



CHAPTER III

Last Labours

ABOVE all things Mrs. Booth was a worker. In action she found a heaven on earth, of far more moment to her, than the heaven of the sentimental religionists of whom she sometimes spoke. When the opinion of the doctors seemed to fix about two years as the utmost further time at her disposal, and probably only half of that as really worth anything for the service of God and man, she began instantly to plan so that it might be utilized to the full. In the earliest days of approaching suffering she made a sort of compact with the Founder and myself that business of an anxious kind, which we might, from a desire to save her from pain, keep from her, was still to be brought forward – that, in short, while she could, she was to hold her esteemed place in the councils of The Army. She loved the War. No suffering or concern, no personal interest or ambition, not even the sum total of all the personal and family considerations of her lifetime, could compare for an instant with the interests of the work of God, focussed and concentrated as those interests were in The Salvation Army. And so it came about that often and often decisions bearing the seed of momentous consequences to the Kingdom and to tens of thousands of souls, have been arrived at as we gathered round her bed, some standing, some kneeling, while her nurse was holding her poor suffering arm or bathing her throbbing temples. In such times the woman shone out through the poor broken tabernacle of the body which she occupied, and we forgot the earthen vessel in the excellency of Divine wisdom and faith and courage manifested before our eyes.

But some public work was still possible. Although belonging to a period a little earlier than that of which we are now speaking, I feel sure her last reported Provincial address will be read with interest. The Two Days with God at Bristol, in 1888, were among the most wonderful of all the Meetings of the year, and on the evening of the second night Mrs. Booth spoke in the Colston Hall, crowded from floor to ceiling, in spite of one of the severest snowstorms for twenty years, with singular power and success. Hundreds rose in response to her appeal to dedicate themselves to God. We give in full her speech as reported at the time:

THE LAST ADDRESS IN THE PROVINCES



DELIVERED IN THE COLSTON HALL, BRISTOL,
During the Two Days with God, February 15, 1888.
THE VOICE OF GOD

... Now, dear friends, God wants the ANSWER. What is the response which you, individually, are going to make to the VOICE which you have been hearing during the last two days? The Voice which some of you have heard for many days has been renewed and intensified, and it is ringing in your soul tonight as much as it ever rang in the soul of any prophet or priest – *the voice of God in your soul.*

'To begin with, YOU KNOW IT IS THE VOICE OF GOD. It matters not what human instrument it has come through. If God had used a sparrow, or some inanimate instrument to convey His message to your soul that would not take away for a moment the importance of the message, or render it optional with you whether you would return an answer.

'I am confident that many of you here tonight have recognized the voice of God. You know that no mere human words could have made you feel as you have felt – could have made you face the past and listen to its voice – look onward into the future and realize its possibilities as you have done; no mere human truth could have turned you inside out as God has turned some of you during the last two days. Now, as the prophet said, I say to you, "Advise and see what answer I shall return to Him that sent us." What answer shall we, who have brought you these messages of truth, and mercy, and deliverance, and Salvation, return to Him who sent us? The General wants an answer. These Officers who have spoken to you, and who have been praying for you, want an answer. The Holy Spirit wants an answer. Jesus Christ wants an answer. God the Father wants an answer. They are waiting for your answer in Heaven, and they are waiting, depend upon it, in Hell; and it may be that your destiny to the one place or to the other depends upon your answer tonight. I believe I have been in many Meetings where the everlasting destiny of souls has been fixed by the answer they have sent back to the truth delivered by my feeble lips.

'WHAT IS THE ANSWER TO BE? Perhaps some of you say, "I do not choose to return an answer." But it is not optional with you, whether you will or not. The Jews thought it was optional, whether



they should return an answer to the messages of Jesus Christ, but they were utterly mistaken. The disobedient, gainsaying world has thought, from the beginning, that it was quite optional with them whether they should return an answer to God's prophets and messengers; but they have been grievously mistaken, as many of them have found out when they were dying, and as all will find out at the Judgment Bar. All truth coming from God demands, nay, receives an answer, from every soul who listens to it; that very refusal to return an answer is an answer of defiance. It is saying back to God, "Mind Your own business. I don't want Your messages. I don't want Your will. I have chosen my path. I am busy about other matters. I shall not return any answer to Your messages." That very attitude is an answer of defiance. You cannot help yourself; your soul must respond to the truth one way or the other. You have heard that inward Voice; you have seen that inward light. Now you must say "Yes" or "No." You can never go back to where you stood before you can never go back to where you stood before you received it – never!

'My brother, my sister, we have not come here to talk, as the General said, for our own pleasure, or for effect, except for eternal, everlasting effect. We have come here to get you to listen to God's messages, and to return a positive answer to Him.

'Now, what does the Lord want with you? HE WANTS, FIRST, TO DO SOMETHING IN YOU. THEN HE WANTS YOU TO PRESENT YOURSELVES THAT HE MAY DO SOMETHING BY YOU. He wants some of you to come and present yourselves to have this *purification* of which we have been hearing. The voice in you is saying, "Come to Me; bring that poor, stained, wretched, up-and-down, in-and-out, unbelieving, doubting soul of yours to Me. I will cleanse it from all unrighteousness and fill you with My Spirit. I will empower you henceforth to live in obedience to My commands to fulfil all righteousness, and to walk before Me, as My beloved children, in Holiness and righteousness all your days."

'The end of this Meeting to you is that the works of the Devil, as the General has been explaining, may be destroyed out of your heart – that the citadel may be taken for your King; that He may possess you wholly, and dwell in you, and live and walk in you, and talk and work and suffer and die in you, if He sees fit, for the Salvation of men. First, He wants to cleanse the temple of your heart from all those things which you know have hitherto kept Him out.



'How often have you groaned in your closet: " If it was not for this cursed thing, I might be of some use. What a power I might be in my workshop, or warehouse, or wherever I am! What I might do, if it were not for this besetting sin!" Now, bring your poor heart with its besetting sin to Jesus; only be willing to let Him turn it out. Let Him snap the fetters which have bound you to it. Let Him come in and take possession, and try whether He cannot keep you clean and give you power over all the power of the enemy.

'But for some of you He has done this during the last two days; others have been cleansed long ago, and are living in the enjoyment of this blessing. Now He calls you to higher service: He wants to take hold of and fill you with the power of His Spirit, that you may go and be SAVIOURS OF MEN. Some people don't like the term "saviours," but I think it is beautiful. He came as an example, that we should walk in His footsteps, and as He gave Himself for the poor sinful world so He has redeemed us that we may give ourselves to Him, and fill up that which is behind of the measure of His sufferings, for His body's sake, for the sake of those for whom He died. Now He wants you to present yourselves, so that He may come in and empower you to go and be a saviour of men.

'Will you thus present yourselves to Him, and enter into that DEFINITE PARTNERSHIP WITH THE SON OF GOD of which the General spoke this morning? Will you cease to have any separate interests from those of Jesus Christ? Will you come and find wife, husband, children, friends, home, means, business, and everything else in HIM? What doth hinder? My brother, my sister, do you suppose He cannot return you a hundredfold? "Oh," said a gentleman who was led lately to give a good sum of money to the Lord's work, "I understand the meaning of forsaking houses and lands and having a hundredfold back again. I have a hundredfold already." If you want to understand how much the Lord will give you, kneel down. Come and give your all first. He never gives the sugar plum until we have done the lesson. He never shows us the light until we have gone through the tunnel. He didn't show Abraham the ram until he had taken the knife to slay his son. Then He said, "Now, I know that thou lovest Me, seeing thou hast not withheld thine only son whom thou lovest." Bring your Isaac, then He will say, "Now I know you love Me." There must be no mere profession of surrender, no mere singing "All I have I bring Thee," while you



are taking care of it for yourself all the time. You have been contemplating this field; you have been hearing about this priceless pearl, turning it over, and thinking what it would be worth. Now, then, sell all you have to purchase it. I can tell you, from experience, that you will have the best bargain you ever had in your life.

'You say, "I have a weight dragging at me." There is something which hinders. What is it? Look at it; turn it over; reckon it up; see whether it is worth holding on to, at the cost of forfeiting this Divine blessing? Why should you allow any earthly consideration to hinder you from putting in your claim to become such a blessed one? You have heard the text quoted again and again, "He is no respecter of persons." Why shouldn't you be one of those persons, filled with His power and used for His glory and the Salvation of men? Why not you? You don't know what He can do with you, if you give him a fair hold of you.

'I am afraid, with some of you, there is something you are clinging to. Oh, that God would help me to show you its hollowness and emptiness!

'You say, "It is my BUSINESS. If I could only either get into another, or do the one I am engaged in squarely and honestly before God, then I could come and present myself. I could manage to be a saviour between times; anyway, I could do a great deal for God if I could only get this business right." If your business is one in which you cannot save your own soul and help to save other people's, for God and your soul's sake get out of it. I WOULD SOONER BEG MY BREAD than I would be in such a business. Come out of it. You say, "What am I to do?" That is not your affair; your duty is to obey God, and He will open your way; trust Him.

"Ah," you say, "it's all very well, you don't know what it is." Yes I do. Twice in my life I have left every friend and every prospect I had on earth for His sake and for the sake of souls; and I tell you that both times He gave me a hundredfold. Therefore I can recommend the same course to you. HAVE FAITH IN GOD.

'If I had time I could give you some wonderful illustrations in the case of people who have sacrificed what they thought was their living and all hopes for their family and everything else;



and twelve months after they have told me that they have done better and been able to give away more money than ever before in their lives. TRUST GOD. What a hollow faith it is that cannot trust God for bread and cheese!

'With other people the trouble is their CHILDREN. There are many people all over the land just in this fix. They give themselves, or try to do, but they are not willing to give their children. They have little ambitions and private schemes for their children. They want them to excel in education and to have all the advantages of this world, so they sacrifice their poor souls and train them up in worldly habits, associations, and principles; then they moan and groan all the rest of their lives over their rotten, hollow, wasteful, and in many cases immoral dispositions and tendencies. Now God wants the children; He is drawing them as well as you. You know very well, if you were to do your duty as a parent, and present them to God, giving up all other ambition but to train them for God, that God would work with you, and your children would be saved and made into saviours. Will you now present the children? What better post, what more honourable service or glorious occupation can they have than to be saviours of men? I know mothers now who are groaning about their children. They bring them to our Meetings sometimes, not too often, for fear they should get too well saved. As I see them, sometimes, with a poor little girl, dressed up in the peacock style, I say, "No wonder the Lord does not save that woman's child. You can see by every ribbon on her hat, and every garment on her body, that she is consecrated to the world and not to God. That mother wants God to give her child enough religion to keep her respectable and moral in this life, but she does not want God really to have her." Will you give Him your children?

'God wants some of you here tonight for Salvation Army Officers. I know He does. You say, "Ah, you have come to it at last! You are touch-ing me now." Thank God. I hope He will use me to give you the final push, and enable you to decide on giving up yourself to Him for whatever He wants you to be. IF GOD IS CALLING YOU TO BE A SALVATIONIST, you will never get any rest for the sole of your foot till you are one. If God is calling you to be a SALVATION ARMY OFFICER, you will never find any peace or power till you become one. Never! You will have to obey the inward Voice, and come and present yourselves, you young men and young women, to be saviours. Will you come? Will you rise and present yourselves to the Lord for this – each man,



each woman, answering only to the call of God? I may not have spoken of your particular call. I may not have hit your particular difficulty. Never mind. Apply the truth to yourself. Whatever the particular call is, the particular sacrifice God calls you to make, the particular cross He wants you to embrace; whatever the particular path He wants you to tread, will you rise up and say, in your heart, "Yes, Lord; yes, Lord; I accept it; I submit; I yield. I pledge myself to walk in that path and to follow that Voice, and to trust Thee with the consequences"? Will you?

"Oh, but," you say, "I don't know what He will want next." No, we none of us know that, but we know that we shall, be safe in His hands. He wants all we are, all we acquire, and all we can do to the end of our days. He has asked me for something lately that I would love to keep close to me all my life, but I have given it to Him for the salvation of the lost.

'We are in God's hands. A dear man in the North came to shake hands with us, his daughter by his side, and when the General spoke to her about the Work, the father said, with the tears streaming down his face, "You shall have her. I withstood you last year about Maggie, and God has taken her." Maggie was in God's hands. Perhaps if he had given her up twelve months before, she would have been spared. Your Maggies, your influence, money, houses, lands, your life, are all in His hands, and He can take any of them in an instant without your leave. Therefore, on that ground, come and offer yourself voluntarily and willingly! People say to me sometimes, "Have you never buried a child?" "No." "Well, it is wonderful out of so large a family. What is the reason?" I say, "Perhaps because I gave them so fully to God that He did not think it necessary to take them away from me."

'That is the best way to keep anything you have – give it to God or use it for God. The only way to find your life is to give it up for Him. Who will say, "O Lord, I present myself, in this way, in this degree for Thy service"? Do it thoughtfully and intelligently; do it solemnly and for ever. *I present myself; I consecrate myself this hour, for Thee to live or to die, or to suffer for the Salvation of men. I put away from me and abjure all other objects and motives as the end of my existence. I will only engage myself in secondary matters in order to help me to carry this, the great primary object of my life, into execution. Thou shalt have every hour, every faculty, every being I possess. Thou shalt have all. I present myself. Who will? Those who will, stand up before*



the Lord.'

On April 10, 1888, Mrs. Booth's second daughter, Emma, was married to Commissioner Booth-Tucker, at the Congress Hall, Clapton. The date of the wedding had been fixed earlier than would otherwise have been the case, owing to Mrs. Booth's own wish. The union was a source of deepest joy to her. At the Banquet following the wedding service – the last marriage she was to attend on earth – she spoke with great liberty. I give the best report I can of her words:

ADDRESS AT COMMISSIONER BOOTH-TUCKER'S WEDDING
APRIL 10, 1888
A TOUCHING APPEAL

'I feel sure, dear friends, that you are not expecting me to say much this morning. The few words I do say I should like to be as the first words I think I said twenty-five years ago when I opened my public commission. I should like them to tend to the same result, that they should reach your hearts, and inspire every father and mother here present so to dedicate their children to God that they may live to see consummated their wishes and desires in the experience of their children, as I have lived to see mine fulfilled in the experience of mine – though not, perhaps, in the exact method that I should have chosen.

'As I listened to these Articles of Marriage of The Salvation Army, and remembered, as I did, that some persons thought them rather too strict – too severe – I looked back upon my own wedding day. There was no Salvation Army then. I wish there had been! (The Founder: " Yes, there was; we were The Salvation Army then.") I think the world would have been much better today if there had been. I think Heaven would have been richer, and Hell would have been poorer. That is the deepest conviction of my soul. Therefore, I am very sorry that there was not an outward organization that could have voiced the desires, and purposes, and aspirations of my soul on that occasion as those desires and aspirations have been voiced this morning; for God is my witness that these have not one whit exceeded those which swelled my own heart that day, though I had no outward method of expressing them; for, before I was fifteen years of age, God had, in an especial manner, taught me what I consider the first and fundamental and all-



comprehensive principle of Christ's Salvation – of real Christianity – that every act of our lives, every relationship into which we enter, every object at which we aim, every purpose that inspires our souls, should be centred and bounded by God and His glory, and that, whether we eat or drink, or whatsoever we do – whether we marry or are given in marriage, do business, or become Salvation Army Officers – we should do all to the glory of God.

'I had embraced that idea of Christianity so early, and I can say before God and in my own conscience that I sought to carry out that principle, and by His grace – His wonderful grace – though I have in many minor matters been unfaithful to Him, and have not always come up to my own ideal of that consecration, yet my husband can bear me out in saying that in all the great emergencies of life – at times in the past when God's interests have seemed to cross my own, when to all appearance I was going to lose my life, I have been enabled to carry out that consecration and have kept His interests first, as I do now this morning in this marriage. I believe my precious child will after me keep His interests first, and seek them first and mainly in the great changes and emergencies of life, as it has been given to me to seek them sometimes even at the loss and sacrifice of everything I held most dear.

'Now then, God has honoured me; He has given me in this, as in other instances, the desire of my heart – to see these purposes accomplished in these children, and to see what, if any angel from Heaven had told me then I should see, I could scarcely have dared to believe, so much has He shown me in the extension of His Kingdom and in the Salvation of men.

'Therefore, how can I do otherwise than recom-mend to you what the Lord has so justified and illustrated in my own experience? – that you should thus present yourselves, your children, and your all; for you know we all have a world to give up.

'It does not signify how we are trained or what were the particular circumstances of our antecedent life; there comes a crisis, a moment when every human soul which enters the Kingdom of God has to make its choice of that Kingdom in preference to everything that it holds and owns as its world; when it has to renounce its world – all that would constitute the worldly and temporal benefits of that soul – it has to give up all that, and embrace and choose God and



His righteousness and His Kingdom.

'Let my experience – and I only refer to it for this reason – encourage you to make a like choice, for when we come to stand on the threshold of eternity what else will bear looking at! Any of you here who have ever stood there can bear me out in saying that there is nothing else that even looms up in our spiritual vision; nothing else of all that we have done or dared in the past, but that which has tended to the exaltation and sanctification of our own natures and the extension of the Kingdom of God, which will bear review.

'Even before we cross the River, all merely earthly things are lighter than the dust in the balance; they don't bear even looking at. Therefore, I recommend to any worldly-minded person who may have stepped in this morning, whose life has hitherto been consecrated to self and the world – I recommend to you, in the light of my experience, to just consecrate your being to God, the Salvation of man, and the extension of His Kingdom, and for your everlasting glory in the next world.

'I beseech you to let this occasion be the means of raising up from amongst you people here other young women and other young men who shall go to India's millions to proclaim the Gospel of Jesus Christ. I have, as you know, been wounded and worsted in the fight, and I have felt it hard sometimes not to be able to answer the bugle's call and jump to the front, as has been my custom for the last twenty-six years when there has been need for me.

'But what a comfort and consolation to feel that my children and others – perhaps hundreds of spiritual children around me, inspired with the same purposes, aiming at the same ends – are following me in the fight; and that, as I am compelled to lay down the weapons of this warfare, they will take them up, and go forward to propagate these principles, and to seek to spread that Divine love and that brotherhood of mankind that we have been seeking to propagate all these years – that they will carry these forward.

'That promise, which some of you may have heard me refer to before (as one which was given me in a great crisis of my life, when I was passing through one of those occasions when it seemed



as if I were going to leave all and lose all), looked at the time too great to be true. I did not even understand it. The Lord said to me, with one of those inner voices which some of you know and recognize as His voice, "I will make thee a mother of nations." I put it away. I did not understand it. I said it was too good and great to be true; but, behold! it is accomplished, and He has proved His faithfulness even to one who has been so unworthy, and unfaithful in many respects, but who always, by His grace, has kept His Kingdom and His interests first.

'O mothers and fathers! Oh, you young men and young women! this is the way to realize the fulfilment of your highest hopes and aims; this is the way to be made blessings to your generation; this is the way for your memories – even looking at it humanly – to be had in everlasting remembrance; for succeeding generations to rise up and call you blessed; to give yourselves up to the highest and holiest and grandest purposes which Jesus Christ has called His people to follow and to embrace!

'Now, I want you to do it this morning. I want other disciples and apostles for India; nay, I want other young hearts and souls and Soldiers for Jesus Christ, my Master. And if this morning's wedding service and ceremony can be consecrated and sealed in Heaven by the offering up of other souls and other lives for the same glorious enterprise, we shall feel that any sacrifice or suffering that it may involve to us will be ten thousand times repaid by such a result.

'When the contemplation of this union was first put before me, I confess I found more of the mother left in me than I imagined. I thought the mother was almost swallowed up in the Soldier. I found, however, when that came before me, that there was a great deal of the mother left. There was a great deal of that natural clinging to my precious child who has been to me more than a daughter; who in time of sickness and so much of the absence of her beloved father, and at times of family affliction, has been to me as a husband and friend. When this came to me, and I saw at a glance what it involved, and as I thought of her value to the War in this country, and especially to those who are so dear to me and to my principles – our female Officers all over the world – I staggered. The first impulse was to resist and say, "No, it cannot be." Then I remembered, "But she is not yours; you gave her at her birth, and you have given her ever since. You have kept her on the altar, and now God wants to go a step in advance of your notions of



what you think will be for her physical well-being. Are you going to draw back? "I looked up to Heaven and said, "No, Lord, she is Thine. Whatever it may cost, Thou shalt have her for this particular service, if Thou dost want her."

'I want you all to do the same, not only for your children, but for yourselves. Oh, may God help you!

'Pray for them, for they will need your prayers very much. There are days coming when they will need them more than they do now. Don't forget them, but pray for them, and pray for us all, and pray for The Salvation Army, because we believe that it is the highest embodiment of Jesus Christ's ideas, the nearest approximation to His work now in the world. And we believe that if He were to come back He would join us tomorrow. In fact, where else could He go? Where would they have Him in His carpenter's garb? Where, as a poor man, but in The Salvation Army!' I say, I believe that we are about the very business which He set His people to do – the very identical work.

'There are plenty of other people about all other kinds of work, and I am always glad to hear of anybody doing anything good and kind and true and helpful to humanity, whether it is feeding little boys and girls or the poor, or enlightening the ignorant, or building hospitals, or anything else whatever, so long as they are doing more good than harm. I say, "Amen, God bless you!" But that is not the particular work Jesus Christ has set His people to do. There are plenty of people to do all that kind of work, but there are few for the peculiar work which Christ set His people to do. The great characteristic of His people in the world was that they were to be saviours of men – Salvationists. Their work was to be to enlighten them with respect to what God is willing to do for them, and enlighten them with respect to what God wants to do by them in the Salvation of others; therefore, I ask you to help us. If you won't be Salvationists yourselves, do the next best thing – help us. Help us to save the world. Amen.'

Some private and smaller Meetings were also attended – of these no reports are in existence. Early in June The Army Mother spoke at the Two Days with God in Glasgow, and later, Dr. Parker invited her to occupy his pulpit at a Thursday noon-day service. The invitation was accepted, and



she preached, for the last time, in the City Temple on June 21, 1888. Her address, an exhaustive examination of the claims of the heathen world, has been fully reported elsewhere* and we do not propose to reprint it here. After the sermon Mrs. Booth was completely exhausted, and it was nearly an hour before she could be removed from the pulpit. On her way home she remarked that it was her last address, and the fact that it had been an appeal for the outcasts of the whole world seemed to be a satisfaction to her.

In July the Anniversary Meetings at the Alexandra Park afforded her the last opportunity of seeing any large numbers of our own people. During the day she was deeply moved by the interest and affection shown on every hand, for it was now becoming generally known that little hope was entertained of her recovery. During the remainder of the year some months were spent at Clacton-on-Sea – her first visit – and she returned to London in October, better in general health, though undoubtedly worse in other respects. It was during this visit that the last meeting of the General's family took place in an unbroken circle, and our Beloved Mother was amongst us as one whose feet were already on the threshold of the Heavenly Kingdom.

Early in 1889, an Officer was imprisoned in Chillon Castle for teaching the children of a Swiss Valley to sing

Jesus loves me,

and the attention of half the civilized world was drawn to the decrees of the Swiss Cantonal Governments, all of them since repealed, with reference to The Salvation Army.

To her, The Army Mother wrote as follows:

'ONE PRISONER TO ANOTHER

'MY DEAR CAPTAIN,

'That I have not written to you earlier has not been because I have not thought and felt much about you; for being a prisoner myself, though after another fashion, my heart has gone out after you in a special manner.



'Hearing of the difficulty of communicating with you, I thought that in all probability a letter would not reach you; and, further, I desire that you should be able to show that your past action and present persistence were not the result of influence or pressure from Headquarters, but were the outcome of those principles and that love which had been begotten in your soul by the Spirit of God Himself.

'I congratulate you most warmly that you have so far been enabled to make this manifest alike to the friends and the enemies of God, and I pray continually that His grace may prove sufficient for you, not only till the end of this iniquitous imprisonment, but for a valiant and victorious fight with the powers of darkness till the end of your life.

'Not being acquainted with your immediate experience, I feel somewhat at a loss to know what to say in order to comfort you, but there are two or three considerations I would suggest for your encouragement.

'I would especially warn you against allowing your present depressing circumstances to cast you down or lead you to fear that this event has happened outside the Divine programme. I know how cunningly Satan can misrepresent our very highest blessings and honours, making them to appear as misfortunes or curses, and leading us, if we yield to unbelief, to exclaim, "All these things are against me!" Remember, whom the Lord loveth He chasteneth, and to those who endure His chastening the promise is, "If we suffer, we shall also reign with Him."

'I feel sure that your imprisonment is one of the most auspicious events which could have happened for the furtherance of the Gospel in Switzerland, and not only in Switzerland, but in all parts of the world where The Salvation Army is known. The record of your courageous consecration to the work of enlightening and saving the people, and of your faith and zeal in bearing this persecution, will fire hundreds of hearts with desire and determination to go and do likewise; and if you hold fast your faith and devotion, this event will prove one of the most momentous in your personal history, vastly increasing your influence wherever you may subsequently be called to labour. The secular papers have carried the story of your persecution to the very ends of the earth, opening tens of thousands of ears to receive any messages of love



and Salvation you may hereafter be enabled to send them.

'Let me urge you also to take advantage of this enforced solitude for rest of body and mind. Don't allow yourself to be on the stretch about anything outside your castle walls. Try to leave the interests of the War and the fate of your comrades in the hands of your Great Commander, and just roll your burdened heart on Him. Lay your head on His bosom, and draw by a closer and closer communion precious secrets for future service. He has now called you to rest awhile. Rest under His shadow, and learn more and more to trust in His love.

'I would advise you further, when realizing – as I doubt not you will, in reviewing your past experience in the War – times when you have inwardly shrunk from the cross, or held back from that complete abandonment which your Saviour claimed at your hands, don't give place to discouragement, but ask Him to examine the breaches of your soul, and lay hold of Him with a bold and fearless faith for His repairing skill and power; claim all that He has promised to those who leave all, and who suffer persecution for His sake and the Kingdom's. Don't let Satan make you afraid that the greatest and most comprehensive promises are not for you.

'Yours, in deepest sympathy,
 "'As bound with you,"
 'CATHERINE BOOTH.'