

Great-heart said : " Come ; follow me ; no hurt shall come from the lions." They therefore went on, and all got by without further hurt. Afterward, too, after passing through the Valley of Humiliation, and quitting Vanity Fair, Captain Great heart slew Giant Despair, demolished Castle Doubting, and fetched his people to the Delectable Mountains.

THE BOOTHS.

Captain Great-heart—that is William Booth ! In his passion for souls, his shepherding of the multitudes and his warfare against the devil, the " General" of the holy war is the incarnation of the hero-saint created by Bunyan. Born in 1829, brought up as a member of the Established Church, voluntarily associating with the Wesleyan Methodists at thirteen, and converted at fifteen, Booth began in 1843 to preach out-of-doors among the poor of Nottingham in all weathers, and at seventeen was a recognized preacher. An American revivalist was the ideal upon which he moulded himself and his methods ; and as the Church of England had not then learned wisdom from its loss of Wesley, so it had no place for the only men and measures that could reach the masses. In 1840 the Establishment repeated the mistake of 1744–84, and cast away a tremendous religious force. At nineteen Booth was urged to become a minister, but remained a layman until twenty-four years old. Then he married, and entered the ministry of the Methodist New Connection. From the first his preaching had every outward mark of success, and in 1852–55 he was sent as an evangelist to many large manufacturing towns, thousands of hearers professing conversion. From 1856–61 Booth was obliged to serve as a settled pastor ; but the bondage of regular church relations irked him, and he believed himself called to be solely an evangelist. It was requested that the minister be restored to revivalism. The request was refused. For conscience' sake Booth, in 1861, resigned from the ministry and the Connection, and stepped straight into the one work of his life. Dissent had repeated the folly of Episcopalianism, and had furnished the occasion for the rise of practically another sect.

The years 1861–63 saw Booth working back to his earliest methods, but realizing that such religious movements must be organized if there is to be distinctive teaching beyond that of conversion, and if the work is not to die. Always reluctant to form another organization, his first idea was to go to the people, at at them, save them, employ them, and send them into the churches. But the people would not go. They were not wanted, they said, inside the Church. Some, if not all, were needed to save others ; thus Booth was obliged to provide for his converts himself. In 1865 London drew him and held him. On a street corner at Mile End Waste in the East End, Booth and his wife began, no whit distinguishable from the commonplace Methodists to be found by the score in Whitechapel. Neither had the slightest idea of any such organization as a Salvation Army. As the movement grew they thought their work might be to form a huge work-