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Chapter 1 : Catherine Booth - Wikipedia

Papers on Godliness (The writings of Catherine Booth) by Catherine Booth, , Salvation Army Supplies edition, Unknown Binding in English.

Church leaders wanted him to promise that the welcome mat would be rolled up and put away. Catherine answered for him. He never forgot the anxiety, the bleakness and, above all, the degradation of penury. In 1847, the year his book appeared, there were three million such people in England. Their enslavement meant unyielding despair. Yet Booth was never tempted to become a secular programmer of social change: Converted at age fifteen in a Wesleyan chapel, he ever after wanted only to declare that the Word of Truth which brings Life to its hears and sets them on the Way of discipleship. Together with his wife, Catherine Mumford, he began conducting preaching missions in Wales, Cornwall, and the Midlands — areas that had suffered the worst economic and human blight in the shadow-side of industrialization. Once again, church authorities attempted to appoint him to a settled ministry. By now he had wearied of their inability to recognize his calling. In the Christian Mission opened in East London. In it was renamed The Salvation Army. They were bespattered with egg-yolk, mud, and blood, their brass instruments battered beyond repair. In that year alone seven hundred Salvationists were assaulted on the streets of Great Britain. Catherine was the intellectual genius of the organization. As highly-born as her husband was not — her father had been a clergyman — Catherine was gifted with a keen mind, undeflectable conviction, and resolute courage. Long periods of childhood illness had led her to probe philosophy, theology and history. She had read through the entire Bible by age twelve. She would eventually write compellingly on behalf of women preachers. Her husband agreed with her it this. Three hundred and ninety-six thousand signatures later, he saw the practice outlawed. At his death in The Salvation Army had 9, congregations throughout the world. The organization is now found in ninety-four countries, stretching form India, the site of the first major overseas venture, to El Salvador, added in The most recent additions are Hungary, Czechoslovakia, Latvia and Russia. The Booths had always known that the work of God would advance only if Christians dedicated themselves without hesitation or qualification. One hundred and fifty thousand people filed past his casket. Queen Mary was one of the 40, who attended his funeral.

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Chapter 2 : Catherine Mumford Booth: The "Mother" of the Salvation Army and an Early Christian Feminist

Papers On Godliness: Being Reports Of A Series Of Addresses Delivered At James's Hall, London, W., During () by Catherine Mumford Booth (Author).

That organization arose as part of the emerging holiness renewal movements in both England and the United States that began around 1800. For various reasons, many of the early leaders of this renewal movement, as well as the burgeoning missionary and temperance societies and the suffrage and anti-slavery movements that emerged in the USA about the same time, were women. They provided strong and capable leadership in these areas, especially helping stimulate the revivals of the latter 19th century as well as the explosion of missionary activity throughout the world. However, opposition to expanding roles for women was fierce. The traditional male-only institutions in England and much of Europe along with the antebellum culture of the USA strongly resisted any changes in the status quo. Still, not only were there women who had the courage to speak out against the injustices of political, social, and religious systems that methodically excluded them, other women simply took up the tasks of leadership especially within the church. Catherine Booth was not an activist by modern criteria of activism. She was more of a determined leader who had a vision and worked prayerfully toward what she felt God had called her to do in the world. This article was originally published in London in 1852 under the title *Female Teaching* and republished in 1857. An edited less confrontational version was published under the title *Female Ministry*, which is the version here. In it, Catherine Booth simply appeals to Scripture and a well-reasoned rationale for women in ministry. There have been only minor changes from the original published text. For example, for ease of reading some long paragraphs are divided, blocks of text in all capitals are converted to bold italics or indented as quotations, and older biblical citations 2 Kings xxii. Also, references to some nineteenth century pamphlets are omitted. The British and sometimes archaic spelling of some words is retained. In this edition all the controversial portions have been expunged, some new matter added, and the whole produced in a cheaper form, and thus, I trust, rendered better adapted for general circulation. Our only object in this issue is the elicitation of the truth. We hold that error can in the end be profitable to no cause, and least of all to the cause of Christ. Believing however that they will bear the strictest investigation, and that their importance cannot easily be over-estimated, we feel bound to propagate them to the utmost of our ability. In this paper we shall endeavour to meet the most common objections to female ministry, and to present, as far as our space will permit, a thorough examination of the texts generally produced in support of these objections. Many labour under a very great but common mistake, viz. Use, or custom, makes things appear to us natural, which, in reality, are very unnatural; while, on the other hand, novelty and rarity make very natural things appear strange and contrary to nature. So universally has this power of custom been felt and admitted, that it has given birth to the proverb, "Use is second nature. By nature she seems fitted to grace either. God has given to woman a graceful form and attitude, winning manners, persuasive speech, and, above all, a finely-toned emotional nature, all of which appear to us eminent natural qualifications for public speaking. We admit that want of mental culture, the trammels of custom, the force of prejudice, and one-sided interpretations of Scripture, have hitherto almost excluded her from this sphere; but, before such a sphere is pronounced to be unnatural, it must be proved either that woman has not the ability to teach or to preach, or that the possession and exercise of this ability unnaturalizes her in other respects; that so soon as she presumes to step on the platform or into the pulpit, she loses the delicacy and grace of the female character. Whereas, we have numerous instances of her retaining all that is most esteemed in her sex, and faithfully discharging the duties peculiar to her own sphere, and at the same time taking her place with many of our most useful speakers and writers. Why should woman be confined exclusively to the kitchen and the distaff, any more than man to the field and workshop? Did not God, and has not nature, assigned to man his sphere of labour, "to till the ground, and to dress it"? And, if exemption is claimed from this kind of toil for a portion of the male sex, on the ground of their possessing ability for intellectual and moral pursuits, we must

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be allowed to claim the same privilege for woman ; nor can we see the exception more unnatural in the one case than the other, or why God in this solitary instance has endowed a being with powers which He never intended her to employ. There seems to be a great deal of unnecessary fear of women occupying any position which involves publicity, lest she should be rendered unfeminine by the indulgence of ambition or vanity; but why should woman any more than man be charged with ambition when impelled to use her talents for the good of her race. Moreover, as a labourer in the GOSPEL her position is much higher than in any other public capacity; she is at once shielded from all coarse and unrefined influences and associations; her very vocation tending to exalt and refine all the tenderest and most womanly instincts of her nature. As a matter of fact it is well known to those who have had opportunities of observing the private character and deportment of women engaged in preaching the gospel, that they have been amongst the most amiable, self-sacrificing, and unobtrusive of their sex. Gurney, a minister of the Society of Friends, "that there are no women among us more generally distinguished for modesty, gentleness, order, and right submission to their brethren, than those who have been called by their Divine Master into the exercise of the Christian ministry. Whiteman, or Miss Marsh with being unwomanly or ambitious. Some of these ladies we know have adorned by their private virtues the highest ranks of society, and won alike from friends and enemies the highest eulogiums as to the devotedness, purity, and sweetness of their lives. Yet these were all more or less public women, every one of them expounding and exhorting from the Scriptures to mixed companies of men and women. Ambitious doubtless they were; but theirs was an ambition akin to His, who, for the "joy that was set before Him, endured the cross, despising the shame: Well, but, say our objecting friends, how is it that these whose names you mention, and many others, should venture to preach when female ministry is forbidden in the word of God? This is by far the most serious objection which we have to consider--and if capable of substantiation, should receive our immediate and cheerful acquiescence; but we think that we shall be able to show, by a fair and consistent interpretation, that the very opposite view is the truth. That not only is the public ministry of woman unforbidden, but absolutely enjoined by both precept and example in the word of God. And, first, we will select the most prominent and explicit passages of the New Testament referring to the subject, beginning with 1 Corinthians But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: Such were the public services of women which the apostle allowed, and such was the ministry of females predicted by the prophet Joel, and described as a leading feature of the gospel dispensation. Women who speak in assemblies for worship, under the influence of the Holy Spirit, assume thereby no personal authority over others; they simply deliver the messages of the gospel, which imply obedience, subjection, and responsibility, rather than authority and power. Clarke, on this verse, says, "Whatever may be the meaning of praying and prophesying in respect to the man, they have precisely the same meaning in respect to the woman! So that some women at least, as well as some men, might speak to others to edification, exhortation, and comfort. And this kind of prophesying or teaching was predicted by Joel 2: And, had there not been such gifts bestowed on woman, the prophecy could not have had its fulfilment. The only difference marked by the apostle was, the man had his head uncovered, because he was the representative of Christ: This was and is a custom through all the East, and none but public prostitutes go without veils; if a woman should appear in public without a veil, she would dishonour her head--her husband. And she must appear like to those women who have their hair shaven off as the punishment of adultery. We think that the view above given is the only fair and common-sense interpretation of this passage. If Paul does not here recognise the fact that women did actually pray and prophesy in the primitive Churches, his language has no meaning at all; and if he does not recognise their right to do so by dictating the proprieties of their appearance while so engaged, we leave to objectors the task of educing any sense whatever from his language. If, according to the logic of Dr. Barnes, the apostle here, in arguing against an improper and indecorous mode of performance, forbids the performance itself, the prohibition extends to the men as well as to the women; for Paul as expressly reprehends a man praying with his head covered as he does a woman with hers uncovered. We think that the reflections cast on these women by Dr. Barnes and other commentators are quite gratuitous and uncalled for. We have precisely

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the same evidence that the men prayed and preached with their hats on, as that women removed their veils, and wore their hair dishevelled, which is simply none at all. We cannot but regard it as a signal evidence of the power of prejudice, that a man of Dr. The doctor evidently feels the untenableness of his position; and endeavours, by muddling two passages of distinct and different bearing, to annihilate the argument fairly deducible from the first. We would like to ask the doctor on what authority he makes such an exception as to the following: If, then, no rule of the New Testament is more positive than this, viz. A barrister writing us on the above passage, says "Paul here takes for granted that women were in the habit of praying and prophesying; he expresses no surprise nor utters a syllable of censure, he was only anxious that they should not provoke unnecessary obloquy by laying aside their customary head-dress or departing from the dress which was indicative of modesty in the country in which they lived. This passage seems to prove beyond the possibility of dispute that in the early times women were permitted to speak to the "edification and comfort" of Christians, and that the Lord graciously endowed them with grace and gifts for this service. What He did then may He not be doing now? And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the Church" 1 Cor. Now let it be borne in mind this is the same apostle, writing to the same Church, as in the above instance. Will any one maintain that Paul here refers to the same kind of speaking as before? If so, we insist on his supplying us with some rule of interpretation which will harmonize this unparalleled contradiction and absurdity. Taking the simple and common-sense view of the two passages, viz. If, on the other hand, we assume that the apostle refers in both instances to the same thing, we make him in one page give the most explicit directions how a thing shall be performed, which in a page or two further on, and writing to the same Church, he expressly forbids being performed at all. We admit that "it is a shame for women to speak in the Church," in the sense here intended by the apostle; but before the argument based on these words can be deemed of any worth, objectors must prove that the "speaking" here is synonymous with that, concerning that manner of which the apostle legislates in 1 Corinthians Clarke, on this passage, says, "according to the prediction of Joel, the Spirit of God was to be poured out on the women as well as the men, that they might prophesy, that is teach. And that they did prophesy or teach is evident from what the apostle says 1 Cor. All that the apostle opposes here is their questioning, finding fault, disputing, etc. Robinson, writing on this passage, remarks: Whatever that verb means in this verse, I admit and believe the women were forbidden to do in the Church. But what does it mean? It is used nearly three hundred times in the New Testament, and scarcely any verb is used with so great a variety of adjuncts. To direct, command, Acts 3: This kind of speaking, and this alone, as it appears to me, was forbidden by the apostle in the passage before us. It would be well if all speakers of the male as well as the female sex were obedient to this rule. We think that with the light cast on this text by the four eminent Greek scholars above quoted, there can be no doubt in any unprejudiced mind as to the true meaning of "lalein" in this connection. And we find from Church history that the primitive Christians thus understood it, for that women did actually speak and preach amongst them we have indisputable proof. God had promised in the last days to pour out His Spirit upon all flesh, and that the daughters as well as the sons of mankind should prophesy. And Peter says most emphatically, respecting the outpouring of the Spirit on the day of Pentecost, "This is that which is spoken of by the prophet Joel," etc. Words more explicit, and an application of Prophecy more direct than this does not occur within the range of the New Testament. Commentators say, "If women have the gift of prophecy, they must not use that gift in public. When the dictation of men so flatly opposes the express declaration of the "sure word of prophecy," we make no apology for its utter and indignant rejection. Presbuteros, a talented writer of the Protestant Electoral Union, in his reply to a priest of Rome, says: The prophesying spoken of was not the foretelling of events, but the preaching to the world at large the glad tidings of salvation by Jesus Christ. For this purpose it pleased God to make use of women as well as men. It is plainly the duty of every Christian to insist upon the fulfillment of the will of God, and the abrogation of every single thing inconsistent therewith. I would draw attention to the fact that Phoebe, a Christian woman whom we find in our version of the Scripture Rom. The manner in which the apostle whose only care was the propagation of evangelical truth

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speaks of her, shows that she was what he in Greek styled her, a deacon diaconon or preacher of the word. They were to assist "her in whatsoever business she" might require their aid. Hence we discern that she had no such trifling position in the primitive Church as at the present time episcopal dignitaries attach to deacons and deaconesses! Observe, the same Greek word is used to designate her that was applied to all the apostles and to Jesus Himself.

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Chapter 3 : [RELIGION] Godliness by Catherine Booth-ag - LibriVox Forum

Papers on Godliness (The writings of Catherine Booth) by Catherine Booth 1 edition - first published in Papers on Godliness: being reports of a series of addresses delivered at James's Hall, London, W., during

She had firm convictions on a broad range of issues, such as social work among the poor and destitute, abstinence from alcohol, the legal age of consent for girls, vegetarianism, and the humane treatment of animals. She also held that women must have full equality with men in Christian ministry. Her father, John Mumford, a carriage maker and itinerant lay preacher, and her mother, Sarah Milward Mumford, were ardent members of a Wesleyan Methodist chapel. She had four brothers, but only one, John, grew to adulthood. Catherine Mumford spent much of her childhood confined to bed. She suffered from spine, lung and heart trouble. Except for a short period at school, she was educated at home by her mother, with whom she had close ties. Sarah Mumford disliked works of fiction and encouraged her daughter to read the Bible because she believed that it contains supreme wisdom. Confined to bed, Catherine read the Bible from cover to cover eight times before she reached the age of twelve. She also read books about theology and church history, which was unusual for a young woman in her time. A book about the life and work of John Wesley exerted a profound influence on her future vocation. In , being only twelve, she began writing letters to various magazines her father subscribed in support of the temperance movement. In , he became an alcoholic and lost steady employment. From that time Catherine abhorred alcoholic drink and joined a temperance movement. At twelve she became a secretary of a Juvenile Temperance Society. In London, Catherine Mumford wrote a diary between and , and spiritual letters to her friends and relations, which revealed her future vocation. After a few years she was dissatisfied with the Wesleyans and became a member of another congregation created by the Reformers, a group of people who left the Wesleyans. Despite poor health she bore eight children. In one of her letters, she presented her Christian feminist views. How can it be expected that a being trained in absolute subjection to the will of another, and taught to consider that subjection her glory, as well as an imbecile dependence on the judgment of others, should at once be able to throw off the trammels of prejudice and sound judgment which are indispensable to the proper discharge of maternal duties? In , she began to assist her husband in his pastoral work at Gateshead, Durham. Initially, William Booth was reluctant to female preaching, but gradually he changed his mind. In , Catherine Booth began to preach herself with the full approval of her husband, although many people were initially bewildered, because Victorian women were traditionally expected to devote themselves to domestic work and avoid the public sphere. However, Catherine Booth was strongly convinced that women were not intellectually inferior to men and had the right to preach. She soon proved to be an exceptional orator and contributed significantly to moral and social reform. She preached in around the docklands of Rotherhithe in South London image and Bermondsey image. Her ministry was very popular, everywhere attracting crowded audiences, which often included members of the middle-class who wanted to contribute to the evangelisation of destitute slum dwellers. In , William Booth founded the East London Mission, but as he did not earn any money at that time, Catherine Booth became the sole bread winner for family. She preached in West London and other places and also sold her pamphlets. In her writings and public speeches she advocated the employment of women evangelists. Early in , Catherine Booth began holding services in Portsmouth. Within a few months she gathered a congregation of some 3, people in a music-hall building frequented mostly by soldiers and sailors. In , at age twenty-one, Catherine Mumford wrote a letter of complaint to a London congregationalist clergyman, Dr David Thomas, that he demeaned woman as a moral being. She advocated gender equality in the Christian Mission and later in the Salvation Army. It was nurture, not nature, that crippled the female intellect. The day is only just dawning with reference to female education and therefore any verdict on woman as an intellectual being must be premature and unsatisfactory. When The Salvation Army was established in , Catherine Booth began recruitment of young women, mostly from the working classes, later called Hallelujah Lasses, whose task was

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to bring relief to female and child residents of slum districts. She contributed significantly to the establishment of rescue homes for young prostitutes and wayward and delinquent women. She was stricken with cancer and retired to Clacton at the sea. She died on October 4, Her funeral in London was attended by 38, people. She was buried at Abney Park Cemetery on October 4. The Salvation Army had lost one of its most important theologians and preachers; as an example of female leadership and authority, she had inspired thousands of Salvationist women. In her adult life she contributed to the Salvation Army magazines and publications. Conclusion Catherine Booth, a chronic invalid and mother of eight children was an early Christian feminist. She contributed significantly to the success of the Salvation Army and its practice of social relief work that was ahead of her time. She encouraged women to take up more active roles in society as she strongly believed in the moral and social equality of men and women. Her fight against child prostitution resulted that Parliament passed a law raising the age of consent from thirteen to sixteen. Catherine Booth A Sketch. Gender and Equality in the Early Salvation Army. Wilfrid Laurier University Press, Mayne Kienzle, Beverly, Pamela J. Berkeley and Los Angeles: University of California Press, Origins of the Salvation Army. University of Tennessee Press, Women and Philanthropy in Nineteen Century England. Oxford University Press, Encyclopedia of Women Social Reformers. The Salvation Army in Victorian Britain. The Life and Legacy of the Booths. Bethany House Publishers,

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Chapter 4 : The Catherine Booth Collection – Salvation Factory

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

She was the foremost female preacher of the age and an early Christian feminist. She trained many young working class women to find their voices and speak out as part of their ministry to the poor. Catherine Booth was such an effective speaker that Henry Davidson, the father of the future Archbishop of Canterbury Randall Davidson, once said of her: Today we tend to think that an evangelical approach to the scriptures encourages and even mandates a deeply conservative approach to social issues such as the equality of women. Catherine Booth, however, stands as an example of someone whose feminism was directly derived from her study of the Bible. She insists on her right to look at the biblical text in the light of her own knowledge and understanding, and from the text itself she derives a confidence in the equality of men and women. Theological radicals of the nineteenth century, on the other hand, such as David Friedrich Strauss and Ernest Renan were not social radicals. It is this dichotomy that my paper explores. Catherine Booth was born Catherine Mumford into a devout Methodist family in . At the beginning of the nineteenth century there was much controversy in the Methodist church about the right of women to preach, a controversy that will be familiar to readers of Adam Bede by George Eliot. If you know the novel you will recall the highly sympathetic portrait of the Methodist preacher Dinah Morris. Eliot published the novel in but sets it in , a time in which Methodist women who felt a call like Dinah had been preaching for several decades. Dinah is presented in the novel as a very effective and powerful speaker. In a climactic scene Dinah spends the night in prison with Hetty Sorel, who has murdered her child, and by quietly and sympathetically listening encourages Hetty to confess. However at the end of the novel, Eliot reflects a major change in attitudes to women preaching on the part of Methodists. In the Manchester Conference of Wesleyan Methodists decided that women did not have a vocation to preach in public. If any woman felt she had a call to preach she should do it to her own sex only. Because of this ruling Elizabeth Evans was eventually forbidden to preach and left Wesleyan Methodism. Eliot presents Dinah, on the other hand, as obedient to this ruling. At the end of the novel, set in , Dinah has given up preaching in public, and just speaks to people at home. But however much the reader would like Dinah to rebel, she does not do so. Catherine Booth, on the other hand, did not stay within Methodism. I now trace briefly her path to the founding of the Salvation Army. As I have said, she was born in into a devout Methodist family in Ashbourne, Derbyshire and from an early age read the Bible from cover to cover, eight times by the age of . Catherine spent much of her childhood confined to bed with illness which also gave her the chance to read books on theology and church history. The family moved to Brixton where Catherine had a dramatic evangelical conversion at the age of . Soon she became a member of the Wesleyan Chapel in Brixton and became active in the temperance movement. Wesleyan Methodism was in considerable turmoil at the time and Catherine became increasingly dissatisfied with it. She joined a group known as the Reformers who were expelled from the main body. In she met William Booth, an evangelical preacher, whom she married in , and they had eight children. Catherine began preaching in her own right in . The Booths joined the Methodist New Connexion, the oldest breakaway group from Wesleyan Methodism, but, dissatisfied with that, formed their own organization in , called by various names: The Christian Mission was very radical in its treatment of women. At its conference in it immediately gave women full rights to lead and preach, and to speak and vote at all meetings. Women were given formal training for their preaching and ministering roles. However there were some voices raised against women preaching, as we can see from a hymn published in the Salvationist War Cry in , a verse of which runs: With blood and fire repeated three times We shall conquer the world! The hierarchy had decided that it was legitimate for women to preach, and no dissent was tolerated. Catherine Booth began public speaking in in connection with her temperance work. She wrote to her mother: However it

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was not until that she first preached publicly. On Whitsunday in Gateshead, when William had just preached to about a thousand people, she gained the confidence to speak publicly. This was the start of her public ministry of preaching and teaching which lasted until her death in 1840. The family moved to London in 1810 and Catherine received many invitations to preach. Because William took no salary from the mission, Catherine became the main bread-winner for the family from her preaching and writings. She became far better known than her husband as a preacher and by all accounts was very fluent, persuasive and passionate. Catherine was convinced that women were not inferior to men either intellectually or morally. Many evangelicals were extremely hostile to the notion of women preaching. For instance, the evangelical weekly *Revival in England* cited the familiar argument that Eve brought sin into the world: As an evangelical Protestant she asserts her right to interpret the text without mediation. She was initially moved to write the pamphlet because of an attack by the Reverend Arthur Augustus Rees, a Congregationalist minister, on the revivalist American preacher Phoebe Palmer, who began an extremely successful tour of England in 1840. Rees quotes from Milton on the differences between men and women: For contemplation he, and valour formed, For softness she, and sweet attractive grace He for God only, she for God in him. Then he moves on to Shakespeare: A woman impudent and mannish grown Is not more loathed than an effeminate man. Rees then goes on to attack revivalist meetings for being disorderly and emotional, qualities which he believes arise from the participation of women. Catherine was incensed by this pamphlet and, though heavily pregnant, published a reply in December 1840. She begins by asserting that people confound nature with custom. It is not usual to hear a woman preach and so people deduce that it is unnatural. She asserts that in the Genesis story of the Creation God originally created man and woman together: The verse in the first chapter of Genesis reads: She supports her argument by a very detailed examination of the Greek word *lalein*, to speak. Matters of racial, status and sexual distinction were for Catherine the result of the Fall. With the redemption effected by Christ, all such distinctions are abolished. She then goes on to cite many examples of women as ministers and leaders from the Bible and the history of the church and ends by rhetorically asking whether God really intended women to bury their talents and influence. Her close attention to the biblical text and ability to analyse the original Greek leads her inexorably to a radical position concerning the equality of women and an insistence that they must not be silenced. In this respect Catherine Booth can be contrasted with two of the foremost theological radicals of the nineteenth century. David Friedrich Strauss in his work *The Life of Jesus Critically Examined*, translated by George Eliot and published in English in 1878, asserts that there is no historical truth in the gospel narratives and they must be treated as a kind of myth. Ernest Renan published *La Vie de Jesus* in 1863. It was translated in 1863 as *The Life of Jesus* and very widely read. Renan presents Jesus in human and not supernatural terms. Jesus is constructed as an itinerant Jewish preacher who did not perform miracles. For both writers the fact that the Resurrection was first announced to women fatally undermines the historical credibility of the text. Catherine Booth, of course, believes in the historical reality of the Resurrection. Well, one reason might be that the male disciples were all missing at this time. She goes on to make the point that Jesus could easily have chosen another messenger but that he chose Mary. So by paying close attention to the text Catherine asserts the importance of women in the biblical narrative, a position that runs counter to the main stream churches and also to theological radicals such as Strauss and Renan. Catherine Booth was the major influence on the setting up of the Salvation Army as an organisation in which women had equal rights with men. In the home, too, she and William demonstrated their equality by both sitting at the head of the table, an extremely rare event in Victorian households. She derived her social radicalism from her close reading and analysis of the Biblical text. She was the most effective preacher of her age and a prominent voice for the equality of women. We should remember Catherine Booth as a woman who refused to be silenced.

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Chapter 5 : Catherine Booth Text Sermons - Sermon Index

Introduction. Catherine Booth. [Click on image to enlarge it.] Catherine Booth, known as the Mother of the Salvation Army, was one of the most extraordinary women of the Victorian era.

Love to the King and concern for His interests must be the master passion of the soul. Without this, all outward effort, even that which springs from a sense of duty, will fail. Would not any partnership result disastrously that was entered into in so blind and senseless a fashion? It seems to me that if there is one work in the vineyard more important than another it is that of guiding souls in this the most momentous crisis of their being. What a meeting, indeed! What a meeting, when I trust there will be tens of thousands of blood-washed souls there to greet us as instrumental in Many labour under a very great but common mistake, viz. Use, or custom, makes things And the people answered him not a word. These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks. I know thy works and thy labour, and thy patience, and h I know there are some here who are satisfied th That was a day of wrath when, wearied by the cry of their sins and iniquities, For the same reasons that we like people to be hot in ours. We have no confidence in half-and-half, fast-and-loose friends; milk-warm adherents who in That the righteousness of the Law might be fulfilled in u What is the hindrance? It seems to me that this is largely because they do not receive what God has revealed, First, that there are certain l I should like to say before I commence, that I hope, nay, I believe, that many of my audience will giv As I said last week with respect to a Christian, so I may say this week with respect to s It has become the correct thing to do the slums, since the Prince of Wales did them; and this general idea of caring in some way or degree for the poor and wretched has extended i They have abandoned, as far as they can, any belief in a judgment to come, and they ignore as uncharitable and severe any expression of judgment as to the doings and characters But after thy hardness and impenitent heart treasurest up unto thyself wrath against Do not lot your soul be soiled with evil; keep clean as far as you are clean. It is an infinite adva I regard these conditions as threefold: Living and abiding union with Jesus. Truly, man is a wonderful being; and this is not surprising when we remember that he was made originally i And He said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able, when once the master of the house is r And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everla Here just let me say to you who are parents, whatever else you leave undone, train your children in moral courage. And just in proportion as thi

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Her father was an occasional lay preacher and carriage maker. Her family later moved to Boston, Lincolnshire, and later lived in Brixton, London. From an early age, Catherine was a serious and sensitive girl. She had a strong Christian upbringing and was said to have read the Bible through eight times before the age of ten. Even as a young girl she had served as secretary of a Juvenile Temperance Society writing articles for a temperance magazine. Catherine was a member of the local Band of Hope and a supporter of the national Temperance Society. When Catherine refused to condemn Methodist Reformers in 1837, the Wesleyans expelled her. At the home of Edward Rabbits, in 1838, she met William Booth, who also had been expelled by the Wesleyans for reform sympathies. During their three-year engagement, Catherine constantly wrote letters of encouragement to William as he performed the tiring work of a preacher. Their wedding was very simple, as they wanted to use their time and money for his ministry. Even on their honeymoon, William was asked to speak at meetings. Ministry[edit] Catherine and William Booth Catherine began to be more active in the work of the church at Brighthouse. During this period she discovered a model, American Wesleyan revivalist Phoebe Palmer. The pamphlet identifies three major principles on which her convictions rested. First, Catherine saw that women are neither naturally nor morally inferior to men. Second, she believed there was no scriptural reason to deny them a public ministry. Third, she maintained that what the Bible urged, the Holy Spirit had ordained and blessed and so must be justified. She was convinced that women had an equal right to speak. She witnessed to her timidity about claiming her calling, yet William announced that she would speak that night. She also spoke to people in their homes, especially to alcoholics, whom she helped to make a new start in life. Often she held cottage meetings for converts. She eventually began to hold her own campaigns. Many agree that no man of her era, including her husband, exceeded her in popularity or spiritual results. Her first written article, the pamphlet *Female Teaching* [5] was published in December 1839. Catherine Booth was eloquent and compelling in speech, articulate and devastatingly logical in writing, she had for over twenty years defended the right of women to preach the gospel on the same terms as men. At first, Catherine and her husband had shared a ministry as traveling evangelists, but then she came into great demand as a preacher in her own right, especially among the well-to-do. A woman preacher was a rare phenomenon in a world where women had few civil rights, and no place in the professions. William preached to the poor and ragged and Catherine spoke to the wealthy, gaining support for their financially demanding ministry. The textile industry employed as many women as men and contributed a substantial number of female officers. In addition, domestic indoor servants flocked to the Army, and many became officers. This number is important, because wives were expected to help run the corps. General Booth had an active policy of encouraging officers to intermarry. The "Appointments of Officers," lists thirty-six couples who had done so, the women resigning their own rights of officership to become joint officers with their husbands. This social policy carried into pay; the husband, as head of the household, received the pay for the couple. The idea that single female officers could manage on less money than their male counterparts was abolished before the Second World War. Until that time, male officers received a third more pay than their female counterparts. The Booths rented a small villa, Crossley House, in Clacton-on-Sea, which had a sea view that she loved. Catherine Booth died of breast cancer at age 61 at Crossley House. She is interred with her husband in Abney Park Cemetery, London. Subsequently, Crossley House was donated to people with learning disabilities and provided many summer holidays until it was sold to property developers in 1980.

Chapter 7 : WILLIAM and CATHERINE BOOTH--THEIR LIFE and MINISTRY

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Catherine's own education was attained mostly at home. Attracted to the writings of Wesley, Fletcher, and Finney, her training under the tutelage of her mother has been described as.

Chapter 8 : Authors " Salvation Factory

Catherine Booth has 34 books on Goodreads with ratings. Catherine Booth's most popular book is Aggressive Christianity.

Chapter 9 : Books by Catherine Booth (Author of Aggressive Christianity)

The Catherine Booth Collection Practical Religion IT will be observed that these papers are mostly the reports of addresses delivered at various times, in various places where God has called me to witness for Him.