

William Booth's View of Sanctification  
As the Theological Roots of The Salvation Army's Mission

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# ABSTRACT

## William Booth View of Sanctification As the Theological Roots of The Salvation Army's Mission

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In this thesis, I argue that theological roots of The Salvation Army's missions and social works are from William Booth's view of sanctification.

First of all, this thesis examines the Quakers, John Wesley, and American revivalists, such as James Caughey, Charles Finney and Phoebe Palmer who had influenced William Booth. He had been influenced by the Quakers' non-ritualism, women's ministry, social conscience and their holy life. Booth's view of theology had been also influenced by Wesley's theological background. Booth grew up in the Methodist church and learned the format for a successful structure and holiness theology from Wesley's theology and mission. Not only that, Booth had been influenced by American revivalists, such as James Caughey, Charles Finney, and Phoebe Palmer. William Booth and his wife, Catherine Booth, had been highly influenced regarding women's ministry and promotion of holiness by Phoebe Palmer. James Caughey and Charles Finney also encouraged the Booths to employ the scientific methods being used by them at their revival meetings for promoting of holiness.

Secondly, in this thesis, I analyze Booth's view of sanctification as three parts.

The first is personal sanctification. The second is institutional sanctification and the third part is social sanctification. At First, for Booth, pure heart or entire sanctification was not only the separation of the soul from sin, but also the devotion of the whole being to God. Secondly, Booth strongly wanted the Salvation Army to continue to save souls and to reform the world until Jesus' second coming. In order for the Salvation Army to remain steady and to carry out its missions for God, holiness is absolutely required in the unique organization of the Salvation Army. So Booth strongly maintained the importance of institutional sanctification for the organization of the Salvation Army. Finally, the most profound characteristic of William Booth's view of sanctification is social holiness. As Wesley maintained a balanced view of sanctification, Booth's view of sanctification emphasized not only personal holiness, but also social sanctification. Based on his view of social sanctification, Booth and his Army had operated many programs and events for societies in order to transform the world for the Kingdom of God.

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# I. Introduction

The purpose of this thesis is to investigate William Booth's view of sanctification, who was a founder of The Salvation Army. In this thesis, I argue that theological roots of The Salvation Army's missions and social works are from William Booth's view of sanctification.

The Salvation Army was established in 1865 by William Booth, a Methodist minister, in the poorest area, East London, in England. At first, Booth established The Christian Mission to spread out God's messages for winning souls. Thirteen years later, in 1878, he adopted a military structure and renamed his mission group The Salvation Army. After adopting a military structure for its organization, The Salvation Army grew up rapidly as a product of its evangelical calling. Over time, it has become one of the most global denominations of Christianity today by sending its missions to 127 countries around the world. The Army has also operated many social programs and many welfare facilities to help those in need and to transform the world.

Unfortunately, however, many people do not know well what the Salvation Army is. Even though The Salvation Army is certainly a Christian denomination, many people today recognize the Army as a kind of social service institution, like the Red Cross. The Army's social work is very significant, but the Army's church is very small. I argue that it is because today's Salvation Army has lost the original identity and the balanced idea between personal and social on sanctification and its balanced mission that Booth taught, and I also argue that the Army should recover the original spirit of William Booth. Consequently, in this thesis, I will research Booth's view of sanctification, which is the theological root of The Salvation Army's mission.

Therefore, my research questions are as follows: what is the spirit of this particular denomination? Why has it focused on both winning souls and social ministry? What are the theological roots of The Army's mission? This thesis seeks to address these questions by studying Booth's writings on the view of sanctification.

In order to study William Booth's view of sanctification, I will analyze his various writings including letters, articles, and books that Booth published and The Salvation Army regular magazines, such as *The War Cry*, *All the World*, and *Officers* which we can study his view of sanctification. I will analyze these writings in order to study Booth's theological characteristics of sanctification as the theological roots of The Salvation Army's mission.

Consequently, this thesis is organized in two distinct sections. The first section is about the historical theological backgrounds of William Booth's ideas. The theological background of William Booth's theological analyses stems from the holiness movement and the contributions of the Quakers, John Wesley, Charles Finney, James Coughy and Phoebe Palmer during the eighteenth and nineteenth centuries. The Holiness Movement had a powerful influence on Booth, his ministries, and the Salvation Army. Accordingly, I have examined the theological backgrounds and mutual relationship between William Booth and these holiness revivalists in order to better understand his theological concepts. The second section examines Booth's view of sanctification by analyzing his writings, including his books, articles and magazine essays published by Booth and others. I have examined that Booth's view of sanctification can be divided into three parts. The first is personal sanctification. The second is institutional sanctification and the third part is social sanctification

## II. Historical Theological Backgrounds of William Booth's Thoughts

### A. The Quakers

The Quaker, named the Society of Friends, was established in 1643 in England by George Fox who was dissatisfied by the teachings of the Church of England and non-conformists. They were still occurring to their movement until the day of William Booth, and William Booth and his wife, Catherine Booth, had kept a good relationship with the Quakers and had been influenced in the several aspects.

Wilfred Kitching, 7<sup>th</sup> General of the Salvation Army, whose parents came into The Salvation Army from the Quaker background, maintained that "there is sufficient evidence to suggest that in thought and practice there is perhaps a closer unity between the Society of Friends and The Salvation Army than between any other religious movement."<sup>1</sup> The official pamphlet issued in 1960 by the Army reinforced this further and claimed that one of the reasons why Booth decided not to practice sacraments in Army's meetings was due to the Quaker's influence.<sup>2</sup> And David Rightmire, who is a theologian of the Army, maintained that Booth's sacramental

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<sup>1</sup>John D. Waldron, *The Quakers and the Salvationists* (Atlanta: The Salvation Army Supplies, 1990), 15.

<sup>2</sup>It says "He(William Booth) had before him the example and practice of the Society of Friends, whose vital Christian experience could not be gainsaid. They existed as an unanswerable argument that it is possible to live the spiritual life without sacramental aids." The Salvation Army, *The Sacraments: the Salvationist's viewpoint* (London: Salvationist Publishing and Supplies Ltd., 1960), 3.

position is very similar to the Quaker position.<sup>3</sup> In the most recent pamphlet regarding the Army's sacraments published by the Salvation Army, Robert Thomson said "William Booth and the early Army leaders were greatly influenced by the Quakers, who did not practice the sacraments in their worship. A significant number of early day Salvationists had come from the Quaker Church"<sup>4</sup> Norman Murdoch also agreed with the Quaker's influence on the Army's ministry, describing Booth's intimate relationship with the Society of Friends.<sup>5</sup>

Roger Green, however, who is a Booth's biographer, never described Quakers' influence in his books related to William Booth.<sup>6</sup> He does not agree with its influence on William Booth and did not include this influence in his biography because he has not discovered definitive materials to prove a relationship between Booth and the Quakers.

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<sup>3</sup>David Rightmire, *Sacraments and the Salvation Army* (London: The Scarecrow Press, 1990), 47.

<sup>4</sup>Robert E. Thomson, *The Sacraments: A Salvationist's position* (Alexandria: Crest Books, 2014), 4.

<sup>5</sup>Norman Murdoch explained his relationship with the Quaker as "The Society of Friends, which had established the Open-Air Mission in 1853, also backed Booth's work by attending meetings and lending their Whitechapel Burial Ground for the tent in which Morgan and Chase invited Booth to preach. Norman Murdoch, *Origins of the Salvation Army* (Knoxville: The University of Tennessee Press, 1996), 45.

<sup>6</sup>Although Dr. Green wrote several books and theses about William and Catherine Booth, he never mentioned about the Quaker's influence on William Booth. Rather, he only mentioned Catherine Booth invited by the Quaker as a speaker and maintained that the Quaker's influence is difficult to say; Green, *Catherine Booth: A Biography of the Cofounder of The Salvation Army*, 229, 238.



Based on several facts and evidences, it can be stated that William Booth was somewhat influenced by the Quakers and The Salvation Army's theological thoughts and its practices are very similar to the Quakers' ideas and practices.

First of all, The Salvation Army is similar to the Quakers regarding female ministries. Based on the Quakers acceptance in the public ministry of both women and man, the Women's ministry within the Army had found energy through the actions of Catherine Booth, who advocated equal education for both man and woman.

In 1700, male ministers outnumbered female by nearly two to one, but during the eighteenth century women steadily overcame and surpassed men. By approximately 1835 there were twice as many female ministers as male in the Society of Friends.<sup>7</sup> Consequently, the Quaker became the role model of female ministry to the Booths in the Salvation Army. Philip Needham points out in his doctoral dissertation, *Redemption and Social Reformation: A Theological Study of William Booth and His Movement*, that the relationship between the Quakers and the early Army came from Catherine Booth, and Frederick Booth-Tucker, her son-in-law, also described that Catherine Booth had an intimate relationship with the Society of Friends of that day. While the Quaker teaching regarding the ministry of women had a major influence on Catherine Booth, another evangelist at the time, Phoebe Palmer influenced her thinking on a woman's right to preach. One of the reasons for the rapid growth of the Salvation Army in its early days was lay persons' efforts in helping William and Catherine Booth, especially the women's efforts. They both had

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<sup>7</sup>Owen Chadwick, *An Ecclesiastical history of England: The Victorian Church* (London: Adam & Charles Black, 1966), 423.

emphasized women's ministries serving people in need as well as spreading God's messages. Therefore, their concept of treating women the same as men was considerably derived from the Quaker's thought.

Secondly, the non-sacramental position of the Salvation Army was also due to the influence of the Quakers' view. The Army's non-sacramental worship served as a point of affinity with the Quakers. With respect to Booth's thoughts on sacraments, he had been influenced by George Fox who was a founder of the Society of Friends. In 1647, Fox declared that every person received from the Lord a measure of light, and that if that "inner light" is followed, it leads surely to the Light of Life, Jesus Christ, and to the spiritual truth.<sup>8</sup> He further taught that the sacraments are inward and spiritual verities, stating that the outward elements are not necessary for salvation. Fox and Booth shared the same view, and Booth eventually adopted non-sacramental position. Salvation Army historian, Robert Sandall, claimed such Quakers' influence in the second volume of his text, *the History of the Salvation Army*:

"The General was not only convinced by the arguments of Mrs. Booth and Railton, but felt there was substantial backing for these in the position taken by George Fox and his followers, the Society of Friends, who, holding that the church sacraments were but symbols of spiritual truths, had laid them aside, seeking after the experience that these symbols represented."<sup>9</sup>

In the place of baptism, The Salvation Army adopted a dedication service, for which there was abundant scriptural warrant. The Quakers had given many

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<sup>8</sup>Thomson, *The Sacraments: A Salvationist's position*, 4.

<sup>9</sup>Robert Sandall, *The History of The Salvation Army. Vol II 1878-1886* (New York: The Salvation Army Supplies and Purchasing Department, 1979), 131-132.

theological and practical ideas to William and Catherine Booth, resulting in their followers abandoning outward baptism and outward communion, the Lord's Supper.

Like the Quakers, the position of non-sacraments of the Army emphasizes practical life, that is, sacramental life towards our society and those in need. Sacramental living has been emphasized since early days of the Salvation Army. This is our motto, "My Life must be Christ's broken bread"<sup>10</sup> Phil Needham in his work explained clearly about Salvation Army sacramental self-understanding as the following:

Whereas we are opposed to the idea of any formal sacrament as a means of salvation, we are deeply committed to the sacramental life as that which salvation through faith in Christ makes possible...There can be no sacraments divorced from everyday life; there can only be the sacramental potential of each moment of everyday life...In keeping with its Wesleyan heritage, the Salvation Army has traditionally used the word "holiness" to describe the sacramental life, and "sanctification" as the gracious act of God which makes holiness possible...The sacramental life is lived in the power of the Spirit.<sup>11</sup>

The Salvation Army is not anti-sacramental, but the Army simply non-sacramental. It is a result that the Army emphasizes "inward light", not "outward light", and "holy life" not "ritual" under the Quakers' influence.

Thirdly, the Salvation Army's social conscience had also been influenced by the Quakers. Waldron maintained that we can see a pre-shadowing of Booth's *Darkest England* in the writings of the Scottish Quaker Robert Barclay (1648-1690). For Waldron:

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<sup>10</sup>Rightmire, *Sacraments and the Salvation Army*, 231

<sup>11</sup>*Ibid.*, 243.

Perhaps there was no feature in Fox's character more strongly developed than his strong conviction that the neglect of the poor in the times in which he lived was a disgrace to Christendom. He labored not only in his public ministry and by the press, but he petitioned Parliament to that effect: Let all the poor people, blind, and lame, and cripples, be provided for in this nation, that there be not a beggar in England or England's dominions. He suggests that neither beggar, nor blind people, nor fatherless, nor widows, nor cripples, go a-begging up and down the streets, but that a house may be provided for them, and meat, and he tells them to mind Christ's doctrine.<sup>12</sup>

The Quakers respected the equality of all humankind because they believed in an "inward light" that is given to all people. The Army's sense of social responsibility originated from the idea of "inward light." In one sense, this aspect makes Quakers the conscience of a community. The same idea of responsibility for ethnic minority groups and lower class was expressed in regards to social works. Influenced by the social conscience of the Quakers, Booth and his followers found their passion in tending to the working classes, minorities and women.

In conclusion, The Salvation Army is very similar to the Quakers, the Society of Friends, in regards to their theological concepts and ministries, such as a female ministry, a non-sacramental worship, and a social conscience.

## B. John Wesley

William Booth was also greatly influenced by John Wesley, who was the founder of the Methodist movement. W. T. Stead maintained that William Booth was

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<sup>12</sup>Waldron, *The Quakers and the Salvationists*, 33.

influenced by Wesley more so than the Quakers. Roger J. Green as well claimed that Booth received Wesley's emphasis on shaping the organization and theology.<sup>13</sup> John Wesley's influence on William Booth can be confirmed through Booth's words about Wesley as well. Booth had become an admirer of John Wesley by the age of twenty. As he said of himself:

I worshipped everything that bore the name of Methodist. To me there was one God, and John Wesley was his prophet. I had devoured the story of his life. No human compositions seemed to me to be comparable to his writings, and to the hymns of his brother Charles, and all that was wanted, in my estimation, for the salvation of the world was the faithful carrying into practice of the letter and the spirit of his instructions.<sup>14</sup>

William Booth's mind turned towards religion when he started going to the local Wesleyan chapel, the Broad Street Wesley Chapel, because of a middle-aged couple named Dent. They were good Methodists who lived in the neighborhood. They were also concerned for William's soul and encouraged him to attend the chapel. Moreover, he was strongly influenced by the preaching of a lay preacher by the name of Isaac Marsden of Doncaster. In 1844, when he was fifteen years old, William Booth gave his heart to God. He not only went to Wesley chapel every Sunday to hear the preaching, but he also became a member of a Methodist class and attended the weekly class meetings led by Mr. Henry Carey. The class meetings proved to be the strength of Methodism and were the place where the members of the class examined their lives and answered questions about the state of their souls. These class meetings

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<sup>13</sup>Roger J. Green, *War on Two Fronts; The Redemptive theology of William Booth* (Atlanta, Georgia: The Salvation Army Supplies, 1989), 13-14.

<sup>14</sup>Frederick Booth-Tucker, *The Life of Catherine Booth, the Mother of The Salvation Army*, vol. I (New York: Fleming H. Revell Company, 1892), 74.

became an important means of spiritual nourishment for young William Booth. As a result, from his youth, William Booth was growing under Wesley's influence of theology.

John Wesley had provided William Booth with two influences related to the founding of the Salvation Army and his theological thoughts.<sup>15</sup> First, Wesley influenced William Booth in regards to the organization of his movement. In other words, Booth realized "the importance of organization" through John Wesley's Methodist movement.

At the time when William Booth first established the Christian Mission after developing its ministry rapidly, one of the Mission's Slogans was "Remember Whitefield's failure and Wesley's success."<sup>16</sup> John Wesley occupied that era through various Methodist organizations, such as classes, bands, and select classes that he had organized for his mission movement, even if he had passed away approximately 100 years ago. Whitefield was being collectively forgotten even though he was a tremendous preacher who moved the hearts of many in his day. Consequently, Booth had learned the necessity of organization in order to keep preserving the Christian Mission and to continue its mission through the Methodist organization. W.T. Stead, who was a faithful supporter of Booth and a journalist, wrote in his biography of William Booth:

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<sup>15</sup>Dr. Roger Green also maintains that "William Booth understood his inheritance from John Wesley to be twofold: first, he considered himself to be the Theological heir of John Wesley, especially in his understanding of the doctrine of sanctification by grace. Second, he considered himself to be the organizational heir of John Wesley." Green, *War on Two Fronts: The Redemptive Theology of William Booth*, 10.

<sup>16</sup>W.T.Stead, *General Booth*, (London: Isbister and Company Limited, 1891), 88.

Wesley understood the importance of organization. When he made an impression upon a man, he did not stop there. When he made a convert, he enlisted him as a recruit. He recognized the responsibility of leadership. He was not afraid to accept the duties of ruler. He framed orders and regulations, and when his followers criticized them, he wrote: 'It is your duty to obey my rules, not to mend them.'... Whitfield...like the wind it has passed, and only the memory of it lingers amongst us to this day. Wesley...has achieved permanent results... 'Remember Whitfield's failure and Wesley's success,' has been the watchword of General Booth from the beginning. He has indeed remembered it. If the Salvation Army a hundred years after his death is not as vigorous and as solid an institution as the Methodist Churches, it will not be for want of organization.<sup>17</sup>

As a result, he established his mission's organization as a military structure and he became the General who lead all members and mission works. He also changed the Christian Mission into The Salvation Army by using military terms. In fact, Booth found practical help from the regulations of the British Army. Part No. I of Orders and Regulations for the Salvation Army was published in 1878, after long and careful study of the Manuals of the British Army.<sup>18</sup> William Booth discerned the idea for the organization from Wesley's revival movement structures. In addition, he noted the military structure and regulation in the British Army at his time, which helped make The Salvation Army into an army organization.

Secondly, we can see Wesley's influence on Booth in the areas of doctrine, especially the doctrine of sanctification. From John Wesley, who was Methodism's principal founder, William Booth learned that holiness is a second work of grace in which God cleanses Christians from sin and fills them completely with the divine or holy love. Wesley had also taught that 'full salvation' or 'Christian perfection',

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<sup>17</sup>*Ibid.*, 87-88.

<sup>18</sup>*Ibid.*, 68.

consisted of two general parts: justification and sanctification.

Justification meant the pardon and forgiveness of human's sins and his/her acceptance with God through the blood on the cross and righteousness of Christ. The immediate effects of justification are peace of God and reconciliation with God. At the same moment, the gradual work of sanctification begins and the justified man become more and more dead to sin and more and more alive to God, looking forward to 'entire sanctification' or 'Christian perfection'. Both justification and sanctification come only through faith, not by works. Yet there is sense in which both repentance and good works are necessary to sanctification.

John Wesley argued that humankind could not be saved without holy life, which was taught in the Bible and proved by church history. Consequently, he continuously pursued the holy life and taught holiness to people who followed him. Not only that, he emphasized Christian perfection, that is, Perfect Love. Booth preached Christian perfection just as John Wesley had done. Wesley Christian perfection in this way:

It is the giving God all our heart; it is one desire and design ruling all our tempers. It is the devoting, not a part, but all our soul, body, and substance to God. In another view, it is all the mind which was in Christ, enabling us to walk as Christ walked. It is the circumcision of the heart from all filthiness, all inward as well as outward pollution. It is a renewal of the heart in the whole image of God, the full likeness of Him that created it. In yet another, it is the loving God with all our heart, and our neighbor as ourselves... this is the whole and sole perfection, as a train of writings prove to a demonstration, which I have believed and taught for these forty years, from the year 1725 to the year 1765.<sup>19</sup>

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<sup>19</sup>John Wesley, *The Works of John Wesley*, ed. Thomas Jackson, (London: Wesley Conference Office, 1872; reprinted Grand Rapids: Baker Book House, 1978), 11: 444.



For Wesley, Christian perfection was an essence, a goal and fruit of salvation. Booth learned of Wesley's Christian perfection in the Wesley chapel and continually pursued the experience of perfection and perfect love by attending Methodist class meetings every week. Booth taught holiness to all Salvationists with sanctification by faith being the center of his sermons due to the influence of Wesleyan holiness theology. Wesley strongly believed in the possibility of entire sanctification or Christian perfection in this life. Like Wesley, Booth emphasized 'full salvation', which had the same meaning as 'entire sanctification', which in other words, is 'Christian perfection'. Booth said:

...believe that according to His word He accepts the offering, that the blood cleanses, and the Spirit fills. Claim him with humble boldness as your own. Don't doubt, or fear, or reason; but steadily believe, though the fearful flesh, a lying devil, an infidel world, and cold-hearted professors all suggest that it is impossible that God should, according to his unfailing promise, cleanse you from all unrighteousness, and preserve you blameless, and fill you with all the divine fullness.<sup>20</sup>

Why had Wesley emphasized the need of 'entire sanctification'? One reason would be the fact that Wesley's strong conviction that Christianity was essentially a social rather than a solitary religion. The other reason could be found in the significant degree to which the Wesleyan movement partook in its own way of the rationalistic temperament in the eighteenth century in England<sup>21</sup>, such that it felt the need to

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<sup>20</sup>William Booth, "Letter from William Booth to the Brethren and Sisters Labouring for Jesus in Connection with the Dunedin Hall Christian Mission, Edinburgh" *The East London Evangelist*, I (April 1, 1869): 105.

<sup>21</sup>Wellman J. Warner, *The Wesleyan Movement in the Industrial Revolution* (London: Longmans Green and Co., 1930), 60.

demonstrate and affirm a necessary correlation between theology and ethics. William Booth accepted Wesley's conviction that Christianity was essentially a social rather than a solitary religion. He said in the *Methodist Times*, "...Christianity must save society as well as the individual."<sup>22</sup>

The Army of Booth did not preach and teach a sinless perfection as Wesley did. In the mission magazine predating The Salvation Army, an article on sanctification testified: "I never look at my imperfections and short-comings without believing that His blood does that moment wash them all away."<sup>23</sup> Booth was aware of what Wesley called the "infirmities of the flesh" with which man was bound until the day of resurrection and eternal life. In the doctrine book in 1881, Booth argued that imperfect people could not perfectly obey the perfect law of God.<sup>24</sup> Furthermore, the entirely sanctified were never free from temptation, mistakes in judgment or bodily and mental infirmities.<sup>25</sup> The Army (Booth), however, believed that Christ, his love and righteousness could and would reign, negating the power of sin and rebellion against God. Booth and his Army faithfully shared the same views with Wesley.

Booth described the principles that accounted for the success of The Salvation Army at a Wesleyan Conference, "We go on the three broad lines of Repentance,

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<sup>22</sup> *Methodist Times* (Sept. 18, 1890): 956.

<sup>23</sup>"Sanctification," *The Christian Mission Magazine*, VIII (February, 1876): 35.

<sup>24</sup>*The Doctrine of The Salvation Army* (London: Salvationist Publishing and Supplies, Ltd., 1881), 68.

<sup>25</sup>*Ibid.*, 69.

Faith, and Holiness of Heart.”<sup>26</sup> He particularly embraced the doctrine of sanctification and salvation from all sin from the Wesleyan theology. The short handbook of doctrine, titled *Salvation Story*, published by The Salvation Army articulates the relationship between the Army doctrine and Methodist doctrine in a clear and understandable manner. It states the following:

Our Salvation Army Articles of Faith fulfil a similar function. While their origin is nowhere stated, their roots are clearly in the Wesleyan tradition. The articles bear a striking similarity in words and content to Methodist New Connexion doctrines, which can be traced back to at least 1838. William Booth was an ordained minister of the New Connexion, whose founders claimed their doctrine to be “those of Methodism, as taught by Mr. Wesley.” With the Movement’s birth in 1865, William Booth adopted seven articles of belief. Three more were added in 1870 and the last, now number ten, in 1876. Each additional point can be traced back to the New Connexion document. . . . Our doctrinal statement, then, derives from the teaching of John Wesley and the evangelical awakening of the eighteenth and nineteenth centuries. While there was significant correspondence between evangelicals in the mid-nineteenth century, indicated especially in the eight-point statement of the Evangelical Alliance of 1846, the distinctiveness of Salvation Army doctrine came from Methodism. Our strong emphasis on regeneration and sanctification, our conviction that the gospel is for the whosoever and our concern for humanity’s free will all find their roots there.<sup>27</sup>

In short, Booth was grounded in a Wesleyan tradition. The belief in sanctification has been and is a hallmark for the Army and belongs to our very treasured heritage from Wesley and Methodism.

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<sup>26</sup>William Booth, “The General’s Address at the Wesleyan Conference,” *War Cry*, vol 34 (August 1880): 1.

<sup>27</sup>*Salvation Story: Salvationist Handbook of Doctrine* (London: The Salvation Army International Headquarters, 1998), 130-131.

## C. The Revivalists of America

William Booth's theological thoughts grew under the shadow of John Wesley's theology. He had also been strongly influenced by the Methodist revivalists who came from America. Three American revivalists, including James Caughey, Charles Finney, and Phoebe Palmer, profoundly influenced Booth's theology and understanding of mission. They introduced to Booth and his wife, a new method of revivalism: equality between man and woman, and holiness theology. James Caughey provided the best model for how the new methods would work. Charles Finney, whom historians generally view as the father of the new methods, was best at describing the techniques in a book form. Phoebe Palmer, a lay evangelist, offered William and Catherine Booth an example of a female preacher. Her books on holiness doctrine also provided them with a terminology for their preaching.<sup>28</sup>

### (1) James Caughey

James Caughey was the American revivalist who most influenced William and Catherine Booth. He was one of the first full-time revivalists of the "urban frontier" and he was quite influential when it came to Booth's theology. In his own time, Caughey was an enormously popular and powerful figure, especially in Britain. His reputation as another Wesley or Whitefield derived initially from six years of revival campaigns held during the 1840s in the industrial areas of the midlands and the north

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<sup>28</sup>Norman H. Murdoch, *Origins of The Salvation Army*, (Knoxville: The University of Tennessee Press, 1996), 6.

of England in which tens of thousands were allegedly converted or “entirely sanctified.”<sup>29</sup> He was an itinerant revivalist preacher of the American Methodist Episcopal Church. Booth had had a positive relationship with him while he made four visits to England between the years of 1841 and 1866. As an American Methodist evangelist, Caughey arrived in England in July 1841 after several months’ work in Montreal, Quebec, and Saint John’s.<sup>30</sup> He preached in England for seven years between 1841 and 1848 and maintained that 22,000 people were converted under his ministry.

Booth first met Caughey and heard about his electrifying preaching in 1846 when he preached in Booth’s native Nottingham.<sup>31</sup> At that time, the local newspaper reported this moment as such:

Every scene he drew was visibly before the eyes of the congregation, and the vacant space in front of the pulpit, which he chose as canvas on which to paint his vivid designs, was no longer a vacancy to his hearers-as was manifest from the fixed stare with which they gazed into it.<sup>32</sup>

Booth was seventeen years of age when he first met James Caughey preaching in his home town. He was quite enthusiastic at the time when Booth attended his revival campaign and listened to his preaching. For Begbie:

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<sup>29</sup>Richard Carwardine, *Transatlantic Revivalism, Popular Evangelicalism in Britain and America, 1790-1865* (Westport CT: Greenwood Publishing Group, Inc., 2006), 102.

<sup>30</sup>*Ibid.*, 110.

<sup>31</sup>Murdoch, *Origins of The Salvation Army*, 7.

<sup>32</sup>John Coutts, “The Booths’ American Mentors” *Christian History: William and Catherine Booth*, edited by Kevin A. Miller, 21(Carol Stream, IL: Christianity Today Inc., 1990), 21.

William Booth caught fire from the flame of this revivalist's oratory. He was deeply and pervasively influenced by the uncompromising realism of the American preacher. He went to all the services he could attend, he joined in the singing of some of Charles Wesley's triumphant battle-songs, he witnessed scenes of conversion which were extraordinarily exciting, and he saw in the lives of many of his neighbors the veritable miracle of new birth. Here, at last, was religion in action, the real and living religion of his dreams."<sup>33</sup>

After William and Catherine Booth met him, they maintained a positive relationship with Caughey. In fact, he baptized Ballington Booth, who was William Booth's second son and encouraged William Booth to overcome the temptation of worldly pleasures and gains. Caughey also helped him to focus on the will of God and living in the kingdom of God. Not only that, he frequently played an important role in the life of William Booth as a counsellor when Booth doubted his calling and seriously thought that he should quit ministry while in the New Methodism Connexion Church.

William Booth not only had an intimate relationship with James Caughey, but he also had been influenced by his revival methods. In short, the movement of William Booth and the Salvation Army adopted the methods of American revivalism. James Caughey was an American revivalist who taught scientific methods for revivalism to William Booth, and he was the first of the Americans to form the character of Booth's revival movement and to encourage him to have a vision for revivalism in England. Therefore, he played a very important role in the life and mission of William Booth. For Norman Murdoch:

Booth was Caughey's heir. Caughey convinced Booth that converting the masses was possible through scientific, calculated means. Revivals which were planned, advertised, and prayed for would succeed. From the time

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<sup>33</sup>Horold Begbie, *Life of William Booth: The Founder of The Salvation Army* vol. I, (London: Macmillan and Co., 1920), 61-62.

they met in 1846 to his death in 1912, Booth was consumed with the idea of winning souls through mass meetings, house-to-house visitation, and personal witness. That was the legacy of James Caughey, who died in 1891 at age eighty-one, largely forgotten, despite his influence, not only on the Booths, but also on all British evangelicalism.<sup>34</sup>

James Caughey introduced scientific methods for winning souls to those who attended his revival meetings. He invited people who were listening to kneel at the Communion Rail to pray after his sermon. He strongly encouraged people who attended his meetings to make a decision to give themselves to God at Communion Rail. Additionally, his emphasis after preaching was on “knee work,” his term for prayer. This was the “American device” of calling penitents to the communion rail, which was also called a “mourner’s bench” or “penitent form.” James Caughey went from pew to pew inviting “anxious enquirers” to go to the communion rail and gave them a way to get free from sin while the congregation shouted, prayed, or sang.<sup>35</sup> These methods of winning souls captured the attention of William and Catherine Booth. Like James Caughey, William and Catherine Booth encouraged people who attended their meetings to come to the altar, and afterwards the “Mercy Seat”, according to the Salvation Army, in order to repent their sin and to experience the Baptism of the Holy Spirit.

James Caughey also influenced the Booths in regards to “entire sanctification.”

In particular, he emphasized an instantaneous holiness. He described;

Entire sanctification in an instantaneous salvation – that act of the Holy Ghost according to our faith, by which sin is entirely expelled from the soul, when the blood of Jesus Christ cleansed from all sin, and includes

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<sup>34</sup>Murdoch, *Origins of The Salvation Army*, 12.

<sup>35</sup>*Ibid*, 10.

an instantaneous power then given, always to cleave to God. Thus, an excellent man remarked: It is gradual in preparation, but instantaneous in reception; and the more earnestly we long for this unspeakable blessing, the more swiftly the preparation increases. The gradual preparation is often short, when the soul wills it, earnestly desires it, quickly abandons all for it, and prays as it should.<sup>36</sup>

He pleaded for an instantaneous “entire sanctification” experience that would give believers purity and power. He also encouraged penitents and church members to be sanctified at the communion rail through repentance and decision. James Caughey maintained that if you were only justified and not purified, then you were only half a believer. Consequently, he preached “entire sanctification” (or ‘purification,” “perfect love,” or “holiness of heart,” as Caughey variously called the doctrine).<sup>37</sup> He could claim many conversions because many were completely sanctified due to the preaching of entire sanctification. His exhortations were eminently successful.

Like Caughey, Booth preached entire sanctification, especially the “purity of heart” as described by Booth. He also invited people to the altar and forced people to be justified and sanctified by utilizing various meeting techniques. He embraced the doctrine of sanctification by faith and claimed that it was the ultimate answer to the problem of personal sin and guilt. Booth-Tucker provided many examples of Booth’s preaching and meeting techniques, which largely parallel those of Caughey. As Booth-Tucker describes:

Mr. Booth’s custom was to invite the anxious to come forward to the communion rail, thus publicly signifying their desire to serve God. This custom has since been followed in The Salvation Army with glorious

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<sup>36</sup>James Caughey, “Holiness: Your Remedy” *War Cry*, no. 11 (March 6, 1880): 56.

<sup>37</sup>Richard Carwardine, *Transatlantic Revivalism, Popular Evangelicalism in Britain and America, 1790-1865*, 121.



results, and has no doubt brought thousands to a definite decision who would otherwise have deferred the matter, and thus in many instances have failed to come to the point at all."<sup>38</sup>

## (2) Charles Grandison Finney

Charles Finney, who was one of the revivalists who participated in the Second Great Awakening in America, was also a revivalist who heavily influenced William Booth's thought. His influence is most noticeable in and through his published texts. In particular, both William and Catherine Booth were impacted by his book, *Lectures on Revivals of Religion*, which had been published in America in 1835 and in England in 1837. This book was one of the most important ones that William Booth was reading during his meals when he was a teenage apprentice in Nottingham.<sup>39</sup> Coincidentally, but not surprisingly, this book was also one of the most important books that Catherine Booth was also reading when she was young.<sup>40</sup> Consequently, Charles Finney influenced both William and Catherine Booth through his books, especially *Lectures on Revivals of Religion*, on revival theology.

Finney was the principle designer of revivalism's "new methods" and explained the new methods for revivalism in his book, which became the Booths' prime text and later required reading for Salvation Army cadets. In the book, Finney wrote on and about how to preach the Gospel, how to do house-to-house visitations, how to get

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<sup>38</sup>Booth-Tucker, *The Life of Catherine Booth, The Mother of the Salvation Army* vol. I, 99.

<sup>39</sup>George Scott Railton, *The Authoritative Life of General William Booth*, (New York: George H. Doran Company, 1912), 17.

<sup>40</sup>Murdoch, *Origins of The Salvation Army*, 22.

anxious enquirers to seek conversion, how to get new converts to testify in public meetings, how to hold meetings in unconsecrated hall (schoolrooms, barns, theaters, music halls, etc.), and how to encourage women to pray in public.<sup>41</sup> As a lawyer, he refused to stick to conventional means when winning his cases. He said “you” instead of “they” when speaking of wicked, and on occasion he did not hesitate to mention a notorious sinner by name. The convicted were brought forward to the “anxious bench” before a front pew, where attention was centered upon him or her and where they dramatized the struggle for heaven in the souls in the presence of those watching.

Women were encouraged to testify and pray in public. The greatest innovation was his adaptation of the revival to an urban environment. The whole community was mobilized by bands of workers visiting various homes. Prayer meetings were held at non-farming seasons and hours for farmers and the conventional routine of stated services, such as Sunday sermons and weekly lectures, was displaced by special services held each night and extended for hours in inquiry sessions. This was the proactive meeting, and it was the camp meeting brought to town. Revival preaching was aimed at awakening the heart of the listener as well as presenting a coherent view of the nature of the relationship of the individual to God. It also made no secret of the fact that preaching itself was the most effective measures by which to bring about the intended results. Finney wrote the book, *Lectures on Revivals of Religion*, in this view in 1834, and this book described his new means for revivalism.

Finney’s books encouraged William and Catherine Booth to adapt his new methods to their revival movement. For them, the Bible and Finney’s Lectures were

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<sup>41</sup>*Ibid*, 13-14.

their two primary texts. George Scott Railton, Booth's mission secretary in the 1870s, considered Finney above Wesley and Whitefield as Booth's model for sermon making, and for Catherine Booth, Finney was "an American William Booth" since she frequently remarked on the parallels between the careers of Finney and William Booth.<sup>42</sup> Even though Finney's books related to revival methods, William and Catherine Booth learned similar revival techniques, which were quite similar to Caughey's measures for winning souls during revival services. The Salvation Army promoted Finney's works among its officers with this particular forceful recommendation:

There are no books, other than our own publications, which we can recommend more heartily than those of Finney. The doctrine is sound. The right spirit pervades them throughout – a spirit of strong faith in God. They insist on the necessity of an entire separation from the world, purity of life, and the possession of the Holy Ghost. Not only are his words weighty, but his own life – to which we attach the greatest import beautifully exemplified the important truths to which he gives prominence in his various works.<sup>43</sup>

In terms of technique in the conduct of meetings, William Booth followed James Caughey's use of the communion rail or "Penitent Bench" as a place of counselling for seekers, yet it is difficult to find evidence that he used Finney's device of the "anxious seat." It seems obvious that William Booth planned his meetings, used music and singing and held prayer meetings at the end of his sermons as these elements were common in Methodist revivalism.

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<sup>42</sup>*Ibid.*, 13.

<sup>43</sup>Anonymous, "Our Library – Finney's works" in *the Officer* Vol. 3 no.1 (January 1895): 12-13.

### (3) Phoebe Palmer

Palmer was a third American revivalist who influenced William and Catherine Booth during the years between 1850 and 1870. She arrived in England after Caughey and Finney.<sup>44</sup> She was not only a tremendous revivalist, but she also was a great social worker for the poor in America. She was preaching to English Methodists in 1859 when William and Catherine Booth were married and while William Booth was a minister at the Methodist New Connexion Church. Her revival ministry influenced both William and Catherine Booth in two distinct aspects. One was in regards to the women's ministry of the Salvation Army and the other was her thoughts on holiness. Both women's ministry and holiness doctrine became key ingredients of the Booths' mission after 1865.

In the first place, Phoebe Palmer's preaching ministry and revival movement influenced the Booths profoundly, especially Catherine Booth who had led various women's ministries for the Salvation Army. Furthermore, Phoebe's most famous contribution was the inauguration of the Five Points Missions in New York's worst slums to work for the impoverished people based on her view of holiness that individual holiness was connected with acts of mercy or with a responsibility for the needs of the broader society, especially the poor.<sup>45</sup> Her mission for the impoverished

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<sup>44</sup>Ann M. Woodall, *What Price the Poor? William Booth, Karl Marx and the London Residuum* (Aldershot: Ashgate Publishing company, 2005), 60.

<sup>45</sup> Charles E. White, *The Beautiful of Holiness, Phoebe Palmer As Theologian, Revivalist, Feminist, and Humanitarian*, (Eugene, Oregon: Wipf and Stock Publishers, 2008), 218.

people had been known well to people including William and Catherine Booth, so Phoebe's works would have influenced the Booths and The Salvation Army's mission for the worst people.

Individuals in the society at the time did not necessarily allow women to preach and teach in front of people in public. Consequently, it was a very shocking and exceptional fact that Phoebe Palmer was a woman preaching before many people and leading a very successful revival movement. Whenever she was preaching to people, she would preach from the nave rather than the pulpit in order to avoid giving offence to some of the men in the audience.

Nevertheless, Arthur Augustus Rees, who was a Congregational minister, attacked her public preaching in a tract entitled, *Reasons for Not Co-operating in the Alleged Sunderland Revivals*. He denounced Palmer in a twice-repeated sermon and argued that a woman had no right to preach. Catherine Booth, however, was in no doubt that Phoebe was the principal figure in the meetings and she was incensed over Rees' attitude regarding a woman's right to preach. To counter Rees's tract, she wrote a brilliant treatise at the same year to advocate her own preaching ministry and women's works for God in general as Phoebe wrote her book, *Promise of the Father*, in 1859.<sup>46</sup> Catherine Booth wrote a thirty-two-page pamphlet titled *Female Teaching* in 1859, which was to be revised in 1870 and thereafter called *Female Ministry: Or, Women's Right to Preach the Gospel*, to answer Phoebe Palmer's critics. Norman Murdoch, in his book, *Origins of The Salvation Army*, contends that Catherine's decision to preach and the Salvation Army's female ministry can be traced back to the

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<sup>46</sup> Catherine Booth's *Female Teaching* was a thirty-two-page pamphlet, but the Phoebe's book, *Promise of the Father*, was over 400 pages long.

influence of Phoebe Palmer.<sup>47</sup>

In her short pamphlet, *Female Ministry*, Catherine advocated women's right to preach the gospel in the pamphlet by identifying three major principles. First, Catherine argued that women were neither naturally nor morally inferior to men. Men have tried to limit a woman's life because of social bias, so people must not limit women's right to preach and work for God. Palmer did not defend a woman's natural right to preach the gospel based on biblical principle, but Catherine Booth advocated women's right to preach based on biblical concern and demonstrated that women had a natural right to preach, along with men.

Second, she believed that there was no scriptural reason for denying women a public ministry. The objection to female ministry commonly came from 1 Timothy 2:12-13 "I do not permit a woman to teach or to assume authority over a man; she must be quiet. For Adam was formed first, then Eve." In her pamphlet, Booth began by giving the passage a fair and thorough examination, concluding that there was no proof that the apostle referred to the conduct of women in the church at all. As far as Booth was concerned, the teaching referred to in this passage was a domineering teaching done privately in the home. In her mind, one could never interpret this passage as a prohibition of public preaching and teaching by women. Third, she maintained that what the Bible urged, the Holy Spirit had ordained and blessed and so must be justified.

After she made this argument regarding women's right to preach, Catherine Booth overcame her timid personality and made the decision to obey the voice of the

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<sup>47</sup>Murdoch, *Origins of The Salvation Army*, 17.

Holy Spirit, preaching God's message in front of many people in spite of being a woman. She began preaching on Pentecost Sunday in 1860. At the conclusion of William's sermon, Catherine rose from her seat and walked to the front of the chapel. She then went on to recount the incident in detail:<sup>48</sup>

He stepped down to ask me, 'What is the matter, my dear?' I said, 'I want to say a word.' He was so taken by surprise, he could only say, 'My dear wife wants to say a word,' and sat down. He had been trying to persuade me to do it for ten years. I felt as if I were clinging to some human arm – and yet it was a Divine arm – to hold me. I just got up and told the people how it came about. I confessed, as I think everybody should, when they have been in the wrong and misrepresented the religion of Jesus Christ. I said, 'I dare say many of you have been looking upon me as a very devoted woman, and one who has been living faithfully to God, but I have come to know that I have been living in disobedience, and to that extent I have brought darkness and leanness into my soul, but I promised the Lord three or four months ago, and I dare not disobey. I have come to tell you this, and to promise the Lord that I will be obedient to the heavenly vision.'<sup>49</sup>

Catherine returned to Bethesda Chapel that evening and preached her first sermon, "Be Filled With the Spirit," on Sunday evening, January 8, 1860.<sup>50</sup> Afterwards, when William Booth was absent from the Gateshead Circuit, where he was doing his ministry because of his illness, Catherine had to do the preaching ministry instead of her husband.<sup>51</sup> She continued to preach on Sunday evenings at the request of the lay leaders of the chapel and from that time on she shared the preaching

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<sup>48</sup>Green, *The Life and Ministry of William Booth: Founder of The Salvation Army*, 82.

<sup>49</sup>Stead, *Mrs. Booth of The Salvation Army*, 158-59; Green, *The Life and Ministry of William Booth: Founder of The Salvation Army*, 82.

<sup>50</sup> Roger J. Green, *Catherine Booth, A Biography of the Cofounder of The Salvation Army*, (Grand Rapids, Michigan: Baker Books, 1996), 94, 135.

<sup>51</sup>Green, *The Life and Ministry of William Booth: Founder of The Salvation Army*, 82.

ministry with her husband. As a result, before long, Catherine Booth became one of the famous revival preachers after she started preaching in public ministry.

Due to the influence of Catherine Booth, women began taking part in the ministries of The Christian Mission and in the preaching at the Mission stations with men on equal terms. The Christian Mission said this about female preachers at the 1870 Conference, Section XII:

As it is manifest from the Scripture of the Old and especially the New Testament that God has sanctioned the labors of Godly women in His Church; Godly women possessing the necessary gifts and qualifications, shall be employed as preachers itinerant or otherwise and class leaders and as such shall have appointments given to them on the preacher's plan; they shall be eligible for any office, and to speak and vote at all official meetings.<sup>52</sup>

Since Catherine Booth's claims to preaching, freedom for female preachers had become a distinct Army characteristic, a fact that the Army was very proud about in terms of its accomplishment in the area of women in ministry:

For Catherine the relegation of her women officers to deaconesses and the subsequent limitation of their powers was out of the question. Any curtailing of the rights and privileges of women to preach the gospel would be debilitating to the privilege for which Catherine, and by now countless followers, had fought and suffered. Women were equal to men in ministry. That, to Catherine, was clear and nonnegotiable since, in her mind, the justification for it arose from the pages of the Bible itself.<sup>53</sup>

Influenced by Phoebe Palmer, Catherine Booth started her own public ministry

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<sup>52</sup>Minutes, First Conference of The Christian Mission, held in People's Mission Hall, 272 Whitechapel Road, London, June 15-17, 1870, microfilm collection, (London: The Salvation Army International Heritage Center); Green, *The Life and Ministry of William Booth: Founder of The Salvation Army*, 128.

<sup>53</sup>Green, *Catherine Booth: A Biography of the Cofounder of The Salvation Army*, 236.



in good earnest. In addition, William Booth, too, changed his mind regarding women's ministry. Afterwards, many women came into the Salvation Army to give themselves to God's work and women's roles in the development of the Salvation Army. Thus, women increasingly occupied more important positions in the Army. Moreover, due to Catherine's influence and women's positions and roles in the Army's mission, the Army made a decision not to practice sacraments, baptism and Lord's Supper in 1883 with William Booth's agreement.

Catherine Booth, along with her husband, continually stressed women's responsibility in educating their children and asked women to develop their own potentials. In her book entitled *Popular Christianity* written in 1887, Catherine Booth warned women not to neglect their ability that God had given them and the duty to educate their young at home:

God has given every child a tutor in his mother, and she is the best and only right tutor for the heart. I defy you to fill a proper mother's place for influence over the heart. ... God has tied the child to its mother by such peculiar moral and mental links that no other being could possibly possess. I tell you mothers here, that if you are good mothers, you are committing the greatest wrong to send away your child from your homes, and I believe this wretched practice is ruining half our nation today.<sup>54</sup>

As a result, the role of women continued to increase within the Army and women contributed to develop ministries for the Salvation Army. Later, William Booth wrote to his soldiers concerning the contributions of women in the following way:

I am sure you will agree with me as to the value of the salvation heroism she has displayed in the past years of our history. She has descended into the foulest slums of the great cities. She has sought out and rescued the

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<sup>54</sup>Catherine Booth, *Popular Christianity* (London: Salvation Army Supplies, 1986), 179.

most helpless of her own sex. She has fought and conquered the roughest, coarsest and wildest of men. She has presented a holy example to the most ignorant and savage tribes of the heathen by living amongst them. She has nursed the sick and blessed the dying; and, following the example of her Lord, has laid down her life in her efforts to deliver others from destruction.

On the other hand, her ministrations have found access to the hearts, and a welcome to the homes, of the richest and highest of almost every land where our Flag is flying. She has filled with honor the most important positions of authority in our ranks, and directed with success many of our difficult enterprises.

Indeed, she has justified every demand ever made by the Army upon her capacity, her courage and her love.

Woman has done well for The Salvation Army.<sup>55</sup>

As a result, Phoebe Palmer influenced William and Catherine Booth's view regarding women's right to preach and female in the ministry. Thanks to their views about women, many more were able to become a part of the Salvation Army in order to do God's work and to contribute to the rapidly developing The Salvation Army during its early days.

In addition, William and Catherine Booth had been influenced by Palmer's holiness teachings. In its history of Victorian revivalism, John Kent claimed that Phoebe Palmer's teaching on holiness had a great influence on both William and Catherine Booth:

When later writers have paid any attention to the Booths' holiness teaching they seem to have assumed that it was a personal embroidery of John Wesley's teaching; but in fact what the Booths adopted in 1861 was the revivalist holiness doctrine which Mrs. Palmer brought with her from the United States.<sup>56</sup>

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<sup>55</sup>William Booth, *The Founder's Messages to Soldiers* (London: The Salvation Army Book Department, 1921), 188-89.

<sup>56</sup>John Kent, *Holding the Fort: Studies in Victorian Revivalism*, (London: Epworth Press,

Phoebe Palmer's life as a revivalist began when she attended a women's prayer meeting her sister, Sarah Lankford, was holding in the home that their families shared. The meeting was open to men before long, and Phoebe eventually took over leadership of the meeting.<sup>57</sup> She had held a meeting every Tuesday along with her physician husband, Walter Palmer, and called it "The Tuesday meeting for the Promotion of Holiness".<sup>58</sup> The meetings quickly became the center for holiness promotion within Methodism. Phoebe was sanctified in 1837 and opened her Tuesday Meeting to men in 1839. She had testified to enter into the experience of entire sanctification and from 1837 on she had been teaching John Wesley's doctrines of Christian perfection. Phoebe stressed that holiness resulted from an act of commitment to God in faith. Holiness was an experience that God gave suddenly in response to that commitment. During 1859-63, her first stay in England with her husband, 17,634 were converted and 2,287 were sanctified.<sup>59</sup> Needless to say, William and Catherine Booth had been very impressed by Palmer's revival meetings.

The Booths were influenced significantly by the holiness doctrine of Phoebe Palmer in their gradual adopting of a more American understanding of the doctrine of sanctification. Specifically, *The Way of Holiness* (1843), written by Palmer, helped

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1978), 327.

<sup>57</sup> Charles E. White, *The Beautiful of Holiness, Phoebe Palmer As Theologian, Revivalist, Feminist, and Humanitarian*, 161.

<sup>58</sup> *Ibid.*

<sup>59</sup> Norman H. Murdoch, *Origins of The Salvation Army*, (Knoxville: The University of Tennessee Press, 1996), 16.

William and Catherine Booth to shape their notion of the holiness doctrine. In the book, she proposed a “shorter way” to entire sanctification. This shorter way to holiness had a profound impact on William and Catherine Booth. She was standing in the tradition of Wesley, but unlike him, Phoebe Palmer had specifically emphasized the instantaneous elements of sanctification to exclusion of the gradual. In this particular text, she maintained that in order to attain personal holiness, long waiting and struggling against evil was not necessary. There was, however, a shorter way. She said: “Yes, brother, there is a shorter way! O! I am sure this long waiting and struggling with the powers of darkness is not necessary. There is a shorter way.”<sup>60</sup>

Palmer proposed a simple three-stage process involving consecration (yielding up all to Christ), faith (trusting Christ to cleanse one from all sin), and testimony (professing one’s attainment of holiness to others) to urge her readers to seek the blessing now.<sup>61</sup> It was Palmer’s contention that once Christians consecrated themselves entirely and offered their bodies to Jesus Christ as living sacrifices, He would make them holy. For Palmer, Christ was the holy altar, which guaranteed the sanctification of the offering made in faith.

Surely, you have already lingered quite too long. Redeem the time. If God says to you now, “Be ye holy,” He does not mean to-morrow. Opinions of men about a longer or a shorter way will furnish no excuse on points where the Bible is so clear. Hear Wesley, as he mingles Bible admonition and cogent argument: “Now, with God, one day is as a thousand years. It plainly follows, that the quantity of time is nothing to Him. Centuries, years, months, days, hours, and moments, are exactly the same. Consequently, He can as well sanctify in a day after we are justified as in a hundred years. There is no difference at all unless we

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<sup>60</sup>Phoebe Palmer, *The way of Holiness* (New York: Piercy and Reed Printers, 1843), 1.

<sup>61</sup>Andrew M. Eason and Roger J. Green, ed. *Boundless Salvation: the Shorter Writings of William Booth* (New York: Peter Lang, 2012), 74.

suppose Him to be one with ourselves. Accordingly, we see, in fact, that some of the most unquestionable witnesses of sanctifying grace were sanctified within a few days after they were justified” (Wesley’s Works, Vol. vii. p. 14). If these are fair deductions from Scripture and experience, what is your state to-day before God?<sup>62</sup>

According to her writing above, Palmer argued that there was a shorter way to achieve holiness. In other words, sanctification was not a result of a long training and progressing, but rather Christians are sanctified immediately when they give themselves, in a full commitment, to the altar. She emphasized aspects of the ‘instantaneous’ over aspects of the ‘gradual.’ Consequently, her revival methods aimed at an immediate response on the altar in order for penitents to be sanctified.

This theology of holiness had a profound impact on William and Catherine Booth. They claimed the blessing of entire sanctification in early 1861 by employing Palmer’s altar theology. Since this time, asking individuals to come to the altar for repentance and holiness after a sermon in Salvation Army meetings has become an important procedure. We can confirm the influence of the Palmer’s altar theology through William Booth’s words themselves. As he commented:

It is a real sacrifice. It is the presentation or giving away of all we have to God... When all is laid on the altar – body, soul, spirit, goods, reputation, all, all, all – then the fire descends, and burns up all the dross and defilement, and fills the soul with burning zeal, and love, and power.<sup>63</sup>

Like Phoebe Palmer, William Booth was known to conduct meetings for the

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<sup>62</sup>Phoebe Palmer, *Full Salvation; Its Doctrine and Duties* (English ed. Of *Incidental Illustrations*, 1855, reprinted, Salem, Ohio: Schmul Publishers, 1979), 110.

<sup>63</sup>William Booth, “Holiness [Part 5],” *The War Cry* (May 19, 1881): 1.

promotion of holiness.<sup>64</sup> He emphasized holiness as an established tenet to his leading missionaries not only in the Christian Mission, but also in the Salvation Army as well.

### III. William Booth's View of Sanctification

William Booth emphasized the importance of holiness in his writings in the following way, "holiness to the Lord is to us a fundamental truth; it stands in the front rank of our doctrines. We inscribe it upon our banners."<sup>65</sup> He strongly maintained that in order for The Salvation Army to carry out its mission to win souls and to reform society, it most certainly had to be sanctified along with everyone else who belonged to the Army.

William Booth's view of sanctification had been broadened from personal to institutional and social as a result of his mission circumstances, and according to his expansion of concept, his mission strategy had been changed and broaden from personal souls into various social works.

#### A. The Expansion of Booth's View of Sanctification

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<sup>64</sup>"Holiness Meetings," *The Christian Mission Magazine* 7 (March 1875): 84.

<sup>65</sup>William Booth, "Holiness", *The Privilege of All Believers*. compiled by John D. Waldron (Atlanta, Georgia: The Salvation Army Supplies and Purchasing Department, 1987), 9.

## (1) From 1860 to 1885

Roger Green, who is a biographer of Booth, maintained that Booth's theology of salvation underwent a dramatic transition from 1889 to 1890<sup>66</sup> and K.S. Inglis also claimed in his book that in 1890, Booth became a socialist and turned his strategy for mission.<sup>67</sup> I argue, however, that Booth's view of both salvation and sanctification was being broadened from 1885 on because of some social issues that he had faced. Consequently we are able to distinguish his concept of sanctification between first half period focusing on merely personal sanctification and second half period balancing personal and social sanctification.

In the early days of this period, even though he resigned his position of minister at New Methodist Connexion, one of the Methodist churches following Wesley's theology, Booth still adopted Wesley's doctrine and carried out his independent mission under his theological outline. The doctrine of sanctification was a central doctrine in the teaching and preaching of John Wesley. The purpose of Wesley's Methodist movement was not only to renew England's churches at his time, but also to encourage people to live holy lives. Consequently, he predominantly preached and taught the doctrine of sanctification in order to push people towards being holy. John Wesley identified sanctification accordingly:

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<sup>66</sup>Green claims Booth's dramatic change based on his article "Salvation for Both World" written in 1889 and his book "In Darkest England and The Way Out" written in 1890. Green, *War on Two Fronts: The Redemptive Theology of William Booth*, 88.

<sup>67</sup>K. S. Inglis, *Churches and the Working Classes in Victorian England* (Toronto: University of Toronto Press, 1963), 194-195.

And at the same moment that we are justified, yea, in that very moment, sanctification begins. In that instant we are born again, born from above, born of the Spirit: there is a real as well as a relative change. We are inwardly renewed by the power of God. We feel “the love of God shed abroad in our heart by the Holy Ghost which is given unto us;” producing love to all mankind and more especially to the children of God: expelling the love of the world, the love of pleasure, of ease, of honor, of money, together with pride, anger, self-will, and every other evil temper; in a word, changing the earthly, sensual, devilish mind, into “the mind which was in Jesus Christ.

From the time of our being born again, the gradual work of sanctification takes place. We are enable 'by the Spirit' to 'mortify the deeds of the body,' of our evil nature; and as we are more and more dead to sin, we are more and more alive to God. We go on from grace to grace, while we are careful to 'abstain from all appearance of evil,' and are 'zealous of good works,' as we have opportunity, doing good to all men; while we walk in all His ordinances blameless, therein worshipping Him in Spirit and in truth; while we take up our cross, and deny ourselves every pleasure that does not lead us to God.

It is thus that we wait for entire sanctification; for a full salvation from all our sins – from pride, self-will, anger, unbelief; or, as the Apostle expresses it, 'go on unto perfection.' But what is perfection? The word has various sense: here it means perfect love. It is love excluding sin; love filling the heart, taking up the whole capacity of the soul. It is love “rejoicing evermore, praying without ceasing, in everything giving thanks.”<sup>68</sup>

Booth followed Wesley’s theology of sanctification and he, as a Wesleyan, believed that the doctrine of sanctification by faith was central to the doctrine of salvation. Like Wesley, he maintained that justification includes an initial sanctification with people growing in God’s grace by faith until they receive full salvation, or entire sanctification.

In this period, Booth emphasized both personal conversion and personal

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<sup>68</sup>Edward H. Sugden, ed., *Wesley’s Standard Sermons*, 2 vols. (London: The Epworth Press, 1966), 2: 446-448.



sanctification. His mission was to focus on saving souls and to lead people towards holy lives. Moreover, he had been strongly influenced by American itinerant revivalists including James Caughey, Charles Finney, and Phoebe Palmer. Like them, as an itinerant evangelist, Booth had focused on saving people's souls by using scientific methods and concentrating on personal holiness through the promotion of holiness meetings. Consequently, the first aim of William Booth's mission was the promotion of the holiness of the church and the conversion of sinners as part of the highest degree of personal devotedness to God.<sup>69</sup> An anonymous reporter wrote this about Booth's mission:

Night after night Mr. Booth urges as a sine qua non to a lasting and permanent Revival an entire devotedness of heart and life to God, and forcibly and clearly has he shown that it is the duty and most exalted privilege of every child of God to enjoy constantly the blessing of a clean heart, and to be thoroughly and entirely sanctified by the blood of Jesus.<sup>70</sup>

According to this report, the priority of Booth's mission was personal holiness. In these early years of his ministry, he wanted to make saints as well as convert sinners. Sanctification was very important to Booth's theology as justification because it was his final answer, his final solution, to personal sin and guilt, by teaching that sanctification was appropriated by faith in the same way that justification was appropriated by faith.<sup>71</sup>

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<sup>69</sup>John Pentecost, *William Booth and the Doctrine of Holiness* (Sydney University Doctoral Dissertation, 1997), 160.

<sup>70</sup>Anonymous, *The Revival*, September 25, 1862.

<sup>71</sup>Green, *War on Two Fronts: The Redemptive Theology of William Booth*, 35.

The earliest formal doctrine of sanctification from Booth can be found in the minutes of the first Conference of The Christian Mission in 1870. This was further clarified during the meeting of the Christian Mission Conference in 1876. From this group and their conference, it was stated:

We believe that after conversion there remain in the heart of a believer inclinations to evil or roots of bitterness, which, unless overpowered by Divine Grace, produce actual sin, but that these evil tendencies can be entirely taken away by the Spirit of God and the whole heart thus cleansed from everything contrary to the will of God, or entirely sanctified, will then produce the fruits of the Spirit only. And we believe that persons thus entirely sanctified may by the power of God be kept unblameable and unreprouvable before Him.<sup>72</sup>

The following year, at the Conference of The Christian Mission in 1877, William Booth addressed the subject in the following way:

Holiness to the Lord is to us a fundamental truth; it stands to the forefront of our doctrines. We write it on our banners. It is in no shape or form an open debatable question as to whether God can sanctify wholly, whether Jesus does save his people from their sins. In the estimation of The Christian Mission that is settled forever, and any evangelist who did not hold and proclaim the ability of Jesus Christ to save His people to the uttermost from sin and sinning I should consider out of place amongst us.<sup>73</sup>

According to Booth's earliest concerns, he was mainly interested in personal salvation and personal sanctification. His concept of sanctification had not yet represented the notions of institutional or social sanctification. As a result, personal salvation and personal sanctification were predominant in his early theological

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<sup>72</sup>The Minute of the Christian Mission Conference in 1876.

<sup>73</sup>Robert Sandall, *The History of the Salvation Army vol 1. 1865-1878*, 209.

thoughts.

## (2) After 1885

In this period, Booth developed his view of sanctification further into a form of institutional and social sanctification. In addition, in order to carry out his idea of social sanctification, he formed organizations and many social programs during this period as well.

As mentioned previously, Booth was an evangelist who saw personal soul-salvation as the only hope for transforming societies until around 1885, so he had relatively little interest in social reformation before the mid-1880s. This was even the case when he focused his attention on his poor neighbors because he believed that society could be transformed if people would change.

However, he came to be directly interested in social sanctification after 1885, and his view of both salvation and sanctification began to be broadened into social salvation and sanctification. Around 1885, several social works of The Salvation Army began helping the poor in need. A Rescue Home opened in Whitechapel in 1884 in order to save women from prostitution. In same year, a home for discharged prisoners was also opened. In 1885, Bramwell Booth, who was William's first son, was associated with W. T. Stead in the 'Maiden Tribute' campaign, which exposed the sex trafficking of girls in the area and tried to change the law related to prostitution. These social works encouraged Booth to change his mind in relation to society. More importantly, in 1887, a shocking event happened to Booth, which dramatically

changed his theological thought regarding social work, which would lead to the Darkest England Scheme. Robert Sandall, a Salvation Army historian, recorded Booth's experience as described in his diary for November 30, 1887:

Returning from an engagement late in 1887, the General was driven across London at midnight, or early in the morning. On his way he was shocked to observe that, notwithstanding the bitter cold that prevailed, men were lying in the niches of the bridge over which he passed, trying to keep themselves warm enough with torn newspapers to get at least some sleep.<sup>74</sup>

Booth was very shocked by the sight of men sleeping roughly on the embankment. The next morning, Booth was in a state of great agitation about their plight and he asked his first son, Bramwell, to do something for them. Bramwell Booth responded:

What he had seen on that midnight return accounted for this morning's tornado. Did I know that men slept out at night on the Bridges? 'Well, yes,' I replied, 'a lot of poor fellows. I suppose, do that.' 'Then you ought to be ashamed of yourself to have known it and done nothing for them,' he went on, vehemently. I began to speak of the difficulties, burdened as we were already, of taking up all sorts of Poor Law work and so forth. My father stopped me with a peremptory wave of the brushes. 'Go and do something!!' he said. 'We must do something.'<sup>75</sup>

This event is very significant. It shows that Booth was personally moved by the plight of the homeless and felt that he could help them through his position in the Army. He did not mention their spiritual salvation because he wanted the Army to release them from their physical suffering. This would be a crucial instrument in

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<sup>74</sup>Robert Sandall, *The History of The Salvation Army vol. 3: Social Reform and Welfare Work* (New York: The Salvation Army Supplies and Purchasing Department, 1979), 67.

<sup>75</sup>Bramwell Booth, *Echoes and Memories* (London: Hodder and Stoughton, 1925), 47.

changing Booth's theological views.

Furthermore, and more clearly, his dramatic transition of the theological idea concerning social salvation and sanctification took place between 1889 and 1890. This theological shift was first expressed in one of his most important articles, entitled "Salvation for Both Worlds" published in *All The World* in January, 1889. In the article, William Booth wrote about his own experience in the following manner:

Now I shouted, 'I have found the remedy indeed!' Now I saw that this was the work that Jesus Christ came to accomplish – that he manifested to dispossess all these fiends of evil for the souls of men, to destroy the works of the devil in the present time, and to set up in the soul the kingdom of heaven instead.

And I said to myself, and I have been saying to others ever since, 'Christ is the Deliverer for time as truly as for eternity. He is the Joshua who leads men in our own day out of the wilderness into the promised land, as His forerunner did the children of Israel thousands of years ago. He is the Messiah who brings glad tidings! He is come to open the prison doors. He is come to set men free from their bonds. He is indeed the savior of the world!' Men can have liberty, gladness here and now through Him, and I will consecrate my life to persuade them to apply to Him for the deliverance that He came to bring.<sup>76</sup>

According to Green's analysis, this article described the four reasons for Booth's transition. First of all, it pointed out that Booth underwent a kind of second conversion experience. His language in the article was the language of conversion. It was a new experience and it was the language of seeing the light of new direction. Secondly, not only did Booth experience poverty himself, but he had always been aware of the physical impoverishment of the people to whom he preached. He, nevertheless, did not find a remedy for it. Consequently, he was determined to save

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<sup>76</sup>William Booth, "Salvation for Both Worlds," *All The World* 5 (January 1889): 2-3.

these people's souls even though he could not help them in this world. Thirdly, his experiences with the poor had provided him with an education and had awaked him to recognizing socially oriented theological thought. In short, he became aware of the physical and institutional dimensions of evil. He gradually learned from these experiences of facing the suffering of the poor. As a result, he broadened his theological thought to include a theology of social sanctification. Fourthly, he came to strongly believe that he now had two gospels to preach - a gospel of redemption from personal sin and a gospel of salvation from social evil.<sup>77</sup>

Therefore, from 1885, his view of sanctification began to be broadened into society and in the 1889-1890 period, more clearly, Booth's understanding of sanctification included a corporate and social dimension as well as a personal one. In 1890, he published '*In Darkest England and The Way Out,*' which represented his ideas about social sanctification and the projects to overcome poverty and to reform society in his day. In the preface of the book, Booth strongly encouraged a new direction for the Salvation Army going forward. He not only wanted to save their souls, but also to save them from such deplorable living circumstances through social reformation. As he described:

No doubt it is good for men to climb unaided out of the whirlpool on to the rock of deliverance in the very presence of the temptations which have hitherto mastered them, and to maintain a footing there with the same billows of temptation washing over them. But, alas! with many this seems to be literally impossible. That decisiveness of character, that moral nerve which takes hold of the rope thrown for the rescue and keeps its hold amidst all the resistances that have to be encountered, is wanting.

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<sup>77</sup> Roger J. Green "Theological Roots of *In Darkest England and The Way Out,*" *Wesleyan Theological Journey* 25, no. 1 (Spring 1990): 93-95.

It is gone. The general wreck has shattered and disorganized the whole man. Alas, what multitudes there are around us everywhere, many known to my readers personally, and any number who may be known to them by a very short walk from their own dwelling, who are in this very plight! Their vicious habits and destitute circumstances make it certain that, without some kind of extraordinary help, they must hunger and sin, and sin and hunger, until, having multiplied their kind, and filled up the measure of their miseries, the gaunt fingers of death will close upon them and terminate their wretchedness. And all this will happen this very winter in the midst of the unparalleled wealth, and civilization, and philanthropy of this professedly most Christian land. Now I propose to go straight for these sinking classes, and in doing so shall continue to aim at the heart.<sup>78</sup>

As a result, his theology of sanctification had extended from the personal to even the social. In 1890, the *Methodist Times* exclaimed: ‘here is General Booth turning Socialist....’ William Booth opened a new way, a new strategy, for salvation in the world by publishing *In Darkest England and the Way Out*. For this particular journal:

(General Booth) is one of the most sagacious and fearless of religious leaders. He has discovered that men have bodies as well as souls, and that Christianity must save society as well as the individual. Having accepted Social Christianity he has outstripped us all in the thoroughness of his proposals.<sup>79</sup>

As an author, Booth introduced his work, *In Darkest England and The Way Out*, as a plan for achieving social salvation. Eventually, he came to maintain that humankind should be saved in terms of both the soul and the society.

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<sup>78</sup>William Booth, *In Darkest England and The Way Out* (Atlanta, Georgia: The Salvation Army Supplies and Purchasing Department, 1984), 8-9.

<sup>79</sup>*Methodist Times*, (Sept. 18, 1890): 956.

## B. Booth's Theological Characteristics of Sanctification

### (1) Pure Heart and Good Works

For Booth, sanctification was not only the separation of the soul from sin, but also the devotion of the whole being to the will and service of God. Simply being delivered from the power of sin served as partial sanctification, but in order for individuals to become entirely sanctified, not only does sin have to be destroyed from the soul, but we also have to become servants for the glory of God.<sup>80</sup> Consequently, some of the characteristics of his notion of sanctification were, a 'pure heart' and 'good works'. Pure heart means a heart that is free from all sin by faith and good works means the outcome of the holy life in relation to a pure heart. Booth provided us with a supportive passage in Romans 6:22, "But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life." As a result, for him, sanctification is to passively remove sin and to positively become one of God's servants.

Booth expressed his theology of sanctification as "pure heart" in his book, *Purity of Heart*. There have been several terms concerning sanctification in the history of Christianity, such as Christian perfection, second blessing, full salvation and pure heart, holiness, perfect love, the clean heart, and baptism of the Holy Spirit. Among them, Booth used terms that related closely to notions of full salvation, such as holiness, entire sanctification and pure heart. He especially preferred utilizing 'pure

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<sup>80</sup>William Booth, *The Doctrines of the Salvation Army Prepared for the Training Homes* (London: International Headquarters, 1893), 61-62.



heart' in his writings. He emphasized "pure heart" in his book in the following way:

We Salvationists are always singing or praying or talking about a pure heart. Indeed, there are few subjects of which we more frequently speak, or in which we more truly glory. Some of our most beautiful and heart-stirring songs are on this theme.... 'O for a heart to praise my God, A heart from sin set free! A heart that always feels the Blood, So freely spilt for me! .... A heart every thought renewed, And full of love divine; Perfect and right, and pure and good, A copy, Lord, of thine!<sup>81</sup>

In this song, we can find references to 'pure heart' and his idea of sanctification, two subjects Booth thought a great deal about. This meant that a heart which was set free from sin and a heart with every thought renewed was perfect, right, and filled with love. In addition, he maintained that purity was not only a state of heart, but also had to be represented by actual life:

When we say that a man is pure, in the religious sense, we mean that he is right and honest and true inside and out: that he not only professes, but practices the things that have to do with his duty to God and man. Sin is spoken of in the Bible as filthiness or defilement of the body, mind, or spirit. Purity in religion must mean, therefore, the absence of such filthy things as drunkenness, gluttony, dishonesty, cheating, falsehood, pride, malice, bad tempers, selfishness, unbelief, disobedience, or the like. In short, to be pure in soul signifies deliverance from all and everything which the Lord shows you to be opposed to his holy will. It means that you not only possess the ability to live the kind of life that he desires, but that you actually do live it.<sup>82</sup>

What is a pure heart? I reply that a pure heart is a heart that has been cleansed by the Holy Spirit from all sin, and enabled to please God in all it does; to love him with all its powers, and its neighbor as itself. Where this experience is enjoyed by anyone it may be said that God has made

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<sup>81</sup>William Booth, *Purity of Heart* (London: The Salvation Army International Headquarters, 1902), 1.

<sup>82</sup>*Ibid.*, 2-3.

the heart pure, even as he is pure.<sup>83</sup>

As a result, pure heart is, firstly, a heart cleansed from all sin by the Holy Spirit and secondly, a heart to love God and love neighbor as Jesus' message, Matthew 22:37-39 "Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself.'"

Booth describes not only what the doctrine of holiness meant, but also what it did not mean as Wesley had taught it in his sermon, 'Christian Perfection'. There were several misguided concepts regarding entire sanctification or Christian perfection in circulation at the time. We know this because Booth warned readers in his book, *Purity of Heart*:

First, a pure heart is not a heart that is never tempted to do evil. Possibly there is no such thing in this world, nor ever has been, as a non-tempted heart, that is a man or a woman who has never been exposed to temptation to commit sin, of one kind or the other....A pure heart is not a heart that cannot suffer. Beyond question, Jesus Christ had a pure heart; he was holy and undefiled, and yet he was 'The Man of Sorrows'....By a pure heart we do not mean a heart that cannot sin....By a pure heart, we do not mean any experience of purity, however blessed it may be, that cannot increase in enjoyment, usefulness and power.<sup>84</sup>

According to his explanation regarding sanctification, he argued for different kinds of sanctification as partial sanctification and entire sanctification. Partial sanctification meant being delivered from the power of sin, and still having sin

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<sup>83</sup> *Ibid.*, 14.

<sup>84</sup> *Ibid.*, 9-11.

existing in the soul. In other words, there is still sin, but it does not reign.<sup>85</sup> On the other hand, entire sanctification means complete deliverance removed from all sin. Booth defined 'entire sanctification' based on the scripture, Romans 6:22 "But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life". He wrote:

Entire Sanctification supposes complete deliverance. Sin is destroyed out of the soul, and all the powers, faculties, possessions, and influences of the soul are given up to the service and glory of God.<sup>86</sup>

When one first believes in Jesus Christ, one is justified by faith, but one still has sin. This is partial sanctification. However, entire sanctification is a state where sin is completely destroyed and everything is devoted to God. Consequently, Booth maintained that people needed not only to be justified, but also sanctified as well, that is, one should pursue going from partial sanctification to entire sanctification by giving oneself to God.

Good works, according to his doctrine of sanctification, take place along with purity of heart in sanctification. In his book *The Doctrines of the Salvation Army Prepared for the Training Homes*, Booth explored sanctification in "What is Sanctification?" as the separation of the soul from sin, and the devotion of the whole being to the will and service of God."<sup>87</sup> For Booth, Sanctification was not only separation from sin, but also serving God through good works:

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<sup>85</sup>William Booth, *The Doctrines of the Salvation Army Prepared for the Training Homes*, 61.

<sup>86</sup>*Ibid.*, 62.

<sup>87</sup>*Ibid.*, 61.

But not only ought we to work, we ought to strive to do good work. In this as in other respects, we are called to be imitators of God, and His work is always good....you must imitate God, and not only work, but above all, you must ever strive to do work which on examination will be found to be good.<sup>88</sup>

Consequently, for Booth, sanctification included destroying sin, representing good works, and imitating God. The spiritual life not only proceeds from God, but also partakes of the nature of God.<sup>89</sup> For Booth, following the lead of Wesley, the sanctified Christian was called to good works of service, especially the poor. As Booth argued, “The true Salvationist believes in being good. He knows no real ground for concluding that his religion will be of any value either in this life or the life to come, unless it produces holiness of heart and life. To him, faith without works is dead, corrupt, injurious, a delusion and a snare.”<sup>90</sup>

## (2) Institutional Sanctification

According to his organizing the mission structure, William Booth began to maintain his characteristic concept of sanctification ‘organizational sanctification’ to make his Army holy as God’s Army. Consequently, one of the important

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<sup>88</sup>William Booth, “Good Work” *The Founder’s Messages to Soldiers during years 1907-8* (London: Salvationist Publishing and Supplies, Ltd., 1921), 20.

<sup>89</sup>William Booth, “The Spirit of Life” *The Founder Speaks Again*, chosen and arranged by Cyril J. Barnes (London: Salvationist Publishing and Supplies Ltd., 1960), 35.

<sup>90</sup>William Booth, “The Millennium; or, the Ultimate Triumph of Salvation Army Principles,” *All The World* 6 (August 1890): 343.

characteristics of Booth's theology of Sanctification is institutional sanctification as God's Army. Whenever Booth conducted worships or meetings, he frequently asked audiences and soldiers. "Are you sanctified? Is your corps or church sanctified?" He believed that not only should we be sanctified, but our organization also has to be sanctified to faithfully carry out God's mission. He, therefore, emphasized 'organizational sanctification' that is 'institutional sanctification'.

Thus, he organized his mission society using a military structure and wanted to continue his mission through the Salvation Army for as long as possible. In order to keep preserving the Salvation Army and carrying out its mission, Booth thought that, above all, holiness was required to be a part of the Salvation Army. Consequently, he came to maintain that institutional sanctification was very important for the mission of the Salvation Army. In other words, he understood that holiness was not only an expression of God's will for the individual believer, but also an expression of God's will for the entire Salvation Army. In order for The Salvation Army to accomplish its purpose of being called to win the whole world for Jesus Christ, Booth strongly felt that The Salvation Army needed to become sanctified. He had even sung his desire for the Holy Spirit to sanctify the structure of the Salvation Army:

Thou Christ of burning, cleansing flame,  
Send the fire!  
Thy blood-bought gift today we claim,  
Send the fire!  
Look down and see this waiting host,  
Give us the promised Holy Ghost,  
We want another Pentecost,

Send the fire!<sup>91</sup>

Through this song, which Booth wanted all Salvationists to sing and that has been sung by Salvation Army congregations up to the present day, we can understand his idea of community holiness. In this sense, holiness had both a personal and institutional dimension within Booth's theology.

Just as Bonhoeffer claimed that the "Christian community is like the Christian's sanctification. It is a gift of God which we cannot claim,"<sup>92</sup> Booth strongly believed that God established The Salvation Army as the holy community to carry out God's works. Thus, he urged to his followers that The Salvation Army was only able to influence the world when it was holy, saying to Salvation Army officers that "my comrades. Your happiness and your influence are all connected with your being made holy."<sup>93</sup> He also emphasized that sanctification was essential for the progress and prosperity of the Salvation Army as well as for personal peace and power. As he described:

I regard the enjoyment and publication of the blessing of a clean heart as being as essential to my own peace, power and usefulness, and as necessary to the progress and prosperity of the Army as ever it was.<sup>94</sup>

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<sup>91</sup>William Booth, "Thou Christ of Burning, Cleansing Flame," in *The Song Book of The Salvation Army, American Edition* (Verona, NJ: The Salvation Army, 1987), song number 203.

<sup>92</sup>Dietrich Bonhoeffer, *Life Together* (Great Britain: SCM Press Ltd., 2008), 18.

<sup>93</sup>William Booth, *Purity of Heart*, 6.

<sup>94</sup>*Ibid.*, 7.

Not only that, but the organizational sanctification of Booth signified that The Salvation Army was not from merely a human origin, but also a divine one. He emphasized that The Holy Spirit created The Salvation Army and all the power of the Army came from the Holy Spirit. In other words, the Holy Spirit sanctified The Army in order to defeat worldly evil. He wrote about this belief in the following:

The Salvation Army has known a great deal of this Divine inspiration. It is itself the creation of the Holy Spirit. All it knows of life and vitality, and all the power it possesses to bless the world, come from the Holy Spirit; and to this day waves of Divine influence, in a lesser or greater measure, are sweeping over it which proceed from Him alone.<sup>95</sup>

There were several means for achieving institutional sanctification within and among the distinctions of The Salvation Army. One of the first distinctions of The Army is the uniform. The uniform has become an enduring symbol of the Army and the uniform portrays the holy lives of officers and soldiers who belong to the organization of the Army. Salvationists regard the uniform as an important suit that helps to preserve our holy lives and protects persons from the evils of the world. Not only that, the flag is also one of the most important symbols that means holy war as carried out by The Salvation Army. There are three colors on the flag, red, yellow, and blue.. The representation of the colors are; red which means Jesus' blood that cleanses sin, the yellow color signifies the fire of the Holy Spirit and lastly, the blue color of the flag stands for the holiness that all Salvationists should pursue. Catherine Baird, an officer of the Army, described it in this way:

The Salvation Army banner has no other name and sign than the symbols

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<sup>95</sup>William Booth, *To My Officers: A Letter from The General on His Eightieth Birthday*, 33.

of God's redeeming love which cannot be superimposed on another emblem or combined with it. Therefore the Salvationist who carries the Army flag engages in a holy war against sin. He cannot and would not try to equate the world with God. As long as he marches behind the yellow, red and blue, his aim must be to live for God who was 'in Christ reconciling the world unto Himself.'<sup>96</sup>

The Salvation Army possessed a strong sense of community as one Army in the world. From William Booth's perspective, in order to defend the Army from evils and carry out God's holy works, The Salvation Army had to be sanctified. From the early days of the Salvation Army, one song, which writer William Pearson composed, has been sung by all Salvationists. This song represents the character of the sanctified Salvation Army:

Joy! Joy! Joy! There is joy in the Salvation Army, Joy! Joy! Joy! In the Army of the Lord. Sing to God, sing to God, with loud joyful songs of praise; Beat the drums, Beat the drums, While salvation music plays....To the happy land we'll march along, And be joyful all the way. Joy! Joy! Joy! There is joy in The Salvation Army, Joy! Joy! Joy! In the Army of the Lord....Blood and fire, blood and fire, Is the Army soldier's might; Blood and fire, blood and fire, Is our victory in the fight. 'Tis the blood and fire gives the battle cry, 'Tis the blood and fire makes the foe to fly, 'Tis the blood and fire gives the Army joy and victory all the way.<sup>97</sup>

In time, Booth came to understand sanctification as both personal and institutional sanctification, which meant the holiness of organization of the Salvation Army. Consequently, he taught personal sanctification to all Salvationists as well as being sanctified as an organization in the Salvation Army for carrying out God's holy

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<sup>96</sup>Catherine Baird, *The Banner of Love* (London: Salvationist Publishing and Supplies, 1955), 8.

<sup>97</sup>The Salvation Army song book 807.



works. Booth also expanded his concept of sanctification to include society. Based on his notions of personal, organizational, and social sanctification, he began his mission to transform the world.

### (3) Social Sanctification

The most noteworthy characteristic of William Booth's theology is social sanctification. Not only had Booth developed his theology from John Wesley's doctrine of social sanctification, but he also made organizations and social programs to complete social salvation and social sanctification. As mentioned earlier, his theology of sanctification had broadened by the late 1880s. Subsequently, he began having theological concerns that salvation was not only individual, personal, and spiritual, but also institutional and social. Booth demanded that spiritual and social works that could actually help people's spiritual lives as well as their physical lives must be a part of the Army's mission. Booth's thought had been heavily influenced by John Wesley, who possessed his own balanced idea of personal sanctification and social sanctification, because Booth grew up in the Methodist background and as he was previously a minister in a Methodist denomination.

For The Salvation Army, social service was not distinct from the doctrine of sanctification. Generally people tend to draw a distinction between the two thinking that the social service is only about serving the community without a concern for spirituality and that sanctification is a matter of private, spiritual experience. Nonetheless, Salvationists think of social service as a necessary component that is

fundamentally incorporated within the fabric of sanctification. It is also elucidated as a concrete expression of a sanctified spirituality with a social conscience. In fact, the Salvation Army believes that all Christians are called to social holiness.<sup>98</sup> As previously mentioned, Booth had established his doctrine of social sanctification based on Wesley's social sanctification. In addition, The Salvation Army has been acting on this understanding of social sanctification in its managing of various social programs for transforming the world as well as to achieving social sanctification.

For Booth, especially after the 1880s, there was no individual and personal sanctification outside of social sanctification. Sanctification had to be grounded in the social context of one's relationship with God and others. He had been concerned about others, especially the poor around him who were victims of the Industrial Revolution in the Victorian England. Consequently, based on the dark context in those days, his doctrine of social sanctification was a natural development and the outcome. The most characteristic facet of William Booth's theology of sanctification was its grounding in social sanctification. The many actions and programs of The Salvation Army have been derived from this very theology of social sanctification.

As Booth's theological thought developed, he increasingly recognized that the holiness expressed in the love of the neighbor provided all the justification that was needed for the Salvation Army's entry into its social participation. Just a few months before the launch of his brilliant Darkest England social scheme, Booth wrote the following in 1890:

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<sup>98</sup>Philip Needham, *Creed and Deed*, edited by John D. Waldron (Oakville, Ontario: The Salvation Army Triumph Press, 1995), 132.

The true Salvationist believes in being good. He knows no real ground for concluding that his religion will be of any value either in this life or the life to come, unless it produces holiness of heart and life. To him, faith without works is dead, corrupt, injurious, a mockery, a delusion and a snare. While his every hope of meritorious consideration hangs solely on the sacrifice of Jesus Christ, he believes that such reliance, if genuine, will be evidenced by a corresponding life of pureness and love. Based, therefore, on his own experience, and on the teaching he continually hears in the Army, in seeking the happiness of others, he ever strives to deliver them from their miseries by showing them a Savior who can deliver them from their sins.<sup>99</sup>

As Wesley had done approximately 100 years before, Booth claimed that the sanctified Christian was called to works of service, especially among the poor. Eventually, Booth argued that there was a crucial inter-relationship between the two; not only did personal sanctification lead to good works, but the sharing of Christian faith was the best way to perform social participation. In other words, social work was religious and religious work was social. The Salvation Army holds that there is no tension between the religious and social work. For Frederick Coutts,

To William Booth and his soldiers the work of redemption embraced the whole man. He himself never claimed to be an academic economist or sociologist... He understood the biblical word salvation as bringing health – physical, mental and spiritual – to every man... No radical is more true to his name than the biblical radical who sees that the salvation of society must include the salvation of the individual, and that the one will never be accomplished without the other. No genuine radical will turn a blind eye to the obstinate fact of human egoism, supposing that it will go away because he chooses not to notice it.<sup>100</sup>

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<sup>99</sup>William Booth, "The Millennium; or, the Ultimate Triumph of Salvation Army Principles," *All The World* 6 (August 1890): 343.

<sup>100</sup>Frederick Coutts, *Bread for My Neighbour: An Appreciation of The Social Action and Influence of William Booth* (London: Hodder and Stoughton, 1982), 20-21.

In short, Booth and the Army no longer treated the personal and social separately. His notion of social sanctification represented his passionate desire to participate in social works, to reform the world, and to ultimately set up the Kingdom of God on the earth.

#### a. Post-millennium and the Kingdom of God

The idea of the Kingdom of God can be found in Booth's theology of sanctification. One of his most basic thoughts on social sanctification was the Kingdom of God. For Booth, the theology of sanctification and the Kingdom of God became inextricably linked to one another. William Booth was postmillennialist who expected the Kingdom of God. He believed that the Salvation Army would usher in a thousand-year reign of Christianity in this world, a perfect society, after which Christ would return. Postmillennialism encouraged thoughts of achieving the millennium before Jesus' second coming. In order for us to understand William Booth's social sanctification, we need to examine his thoughts on the post-millennium.

Post-millennialism holds the belief that the millennium will come first and that the Second Coming or delivering agency will occur at the end of the process. In other words, post-millennialism is the expectation of "Christ to return in judgment after a millennial reign or one thousand years."<sup>101</sup> Reform activity was in part designed to prepare the way for the millennium, which was in turn a reflection of the vision of the

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<sup>101</sup> Donald W. Dayton, *Discovering an Evangelical Heritage* (New York: Harper & Row Publishers, 1976), 125.

state of the perfect society that drew Evangelicals into reform.<sup>102</sup> As a post-millennialist, William Booth used the language common to his day when he spoke of the Kingdom of God on the Earth. In fact, he envisioned the establishment of millennium. One of his visions was to build the Kingdom of God on earth. Booth's hope was for a kingdom of God where Jesus Christ reigns with the Holy Spirit. He was looking forward to the kingdom of God, which would come with Jesus through the power of the Holy Spirit. Booth described his vision in the following way:

Sixty-five years ago I chose the salvation of men and the extension of the Kingdom of Jesus Christ as the supreme object for which I would live and labor.<sup>103</sup>

The Kingdom of God was the ultimate purpose for the Salvation Army in its mission works. Roger Green argues that Booth's redemptive theology included a concept of the kingdom of God as the final triumph over all evil.<sup>104</sup> This theology of the kingdom provided vision, direction and ultimate hope for the work of social reformation in the Salvation Army. In addition, the idea of God's Kingdom was closely linked to Wesley's doctrine of sanctification. For Wesley, entire sanctification is accomplished in this history, which meant that Wesley's notion entire sanctification opened the possibility for Kingdom of God in this time as a utopian millennium.

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<sup>102</sup>*Ibid.*, 126.

<sup>103</sup>William Booth, "The Passion of My Life", *The Founder Speaks Again: A Selection of the Writing of William Booth*, Chosen and arranged by Cyril J. Barnes (London: Salvationist Publishing and Supplies Ltd., 1960), 167.

<sup>104</sup>Roger J. Green, "Theological Roots of In Darkest England and The Way Out." *Wesleyan Theological Journey* 25, no. 1 (Spring 1990): 89.

Since Booth was influenced by Wesley, we can assume that he had the same vision for achieving God's Kingdom in this history. Booth described his own mind in his book, *In Darkest England and The Way Out*, as following:

Of the schemes of those who propose to bring in a new heaven and a new earth by a more scientific distribution of the pieces of gold and silver in the trouser pockets of mankind, I need not say anything here. They may be good or they may not. I say nothing against any short cut to the Millennium that is compatible with the ten commandments. I intensely sympathize with the aspirations that lie behind all these Socialist dreams....My attitude toward them all is the same....I am quite prepared to hail with open arms any Utopia that is offered to me...<sup>105</sup>

For this reason, Booth's The Salvation Army gave the Victorian working-class hope of an earthly Kingdom of God. The Kingdom hereafter was promised to the convert. Booth had an ardent vision to build the Kingdom of God on earth because he was so profoundly moved by the hopeless conditions of the poor. Based on the vision of the Kingdom of God, he set his movement to build God's Kingdom on earth and to lead people to the promised land. Therefore, his social concern and movement originated from his thoughts about and on Kingdom of God. He wanted to set up the Kingdom of God on the Earth through reforming the many societies of his day.

#### b. Salvation for Both worlds

The idea of a 'salvation for both worlds' was a very important foundation for Booth's theology of sanctification. This theology was first expressed in one of his most important articles, entitled "Salvation for Both Worlds" published in *All The*

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<sup>105</sup>William Booth, *In Darkest England and the Way Out*, 79.

*World* in January, 1889. In the article, Booth said:

Now I saw that this was the work that Jesus Christ came to accomplish – that he manifested to dispossess all these fiends of evil for the souls of men, to destroy the works of the devil in the present time, and to set up in the soul the kingdom of heaven instead.... But with this discovery, there also came another, which has been growing and growing in clearness and intensity from that hour to this; which was that I had two gospels of deliverance to preach – one for each world, or rather, one gospel which applied alike to both. I saw that when the Bible said, 'He that believeth shall be saved,' it meant not only saved from the miseries of the future world but from the miseries of this also. That it came with the promise of salvation here and now; from hell and sin and vice and crime and idleness and extravagance and consequently very largely from poverty and disease, and the majority of kindred foes.<sup>106</sup>

For William Booth, salvation was not only personal, but also social. Before 1880s, Booth had focused on personal salvation and had mainly preached personal salvation by faith in Christ. But, after 1880s, his consciousness had been changed more towards society. His article, *Salvation for Both Worlds* in 1889, represented his change regarding theology of salvation and sanctification. He was convinced that salvation was not only personal, but also social. For Booth, salvation and sanctification became not only individual, personal, and spiritual, but also corporate, social, and physical.

Roger Green, a theologian of the Army and a biographer of the Booths, analyzes Booth's theological experience in four ways. First, Booth speaks of his growing awareness of the miseries of people to whom he was preaching – those who were hungry, drunk, absorbed in all kinds of vices and abominations. Secondly, even though he had always been aware of the physical impoverishment of the people to

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<sup>106</sup>William Booth, "Salvation for Both Worlds," 2.

whom he had preached, he had not considered the remedy for them. But, he would learn of one as time went on. Lastly, his experiences with the poor provided him with a unique education. He became aware of the physical and social dimensions of evil. Finally, concomitant with his heightened awareness of evil was a belief that he now had two gospels to preach—a gospel of redemption from personal sin and a gospel of redemption from social evil. Once again, he broadened his theological language to take into account his changing theology. He subsequently added new dimension and new meanings to the theological language. At the end, the definition of Salvation was now proper relative to the social as well as the personal.<sup>107</sup> Now, for William Booth, the balance between spiritual and social was very important. After Booth maintained salvation for both worlds, The Army started many social works for the poor to save both people's souls and societies.

Unfortunately, this mission strategy for both worlds sometimes caused confusion of the Army's identity. The way in which people understood that balance between what is personally spiritual and what is social was important issue because people had confusion concerning this dilemma. Fred Cox, who was a personal secretary to William Booth, recalled how Booth would frequently respond to questions regarding this dilemma by the following:

He believed in keeping religion first. People used to say to him in the early days, 'You know, General, we can do with your social operations, but we can't do with your religion; we don't want it.' The General would say —'If you want my Social Work, you have got to have my Religion; they are joined together like Siamese twins; to divide them is to slay

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<sup>107</sup>Green, *War on Two Fronts: The redemptive theology of William Booth*, 88-90.



them!'<sup>108</sup>

In regard to balancing these two aspects of The Salvation Army's theological thought and ministry, Philip Needham maintained the Army as “schizophrenic” in 1966. On the other hand, Frederick Coutts described the idealized mutual existence of personal and social ministries as a marriage.<sup>109</sup> The Army has tried to harmonize two aspects and has refused dividing between spiritual ministries and social works. There can never be any separation of the religious and welfare work of The Salvation Army. In 1964, Coutts clarified The Army’s identity to give us his great insight in the War Cry:

Every effort made by The Salvation Army is directed to helping man work out the complete salvation of his entire personality through the power of God. I therefore ask our many friends not to attempt to divide our activities into ‘social’ and ‘religious.’ These are false opposites. In effect, they are one – two sides of the same sheet of paper, two conjoined aspects of the one and indivisible work of grace.<sup>110</sup>

In conclusion, Booth first possessed narrow ideas regarding salvation and sanctification. His experience with the poor, however, working with and for them, encouraged him to broaden his theological views concerning salvation and sanctification. Eventually, Booth started to maintain that salvation was not simply

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<sup>108</sup>Fred Cox, “The Founder,” special lecture to cadets on Jan 4, 1924, p.9, quoted in Andy Miller, *Holistic Hospitality: A Bridge to a Future Army* (Atlanta: USA Southern Territory, 2015), 30.

<sup>109</sup>Frederick Coutts, “The Dynamic Centrality,” *The Officer* (August 1972): 359.

<sup>110</sup>Frederick Coutts, quoted in Sallie Chesham, *Born to Battle: The Salvation Army in America* (New York: Rand McNally, 1965), 263-264.

personal and spiritual, but also institutional and social. So the Salvation Army started many social works to save both worlds under his theological thoughts. Based on his theology of sanctification, the Kingdom of God, and salvation for both worlds, in order to accomplish social salvation and social holiness, he wrote his book, *In the Darkest England and the Way Out*, and Booth and his Army started new strategic ministries for the world.

## IV. Conclusion

In this thesis, I have articulated William Booth's view of sanctification. I argue that the theological roots of The Salvation Army's missions and social works are from William Booth's view of sanctification.

His theology of sanctification was shaped under the influences of several theological schools of thought from the Quakers, John Wesley, and the American revivalists including James Caughey, Charles Finney and Phoebe Palmer. First of all, William and his wife, Catherine Booth, had an intimate relationship with the Quakers, which were established by Gorge Fox prior to Booth's time approximately 200 years ago. The Booths had been influenced by their non-ritualism, women's ministry, social conscience and emphasis on the simple and holy life. Consequently, Booth's theology formed under the Quaker's influence and was very similar to their particular theological vision.

Secondly, William Booth's theology was shaped by Wesley's theological

background. Booth grew up in Methodist churches and preserved his holy life during Methodist class meetings. Not only had he formed his theological thoughts in conversation with the Wesleyan tradition. Just as Wesley was able to succeed his Methodist movement by using several organizations, such as class, band, and selected class, etc, Booth also learned the format for a successful structure from Wesley's mission. Therefore, the reason why Booth made his mission an institution as an army structure was due to the influence of Wesley's organization. Booth also wanted to continue his mission through its strong structure of an army. Not only that, he had also been influenced by Wesley's theology of sanctification. Wesley's view of Christian perfection, cleansed heart from sin and social participation let Booth shape his holiness theology. Above all, Booth possessed a balanced view of sanctification, personal and social. This is due to Wesley's influence. Like Wesley, Booth had pursued balanced sanctification in his life and ministry. Consequently, I argue that not only had Booth been influenced by Wesley, but also he developed Wesley's sanctification, especially when it came to social sanctification.

Third, Booth and The Army's mission had been influenced by American revivalists, such as James Caughey, Charles Finney, and Phoebe Palmer, all of whom emphasized holiness. In particular, they were highly influenced regarding women's ministry by Palmer. He actively recognized women's ministry and their right to preach in public. As a result, women's efforts within the Army became very important and they developed the Army rapidly. James Caughey and Charles Finney also encouraged the Booths and the Army to employ the scientific methods being used by them at holiness meetings. The scientific methods Booth adopted led Booth's holiness movement and the Army on the rapid development and encouraged the Salvationists

and Booth's audiences to pursue holy lives and to attain entire sanctification.

Booth's view of sanctification can be divided into three parts. The first is personal sanctification. The second is institutional sanctification and the third part is social sanctification. First of all, there are several terms related to sanctification that Booth preferred to use including "Purity of Heart." Booth, pure heart or entire sanctification, was not only the separation of the soul from sin, but also the devotion of the whole being to the will and service of God. Simply being delivered from the power of sin served as partial sanctification, but in order for individuals to become entirely sanctified, not only does sin have to be destroyed from the soul, but individuals also have to become servants for the glory of God.

The second is organizational sanctification. Booth strongly wanted the Salvation Army to continue to save souls and to reform the world until Jesus' second coming. In order for the Salvation Army to remain steady and to carry out its missions for God, holiness is absolutely required in the unique organization of the Salvation Army. Booth thought that if the Salvation Army lost holiness, it lost the spiritual power to be win souls and to transform the world, so that the Army would lose precious value as God's spiritual military. Therefore, he emphasized that the institution of The Salvation Army keep preserving holiness and that all salvationists should become holy as well. Accordingly, he strongly maintained the importance of institutional sanctification for the community of the Salvation Army.

The most profound characteristic of Booth's view of sanctification is its social dimension. Booth followed Wesley's view of social sanctification. Like Wesley, Booth's doctrine of sanctification emphasized not only personal holiness, but also

social sanctification. Furthermore, Booth developed Wesley's social sanctification by operating concrete programs and events in order to transform society that was expecting the Kingdom of God. Based on his view of social sanctification, he had battles against poverty and social evils in his effort to transform society and to set up God's Kingdom on earth. Consequently, there is no doubt that all social programs operated by the Salvation Army from the beginning to today originated in the spirit of Booth's view of social sanctification.

I strongly argue that Booth's theology of sanctification should be reinterpreted in light of the various perspectives, and additionally we need to study the British holiness movements and theology in order to better understand Booth's theology.

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