke (Photographic Archivist and Web Editor). Alex supplied the photographs of William Booth found throughout this book. Mention must also be made of Colonel John Carew, Director of the Salvation Army's Archives in Toronto, Canada. John never tired of responding warmly and promptly to our requests for material. To each of these Salvationist archivists and historians we owe a tremendous word of thanks.

Finally, we want to express our heartfelt gratitude to all those who have been involved in the production of this book. In Winnipeg, we were blessed to

have the competent assistance of Peggy Whitbread, Executive Assistant to the President of Booth University College, who kept a well-organized file on the selections found in this volume. Aiding her in this task was Walter Ritchie, Booth University College's Library Technician, who photocopied various items from endless reels of microfilm. The unenviable task of transcribing these articles from the originals was carried out exceptionally well by Sherryl Wilner. Last, but not least, we are grateful for the patience and professionalism of Dr. Heidi Burns (Executive Editor, Peter Lang Publishing USA) and Jackie Pavlovic (Production Supervisor, Peter Lang Publishing USA).

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Foreword

The idea for this volume emerged more than thirty years ago when I first met Roger Green at an event in Toronto. During the course of one of his lectures on that occasion, Dr. Green made reference to what he considered the “ten most important shorter writings of William Booth.” In the intervening years, we have talked on a number of occasions about the possibility of making these writings available to a wider audience. However, no serious attempt was made to bring this idea to fruition until the appointment of Dr. Andrew Eason to the faculty of Booth University College in 2009 and the subsequent establishment of the Centre for Salvation Army Studies.

The partnership of Roger Green and Andrew Eason in the collection of these writings and the provision of concise introductions to them is fortunate. Roger Green has established himself as the leading biographer of the founders of the Salvation Army, having written major biographies of both William and Catherine Booth. His knowledge of the early history of the Salvation Army, and especially of its founders, is acknowledged widely. Andrew Eason is emerging as a prolific scholar of the history of the Salvation Army. His research interests are wide-ranging and reflect the global impact of the Army. Together, Professors Green and Eason have produced a volume that provides not only a selection of the shorter writings of William Booth, but also informative introductions that will contextualize these selections.

Most of the writings included in this volume have been inaccessible to all but the most diligent of researchers. Their publication at this time has been spurred by a desire to mark the centenary of William Booth’s “promotion to glory” (the Salvation Army’s euphemism for “death”) on August 20, 1912. Booth was a man of remarkable vision and energy. The Salvation Army, the most obvious legacy of Booth, grew out of his passionate Christian faith, his compelling vision of a “world for God,” and his ability to communicate powerfully both orally and in writing. As the Salvation Army grew beyond East London and the United Kingdom to become a worldwide movement, Booth traveled extensively to inspire and instruct his soldiers and officers. Inevitably, his vision, passion and instruction led him to communicate in writing. The result was an extensive body of writings that spanned the early history of the movement. While William Booth did write several books—most notably *In Darkest England and the Way Out*—the majority of his writings were short pieces appearing in periodicals. They cover a range of topics, communicating Booth’s

vision, his priorities, his expectations of Salvationists and his theology. In this volume, the selected writings are organized under several important thematic headings. Together, they demonstrate that Booth and his mission were shaped profoundly by Methodist theology and revivalist principles.

This volume has been produced with support from the Centre for Salvation Army Studies at Booth University College. Specifically, funding for this project was provided by a bequest to Booth University College by the late Commissioners John D. and Helen Waldron. The use of these funds for this purpose is fitting for two reasons. First, Booth University College was established in 1982 as a result of the visionary leadership of the Canada and Bermuda Territory of the Salvation Army by Commissioner John Waldron. Second, Commissioner Waldron himself was a skilled and prolific anthologist and editor of Salvation Army writings on a variety of topics.

Commemorating the centenary of William Booth's promotion to glory with this publication is a reminder that, while it is nearly 150 years since William and Catherine Booth first undertook their mission in East London, the words of Booth still have the ability to inspire and instruct.

Donald E. Burke, Ph.D.
President, Booth University College

Introduction

William Booth, the founding father of the Salvation Army, was a tireless organizer, much like John Wesley, the leading force behind Methodism.¹ Booth's organizational prowess came to the fore in the summer of 1865, when he established a mission in London's East End, an area known for its poverty and degradation. Enlivened by a desire to save souls, his original intent was to funnel converts into existing churches and chapels. But as Booth came to realize, the poor saved under his ministry were not welcome in respectable ecclesiastical settings. Consequently, his mission took on a permanent character, gradually evolving into the Salvation Army in 1878. For all intents and purposes, Booth now had a denomination on his hands, soon controlled by a sizeable international headquarters in London. From this central location General Booth supervised the work of Salvationists in various countries, ensuring that the Army remained "one body with the same head, the same government, the same laws, and substantially the same usages and methods."² By the end of his life, Booth had raised roughly 16,000 officers directing the work of countless soldiers (lay Salvationists) in 58 countries and colonies around the globe.³

Is it any wonder that the Christian community and, indeed, much of the world, came to admire William Booth? He was a towering figure of his age,

¹ William Booth has been the subject of many biographies for well over a century. One of the first to be published was a slim volume by the British journalist W. T. Stead, *General Booth: A Biographical Sketch* (London: Isbister and Company, 1891). Many others followed in the years ahead, but the standard older biographies are Harold Begbie, *The Life of General William Booth: The Founder of The Salvation Army*, 2 Vols. (New York: Macmillan, 1920); and St. John Ervine, *God's Soldier: General William Booth*, 2 Vols. (New York: Macmillan, 1935). Ervine is more critical and perceptive than Begbie, whose biography was commissioned by the Booth family. Numbered among the more recent treatments of Booth's life are Roy Hattersley, *Blood and Fire: William and Catherine Booth and Their Salvation Army* (New York: Doubleday, 2000); Frank Prochaska, "Booth, William" in *Oxford Dictionary of National Biography*, Vol. 6, ed. H. C. G. Matthew and Brian Harrison (Oxford: Oxford University Press, 2004), 635–637; and Roger J. Green, *The Life and Ministry of William Booth: Founder of The Salvation Army* (Nashville, TN: Abingdon Press, 2005).

² William Booth, "The General's Letter," *The War Cry* (January 24, 1885): 1. All references to *The War Cry* in this book come from the edition published in London, England.

³ "In Memory of General William Booth," *All The World* 33 (October 1912): 507; *The Salvation Army Year Book 2011* (London: Salvation Books, 2010), 13.

known not only for building an impressive organization but for aiding the poor spiritually and socially. However, what is rarely known about Booth, even among those in the church, is that he wrote voluminously. Although most people are familiar with *In Darkest England and the Way Out*, Booth's grand scheme to alleviate urban poverty, few outside the Salvation Army are aware of his other writings, especially those of a religious nature published in various internal and external journals.⁴ Such an oversight is unfortunate, chiefly because it has left the impression that William Booth had little interest and proficiency in theological matters. One may concede that Booth "was by nature a soldier, not an intellectual,"⁵ but it does not follow that he was an unthinking combatant. In his war against the devil's kingdom Booth frequently displayed theological acumen, applying and adapting the ideas of others in profitable and novel ways. The skill with which this was done can be gleaned from the material contained in this volume, which brings together some of the most important articles, booklets and speeches authored by William Booth before his death in 1912. Marking the one hundredth anniversary of his "promotion to glory"—to use the parlance of Salvationists—*Boundless Salvation* enables the reader to appreciate the breadth and depth of William Booth's theological vision. After tracing his seminal role in the establishment of the Salvation Army, the book explores Booth's views on the following doctrines and subjects: salvation, holiness, female ministry, missions and the church. In the process, it highlights the Methodist and revivalist principles that ultimately led him to wage a "salvation war on two fronts: the personal and the social."⁶

If it is true that theology is shaped by biography, then a brief overview of William Booth's life may be helpful before turning to the specific topics covered in this volume. Booth was born in Nottingham, England on April 10, 1829 into a family nominally attached to the Church of England. While William's parents, Samuel and Mary, had him baptized two days after birth at St. Stephen's Anglican Church, they were not especially devout. As a builder of working-class dwellings, Samuel Booth's chief interest in life was material profit, not spiritual gain. Yet, because Samuel's fortunes ebbed and flowed, his family was frequently poor and struggling. Circumstances grew only worse

⁴ In addition to writing for a number of Anglo-American journals, William Booth penned countless articles in the periodicals of the Christian Mission and Salvation Army. These internal publications include *The East London Evangelist* (which soon became *The Christian Mission Magazine*), *The Salvationist*, *The War Cry*, *The Officer* (known as *The Field Officer* between January 1900 and June 1913) and *All The World*.

⁵ Hattersley, *Blood and Fire*, 27.

⁶ Roger J. Green, *War on Two Fronts: The Redemptive Theology of William Booth* (Atlanta, GA: The Salvation Army Supplies, 1989), 102.

after Samuel died in 1842, forcing William to become the primary means of support for his mother and three sisters. Apprenticed to a pawnbroker named Francis Eames, Booth now came into direct contact with those who were forced to sell their earthly possessions in order to survive. Such destitution was common during the “hungry forties,” a decade of economic turmoil sandwiched in the middle of the Industrial Revolution, but it left an indelible mark on young William, who was never very happy about having to separate people from their hard-earned goods.

Poverty of this kind helped to turn Nottingham into a hotbed of social and political protest during the early Victorian period. The most significant of those agitating for reform were the Chartists, laboring activists seeking to unite the masses in Britain’s growing industrial cities. Active in the 1830s and 1840s, their People’s Charter became a rallying cry for several million Britons, who signed petitions calling on Westminster to enact the six points of the Chartist platform, including universal male suffrage.⁷ Whether or not Booth was drawn to Chartism’s egalitarian message, he apparently attended several meetings led by its fiery leader, Feargus O’Connor. Acutely aware of the daily tragedies brought about by poverty in Nottingham, William likely expressed some sympathy for the Chartist cause. However, the journalist W. T. Stead, one of Booth’s earliest biographers, was probably exaggerating when he claimed that William became an enthusiastic disciple of the movement. Booth may have cheered the speeches of O’Connor and supported the Charter, but there is less than sufficient evidence to know the depth of his involvement.⁸

What is much more certain is that William Booth ultimately found solace in Methodism, which provided an answer to his spiritual and physical impoverishment. Although baptized in the Church of England, William became a nonconformist in his early teenage years by joining Nottingham’s Broad Street Wesleyan Chapel, an impressive colonnaded edifice capable of holding almost 2,000 worshippers. Booth, incidentally, was introduced to chapel life by a middle-aged neighborhood couple, who, for reasons not completely known, invited him to attend worship services with them. It was here, by his own witness, that a young William was saved by faith in Christ and converted to what he considered to be true Christianity. Impressed by the oratory of the resident and itinerant preachers, the robust singing of Charles

⁷ Helpful overviews of Chartism, including its relationship to Methodism, can be found in Malcolm Chase, *Chartism: A New History* (Manchester, UK: Manchester University Press, 2007); Nigel Scotland, “The Role of Methodism in the Chartist Movement,” *Themelios* 22 (October 1996): 37–46; and H. U. Faulkner, *Chartism and the Churches: A Study in Democracy* (London: Frank Cass & Co., 1970).

⁸ For more on this possible connection see Hattersley, *Blood and Fire*, 19; and Green, *The Life and Ministry of William Booth*, 14–16.

Wesley's hymns, and the opportunities for witness and service, he had fallen in love with Methodism. Encouraged by Will Sansom, the son of a well-to-do businessman, and other like-minded friends, William began to conduct religious services in the open air, preach in cottage prayer meetings, and help some of the local poor.⁹

Although William Booth had found a spiritual home, he was soon cut adrift economically. In 1848, at the age of nineteen, his apprenticeship came to an end. This in itself may not have caused Booth much consternation, given that he had come to hate pawnbroking. The real problem was that he found it impossible to secure work in any other trade, thereby plunging him into a lengthy period of unemployment. Booth was understandably discouraged by this development, especially so because none of the wealthy members of his Wesleyan Broad Street Chapel offered him assistance. As Booth lamented years later: "Where was the Church to which I belonged? Where were its rich business members who might surely have found employment for one who was already giving promise of a useful life?"¹⁰ They had missed an opportunity to care for the neighbor as Christ had commanded. The Wesleyan option for the poor failed to be exhibited in this particular case. Consequently, after a fruitless year of searching for work, Booth decided to leave Nottingham, even though this meant being separated for the first time from his widowed mother.

Like many other young people of his day, William moved to London, hoping that the English capital would offer him some type of suitable employment. Booth's arrival in the city likely stirred few heads, because he knew almost no one—a remarkable fact when one considers the worldwide fame accorded to him by the time of his death. The only familiar face belonged to his older sister Ann, who had relocated to London with her less than sober husband. While hoping to enter a more appealing occupation, William had to resort to his former means of employment, becoming a pawnbroker's assistant to William Fillmer in Kennington Common, South London. While reserving Sundays for preaching, as had been his custom back home, Booth longed for more time in the pulpit. His opportunity came in April 1852, when a wealthy Methodist boot manufacturer, Edward Rabbits, agreed to fund Booth's preaching for three months. This financial backing allowed William to leave the pawnbroker's shop for what had become his guiding passion in life, a ministry devoted solely to the salvation of the lost.¹¹

⁹ Green, *The Life and Ministry of William Booth*, 11–14.

¹⁰ Cited in Begbie, *The Life of General William Booth*, Vol. 1, 90.

¹¹ Ervine, *God's Soldier*, Vol. 1, 42–50.

Edward Rabbits can also be credited with introducing William Booth to Catherine Mumford, a staunch Methodist originally from Ashbourne, Derbyshire, a small community situated in the English Midlands. Now residing in a London suburb with her parents, Catherine was impressed with William when he preached at her chapel on Binfield Road, Clapham. Playing the part of matchmaker, Rabbits subsequently invited the two young people, who were only months apart in age, to a party at his home, where a relationship began to form. After several subsequent encounters, William and Catherine grew romantically involved, feeling that God had made them for each other. Engaged in mid May 1852, William and Catherine were married just over three years later—on June 16, 1855. Thus began one of the most remarkable partnerships of the 19th century.¹²

Partly because of instability in Methodist circles, Catherine urged William to consider a ministry with the Congregationalists, whose roots went back to the Puritans of the late 16th century. Booth, however, could not stomach their Calvinist teaching, especially the doctrine of election, which asserted that God chooses to save only certain people. A firm believer in the Wesleyan gospel of unlimited grace, Booth quickly returned to the Methodist fold. In early 1854, he ended up joining the New Connexion, one of the many Methodist splinter groups to emerge after the death of John Wesley.¹³ Shortly afterwards he began to study for the ministry under Rev. Dr. William Cooke, one of the leading lights in that denomination. William Booth fondly recalled Cooke as “a man of beautiful disposition . . . [a man of] imposing presence.”¹⁴ Two successful appointments with the denomination followed, along with ordination in 1858. Yet, in the end, Booth preferred itinerant evangelism to the settled ministry of the pastorate, so much so that he and his wife resigned from the New Connexion in 1861. For the next four years Booth toured England and Wales as an independent revivalist, often accompanied by his wife Catherine, who had already become a capable preacher.¹⁵

Catherine Booth’s success in the pulpit ultimately brought the family, which now included several children, back to London in early 1865. While

¹² Roger J. Green, *Catherine Booth: A Biography of the Cofounder of The Salvation Army* (Grand Rapids, MI: Baker Books, 1996), 43–46; Pamela J. Walker, “Booth, Catherine,” in *Oxford Dictionary of National Biography*, Vol. 6, ed. H. C. G. Matthew and Brian Harrison (Oxford: Oxford University Press, 2004), 602–605.

¹³ Ervine, *God’s Soldier*, Vol. 1, 63–69. For a brief history of the Methodist New Connexion see Kenneth Cracknell and Susan J. White, *An Introduction to World Methodism* (Cambridge: Cambridge University Press, 2005), 36–37.

¹⁴ Cited in George Scott Railton, *The Authoritative Life of General William Booth: Founder of The Salvation Army* (New York: George H. Doran Company, 1912), 41.

¹⁵ Green, *The Life and Ministry of William Booth*, 64–99.

Catherine preached in Methodist chapels, William ventured into East London, where he soon discovered his divine calling. Preaching in Mile End Waste, an extensive open space frequently used for religious and political meetings, he attracted a following of like-minded individuals. What emerged from this evangelistic activity, which included a successful campaign in a large tent, was a mission in the late summer of 1865. While undergoing several name changes during the first few years of its existence, it would come to be known simply as the Christian Mission by 1869. While Booth originally intended to send mission converts to surrounding churches and chapels, this particular strategy ultimately proved futile, chiefly because poor East Enders were not welcome in the pews. In an age when class prejudice was painfully apparent in ecclesiastical settings, the poor found a warmer reception in the stations established by the Christian Mission. Holding worship services in unconventional settings—dancing rooms, theatres, music halls, and even an old wool warehouse—Booth's organization became a spiritual home for the lower working classes.¹⁶

Given the appalling poverty of East London, few of those who joined the Christian Mission had the means to support it financially. Life was tough for many in the East End, especially for those who worked in sweated trades or as casual laborers on the docks along the Thames. Thus, as the mission began to rent and acquire buildings, it quickly became apparent that funding would have to emerge from other quarters.¹⁷ One valuable source of income came from Catherine's preaching to affluent audiences, especially to those frequenting the meeting halls of London's fashionable West End. More than one wealthy benefactor came to the aid of the mission as a result of her extraordinary ministry. Moreover, William Booth was fortunate to receive some initial funding from two agencies at work among the inner-city poor: the East London Special Services Committee and the Evangelisation Society. Finally, the Booths enjoyed the financial support of loyal friends from the upper middle classes, who believed in the work they were doing among the poor. Consequently, the Christian Mission managed to survive in a place where many similar organizations failed.

The socio-economic difficulties of East Londoners help to explain why the Christian Mission possessed a modest social ministry as early as January 1867. As an annual report revealed, there was a general fund set aside for those claiming no religious connection to the mission; they were to be helped

¹⁶ Robert Sandall, *The History of The Salvation Army*, Vol. 1 (1947; reprint, New York: The Salvation Army, 1979), 37–143.

¹⁷ Norman H. Murdoch, *Origins of the Salvation Army* (Knoxville, TN: University of Tennessee Press, 1994), 43–70.

indiscriminately, with the only conditions being want and misery. More focussed assistance came in the form of maternal societies at various mission stations, which supplied poor mothers with food and clothing for their babies.¹⁸ Some limited help with food, blankets, clothing, work tools and burial expenses was also made available to the members of the organization, who were aided by a Destitute Saints' Fund.¹⁹ Then, in 1870, William Booth approved the establishment of a "Food-for-the-Millions" shop, which sold soup and hot meals to the poor for a minimal charge. James Flawn, a member of the Christian Mission, ran this business operation, later assisted by Booth's eldest son Bramwell. There were five such shops by 1872. While this particular venture was closed down two years later, possibly because it drained time and money away from the spiritual work of the Christian Mission, sincere efforts had been made to alleviate poverty.²⁰

Even though the Christian Mission's primary objective may have been to save souls, it was hardly indifferent to the material plight of the masses. As one of Booth's followers explained in 1870: "While the chief object and aim of the Christian Mission is to bring sinners to Jesus, we feel it a duty and a privilege to minister to the bodily wants of the [poor]."²¹ This sense of obligation owed something to the organization's Methodist roots. Its socially conscious ministry was informed by John Wesley's doctrine of holiness, which was centered not only on the command to love God but on the injunction to love one's neighbor.²² It might be added that William Booth had been genuinely concerned for the poor and disenfranchised ever since his youth in Nottingham, where he personally witnessed the harsh consequences of the Industrial Revolution. Therefore, it was natural for him to extend a helping hand to those who needed it most. It must be acknowledged, however, that

¹⁸ William Booth, *Report of the East London Christian Mission* (London: Butler and Tanner, 1867), 7, 11–12.

¹⁹ William Booth, *How to Reach the Masses with the Gospel* (London: S. W. Partridge and Co., 1872), 30–33.

²⁰ Irvine, *God's Soldier*, Vol. 1, 321–322.

²¹ Jane Short, "An Afternoon among the Poor of the East End," *The Christian Mission Magazine* 2 (April 1870): 58.

²² For an understanding of John Wesley, and the theology underpinning his movement, see Randy L. Maddox and Jason E. Vickers, eds., *The Cambridge Companion to John Wesley* (Cambridge: Cambridge University Press, 2010); William J. Abraham and James E. Kirby, eds., *The Oxford Handbook of Methodist Studies* (Oxford: Oxford University Press, 2009); Henry Rack, *Reasonable Enthusiast: John Wesley and the Rise of Methodism*, 3rd ed. (London: Epworth Press, 2002); and Kenneth J. Collins, *The Scripture Way of Salvation: The Heart of John Wesley's Theology* (Nashville, TN: Abingdon Press, 1997).

William Booth had yet to wage a full-fledged war on two fronts—the social and the spiritual.

Helping William Booth to take a more aggressive and comprehensive approach to social matters were his own followers, especially after the Christian Mission evolved into the Salvation Army. Beginning in the early 1880s, Salvationists initiated a number of socially related ministries: half-way homes for prisoners, rescue homes for prostitutes and slum posts providing help with child-care and housekeeping. The latter undertaking had been inspired by the findings of *The Bitter Cry of Outcast London*, a booklet exposing the problems associated with urban poverty.²³ Other social programs, including shelters for homeless men and women, were established by the Salvation Army in the late 1880s, thanks in part to Frank Smith, a British Salvationist who had been exposed to socialist ideas while serving in the United States.²⁴ The effectiveness of the Army's growing social services was apparent when 75,000 dockworkers in the East End went on the picket line in 1889. Aided by its men's shelter and several neighboring corps (centers for worship), the organization provided striking workers with cheap meals and warm beds.²⁵

As the Salvation Army's social programs expanded in number, William Booth's theology naturally became more socially conscious.²⁶ His concern for salvation spoke more explicitly about redemption from the evils of this world. In a leading article on the subject, published in January 1889, Booth stressed that salvation "meant not only [being] saved from the miseries of the future world, but from the miseries of this [world] also."²⁷ While remaining an evangelist profoundly interested in the salvation of souls, he now emphasized that redemption included deliverance from the poverty and vice of the temporal realm. This recognition was reflected in William Booth's adherence to postmillennialism, a theological doctrine that anticipated "a long era of

²³ Robert Sandall, *The History of The Salvation Army*, Vol. 2 (1950; reprint, New York: The Salvation Army, 1979), 96–98. For more on the origins and development of socially conscious Christianity in Britain see Paul T. Phillips, *A Kingdom on Earth: Anglo-American Social Christianity, 1880–1940* (University Park, PA: Pennsylvania State University Press, 1996); and Tim Macquiban, "Soup and Salvation: Social Service as an Emerging Motif for the British Methodist Response to Poverty in the late 19th Century," *Methodist History* 39 (October 2000): 28–43.

²⁴ Murdoch, *Origins of the Salvation Army*, 152–167.

²⁵ Jenty Fairbank, *Booth's Boots: The Beginnings of Salvation Army Social Work* (London: International Headquarters of The Salvation Army, 1983), 6–9; Murdoch, *Origins of the Salvation Army*, 156–157.

²⁶ Green, *War on Two Fronts*, 88–101.

²⁷ William Booth, "Salvation for Both Worlds," *All The World* 5 (January 1889): 6.

universal peace and righteousness that comes as the result of the preaching of the gospel, the saving work of the Holy Spirit in the hearts of individuals and the Christianization of the world.”²⁸ According to this optimistic viewpoint, Jesus Christ would only return to judge humanity at the end of the millennium—the thousand year reign of the church on earth. For postmillennialists, Christians were called to work in tandem with God to evangelize and reform their societies, thereby helping to usher in the longed for millennium.

This theological vision, supported by the Wesleyan option for the poor, supplied the Salvation Army with a firm foundation for its growing efforts to meet the social and spiritual needs of humanity. The culmination of this socially conscious Christianity was the appearance in October 1890 of William Booth’s book *In Darkest England and the Way Out*, which put forward a threefold strategy for solving the problems associated with urban poverty.²⁹ The first component of this scheme was the city colony, made up of shelters, factories, recycling centers for used paper and clothing, and labor bureaus. Once rescued from the streets, homeless men and women would be housed in the Army’s shelters. After moving through these urban institutions, the most promising individuals would be sent to a farm colony in the countryside, where they might learn how to raise animals and grow various kinds of crops. Those who did well here were to be transported by Salvationists to overseas colonies, preferably to British-controlled areas, where they could form small self-supporting communities and, ideally, worship under the auspices of the Salvation Army.

Soon after the launch of the Darkest England scheme, some critics began to accuse William Booth of departing from his revivalist principles. Henry Hyndman, a socialist writer and politician, claimed that Booth’s notion of soul salvation “now takes a very inferior place in his catalogue of remedies for the misery of the people.”³⁰ Another observer even predicted that the organization’s “religious mission” would receive “a death blow” if it proceeded down the path of social reform.³¹ Such criticisms, however, were ill-founded. Booth remained ever the evangelist with an eye to full salvation, for as he stated clearly at the beginning of *In Darkest England and the Way Out*:

²⁸ Stanley J. Grenz, *The Millennial Maze: Sorting Out Evangelical Options* (Downers Grove, IL: InterVarsity Press, 1992), 70.

²⁹ William Booth, *In Darkest England and the Way Out* (1890; reprint, Atlanta, GA: The Salvation Army Supplies and Purchasing Department, 1984), 98–165.

³⁰ H. M. Hyndman, *General Booth’s Book Refuted* (London: Justice Printery, 1890), 3–4.

³¹ Bernard Bosanquet, “*In Darkest England*” on the Wrong Track (London: Swan Sonnenschein and Co., 1891), vi.

It will be seen, therefore, that in this or in any other development that may follow, I have no intention to depart in the smallest degree from the main principles on which I have acted in the past. My only hope for the permanent deliverance of mankind from misery, either in this world or the next, is the regeneration or remaking of the individual by the power of the Holy Ghost through Jesus Christ. But in providing for the relief of temporal misery I reckon that I am only making it easy where it is now difficult, and possible where it is now all but impossible, for men and women to find their way to the Cross of our Lord Jesus Christ.³²

While salvation lay at the heart of the Darkest England scheme, there can be no doubt that it represented William Booth's most ambitious and comprehensive attempt to alleviate urban poverty. While not every part of the proposal was realized, it brought a great deal of public attention to the Salvation Army, both positive and negative. Moreover, *In Darkest England and the Way Out* became an instant bestseller. Within three months of its release, approximately 115,000 copies of the book had been sold.³³

Few would disagree that the unveiling of William Booth's plans for social reform represented a turning point in the life of the Salvation Army. Yet, an even more significant event transpired just days before the publication of *In Darkest England and the Way Out*. On October 4, 1890, William Booth bid a tearful goodbye to his beloved wife Catherine, whose brave fight with cancer had come to an end. While Catherine's death left William and his family utterly devastated, the loss was also keenly felt within the Army, an organization that she had done so much to shape.³⁴ A champion of female ministry, Catherine inspired thousands of young women to join the nascent Army, where they found unprecedented opportunities for preaching, leadership and public service around the globe. A highly capable teacher, Catherine also helped to shape Salvationist theology, including its distinctive position on the sacraments. As she argued, if all of life is holy, if all of life is a visible sign of God's invisible grace, then no set observances, including baptism and the Lord's Supper, were necessary for the Christian. Her religious convictions on many other subjects, from education and recreation to alcohol and dress, left their imprint on the Army as well. Convinced of the need to be holy, she played a pivotal role in encouraging Salvationists to wear military-

³² Booth, *In Darkest England and the Way Out*, preface, not paginated.

³³ Victor Bailey, "'In Darkest England and the Way Out': The Salvation Army, Social Reform and the Labour Movement, 1885-1910," *International Review of Social History* 29, 2 (1984): 133-171.

³⁴ Pamela J. Walker, *Pulling the Devil's Kingdom Down: The Salvation Army in Victorian Britain* (Berkeley, CA: University of California Press, 2001), 8-40; Andrew Mark Eason, *Women in God's Army: Gender and Equality in the Early Salvation Army* (Waterloo, ON: Wilfrid Laurier University Press, 2003), 93-118.