

helpers, being neither ministers nor teachers, and having no distinctive titles, the people had dubbed them "Captain." Booth had described conferences as councils of war. All these phrases hinted at military organization, and Scripture passages about the Church as an army confirmed the idea. One day the mission was defined as a volunteer army of working people. "Not volunteers," Booth rejoined; "we *must* do what we do, and we're always on duty." Crossing out "volunteer," he wrote "salvation." The phrase struck his colleagues as expressing the mission's nature, and was adopted. Yet Booth had but repeated history in using this name, for Flowgate in 1658 spoke of the Friends as an Army. The newly christened Salvation Army borrowed its entire ecclesiasticism from barrack and camp. General Booth has the British Army's rules and regulations at his right hand, and tells Mr. Stead they helped him more than a the church constitutions. After long study of the military manuals the order was reconstituted, and has since grown by leaps and bounds.

In 1879 came marked advance. The first *War Cry* began sounding that weekly trumpet-call whose echoes are now heard the world around in twenty-seven journals and in fifteen languages. Three Salvationists, for "obstructing the thoroughfare" by prayer in a road, were imprisoned in lieu of paying their fine, an alternative which is on principle always rejected. *Why* should street-preachers be persecuted, and organ-grinders go scot-free? The establishment of training-schools, the use of uniforms and badges, and the official invasion of America also began in that year. In 1881 the war was carried into Australia, Canada, France, India, and Sweden, and the Army began to plan for the conquest of Europe. Between 1880 and 1890 this enterprise, beginning with God and nothing in a London slum, went from New Zealand to San Francisco, and from Cape Town almost to the North Cape; leaped, as if the genii of Arab story, from 400 corps and 1000 officers, to 4289 corps, or separate religious societies, 10,000 officers devoted solely to evangelization, and 13,000 non-commissioned officers rendering voluntary service; captured 150,000 prisoners from Satan; created scores of new forms of religious and philanthropic activity; conquered the respect of the world; and broached a stupendous scheme for the salvation of society.

The Army has the true apostolic succession in being the victim of ceaseless persecution. Its aggressive and extreme character in faith and works, its open-faced, heavy-handed attack upon such sins in high places as "the maiden tribute of modern Babylon," have combined to subject its soldiers to every kind of slander and opposition. Some one member is always in prison for conscience' sake—a boast which no other religious body can make. Before 1890 the Church rarely spoke a good word in their behalf. The fiercest opposition, and that most frequently expressed in mob violence, come from the publicans. Often they organize "The Skeleton Army," a procession bearing a banner with death's-head and cross-bones. In all methods of malfeasance Great Britain has ever led the van, while to