

A HISTORY
of
THE HOLINESS MOVEMENT
IN GREAT BRITAIN



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A HISTORY OF THE HOLINESS MOVEMENT IN GREAT BRITAIN

The Holiness Movement in Britain flowed from two separate sources. The first of these was the Wesleyan Revivalist Movement, which developed as a consequence of the Methodist Church proper largely forsaking the teaching of Wesleyan Holiness after John Wesley's death in 1791.

Revivalist preachers, men like Bramwell, Smith, Stoner, Breedon, Bourne, and Clowes, preached a full and present salvation that was freely available to all, laying particular emphasis on entire sanctification as an experience immediately obtainable by faith. Their activities brought them into conflict with the Methodist authorities and soon separate gatherings became inevitable. Like William Bramwell and other Revivalists, Hugh Bourne saw God move in mighty power and blessing amongst the Methodist revivalist people he ministered to.

After meeting Lorenzo Dow, the somewhat eccentric American Methodist evangelist, in 1807, who was then visiting Britain, Bourne decided to hold an American style camp-meeting on a hill that divided the counties of Cheshire and Staffordshire, known as Mow Cop, on May 31 of that year. The camp-meeting attracted literally thousands of people who sought and found a deeper Christian experience; thereby entering into a new dimension of Revivalism. He was later joined by William Clowes, and the two founded the Primitive Methodist Connexion and opened their first chapel in June 1811. One of the key personalities in the British Holiness Movement – William Booth (founder of The Salvation Army), was himself a Primitive Methodist.

The other Holiness stream, although beginning in Ireland, flowed back into Britain by means of the mid-nineteenth century Transatlantic Holiness Revivalists, like Caughey, Finney and Palmer. The Methodist climate in Ireland was more agreeable with Wesleyan Perfectionism than it was in England, and as a consequence, Wesleyan Methodism flourished there. However, due to the hardships of Irish life at that time and the opportunities offered by America, many Irish Methodists emigrated there several years before Francis Asbury arrived. These Irish Methodists were responsible for first introducing Methodism to America.

The first Methodist chapel was founded in New York by a group of Irish Methodists in 1768. The same year, Thomas Embury and Captain Thomas Web, the leaders of the New York society, wrote to John Wesley requesting him to send more like-minded preachers. He sent two Irish preachers, Robert Williams and Robert Strawbridge. Williams remained in New York working with the societies there, whilst Strawbridge formed societies in Delaware, Maryland and North Virginia. In 1770, Williams joined Strawbridge in Virginia, where the two laboured together and formed many new societies. It is said that Williams became the apostle of Methodism in Virginia and North Carolina, where he preached a clear holiness message. He later joined Devereaux Jarrett, and both men laboured diligently in spreading the gospel of holiness and saw remarkable Holy Ghost revival. The message of sanctification was pre-eminent during the Williams-Jarrett revivals, when many testified to instantaneous

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sanctification through simple faith. By 1778 about fifty percent of all American Methodists lived in Virginia. This resulted directly from the revivals of 1773-1776 under Williams and Jarrett. The Virginia Holiness Revival was the first of its kind in America and marked the beginning of a stream of revivals that were to follow. From Virginia the revival spread to Kentucky, culminating in the famous Cane Ridge Revival of 1800.

Christian Perfection, as such, was discouraged by some leaders of the Methodist Church from about 1810, but in 1821, Charles Grandison Finney was baptised in the Holy Spirit and began his ministry amongst the communities of New York State. Through Finney's ministry the power of God moved whole communities to repentance, which resulted in many thousands entering into the experience of sanctification. In 1833, after ten years of evangelistic campaigns, Finney accepted the pastorate of a New York church, where he uncompromisingly preached the doctrine of entire sanctification. In 1837, Finney accepted the post of Professor of Theology at Oberlin College Ohio. The same year Phoebe Palmer, a Methodist, was baptised in the Holy Spirit and began her ministry in New York City, where she was used of God to promote Christian Holiness. Between 1837 and 1874 Mrs. Palmer held Holiness meetings and edited a foremost American Holiness periodical. Phoebe Palmer saw thousands drawn to her meetings from the ranks of leading evangelical denominations, and as a consequence of her ministry many entered into the experience of full salvation.

James Caughey, a Methodist preacher, was engaged in ministry in the north-western states of America and in Canada before the Great Revival of 1857-58. Here he preached fervently the message of Holiness, his efforts being matched by few ministers as he preached over five hundred times a year with a constant flow of conversions. During the winter of 1856-57, Caughey's Revival campaigns proved very successful. During the first winter of the Great Revival (1857-58), as well as witnessing many conversions under his ministry, Caughey saw many enter into the experience of entire sanctification, and like Finney and Palmer, Caughey's ministry was mightily used of God.

Caughey, Finney and Palmer all visited Britain between 1841 and 1863, and held successful Holiness Campaigns. The Awakening of 1857-58, which began under the ministry of Dr. and Mrs. (Phoebe) Palmer in Hamilton, Ontario, in September 1857, soon spread to Britain, beginning in Ulster (Northern Ireland) in 1859 and spreading that same year to Wales and Scotland, God moving mightily throughout those countries. In England, the Spirit of God moved in many different places bringing Pentecostal blessing.

WILLIAM AND CATHERINE BOOTH AND THE SALVATION ARMY

William Booth, a Primitive Methodist and later a minister of that denomination, was sanctified in 1847 under Caughey's ministry, during his first visit to Britain (1841- 47). Later, William Booth's wife, Catherine, hearing that Pheobe Palmer was the chief speaker at the Revival Campaigns conducted by her and her husband (1859- 1863), was encouraged to follow in Mrs. Palmer's footsteps and later became a very powerful voice in the British Holiness Movement.

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In 1861 William Booth left the Primitive Methodist Connexion in order to give himself more fully to his evangelistic work. Moving to Hackney, in London, in 1865, William and Catherine Booth began street meetings under the auspices of a non-sectarian mission. The first of these meetings was in Mile End, July 5, 1865. Booth felt that the church and chapel congregation had somehow or other lost their charm in comparison to the vulgar East-enders. He offered himself to the Lord as an apostle for the heathen of London. The Booth's concern for these lost souls was shown by the way they cared for the physical and economic, as well as the spiritual needs of these poor unfortunate people. As a consequence of that first East End mission, the Salvation Army was born, although it did not officially receive that title until 1878, when William Booth became its first General.

The Booth's message was clearly the message of Holiness. The Salvation Army may be regarded as one of the chief proponents of the doctrine of Christian Perfection in Britain during the latter part of the nineteenth century. Booth states that the Salvationists were always singing, praying or talking about a Pure Heart. Indeed there were few subjects of which they spoke more frequently, or in which they more truly gloried. Holiness to the Lord was a fundamental truth; it stood in the front rank of their doctrines. They inscribed it on their banner, and whether God could sanctify wholly was never a debatable question amongst them. In the estimation of the Salvation Army it was settled for ever, and any officer who did not hold or proclaim the ability of Jesus Christ to save to the uttermost from sin and sinning, had no place amongst them.

They believed that it was the privilege of all believers to be wholly sanctified, and that the whole spirit, soul and body may be preserved blameless unto the coming of the Lord Jesus Christ. The Salvation Army believed and taught that there was an experience which thoroughly dealt with sin in the believer by cleansing the whole heart, and that persons thus sanctified may, by the power of God, be kept unblamable and unreprouvable before God. The Salvation Army was a power to be reckoned with, and multitudes of people have entered into the blessing of entire sanctification through their world-wide ministry over the past one hundred years.

FRANK CROSSLEY AND STAR HALL

William and Catherine Booth, and The Salvation Army, with its strong emphasis on Christian Holiness, have influenced many people; but none probably as much as Francis Crossley. He was born again at nineteen, but it was many years before he heard of the Baptism of the Holy Ghost. An engineer by trade, Frank Crossley's Manchester based firm manufactured the world famous 'Otto-Crossley Gas Engine'. It was in 1886, during a visit to Torquay, Devon, that Frank Crossley and his wife first came into contact with the Salvation Army. Frank Crossley was drawn to the Salvation Army by their simple faith, their life of entire consecration and their quest for a clean heart. It was not long before the Crossleys became personally acquainted with the Booths, who became regular guests at the Crossley's home. The Booths frequent visits to Manchester meant they were often with the Crossleys, and the Booths own

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daughters, Mrs. Booth-Clibborn (the Maréchale) and Mrs. Booth-Tucker (the Consul) were also regular visitors, and in their train followed a number of leading Salvation Army Officers.

Frank Crossley arranged meetings near their Manchester home, at which Mrs. Booth and their American Holiness friend, Miss Isabella Leonard, preached to packed congregations. It was after one of these meetings that Frank Crossley confided in the Booths regarding his own spiritual need. On their train journey back to London the Booths sought the Lord, asking that Frank Crossley might obtain his heart's desire. Sure enough, that very night Frank Crossley entered into the experience of entire sanctification.

Ancoats was probably the most desperate of all districts in Manchester at that time. Here Frank Crossley purchased an old music hall known as Star Hall, which he demolished and built in its place a mission hall, which took the same name as the old hall. The first meeting was held at the new Star Hall on August 4, 1889. The following year a special week-long Holiness convention was inaugurated in which both English and American speakers preached the gospel of full salvation; these included John George Govan, Thomas Cook, Reader Harris, F. D. Sanford and Isabella Leonard. During the years which followed, many prominent holiness preachers were invited to speak at this convention; amongst them, G. D. Watson, D. L. Moody, E. Davidson, Samuel Chadwick, G. Campbell Morgan, A. M. Hills and C. T. Studd.

READER HARRIS AND THE PENTECOSTAL LEAGUE OF PRAYER

Reader Harris, together with his wife, attended the first Star Hall Convention. After the meeting the Harris's both made a complete surrender to God and claimed and received the sanctifying fullness of the Holy Spirit. They had previously opened a Christian Mission in London in 1887 and invited F. D. Sanford and G. D. Watson to preach there. As a consequence of the Harris's own experience, hundreds of others were blessed in the same manner. Speke Hall in Battersea, London, became a power-house from whence great blessing spread to other places as Reader Harris preached full salvation to packed congregations. New missions were established in Long Ditton, Hook, Hampstead, Bristol, Croydon and Earlsfield. Harris decided to work within the confines of the existing churches and 1891 formed the Pentecostal League of Prayer. By 1897, League membership exceeded 13,000. However, it was felt that Harris' decision to remain within the churches meant that many, if not most, which entered into the experience of entire sanctification, soon lost the blessing due to the uncaring, and often antagonistic, attitude of church leaders.

DAVID THOMAS AND THE INTERNATIONAL HOLINESS MISSION

One of The Pentecostal League workers, David Thomas, who together with his younger brother John owned a large drapery business in Battersea, seeing the effects the churches were having on these sanctified believers, separated from the League in 1906 to form his own Holiness Mission, with its headquarters at Sydney Hall, Battersea. Believing that God had

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called him to lead a movement of Scriptural Holiness throughout the land, within two years Thomas has established Holiness Missions in Southampton, Penn in Buckinghamshire (later to become the Independent Holiness Movement), and Carmarthen in Wales, close to the Thomas brothers' family home, *The Gors*, Llanllawddog. Soon the Mission had its own paper, the Holiness Mission Journal, in which David Thomas states – “the object of the Holiness Mission is to proclaim to a lost world the truth of Full Salvation, regeneration for the sinner, and the Baptism of the Holy Ghost and Fire as the privilege of every believer.” So successful was David Thomas and the Holiness Mission, that within only a few years of opening Sydney Hall in 1907, there were no less than twenty Holiness Missions in Britain. In 1911, one of its workers, David Jones, another Welshman, converted under John Thomas’ ministry, went to South Africa and opened a Mission there the same year. As a consequence, the Holiness Mission became the International Holiness Mission in January 1917.

John Thomas, David’s brother, became a Holiness evangelist, travelling throughout the length and breadth of the country. In 1901 he sold his very lucrative business, launching out on God to be all in all to him and his family. Three years later he assumed responsibility for the Star Hall Mission in Manchester, after the death of Frank Crossley. Here he was pastor, Bible School teacher, preacher and evangelist, before resigning several years later to work with the Oriental Missionary Society in Korea.

J. G. GOVAN AND THE FAITH MISSION

John George Govan, one of the main speakers at the Star Hall Convention in 1890, had founded The Faith Mission in Rothesay, Isle of Bute, Scotland, the previous year. When William and Catherine Booth held meetings in Glasgow, they often stayed in the Govan’s family home. The blessing the Booth’s brought to the Govan home was incalculable and it was through their influence that young J. G. Govan entered into the experience of a clean heart. Resolving to pay the price, whatever it may cost him, young Govan yielded his all to God, and trusting Him to cleanse his heart there and then, received the gift of the Holy Spirit. Soon John George Govan was leading a group of young people in Bible study at his father’s factory in Glasgow, and here an outpouring of the Spirit was soon experienced.

The following year, 1885, Govan felt called to full time service and discussed with Catherine Booth the possibility of working in India with The Salvation Army. He also considered going to China to work with Hudson Taylor and the China Inland Mission. During this time of uncertainty Govan read books by Mrs. Booth, Charles G. Finney and Asa Mahan, and was greatly benefited by them. Soon he heard the call of God to evangelise the villages of Scotland and gathered around him several like-minded young men and women to form The Faith Mission. The Faith Mission was a Holiness Mission in every sense of the word, and soon they saw the hand of the Lord in sanctifying power amongst them. In one of its very early meetings in Peebleshire there were sixty-nine conversions and twenty-eight people professed full salvation. In June, 1888, about seven hundred people gathered in Dunfermline to celebrate the first anniversary of the Faith Mission Prayer Unions. The following year at Rothesay, one

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and half thousand people were crowded into a hall during the evening Salvation Meetings. The whole town experienced the revival, which lasted several months. The Faith Mission expanded rapidly, missions were held throughout the west of Scotland, and in 1890 twenty-two missions were held in Fife alone. During the mission held in Stonehouse, the population experienced God's blessing in such a way as they had not felt since the Revival of 1859. All over the country the work experienced manifestations of God's sanctifying power. In 1927, the year J. G. Govan died, three hundred missions produced four thousand professed conversions. The Faith Mission opened its first Training Home at Rothesay in 1897, and from here the message of Full Salvation extended to almost every Isle off the west coast of Scotland. Later the work extended to Ireland and Canada. In Ulster the Mission experienced great success. The Mission headquarters later moved to Edinburgh, where, together with its Bible College, the Mission is still based. One of its former college principals, the Rev Duncan Campbell, went in obedience to the call of God to Stornoway, on the Isle of Lewis, in the late 1940's, and there witnessed a mighty revival known as the Lewis Awakening (1949–1953). During the Rothesay days, The Faith Mission conventions were blessed with the ministry of saints like Andrew Murray, G. Campbell Morgan, Barclay F. Buxton, and Paget Wilkes of the Japan Evangelistic Band, and the well known American Holiness personality, Amanda Smith.

During his lifetime, Frank Crossley supported various Holiness works throughout Britain and the world. The Salvation Army is one organisation that owes much to the financial support of this man; without which much of their overseas work could not have been attempted. The Faith Mission was another Holiness organisation that Frank Crossley supported. The Faith Mission's connection with Star Hall was inevitable, not least because Star Hall was the foremost Holiness Mission in Britain at that time. J. G. Govan became a regular preacher at Star Hall, and spent the best part of a year there teaching in the Bible School with John Thomas in 1907.

GEORGE SHARPE AND THE PENTECOSTAL CHURCH OF SCOTLAND

In 1886, George Sharpe left Motherwell in Scotland for the United States of America. Arriving in New York he joined a local Methodist Episcopal Church under the leadership of Dr. C. C. Wilbor, and was soon invited to pastor a small church in the city. Later Sharpe attended ministerial college and then went on to pastor another church. During his third pastorate, from 1898, Sharpe became aware of his need to be sanctified but it was a few more years before he entered into the blessing. During his third pastorate he came into contact with Rev. Geo. J. Kunz, later to become President of the Holiness Association of America. Rev. Kunz's life and ministry greatly influenced Sharpe and this made him more determined to obtain the blessing Kunz obviously enjoyed. In 1890, Sharpe was moved to a pastorate in Depeyster (De Peyster), New York where a mighty revival broke out under his ministry. Four years later he was appointed to Hamilton, New York, the seat of the famous Colgate University. After another year George Sharpe was sent to Chateaugay, in the Adirondacks. It was during his ministry in Chateaugay that Sharpe experienced his greatest American revival, helped by

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Major L. Milton Williams of The Salvation Army, a real Holiness preacher. Five hundred sought God for the blessing of a clean heart, including Sharpe, who obtained the blessing. Sharpe said all that happened in his life after that experience could be traced back to that day at Chateauguay. The blessing of God remained with Sharpe and his congregation, and Holiness Conventions were held from time to time.

In late November 1901, George Sharpe and his wife returned to Scotland, where Sharpe pastored a church in Ardrossan. At Ardrossan revival broke out and many entered into the experience of entire sanctification. The congregation grew so rapidly that a larger building became necessary in October 1903. Regretfully, not all the church officials stood with Sharpe on the doctrine of entire sanctification, and after two years at Ardrossan, Sharpe left to pastor a Congregational Church in Parkhead, Glasgow. Within thirteen months the Parkhead church was ablaze with interest in the teaching of Christian Perfection and the membership grew month by month. But here again some of the church deacons were opposed to the doctrine of entire sanctification and the church was split. George Sharpe and some eighty others from the congregation formed a new church. The following week the altar was filled with seekers, and for many, many months, week nights and Sabbath nights, and at times on Sabbath mornings, seekers were at the altar.

By the end of 1907, the congregation moved into their newly built church at Parkhead. Rev. Kunz, George Sharpe's friend from America was invited and preached at the opening service. Also present at this service was Miss Crossley and Miss Hatch of Star Hall, Manchester, and Charles and Lettie Cowman of the Oriental Missionary Society, who were then visiting Britain.

The Parkhead Pentecostal Church, later known, after its expansion, as The Pentecostal Church of Scotland, soon expanded into other districts and in 1908 a Holiness Bible School was added. George Sharpe preached an uncompromising message of Christian Holiness and saw many blessed and sanctified under his ministry as Pastor of the Pentecostal Church of Scotland. Indeed, by 1914 there were additional congregations at Paisley, Uddington, Blantyre, Perth, Morley and Gildersome. In 1915, the Pentecostal Church of Scotland became part of the American Holiness giant the Pentecostal Church of the Nazarene (now The Church of the Nazarene).

J. D. DRYSDALE AND EMMANUEL

John D. Drysdale, another Scotsman, was converted at the age of fourteen, but unsatisfied with his condition, sought a deeper experience of God. This was granted him toward the end of his twenty-fifth year (January 1906) after attending a meeting conducted by George Sharpe. After hearing an address on Scriptural Holiness, he claimed by faith the blessing of a clean heart. Drysdale tells how, as a consequence of that experience, he was truly born again and how, within a few months, on a road between Blantyre and Uddington, the Holy Ghost fell on him, purging, cleansing, and filling him with love!

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With his youngest sister, Mary, who later trained at Star Hall, Manchester, John Drysdale began outdoor meetings on the street where he lived, and soon after took charge of a Bible class of about forty young people. He became acutely aware of the need for salvation of the people about him, which soon became his one passion. Although he continued in business at Uddingston for the space of three years, he also became an evangelist, and many came to know the Saviour through his ministry. In 1909, Drysdale was appointed pastor in a church in Ardrossan. The work he had begun in Uddington and Blantyre was later taken over by George Sharpe's Pentecostal Church of Scotland before it, in turn, was taken over by the Nazarenes.

During his five and a half years at Ardrossan, Drysdale was in charge of the Pentecostal League Centre, although himself not a member of League. Feeling it was only fitting that John Drysdale should become a member; he was approached to that end. But unable to subscribe to the principle that members must stay in their churches, he declined from joining officially. Drysdale thanked God for his Ardrossan experiences, believing it was God's training school for him. At Ardrossan, Drysdale met John George Govan, founder of The Faith Mission, who became a close friend. From Ardrossan, he also made his first visit to Star Hall, where he met John Thomas and his family, Mrs. Crossley (Frank Crossely's widow) and the Misses Crossley and Hatch. Afterwards he became a regular visitor and preacher at the Star Hall Easter and Autumn Holiness Conventions, where he preached alongside A. M. Hills, Samuel Chadwick, Dr. Carradine, George Kunz, Charles Stalker and other outstanding Holiness preachers. At the Ardrossan Holiness Convention of 1912, Charles and Lettie Cowman of the Oriental Missionary Society, then on a visit to Britain, were amongst the chief speakers, and on other occasions Oswald Chambers was a guest speaker.

It was also in 1912, that J. D. Drysdale visited America and Canada with his friend George Hart, where God really blessed his ministry. The following autumn he met Lily Denning at the Star Hall Holiness Convention, who publicly testified to the experience of holiness she had entered into through the ministry of David Thomas, founder of the International Holiness Mission and brother of John. Miss Denning became John Drysdale's wife the following year. Before leaving Ardrossan J. D. Drysdale became interested in the work of the Oriental Missionary Society and was involved in raising funds for the supply of Gospel literature to the homes of Hiroshima. In October, 1915, John and Lily Drysdale stepped out into full-time evangelism and for several months worked in Liverpool, Bootle and Hoylake, eventually settling in Birkenhead, a town across the river Mersey from Liverpool.

In Birkenhead they held meetings in a room they rented over a shop. John Drysdale preached Scriptural Holiness and the two of them were continually engaged in open-air work – summer and winter. They also had a passionate desire to create missionary interest amongst the people they ministered to. During their first year in Birkenhead God moved mightily, especially through the open-air witness, when great crowds would gather to hear the message of Full Salvation. During the open-air meetings Drysdale preached against sin until men and women felt the power of conviction, many opposed the work, but many were also soundly saved.

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There was opposition too from local ministers who opposed the preaching of what they called “sinless perfection”.

In 1917, Emmanuel Church was founded and opened with a Holiness Convention in a building the Drysdale's had purchased and redecorated. From 1918 to 1920, the Emmanuel work saw increased activities in sending forth young people into missionary training, increased missionary offerings, and outside activities apart from the Pastoral care of Emmanuel Church. In 1918, the Drysdales conducted a five-day Holiness Convention at Swanage, Dorset, and many present entered into the experience of 'Perfect Love'. Early in 1919 John Drysdale went to Cambridge and remained there seven weeks, holding an evangelistic campaign and ministering to the University students. Quite a number found the Saviour, and others entered into the blessing of holiness and became active in God's service. In the autumn of 1919, Drysdale conducted a special Campaign at Speke Hall, in London, the headquarters of the Pentecostal League of Prayer, and saw many converted under his ministry, with quite a number entering into the Canaan of 'perfect love'.

Apart from the Emmanuel work, Mr. Drysdale was frequently invited to hold evangelistic campaigns and holiness meetings up and down the country, usually with great success. However, there were occasions when he was accused of preaching 'sinless perfection' by some of the local ministers. It was also in 1919, that John Drysdale attended a Japan Evangelistic Band convention (a Holiness Mission founded by Barclay F. Buxton and Paget Wilkes) at Swanwick, where God wonderfully poured out His Spirit and many sought the baptism in the Holy Spirit. Whilst back in Birkenhead, Emmanuel 'mission' (for that is truly what it was) was extending its ministry to feed and clothe the poor and needy amongst the community.

In 1920, Mr. and Mrs. Drysdale felt that God was leading them to set up their own Missionary Training Home, but before beginning this very important venture, they felt it was necessary to visit America and see how Bible Schools, were run. Leaving his wife with friends in Toronto, John Drysdale visited God's Bible School in Cincinnati. He arrived in time for the Summer Camp Meeting and there met G. D. Watson, Dr. Godbey, C. W. Ruth, Meredith Standley (of God's Bible School, Cincinnati) and others. After the Camp Meeting he took the opportunity to see the work and methods of the Bible School and wrote a number of booklets. After his wife had rejoined him, the couple held a special campaign and saw a number of seekers for salvation and holiness. From Cincinnati they travelled to Wilmore, Kentucky, to see the work of Asbury College, where so many outstanding men, who have been used of God, were trained. They next went to Moody Bible Institute in Chicago, and also visited the Chicago Evangelistic Institute, a Holiness Bible School. Before their return to Britain they called at A. B. Simpson's Christian and Missionary Alliance Bible Institute at Nyack, New York.

John D. Drysdale was a Holiness pioneer, not just a church pastor, or even an evangelist. He believed fervently in Holiness and that it must be preached. Like all great Holiness pioneers, he was committed to mission. The establishing of the Missionary Training Home at Birkenhead

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was to this end – to train young men and women in the life and doctrine of Holiness and send them forth to preach Full Salvation to the ends of the earth.

In June 1923, Drysdale was back in America again visiting God's Bible School. Whilst in America he also visited Chicago, Omaha, Los Angeles and other places, where he preached the message he loved so well. In Los Angeles he visited Charles and Lettie Cowman. This was the last time he would see Brother Cowman alive, for Charles Cowman died shortly after. Whilst in Los Angeles he also met the brother of C T. Studd, who lived there. Returning once more to England, Drysdale lived to the full the life of a Holiness Evangelist, Bible Teacher, and Church Pastor. He was always engaged in the master's business, travelling throughout Great Britain, whenever and wherever he could, to pass on the message and life of Holiness. In 1942, his daughter Rhoda married Stanley Banks, a student of the Missionary Training Home at Birkenhead, who, that same year, became Assistant Pastor of Emmanuel. Stanley Banks was sanctified under the ministry of John Thomas in 1936, during Thomas' world-wide tour, which lasted a full twelve months. After John Drysdale's death in 1953, aged 72, the work passed into the hands of Stanley and Rhoda Banks. J. D. Drysdale's books include, the New Birth, Holiness, Carnal Nature/Human Nature/Temptation, Sin and Infirmities, Dying to Live, The Price of Revival, and Holiness in the Parables.

MAYNARD JAMES AND CALVARY HOLINESS CHURCH

Maynard James was born in Bargoed, South Wales on April 17, 1902. Both his parents were Baptists, but his mother later became involved in the Bargoed Holiness Mission, an outpost of David Thomas' International Holiness Mission. Here Mrs. Gwen Jones came into the experience of Scriptural Holiness during one of David Thomas' visits. Her son Maynard began attending the Holiness Mission, and in 1920, through the ministry of Leonard Wain gave his life to the Lord Jesus to be completely His. The same year Maynard attended the I. H. M. Convention at their London headquarters, where in simple faith he claimed the promised Holy Spirit, and the Comforter came into his longing heart.

Soon after his "baptism" Maynard James found work in Cardiff, and in 1923, aged 21, was appointed a lay preacher there with the I. H. M., and later became the Mission's leader. In 1927 he became a student of the well known Methodist training home, Cliff College, where he studied under Samuel Chadwick and was soon nicknamed 'Holiness James'. In 1930 he married Louisa Jackson, also from Bargoed.

It was whilst at Cliff College that Maynard James founded the I. H. M. Trekkers, a group of young men who travelled from town to town and village to village preaching the Gospel. In 1928, having completed his studies at Cliff College, Maynard James, together with William Henson, Kenneth Bedwell, William Maslen and Albert Hart, set out on their first 'Trek'. In 1929, after months of 'Trekking' up and down the country with the holiness trekkers, Maynard James was offered the pastorate of the Manchester Holiness Tabernacle, the northern headquarters of the I. H. M. The I. H. M. and Cliff College had strong links, due to the emphasis

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on Christian Perfection, and the college principal at the time, Samuel Chadwick, had been invited on occasions to minister at the Manchester Tabernacle, as he had at other holiness centres throughout the country.

The previous pastor of the Manchester Holiness Tabernacle, Harry E. Jessop, had accepted a call to pastor the Northwest Gospel Tabernacle of Chicago, Illinois, where later, in 1929, John Thomas, took over the work. Shortly after accepting the pastorate of the Manchester Tabernacle, Maynard James began a series of evangelistic campaigns, the first of which, in 1931, resulted in the founding of another I. H. M. Mission. This was in Bolton, near Manchester, and like most, if not all, of the I. H. M. Churches, is now in the hands of the Nazarenes. Soon other campaigns were launched in Farnworth, Leeds and Oldham. It was during the Oldham campaign that Maynard James first worked alongside Clifford Filer, Leonard Ravenhill and other young holiness evangelists who were destined to influence their own as well as other generations with the message of Full Salvation. As a result of the campaign, Oldham also became a new I. H. M. Centre, and Maynard James was asked to transfer there to establish the work.

The Oldham Mission attracted very large crowds, and God moved in wonderful ways, many being converted, sanctified and healed. The success of these campaigns convinced Maynard James that God could use them to reach people in a way that the churches, and even Mission Halls, could not be used. So other campaigns were planned and more Holiness churches established. Although they took some convincing, the leaders of the I. H. M. agreed to allow Maynard James to form a full-time evangelistic team that could travel the country, and Jack Ford and Michael Keeley were released from their pastorate to form a team known as the Revival Campaigners, led by Maynard James. At Bradford, the place of the team's first campaign, about two thousand people filled the meeting hall each evening, where they heard the message of Full Salvation. Another thousand unable to get into the building met under canvas in an adjoining tent to hear the message given by one of the Revivalist Campaigners. At Bradford yet another church was established, as well as at Keighley, where the Revivalists held their next campaign.

But leaders must lead, or forfeit their gift, and Maynard James had ideas that not all of the leaders of the I. H. M. agreed with. He had seen the vision and caught the evangelistic flame that now consumed his very life, and he could not be held down by tradition. In 1934, Maynard James left the I. H. M., and together with Jack Ford, Leonard Ravenhill and Clifford Filer, themselves I. H. M. Pastors, founded the Calvary Holiness Church. Some of the congregations, those founded through the work of the campaigns, such as Oldham, Salford and Queensbury, became Calvary Holiness churches. The campaigns continued, only under the new name of The Pilgrim Revival Party, and God really blessed their endeavours with many new churches being established and added to the existing Calvary Holiness Church. In 1935, Maynard James published the first edition of *The Flame*, a Holiness periodical still in existence today.

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1935 also saw another Convention at Oldham, here fervent singing, fiery testimonies, flaming messages, earnest seekers, record crowds, and wonderful offerings were features of the meetings that no one could fail to miss. The Oldham Convention became a regular event and soon Conventions in other places were organised. The Oldham Convention was visited by guest speakers like the American Holiness preacher, Harold Kuhn, and Norman Grubb, then the Director of W. E. C. (The World-wide Evangelistic Crusade). The relationship with Norman Grubb and Maynard James opened doors of missionary service to those within the C. H. C. who felt led of God to serve overseas. At home the evangelistic work continued, even the war in Europe could not prevent the aims of these Holiness people from being realised. Maynard James knew the value of revival conventions and these continued to be a vital part of denominational life. By 1940, sixteen new churches joined the existing Calvary Holiness Church, most of which were entirely new congregations; the others were all I. H. M. Churches. The leaders of the Calvary Holiness Church were on fire for Scriptural Holiness and had a vision for the conversion of Britain. Soon other like-minded ministers joined the James, Ford, Ravenhill and Filer, foursome. Many of which had been trained at Cliff College or Emmanuel, Birkenhead. In early 1947 the C. H. C. opened their own Bible College. It was felt that their own ministers should have specialist training. Cliff College belonged to the Methodist Church, and although the evangelistic aims of Cliff were similar, it did not prepare people for the pastorate. Emmanuel, Birkenhead, was primarily a Missionary Training Home and not a ministerial training college. Beech Lawn Bible College, however, catered more definitely for Calvary Holiness ministerial candidates.

The C. H. C. Holiness Conventions continued through the 1939-45 War, and in 1946, the main speaker at the Easter Oldham Convention was none other than the Marchále, eldest daughter of William and Catherine Booth. The following year Maynard visited America at the request of the Church of the Nazarene, which had invited him to preach at different Nazarene churches and to be involved with their Fourth Quadrennial International Convocation in the September. His visit to America would later mean a complete change of direction for the Calvary Holiness Church. In 1950 in order to be more involved with evangelistic work, Maynard James resigned as Principal of Beech Lawn Bible College.

The following year Maynard James made his second trip to America, and from there he travelled to Cuba, where he preached at eight different mission stations. From Cuba, Maynard flew on to Colombia to visit C. H. C. missionaries Mr. and Mrs. Filer, and Mr. and Mrs. Thomas, who had established a C. H. C. Mission in Bogotá. In the same year Leonard Ravenhill left the C. H. C. to take up ministry in America, which left a considerable gap in the C. H. C. leadership. The Flame for January 1951, gave an account of the Hebrides Revival (the Lewis Awakening) under Duncan Campbell of the Faith Mission. Duncan Campbell became a friend of Maynard James and was invited to preach at C. H. C. Churches. In 1953, Maynard made his first trip to South Africa under the auspices of the African Evangelistic Band, an interdenominational Holiness movement, with which John Thomas and other Holiness preachers had worked with on their earlier evangelistic tours of South Africa. Like John Thomas, Maynard had the privilege of visiting I. H. M. Churches, by then in the hands of the Nazarenes, but originally begun in 1908, through the work of the first I. H. M. missionaries, David Jones and William Clements. It

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was this David Jones who was converted in London under the ministry of John Thomas in the days of the Thomas' brother's business house mission in Falcon Road, Battersea.

In 1945 J. B. Mclagan resigned from the pastorate of Glasgow's Parkhead Church, to take up duties as pastor of the International Holiness Mission's Holiness Tabernacle at Battersea, where the denomination had its head quarters. Sharpe's Pentecostal Church of Scotland had already joined the Nazarenes in 1945 and by 1952 (October) the I. H. M. had also joined.

J. B. Mclagan keen that the Calvary Holiness Church should also join the Nazarenes, arranged a meeting in September, 1954, between George Frame, then Superintendent of The Church of the Nazarene in Britain, and the leaders of the Calvary Holiness Church, Maynard James and Jack Ford. This meeting eventually led to C. H. C. joining the Church of the Nazarene in June 1955.

GEORGE WOOSTER AND THE INDEPENDENT HOLINESS MOVEMENT

It was in November 1903, that David Thomas first visited the little Methodist Chapel in Penn, Buckinghamshire, with the message of Holiness, telling how one could be free from sin and filled with the Holy Ghost. It was the first time that these Methodist people had heard such a thing, although some amongst them had been longing for some deeper work to be done in their lives for some time, but had no one who could tell them what it was that was lacking. Those seeking God for such a work in their lives recognised immediately that the life and message David Thomas brought with him to Penn, was indeed the answer to their needs.

George Wooster, his wife and a few others, responded to the word, and were soon filled with the Holy Spirit. Other visits by David Thomas strengthened and encouraged this little group of sanctified believers, and in early 1905 a four day's mission was held in a nearby village where the little group had been holding Holiness Meetings for the past year. At this mission and another held shortly after in a nearby town, God was present to save and sanctify. Reader Harris, of the Pentecostal League of Prayer (this was before David Thomas had left the League), was invited to preach during the latter of these missions. George Wooster was invited that year to attend the Pentecostal League of Prayer Autumnal gathering, at Exeter Hall, in London. Here George Wooster met Charles and Lettie Cowman of the Oriental Missionary Society, who were visiting Britain at the time, and asked them to take some meetings at the Methodist Chapel in Penn; and meetings were arranged for a week-end in November. It was a time of great blessing, but some Methodists who attended the meetings rejected the teaching and stirred the community against it. As a result of these circumstances, the Woosters, along with others who had entered into the blessing, felt that God was asking them to leave the Methodist Chapel and set up their own meetings where the message of Holiness could have a free and unhindered course. So the Woosters met together each Sunday at home, on Pennbury Farm, where God blessed them and taught them many special things.

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In the summer of 1905, a special Mission was held in a nearby village, where the message of Holiness was preached each Sunday for sixteen consecutive weeks. In the same year the Woosters invited Oswald Chambers and Juji Nakada (O. M. S. Japan) to hold a two day tent meeting on the village green, at which large crowds, too large for the tent to accommodate them, gathered. The preachers delivered clear, straight forward messages, which had lasting effects on the hearers. Following these meetings, regular open-air meetings were held throughout the summer, at which the Holy Spirit was faithfully present.

About the end of October, 1906, George Wooster had the privilege of accompanying David Thomas, together with Charles H. Stalker and his wife, of Columbus, Ohio, on a preaching trip throughout Wales, where they held Holiness meetings for the converts of the 1904-1905 Welsh Revival. Large numbers came out for salvation, and Christians too received the Holy Ghost. In January 1907, Charles Stalker preached at the opening meetings of the Wooster's new Holiness Mission in Penn, which was the first Holiness Mission in the South of England. Soon the Cowmans were back in Britain, and came to the aid of the new Mission, encouraging the workers in their usual way. In the nearby town of High Wycombe the Woosters held a Holiness tent Mission which lasted for fifty-nine days during the summer of 1907. The Holiness Mission was able to build its own hall at Penn and soon Charles Stalker was there to conduct a month's Holiness Mission. The following year a Mission Hall was opened at High Wycombe to accommodate those who had received definite blessing as a result of the tent meetings. Charles Stalker was again requested to preach at the opening meetings.

In 1910, the Woosters made an extended tour of Scotland where they held meetings and preached Full Salvation. After the Scotland campaign, the Woosters felt that God was leading them to hold meetings in Leicester. In 1911, the Stalkers were with them again for their Holiness convention in High Wycombe, and in May, Holiness tent meetings were held in Northampton with great success, and many came forward for salvation and sanctification. After the Northampton meetings the tent was removed to Leicester, where meetings commenced on July 14th. Here between seventy and eighty souls knelt at the altar, and about twenty-five gave clear definite testimonies during the last meeting. Soon a Holiness Mission was set up in Denman Street until a larger premises was found in Mere Road, which was opened by George Kunz a few months later.

During the spring of 1912, Mr. and Mrs. Cowman and Lucius Compton of North Carolina, paid a visit to the Leicester Holiness Mission. The meetings were especially owned and blessed of God, and Mrs. Cowman's testimony brought great conviction on a crowded audience at one afternoon meeting. The first Holiness Convention was held in Leicester during the Christmas holiday of 1912. In February, 1913, the Leicester Holiness Mission published its first edition of its own magazine – The Holiness Messenger. The 1914 Holiness Convention held at Penn drew Independent Holiness representatives from Leicester, Sheffield, Derby, Nottingham, Mansfield, Coalville, Ilkeston, Melton Mowbray, Uxbridge, Watford, Sipson, London, Hitchin and Wigston. Many of which places had seen Wooster's Holiness Conventions in previous years. After three years of Missions, the public were just beginning to realise that this Holiness Movement was not mere froth, but something to be reckoned with. As each new gathering

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grew stronger the professing Church had to recognise an unmanageable something they could not define, but they had to own the fact that it was “going and growing.”

In 1916, Wooster’s affiliation with the I. H. M. came to an end. David Thomas and other I. H. M. leaders had stressed the need for an ordained ministry. George Wooster disagreed, and from then on the Wooster’s Mission was known as the Independent Holiness Movement. By 1917, the Independent Holiness Movement had grown extensively, with new centres throughout the country, including Scotland, and the west and east of England, and more visits from the Wooster’s American friends Mr. and Mrs. Charles Stalker were made possible. In 1919, Charles Stalker visited some of the main Independent Holiness Movement centres at Malvern, Perth (Scotland), Bristol, Doncaster, Kettering, Hitchin and Penn, where special meetings were held. The work of the Mission continued to grow steadily, however, like the Civil War affected the work and growth of the Holiness Movement in America, so both the wars in Europe affected the British Holiness Movement, not least the Independent Holiness Movement. After the Second World War the Wooster’s Independent Holiness Movement decreased in membership. Nevertheless, the Leicester Holiness Mission survived, as well as the centres in Hull, Bridgnorth, and Doncaster, although its overall membership dwindled.

The Independent Holiness Movement was one of the very few British Holiness groups to survive into the 21st. Century and as a result of its consistent preaching and teaching of Scriptural holiness probably the only one not to have lost its identity as a holiness movement. Other British holiness groups appear to have lost their vision and, therefore, lost their way. However, in 2009, the Independent Holiness Movement was disbanded.

THE BRITISH HOLINESS MOVEMENT TODAY

The Salvation Army

Founded by William and Catherine Booth, the Salvation Army has become little more than a humanitarian organisation. It can no longer be classed as a Holiness movement as it seems to have entirely lost its original vision of holiness.

Star Hall

The Star Hall Mission, founded by Frank Crossley, was handed over to the work of the Salvation Army in 1916, and although Miss Ella Crossley and her friend Miss Mary Hatch, continued for many years to produce the Star Hall magazine *The Way of Holiness*, the Hall was eventually demolished, and the Mission, as such, no longer exists.

League of Prayer

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The leadership of the Pentecostal League of Prayer (later The League of Prayer) was handed to Oswald Chambers in 1908, after the death of its founder, Reader Harris. Chambers founded his Bible Training College in 1911, but then left for Egypt five years later as a YMCA Chaplain to the Australian and New Zealand Troops, where he died there unexpectedly on November 15, 1917. Today the League of prayer still exists, but its membership is small, with only a handful of prayer groups in Britain, and its once popular magazine Tongues of Fire, has been replaced by a small newsletter.

Emmanuel

Emmanuel Missionary Training Home founded by Mrs. and Mrs. J. D. Drysdale no longer functions as such. It is now a small Bible School. Emmanuel Church now functions as the Bible School chapel, although there are still six other small churches, two of which are in Wales. The total membership of Emmanuel Churches amounts to around four hundred.

Pentecostal Church of Scotland, I. H. M. and Calvary Holiness Church

The Pentecostal Church of Scotland, founded by George Sharpe, together with the International Holiness Mission, founded by David Thomas, and The Calvary Holiness Church, founded by Maynard James, are now all part of The Church of the Nazarene; each having lost its own identity. The Nazarene Churches in Britain, although numbering over one hundred, have only small congregations and many are without a pastor. Sadly the Nazarene Church appears to lack the kind of holiness that will impact and challenge our nation.

The Faith Mission

The Faith Mission, founded by John George Govan, still has its Bible College in Edinburgh, from where its students go forth to hold open-air missions. However, it has never been a Holiness denomination as such and has no churches of its own. It has had good success in previous years in Ulster and currently has centres in Belfast and Portlaoise (Irish Republic), in England at Ipswich and Leicester, and more recently has set up a centre in Wales.

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The ONE GREAT NEED of the Church is a return to HOLINESS

The one great need of the Church of Jesus Christ today is for a return to HOLINESS – holiness that is integral with the baptism with the HOLY SPIRIT. This is what the Church of Jesus Christ lacks today. It is the missing ingredient, but a vital ingredient, for without holiness "no one shall see the Lord." Heb.12:14.

Hearts and lives are crying out for reality, and it is the responsibility of those who know the truth which makes free indeed, to proclaim the message of Full Salvation, clearly and uncompromisingly. Britain needs Holiness – it needs true Holiness preachers, those full of the Holy Spirit - fearless and fiery. The message of Christian Holiness is the only message that can revive the Church; indeed it is the message of the New Testament and of the Bible itself. "Be ye holy for I am holy." I Pet. 1:15-16.

Britain needs Holiness and our prayers

For more information contact

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Or visit our website: www.calvaryholinessmission.org