

ARMY OF SALVATION.

A distinguished visitor, who, in many respects is a most remarkable man, arrived in this city over the Rio Grande Western Thursday afternoon, accompanied by his staff officers. He is on his way across the continent, traveling from east to west, stopping en route in all the large cities long enough to meet with the people and hold one or more meetings among them. This man is General William Booth, leader of the Salvation Army.

By the courtesy of the Church officials he will address the citizens of Salt Lake in the Tabernacle tonight, beginning at 7:30. His subject is the "Social Scheme." Introductory remarks will be made by Mayor Baskin and Dr. Cliff. After the meeting there will be a short exchange of social amenities between the general and his party and the little band of the local army at the conclusion of which the journey toward the Pacific coast will be resumed on the 11:45 train. Five days will be spent in San Francisco when the general will in turn visit Los Angeles, Sacramento, Portland, Tacoma, Seattle and British Columbia, returning by the way the way of New York for England.

The Salt Lake members of the army are very much elated over their leader's visit here and have given every assistance the last few days to Staff Captain Thomas, district officer for Central California, Nevada and Utah, in arranging for the reception of the general. On arriving at the depot carriages were taken and the party driven direct to the Knutsford. At 2:30 an informal meeting was held at the First M. E. church where General Booth met the ministers and representatives of the churches of the city, and where later in the afternoon he preached to them on the "Christianity of Ourist."

General Booth was born at Nottingham, England, April 10, 1829. At one time his father was a business man of ability, affluence and high social position. But he experienced a sudden turn in the wheel of fortune and suffered heavy and irreparable losses, and when his death occurred, his family, which consisted of William and his mother, were left in a poverty-stricken condition. The lad was apprenticed to a well known business firm and rapidly worked himself to the front ranks of the employees of the institution.

The boy's parents were members of the church of England and the earliest part of his youthful days were spent in that faith. Before he reached manhood, estate he divorced himself from the church in which he was born, and, with the consent of his mother, identified himself with a Wesleyan congregation in the neighborhood in which they resided. He was possessed of a deeply religious nature and from this time it began to develop according to the opportunities which, a writer says, were presented to him. Connected with the chapel was a band of enthusiastic young men. Booth was the most zealous one in the lot and perhaps the most able. He was soon looked upon as their leader. At one of their prayer meetings a profound sensation was caused by the sudden death of a member from a ruptured blood vessel. Booth was chosen to preside

at the funeral, and the services were of an unusual character, though devoid of any really startling features. The Salvation Army services over the dead at the present time are patterned, it is said, after them.

At the age of 17 Booth became a local preacher. Two years later he was made a full fledged Methodist minister. In 1849 he removed from his native town to London. It was his first absence from home, and, it is said, affected him deeply. For two years he preached almost every Sunday in the churches and streets of the great metropolis. He was impressed with the idea that he could accomplish greater good by holding open-air meetings exclusively, and he tendered his resignation as a member of the society of lay preachers in order that he might act in accordance with that view. As a result he received a public reprimand from the circuit superintendent and in addition thereto was excommunicated from the Wesleyan body.

It is recorded in the ecclesiastical chronology of London that there was a period in that city beginning in 1851 in which there was a big religious revival. It afterwards became known as the Reform Movement. Booth identified himself with the movement, and was given a pastorate at a salary of £50 a year. In the latter part of 1852 he became the leader of the Spalding circuit, and from that time forth his abilities as a "modern evangelist" developed rapidly. One of the offshoots of the Wesleyan movement was the Methodist New Connexion. Booth made a strong effort to amalgamate it with the reformers and failing joined the Connexion faction in March, 1854. His fame as a "revivalist" had at this time been firmly established throughout London.

On June 16, 1855, he married Miss Kate Mumford, the woman who has become known in history as the "Mother of the Salvation Army." The three years immediately following his marriage Booth traveled extensively throughout England. In 1858 he was sent to Brighouse for one year. It was then that his son Ballington, the present commander of the Salvation Army in America, was born. In 1861 the members of the New Connexion in a conference voted overwhelmingly to have Mr. Booth "cease circuit evangelizing for a time and accept a call to a small city near Leeds." He is reported as having "heard the decision of his associates with silence, and was on the point of accepting it with meekness, when his wife, who was a spectator, in the gallery, called out in a ringing voice: 'Never,' 'Never.'" His wife's words gave him "new courage" and acting on them he there and then verbally announced his resignation from that church. Then Booth conceived the idea of "evangelizing" for all the Christian churches instead of confining his labor to the interests of one. For four years himself and wife labored zealously in the country towns of England in the cause they had espoused and during that period visited London but once. And now a fortunate circumstance occurred says Booth Tucker in his memoirs of Mrs. Booth, and adds: "The conviction had been slowly forcing itself upon them that the best way to reach the masses was by an outside agency, especially

adapted to their needs, and independent of ordinary church usages and conventionalities. An admirable sphere, for such an effort now offered itself quite unexpectedly in London. An invitation came from the superintendent of the Southwest circuit of Free Church Methodists, wherein Mr. Booth, as a local preacher, had several times conducted services some twelve years previously."

The offer was gladly accepted and early in 1865 Booth was installed as pastor and introduced the innovation of female preaching by having his wife deliver a series of sermons from his pulpit. The lady's preaching was very pleasing and won many admirers for her. On July 2, 1865, Mr. Booth in a large marquee in the east end of London, near an old Quaker cemetery in Whitechapel, founded an organization which has since become famous throughout the civilized world as the Salvation Army.

Within the purlieus of the East End of the English metropolis, Booth encountered men and women whose course in life had made them part and parcel of the lowest social strata of human existence. To better their condition morally, socially and religiously was the one aim of his life. He was ever the champion of the poor and down trodden and always sympathized with them in their misfortunes. That he did an immense amount of good for them no one will attempt to deny.

In 1870 the "Christian Mission" in the East End inaugurated by Booth received strong financial aid from Samuel Morley, a member of Parliament, who had become interested in the meetings held by the former and his wife. The succeeding four years of Booth's life were uneven, so far as attracting public attention was concerned, but they were memorable in that day and night during that period he labored unceasingly for the elevation of the poor in the slums of the great city. He founded a temperance organization known as the Drunkard's Brigade, which was successful in assisting many men and women to reform and lead better lives. In 1875 himself and colleagues held a conference over which he presided. The proceedings attracted widespread attention throughout the country and a flood of congratulatory letters flowed in from members of Parliament and other notable personages thanking him for the great amount of good he had accomplished.

As there are periods in the lives of individuals which stand out in bold and striking relief over other periods and which by some extraordinary, prolific or favorable condition become memorable by consequent change or development, so also are there epochs in the history of great movements, revolutions and reforms which eclipse in grandeur and accomplishment other epochs and become memorable thereby. Such a time there came in the career and work of General Booth in January, 1877. During that month the general clad his movement in military habiliments and gave it a military constitution. The result was wonderful. Thousands accepted the thought as an inspiration and gave the full force of their energies to its establishment. It is stated that it was far from the founder's idea at first to make