PART TWO

DERIVATION
Australian Pentecostalism derives its identity, ethos, philosophy and theology from three major tributaries —

- Wesleyanism, from which Pentecostalism gained its understanding of and emphasis on holiness and the need to be baptised in the Holy Spirit
- the Dowie movement, which awakened a belief in divine healing and other related supernatural phenomena
- Evangelicalism and its earnest desire for a more intimate relationship with God, a victorious Christian life of faith and a revival of Apostolic Christianity

In this section each of these tributaries is examined and its contribution to early Pentecostalism discussed.
John Watsford
CHAPTER THREE

THE SPIRIT OF WESLEYANISM

Christian perfection and the Baptism in the Holy Spirit (1870-1908)

The Australian Pentecostal movement is essentially an indigenous movement, enriched by a variety of overseas influences, and its origins are divergent from those in other Western countries. They are to be found in three major tributaries — Wesleyan perfectionism, the Dowie/divine healing movement and evangelical revivalism. These will be the subjects of the next three chapters.

Walter Hollenweger, whose studies on Pentecostalism were for years the benchmark for other historians, sees five general roots of Pentecostalism —

- the oral/black tradition
- Wesleyan catholicism, which he defines as a blend of Wesleyan perfectionism and love
- the Holiness movement
- evangelical ecumenism (that is, non-denominationalism)
- the critical tradition (reforming both traditional Christianity and society)

Obviously the first of these does not apply to Australia. Nor was there any significant denominational Holiness movement here. But, Wesleyanism and evangelicalism were, as in the United States, major tributaries. It was the Wesleyan emphasis on the need for a discrete experience of entire sanctification

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that, for many people, developed into the Pentecostal concept of baptism in the Holy Spirit. A significant number of the first Pentecostals were Methodists who diligently sought to be baptised with the Holy Spirit. The language they spoke was orthodox Wesleyan. The difference was a phenomenon that Methodists had not known — that of speaking in tongues.

Edith Blumhofer identifies a different set of origins for American Pentecostalism. These are restorationism, premillennialism, healing, Wesleyan Holiness teaching and various evangelical trends and movements such as the emphasis on the Holy Spirit of the Congregationalist Reuben Torrey (1856-1928), the stress on holiness by Presbyterian Charles Finney (1792-1875) and the Keswick movement’s deeper life teaching. The Australian background differs from these as well. While premillennialism, for example, was a prominent part of Pentecostal preaching and teaching in the first few decades, there is no evidence that the movement grew out of it in any significant way.

Augustus Cerillo Jr helpfully categorises four ‘interpretive paths’ of American Pentecostalism. These are the providential, which explains the movement’s origins largely in terms of the sovereign purposes of God; the ‘historical roots’, which sees Pentecostalism as a natural development from the Wesleyan-Holiness-Evangelical tradition; the multicultural, which understands the movement to have been initiated primarily by Black Christians; and the functional, which explains its origins in socio-economic or psychological terms.

South African Pentecostalism admits to being an American import, although this may be an oversimplification, as there were clearly local influences as well, such as the writings of Andrew Murray. The Swedish movement stemmed

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3 A. Cerillo Jr, ‘Interpretive Approaches to the History of American Pentecostal Origins,’ *Pneuma* 19:1 Spring 1997, pp.29ff. As has been noted earlier, these categories do not readily apply to the Australian scene.
largely from Baptist ecclesiology. In Chile, the Methodist influence was paramount; in Brazil, the Baptist. In England, the formative influences were a blend of Calvinistic Methodism, Congregationalism and Anglicanism. The Welsh Revival of 1904-05 was of considerable significance, and English Pentecostalism owes some of its ambience to the early leaders who were first introduced to the moving of the Spirit in Wales. James Worsfold sees a connection between the Irvingite movement and modern Pentecostalism, especially the Apostolic Church. Strachan and Allen, even though the latter calls Irving ‘the Morning Star of Pentecost,’ are more cautious, seeing similarities, rather than overt links. Certainly, in Australia, there is no evidence of the Irvingite movement having any influence on the development of Pentecostalism. The Catholic Apostolic Church, established after Irving’s death, has been in Australia since 1883 under the name Apostolic Church of Queensland. It recognises apostles and uses prophesying from time to time for direction, but does not practise glossolalia. As its initial constituency was largely German and the first services were German-speaking, it has tended to be isolationist.

It is popularly believed among evangelicals today that Australia has never experienced a religious revival. While this may be valid in the nation-wide sense, it is not true of many local areas. The nineteenth century was a time of prolific religious revival in Australia, as it was around the world. Stuart Piggin has identified 71 specific Christian revivals between the years 1834 and 1891. Most

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Table 3.1 Nineteenth century religious groups

<table>
<thead>
<tr>
<th>Name</th>
<th>Place</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Israelites</td>
<td>Melbourne</td>
<td>1841</td>
</tr>
<tr>
<td>The New Church</td>
<td>Adelaide</td>
<td>1844</td>
</tr>
<tr>
<td>Churches of Christ</td>
<td>Adelaide</td>
<td>1846</td>
</tr>
<tr>
<td>Young Men’s Christian Association</td>
<td>Adelaide</td>
<td>1850</td>
</tr>
<tr>
<td>Unitarianism</td>
<td>Sydney</td>
<td>1850</td>
</tr>
<tr>
<td>The Church of Jesus Christ of Latter Day Saints</td>
<td>Sydney</td>
<td>1844</td>
</tr>
<tr>
<td>Christian Brethren</td>
<td></td>
<td>Mid-1850’s</td>
</tr>
<tr>
<td>Christadelphianism</td>
<td>Sydney</td>
<td>1866</td>
</tr>
<tr>
<td>Spiritualism</td>
<td>Melbourne</td>
<td>1870</td>
</tr>
<tr>
<td>The Salvation Army</td>
<td>Adelaide</td>
<td>1880</td>
</tr>
<tr>
<td>Young Women’s Christian Association</td>
<td>Sydney</td>
<td>1880</td>
</tr>
<tr>
<td>The Theosophical Society</td>
<td>Brisbane</td>
<td>1881</td>
</tr>
<tr>
<td>The Apostolic Church of Queensland</td>
<td>Hatton Vale</td>
<td>1883</td>
</tr>
<tr>
<td>The Christian Catholic Church</td>
<td>Melbourne</td>
<td>1883</td>
</tr>
<tr>
<td>Seventh Day Adventism</td>
<td>Sydney</td>
<td>1885</td>
</tr>
<tr>
<td>Christian Science</td>
<td>Sydney</td>
<td>1890</td>
</tr>
<tr>
<td>The Keswick Movement</td>
<td>Geelong</td>
<td>1890</td>
</tr>
<tr>
<td>Student Christian Movement</td>
<td></td>
<td>1892</td>
</tr>
<tr>
<td>The Watchtower Bible and Tract Society</td>
<td>Melbourne</td>
<td>1904</td>
</tr>
</tbody>
</table>

of these, he points out, were among Methodists. However, there were also revival movements among Catholics — especially through Redemptorist missioners — Presbyterians and Baptists, who received added incentive from

The Spirit of Wesleyanism

the ministry of Thomas Spurgeon, one of Charles Haddon Spurgeon's twin sons.¹⁶

During the nineteenth and early twentieth centuries, there was a plethora of revivalists including William ‘California’ Taylor (1863-65), Gordon Forlong, Emilia Baeyertz (1878 onwards), Thomas Spurgeon (1878 and 1880), Margaret Hampson (1883), George Williams, William Noble, Matthew Burnett, Harry Grattan Guinness (1885, 1901), George Muller (1886), Henry Varley (1877), Alexander Sommerville (1877), George Grubb (1891), Thomas Cook and Gypsy Smith (1894), John R. Mott (1896), Reuben Torrey (1902), Wilbur Chapman and Charles Alexander (1909, 1912), and Herbert Booth.¹⁷

The nineteenth century was also a time of prolific religious growth in other ways. There was a flourishing of new religious movements, mission organisations and parachurch groups. Given that Australia was growing rapidly through immigration, it is not surprising that new religious groups should emerge and find fertile ground in this country. The groups listed in Table 3.1 all began in Australia in the 1800's, some of them within a decade of their founding overseas.¹⁸

For all that, and in spite of the fact that nearly all Australians claimed allegiance to a Christian denomination, the indications are that at no time during the nineteenth century did more than half the population attend church. In fact, if they had, the church buildings could not have contained them all. According to Broome, there were 70,000 Anglicans in Sydney in 1901, but only 9,000 seats in churches. Piggin argues that in South Australia in the same year, there were only enough seats in church buildings for 45% of the population. Phillips claims there were 623,148 nominal Anglicans in New South Wales but only 36,294

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members. Jackson estimates that in 1851, in Victoria, about 14% of people attended church, a figure which rose to 34% in 1881, allowing for variations between localities and denominations. Bollen suggests that church attendance was 35% in 1870, 30% in 1880 and 28% in 1890. One writer claims that generally, attendance was highest among Baptists, Methodists and Congregationalists and weakest among Anglicans, with Catholics and Presbyterians somewhere in between. In 1891, in New South Wales, Victoria and South Australia, only six in every one hundred Anglicans were active church members. Methodists and Presbyterians fared better, with figures of around 13 and 11 per cent respectively, while Baptists (18.5%) and Catholics (41.5%) showed the highest rates. The figures in South Australia were slightly higher in most cases than in the other States (see Table 3.2). It was the Methodists, especially the Wesleyans, who pioneered Christian revival. From 1852 to 1867, affiliation with Methodist churches increased by 300%, a rate nearly double the population growth, which was itself significant (163.2% from 1851 to 1861), largely as a result of gold fever. At the conclusion of Daniel Draper's ministry at Wesley Church, Melbourne, in 1864, it was noted that in the 28 years since his arrival from England in 1836, the number of Wesleyan ministers had grown from nine to 129 and the number of members from 532 to 15,061. Draper, astonishingly capable in organisational

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22. The percentages were calculated from statistics provided by Walter Phillips' entry entitled, 'Religion,' in Vamplew, 1987, pp.421, 428. Note that Catholic figures are at best only an indication, as they are based on records in NSW for 1803, in Victoria for 1881 and in SA for 1931.
The Spirit of Wesleyanism

skills, fund-raising and administration, was described as ‘an honoured instrument in securing this glorious result.’

Table 3.2 Church attendance as a percentage of membership 1891

<table>
<thead>
<tr>
<th></th>
<th>Anglican</th>
<th>Baptist</th>
<th>Catholic</th>
<th>Methodist</th>
<th>Presbyterian</th>
</tr>
</thead>
<tbody>
<tr>
<td>NSW</td>
<td>4.6</td>
<td>14.0</td>
<td>35.0</td>
<td>9.3</td>
<td>8.6</td>
</tr>
<tr>
<td>Vic</td>
<td>6.1</td>
<td>19.3</td>
<td>70.4</td>
<td>12.5</td>
<td>8.6</td>
</tr>
<tr>
<td>SA</td>
<td>7.2</td>
<td>22.3</td>
<td>19.0</td>
<td>17.3</td>
<td>10.2</td>
</tr>
<tr>
<td>Average</td>
<td>5.9</td>
<td>18.5</td>
<td>41.5</td>
<td>13.0</td>
<td>10.7</td>
</tr>
</tbody>
</table>

In New South Wales, Methodism grew from 10,008 people in 1861 to 23,682 in 1871. It did even better in Victoria where numbers rose from 4,988 to 46,511 in the same ten year period. Sunday School enrolments in Victoria also escalated — 13,631 in 1861 to 30,653 in 1871. In the same decade, the population of both States grew by less than half. Overall, Methodism grew from 6.7% of the Australian population in 1861 to 10.2% in 1901. Actual recorded membership increases (excluding children) for 1861-1871 are not so dramatic — 33.4% in New South Wales, 67.3% in South Australia and 95.3% in Victoria, but still promising enough.

George Eliot’s Anglican Edward Casaubon may have devoted his days to unlocking the key to all mythologies while Jane Austen’s sycophantic William Collins bowed and fawned to Lady Catherine de Bourgh, but the Methodist preachers of Australia were pounding the back tracks of their vast new country, penetrating new frontiers for the gospel. So Brian Dickey writes —

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26 Piggin, 1993, p.16.
27 Note that Methodists, at least, happily recognised the discrepancy between members and adherents. In 1901, they claimed over six and a half million members world-wide with about 30 million adherents. See W.J.Palamountain, *A.R.Edgar: A Methodist Greatheart*, Melbourne: Spectator, 1933, p.160
They [the Methodists] were the evangelicals par excellence through the nineteenth century: they carried revival and their Bibles all over Australia and beyond to proclaim the cross as the way of salvation, to call men and women to repentance and conversion, and on to an active life of service. They were the Protestant light cavalry of Australia.  

Walker points out that ‘the Methodist Church above all others sought revivals and taught their spiritual necessity.’

**Perfectionism**

One distinctive feature of Wesleyan preaching was that of Christian perfection or, as it was otherwise called, entire sanctification. This was the concept that through a discrete, identifiable and possibly emotional experience of sanctification, similar to conversion, one could reach a stage of Christian perfection. At this point, one was cleansed from inbred sin and enabled to live without conscious or deliberate transgression.

In Wesley’s own writings, the matter is not as clear-cut as this. In his *Sermons*, he seems to argue that perfection means avoiding deliberate sin, although this is difficult to nail down precisely. In a letter written in 1771, he said —

Entire sanctification or Christian perfection, is neither more nor less than pure love; love expelling sin, and governing both the heart and life of a child of God. The

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Refiner’s fire purges out all that is contrary to love, and many times by a pleasing smart.\footnote{I.J.Wesley, \textit{Works} Grand Rapids: Baker, 1996, Vol 12 p.432.}

The most lucid statement is in his \textit{Plain Account of Christian Perfection}, a document which was revised several times during his lifetime and took its final form in 1777 —

To this day both my brother and I maintained, (1) That Christian perfection is that love of God and our neighbour, which implies deliverance from all sin. (2) That this is received merely by faith. (3) That it is given instantaneously, in one moment. (4) That we are to expect it, not at death, but every moment...\footnote{Wesley, \textit{A Plain Account of Christian Perfection}, in \textit{Works}, Volume 11, 1996, p.393.}

It was not sinless perfection; people might still sin unintentionally. It was not behavioural perfection. Being human, people might still make mistakes of judgement or emotion, even though they were in ‘the highest state of grace.’ The important thing was to act in love. ‘Where every word and action springs from love, such a mistake is not properly a sin.’ So a person filled with God’s love might still commit ‘involuntary transgressions,’ but these were not sins.\footnote{\textit{A Plain Account of Christian Perfection}, in \textit{Works}, Volume 11, 1996, p.393.}

Wesley claimed to have taught this doctrine from the beginning and stressed that in the Conferences of 1744-1747, there had not been one expression of disagreement. However, in the years to follow, there was to be more controversy over this than anything else. He found himself writing letters over and again to explain his position. In 1758, he wrote to Miss H—, who was ‘much perplexed’ over the doctrine of perfection. ‘By “perfection”,’ he explained simply, ‘I mean “perfect love”.’ This was something every believer could attain. Three years later, he wrote with some impatience to one Mr Hosmer, ‘Shall we call them (mistakes) sins or no? I answer again and again, Call them just what you please.’ The following year, he penned a short note to S.F., trying to clarify his terms. A few months later, he painstakingly explained to Mrs Maitland that Christian perfection was simply loving God and loving our neighbours. Those who did this were ‘scripturally perfect.’ But sinless
perfection, he had never taught. In 1772, he expressed to Charles his dismay that most Methodist preachers were no longing teaching Christian perfection.\(^{36}\) Five years later, he wrote —

I have drawn a full picture of it (Christian perfection) at full length, without either disguise or covering... Whence is all this outcry, which, for these twenty years and upwards, has been made throughout the kingdom; as if all Christianity were destroyed, and all religion torn up by the roots? Why is it, that the very name of perfection has been cast out of the mouths of Christians; yea, exploded and abhorred, as if it contained the most pernicious heresy? Why have the Preachers been hooted at, like mad dogs, even by men that fear God;...? I pray you, what harm is there in it?... It is giving God all our heart... It is the devoting, not a part, but all our soul, body and substance to God... It is the loving God with all our heart, and our neighbour as ourselves... which I have believed and taught for these forty years, from the year 1725 to the year 1765.\(^{37}\)

The following year, in a letter to Rev Plenderlieth, he refuted misstatements of his position. Wesley could not understand the opposition. Who, in their right minds, could oppose the idea of giving all to God and being ‘sanctified wholly through his Spirit’? A large part of his *Plain Account* was taken up with answering the many arguments and questions that had been raised.

Charles’s hymns also spoke often of the eradication of sin and the perfection of love —

> From this inbred sin deliver;  
> Let the yoke Now be broke;  
> Make me thine forever.  
> Saviour from sin, I wait to prove  
> That Jesus is the healing name;

To lose, when perfected in love,
Whate’er I have, or can, or am.\(^ {38}\)

This perfecting in love was not the same as conversion. Wesley could recall no single instance where anyone received forgiveness of sins, the presence of the Spirit and ‘a new clean heart’ simultaneously.\(^ {39}\) Christian perfection was received instantaneously by faith through grace, but it was discrete from conversion. In fact, while new converts could experience it, it was more likely to be the province of mature Christians.\(^ {40}\)

Wesley himself underwent a dual entry into an experiential knowledge of God. Initially there was the Aldersgate conversion on 24 May 1738, where his heart was ‘strangely warmed’ and he felt for the first time that he did trust in Christ. But he still felt he lacked the inward witness of the Spirit and was waiting patiently for it.\(^ {41}\) Then a few months later, in January 1739, at the Fetter Lane Society, there was a deep sense of God’s power in the meeting and they continued in prayer till the small hours of the morning.\(^ {42}\) It was not the only time such events occurred. In May of the same year, a similar thing happened—

The power of God (so I call it) came so mightily among us, that one, and another, and another, fell down as thunder-struck. In that hour many that were in deep anguish of spirit, were all filled with peace and joy. Ten persons, till then in sin, doubt, and fear, found such a change, that sin has no more dominion over them; and instead of the spirit of fear, they are now filled with that of love, and joy, and a sound mind.\(^ {43}\)

It was to Wesley that Bishop Butler made his famous allegation: ‘Sir, the pretending to extraordinary revelations and gifts of the Holy Ghost is a horrid


\(^ {41}\) Wesley, *Works* Vol 12, 1996, p.34.


thing, a very horrid thing.' Wesley did not, in fact, lay claim to such supernatural powers and disapproved of those who did. But he did believe in a faith which touched the heart and transformed the life. Soon after his conversion, he told his brother Samuel he was convinced 'by the most infallible of all proofs, inward feeling.' Henry Fielding's Mrs Whitefield may have been 'untainted by the pernicious principles of Methodism,' and have discovered no evidence of 'the extraordinary emotions of the Spirit,' but for true believers, a warm heart was the essence of faith.

As time went on, Wesley became uneasy about extremism, but he never discouraged emotional expression. To Ronald Knox, this was a conundrum —

That is the disconcerting fact about early Methodism — that its founder sympathised with enthusiasm... in its most violent forms, yet was never himself carried away by it. The two brothers, almost alone among the supporters of the movement, kept their heads.

Knox seems to overstate Wesley's position here. On more than one occasion, Wesley spoke strongly against 'enthusiasm.' In his Plain Account, enthusiasm is the second of six dangers he sees to genuine faith. He does not mince matters —

Beware of that daughter of pride, enthusiasm. O keep at the utmost distance from it! Give no place to the heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions or revelations to be from God. They may be from him. They may be from nature. They may be from the devil ... Try all things by the written word, and let all bow down before it. You are in danger of enthusiasm every hour, if you depart ever so little from Scripture; yea, or from the plain, literal meaning of any text, taken in connexion with the context. And so you are, if you despise or lightly esteem reason, knowledge, or human

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45 Wesley, Works, Vol 12, 1996, pp.408,430; Vol 10, Sage, 1996, p.77. In his reply to Conyers Middleton, Wesley argues strongly for the genuineness of spiritual gifts such as exorcism, divine healing, prophesying and speaking in tongues, in the first three centuries. Although he also refers to tongues being exercised in France among the 'French prophets,' he makes no attempt to argue that such gifts ought to have been used in his own day. See Wesley, Works. Vol 10, Sage, 1996, pp. 11ff, NB pp.71f.
learning; every one of which is an excellent gift of God, and may serve the noblest purposes...

I say yet again, beware of enthusiasm. Such is, the imagining you have the gift of prophesying, or of discerning of spirits, which I do not believe one of you has; no, nor ever had yet. Beware of judging people to be either right or wrong by your own feelings.\textsuperscript{49}

When five or six 'honest enthusiasts' predicted the end of the world on 28 February 1759, he preached against them and in 1762, at the Beech-lane meeting, Wesley was dismayed to discover a few who mistook their own imaginations for the voice of God, and to observe 'horrid screaming, and unscriptural, enthusiastic expressions,' which he promptly put an end to, an action which brought him further criticism from some quarters.\textsuperscript{50} To another Methodist, he said, 'Nothing under heaven is more catching than enthusiasm.' The danger was that when a faith was based only on inner sensations, when they dissolved, the faith might well go too.\textsuperscript{51}

Did Wesley ever speak in tongues? Ronald Foulkes's attempt to build a case that he did, is less than convincing, although he does quote Thomas Walsh, a Methodist lay preacher, as saying, 'This morning the Lord gave me a language that I knew not of, raising my soul to him in a wonderful manner,'\textsuperscript{52} which may have been a reference to glossolalia.

Nevertheless, there was no questioning Wesley's major thrust. It was not enough to be converted. It was necessary to experience entire sanctification, too. And both were matters of the heart as well as the mind. Ultimately, the \textit{Plain Account} became a kind of manifesto for Holiness groups. Wesley's dislike for enthusiasm notwithstanding, two separate phases of experience were identified for the believer —

- Conversion (justification)

\footnotesize
\textsuperscript{51} Wesley \textit{Works} Vol 12, 1996, p.281.
\textsuperscript{52} R.Foulkes, \textit{The Flame Shall Not Be Quenched} Devonport: Methodist Charismatic Fellowship, n.d., p.65. The quotation is from Walsh's \textit{Journal} 8 March 1750.
The Spirit of Wesleyanism

- Christian perfection (sanctification)

Bishop Hedding, of the American Methodist Episcopal Church, writing in the Australian Spectator a century later, went even further than Wesley. Regeneration would keep the believer from deliberate sin, he said, but sanctification would also cleanse him from involuntary sins. He would be ‘filled with the love of God’ and ‘feel none of those passions in his heart’ which lead to sin. In a Christian, sin may be ‘some time dying’, but there would be an instant in which it did die — and ‘that event is full sanctification.’ Such a work could only be effected by the Holy Spirit. No other power could do it.33 Jill Roe suggests that at least part of the reason why Methodists succeeded in nineteenth century Australia was that they ‘had always preferred to appeal to the hearts rather than the heads of men.’54

Wesley did not emphasise the work of the Holy Spirit, in particular, in his teaching on Christian perfection. His view was that the Holy Spirit was received at the point of conversion. However, ‘if they like to call this (Christian perfection) “receiving the Holy Ghost”,’ he wrote in a letter to Joseph Benson, ‘they may.’55 In America, in the late nineteenth century, it did become common to call the sanctifying second blessing a ‘baptism in the Holy Ghost.’56 Evangelist Phoebe Palmer edited a journal called Guide to Holiness (from 1839). ‘By the turn of the century, everything from camp meetings to choirs was described in the Guide as ‘pentecostal’.57 Every aspect of Pentecostalism except tongues was evident in the Holiness movement.

53 ‘What is Christian Perfection,’ The Spectator and Methodist Chronicle, Vol 5, No 223, 8 August 1879, pp. 175f. Hedding seems to be going further than Wesley himself went here.
57 Dayton and Synan in Synan (ed), 1975, p.47.
Second blessing

By 1900, the idea of a second blessing was being taught around the world by such esteemed evangelical leaders as A.J.Gordon; F.B.Meyer; A.B.Simpson; Andrew Murray; and R.A.Torrey.58 There was also a diverting of concentration from the love of God to holiness of life and power for service.59 James Bowers sees this as a backward step, feeling that the Pentecostals have been the poorer for this shift of emphasis,60 but it probably helped to give more focus to the nature of the experience and to bring it out of the somewhat amorphous realm of divine love into the more readily identifiable and distinctive arena of charismata.

The early American Pentecostals took this second blessing teaching and added the baptism in the Holy Spirit to it. William Seymour (1870-1922), the acknowledged leader of the Los Angeles ‘Azusa Street revival’ which began on 14 April 1906, was committed to the Holiness doctrine of entire sanctification and taught accordingly.61 Earlier, he had been influenced by Charles Parham (1873-1929), a wandering evangelist who himself had come to believe in a baptism in the Holy Spirit accompanied by speaking in tongues in Topeka, Kansas in 1901.

Seymour adopted a three-stage theology of repentance for justification, second blessing for sanctification and baptism in the Spirit for power—

FIRST WORK — Justification is that act of God’s free grace by which we receive remission of sins...

SECOND WORK — Sanctification is [a] second work of grace and the last work of grace. Sanctification is that act of God’s free grace by which he makes us holy.

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61 See Burgess et al (eds), 1988, pp.31ff, 778ff; Bartleman, 1980.
The Disciples were sanctified before the Day of Pentecost ... You know they could not receive the Spirit if they were not clean...

The Baptism of the Holy Ghost is a gift of power upon a sanctified life; so when we get it we have the same evidence as the Disciples received on the Day of Pentecost (Acts 2:3,4), in speaking in new tongues.  

William Durham (1873-1912), a Baptist pastor from Chicago, received the Pentecostal blessing on 2 March, 1907. He was, said one of his associates, 'a pulpit prodigy.' However, Durham did not accept Seymour’s three-stage concept. He rejected the Holiness sanctification concept in favour of the ‘finished work’ teaching, that believers were justified and sanctified at the same time, with sanctification continuing progressively. The work of salvation, including sanctification, was ‘finished’ at Calvary. For him, the result of baptism in the Spirit was ‘increased love and power’ to equip for service (see Table 3.3). Parham and Seymour strongly opposed Durham’s views, and when Durham later visited Los Angeles, he found many doors closed to him. Nevertheless, he still drew large crowds.

Table 3.3 Views of baptism in the Holy Spirit

<table>
<thead>
<tr>
<th>Group</th>
<th>First stage</th>
<th>Second stage</th>
<th>Third stage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wesleyan/Holiness</td>
<td>Regeneration</td>
<td>Sanctification</td>
<td></td>
</tr>
<tr>
<td>Parham/Seymour</td>
<td>Regeneration</td>
<td>Sanctification</td>
<td>Baptism in Holy Spirit</td>
</tr>
<tr>
<td>Durham/'Finished work'</td>
<td>Regeneration, sanctification</td>
<td>Baptism in Holy Spirit</td>
<td></td>
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</table>

As the revival continued, the general trend was to identify the experience of sanctification with conversion and to see the impartation of the Holy Spirit

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more in terms of empowering for service. In April 1914, about 300 leaders of the ‘finished work’ group called a general council at Hot Springs, Arkansas, and combined under the name Assemblies of God. It was basically white. The Holiness people continued under various names such as Apostolic Faith Mission or Church of God, some being primarily black fellowships. From that time on, the ‘finished work’ view was accepted by the majority.

In Australia, the ‘three-stage’ view was never popular, although it was taught here, as a leaflet printed in Portland, Oregon, and distributed in the 1920’s by a Parramatta church illustrates—

There are two works of grace — justification and sanctification — and there is the gift of the Holy Ghost that empowers for service ... When our sins are washed away, and we have been sanctified from all carnality, by the second indefinite work of grace, God pours out on the soul and on the flesh the mighty rivers of the Holy Spirit. Let no soul come and expect the baptism of the Holy Ghost until they have first been cleansed by the Blood of Jesus and sanctified wholly.  

Generally the trend in Australia was to identify the experience of sanctification with the impartation of the Holy Spirit. In the late nineteenth century, it became common to call this experience a ‘baptism in the Holy Ghost.’

John Watsford

Several names stand out among the Methodist revivalists. John Watsford (1820-1907) is a distinguished example. Born in Parramatta on 5 December 1820, ‘Father Watsford’ as he was affectionately known, was the first Australian-born Methodist minister.  


65 ‘The Baptism of the Holy Ghost,’ a four-page leaflet. Although it is undated, it seems to have been in circulation in the 1920 s. It carries the stamp of the Apostolic Faith Mission, Albert Street, North Parramatta. I can find no other information about this church nor any evidence that it was related to the Apostolic Faith Mission whose headquarters were at Good News Hall, North Melbourne. There is no evidence that this latter group ever taught the three-stage approach to baptism in the Holy Spirit.

Triumphs as seen in My Life and Work\textsuperscript{67} is an old man’s reminiscence of over half a century of ministry, but for all that, it was acknowledged by his contemporaries as a faithful record, just as he was recognised as ‘a burning evangelist and a great soul winner in many districts’ and his name was considered ‘a household word’ in all seven colonies.\textsuperscript{68} The editor of the Southern Cross noted that Watsford was ‘so good and so able a man’ that he deserved to be heard on any subject he chose to address. ‘Few men in Australia,’ he went on to say, ‘have worked with more energy and success in the service of Christ’s Kingdom or have a larger experience in philanthropic enterprises.’\textsuperscript{69}

Wherever he went, the indefatigable Watsford preached and taught the Wesleyan gospel of faith in Christ both for salvation and for sanctification. In Adelaide, in 1862, he ministered in the Pirie Street Methodist church —

We had it crowded Sunday after Sunday, and the Lord heard prayer, and in a very remarkable manner poured out His Spirit. We had soon to carry on our meetings night after night for weeks together, and every night sinners were converted. Our midday prayer-meeting was continued for six months: sometimes as many as one hundred and fifty and two hundred were present, and each meeting was a time of great power. The local preachers, leaders, and Sabbath-school teachers were all baptised in the Holy Spirit and heartily entered into the work. It was delightful to see our local preachers going out in different directions on a Sunday morning, all full of love for souls, and longing to bring them to Jesus.\textsuperscript{70}

\textsuperscript{67} J Watsford, Glorious Gospel Triumphs as seen in My Life and Work, London: Charles H. Kelly, 1900, p.123.

\textsuperscript{68} Spectator Vol LI, 21 Feb 1925, p.173; see also W.H. Fitchett’s ‘Introductory Sketch’ to Watsford’s Glorious Gospel Triumphs, p.ix-xiii. Benson calls Watsford’s autobiography a book of singular spiritual power’ (1935, p.394). It is interesting that John Dowie spoke highly of Watsford. On 20 March 1904, preaching in Adelaide, he said, ‘A very distinguished and beloved Methodist minister for whom I have always had, and have today, the utmost respect and veneration, came to me one day. You all know him here. He is known throughout the colonies — dear old Father Watsford.’ — LH, 28 May 1904, p.166.

\textsuperscript{69} SC II:16 21 April 1883, p.8. Not that the editor always agreed with him. In 1883, he was roundly criticised for his intransigent and impractical stance on voluntary religious education in Victorian schools and for claiming that the minority who voted with him were the true representatives of Methodism. SC II:33 18 August 1883, p.5; II:36 8 September 1883, p.9.

\textsuperscript{70} Watsford, 1900, p.128. Following quotations and references are from pp 271, 274, 279ff, 286, 287f, 298, 313.
In September 1877, Watsford's visit to South Australia resulted in 'crowded churches, delighted audiences and frequent acknowledgments of profits received.' If these were indications of popularity then 'our old friend was deservedly popular,' said a report in the *Spectator*.

In 1879, in the Victorian Brunswick Street circuit, there was a time of awakening. There were 'showers of blessings' and 'signs and wonders.' Many were reported to have sought and found sanctification. Many others were converted. The local ministers were assisted by Watsford as services continued nightly for three weeks. At the Sunday School anniversary, there was 'an abundant outpouring of the Spirit' and many turned to the Lord. At a neighbouring congregation, forty young people expressed their desire to serve God. Some of the gatherings were 'bright' with the blessing of the Lord, the 'holiest influences' were evident and there was a growing consciousness of the presence of God.

There are frequent references in Watsford's writings to the need to be baptised or filled with the Spirit or to 'Pentecostal power' or 'Pentecostal baptism'. In 1860, 'praying men' in Bourke St, Sydney, had been crying out to God for an outpouring of the Spirit. Watsford preached there on successive nights. The church was crowded and 'the mighty power of God came upon people.' Many fell to the floor in agony with loud cries for mercy. These phenomena were so unusual, 'the police came rushing in to see what they could do'! There were hundreds of penitents, many returning next morning, still in a state of spiritual distress.

In 1891, as a supernumerary minister of 71 years of age, Watsford became more convinced than ever that there was a great need of a revival of holiness in the Church, and was deeply persuaded that ... his 'special work was to spread Scriptural holiness throughout the land.' In two months, Watsford travelled 2,400 miles by rail and visited thirteen circuits. As he travelled, 'at every place

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71 *Spectator*, 8 September 1877, p.221.
72 *Spectator* 5:223, 8 August 1879, p.176.
The Spirit of Wesleyanism

... the word was in demonstration of the Spirit and in power.' Everywhere, he preached on being filled with the Spirit —

The Churches need the Pentecostal baptism: then we shall have Pentecost, holy living, simplicity, power, success and, perhaps, persecution. May our day of Pentecost soon fully come on all Australasia!

Two years later, the retiring President Rev F. Neale noted how 'Father Watsford' had successfully presided over a holiness Convention and pointed out that if the Church was to experience a 'widespread revival,' it would be necessary to give themselves to 'earnest, importunate, prayer.' That same year, Watsford held a fortnight's mission in Melville Street, where there was 'a blessed spirit of quiet fervour' and 'souls were athirst for such a baptism of the Holy Ghost as would fully prepare them to be co-workers with God.'

Many came forward to seek the blessing of holiness, and not a few then and there found that Christ was able to save to the uttermost ... The communion rail and sometimes two vestries were filled with weeping seekers and rejoicing workers. Many remarkable cases of conversion occurred.

In Bermond, NSW, they had 'a Pentecostal season' and the whole congregation experienced a 'breaking down.' At Portland, Victoria, 'sinners were converted and believers baptised with the Holy Spirit.' On the Baptist Missionary Society Centenary, he reflected, 'We need the Pentecostal baptism of the Spirit on all our Churches. Then we shall have all the missionaries we require — missionaries full of the Holy Ghost, and fully equipped for their work.' Recalling a Holiness Convention at Prahran, he yearned, 'A full baptism of the Spirit, such as they received at Pentecost, would make us all of one heart and soul. May the good Lord speedily give us that Pentecostal baptism!'

In Hobart, Tasmania, it was thought that the people might be slow to respond, 'but with the power of the Holy Spirit on them there was no difficulty at all.' In 1895, in Footscray, Victoria, 'some fifty or sixty of God's people were in downright earnest seeking to be filled with the Spirit. It was a glorious time of

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73 Spectator, 10 March 1893, p.185.
74 Spectator, 10 March 1893, p.198.
emptying and filling.’ Three years later, at the Central Mission in Sydney, such large numbers responded to his invitation to seek the fullness of the Spirit that there was standing room only in the committee room set aside for the purpose.’

William Taylor

William George Taylor (1845-1934), founder of the Mission, was delighted. He had himself seen revival through his ministry and believed strongly in the Wesleyan two-stage initiation. In 1876, at the age of 31, he had been appointed to the Methodist Church at Toowoomba, Queensland. Here, in this community of 4,700 people, he found a ‘contented’ congregation of about 80 members, who were, in his opinion, ‘too contented by far.’ He managed to persuade them to shift to the local School of Arts hall for one Sunday and some 300 people turned up in the morning with about 500 at night. For the next 18 months they continued in that hall. By ‘a gracious and wonderful visitation of the Holy Spirit a blessed revival swept the town’ and a new church building was erected. It was Toowoomba’s ‘first baptism of fire.’

Recalling the events, Taylor later wrote —

The work began, where all genuine revivals should begin, within the church itself. At Pentecost the Holy Spirit came upon the infant Church, and then followed the gathering in... Would that, at this writing, I could reach the ear of every minister and every church member in Australia... It would be an earnest cry for the Church itself to awake and put on its strength...

In each case it has been the same — a gracious spiritual revival, manifestly, in every case, the work of the Spirit of God, preparing the way for permanent material advancement such as could never have been but for this wonderful leading of the Holy Ghost. When will our beloved Methodism, when will the church of God generally, awake to this paramount fact?

Taylor spared no energy in his pursuit of spiritual revival. In Taree, NSW, in the three years from 1879-82, he preached 463 sermons, conducted 350 class

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75 Watsford, 1900, p.314
meetings, baptised 130 children and travelled nearly 15,000 miles, mostly on horseback or by rowing boat. In one series of special services, he preached to full churches, sometimes with people standing outside. At times, he could hardly be heard because of ‘suppressed sobs and cries of “Glory!”’ There were 180 professions of faith. This was all, he said, ‘absolutely ... the result of the outpouring of the Holy Spirit.’

In 1884, he was appointed to the languishing York Street church in Sydney. Here he used innovative means and an emphasis on prayer to revive the flagging fortunes of the church. Ultimately, it became the Central Methodist Mission.

He himself experienced occasional evidences of the prophetic power of ‘divine impulse’ and was clearly convinced of the need for churches to emulate the methods of the apostles.

Loyalty to the flag unfurled at Pentecost has ever been demonstrated as God’s ordained plan for the creation of Churches that shall move and bless and save the people. Apostolic methods will still produce Apostolic results ... I tremble as I think of the bare possibility of this work ever being shifted from its old moorings. Disaster would be bound to follow.

Taylor’s passion for revival was well expressed in a sermon he preached to the New South Wales Methodist Conference in 1912, on the one hundredth anniversary of the first class meeting in Australia. He urged his hearers to retain the class system because of its beneficial effects on the Church. Methodism’s only safety lay in its spirituality, he continued. And he pleaded with them —

Back to Wesley! Back to the upper room! Rekindle the waning fires of the Church’s inner life! Give the Holy Ghost an opportunity, even yet, to make us the great soul-saving force of the twentieth century!

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77 Taylor, 1920, p.108
78 Taylor, 1920, p.116f.
79 Taylor, 1920, p.175ff.
80 Taylor, 1920, p.142f.
81 Taylor, 1920, p.342f
He urged the Conference itself to resolve to discover the power necessary to drive the Church’s ‘vast machinery.’ It would pay them ‘a thousandfold’ to stop everything for a year and fall to their knees to ask God to ‘alter the atmosphere of the Church.’ He challenged the ministers. ‘Put fire in the pulpit, and you will soon get fire in the pew.’ He asked every member to ‘fall into line.’

Let the Church go to its knees and master the art of ‘tarrying’ there, and then, ere this year closes, there shall come to our great Church the one thing, the only thing, that can permanently settle this question — a Pentecost, which, bursting upon us with all its original power, shall give God the Holy Ghost His chance, and shall hand back to us our old influence. And then we shall no longer lament that our exchequers are half empty, our congregations are small, our fellowship a dead letter; but ... we shall enter upon the golden age of our Church, and there shall be added to our numbers daily such as are being saved.

Methodists as a whole did not take seriously Taylor’s call to ‘tarry’, but there were others who did. In the very year Taylor gave this address, ‘tarry meetings’ were being conducted regularly in the first Pentecostal church in Melbourne, Victoria, as they waited on God for an outpouring of the Spirit.82

One of the formative influences in Taylor’s life was the English Methodist William Arthur’s *Tongue of Fire* (1856) which went into eighteen printings in the first three years and in which Arthur urges his readers to pursue a baptism in the Holy Spirit.83 The chapter headings say it all — The Promise of a Baptism of Fire, The Waiting for the Fulfilment, The Fulfilment of the Promise, Effects Which Immediately Followed the Baptism of Fire — Spiritual Effects, Miraculous Effects, Ministerial Effects, Effects Upon the World, Permanent Benefits Resulting to the Church. The book concludes with an impassioned prayer —

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82 See various issues of GN, eg Vol 1, No 1, April, 1910; Vol 9, No 1, 1 February 1923, p.23f.
And now, adorable Spirit, proceeding from the Father and the Son, descend upon all the Churches, renew the Pentecost in this our age, and baptise Thy people generally — O, baptise them yet again with tongues of fire! Crown this nineteenth century with a revival of ‘pure and undefiled religion’ greater than that of the last century, greater than that of the first, greater than any ‘demonstration of the Spirit’ ever yet vouchsafed to men!

While Arthur dismissed the Irvingite expression of ‘unknown tongues’, which he felt were fraudulent, he nevertheless spoke positively about the possibility of the biblical gift of tongues appearing again. He advocated the exercise of spiritual gifts but urged his readers primarily to be filled with the Holy Spirit so they could lead lives of holiness and grace.

Arthur’s exhortations influenced many believers in Australia as well as England and America, where his writings were also popular. In 1929, a ‘Pentecostal’ member of the Salvation Army told how he had been converted through reading *Tongue of Fire*.

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84 Edward Irving (1792-1834) was a Scottish Presbyterian who was dismissed from the Church because of a dispute over the deity of Christ. He established the Catholic Apostolic Church in London, where he encouraged gifts of the Spirit, especially speaking in tongues. See Burgess et al, 1988, pp.470f; Dallimore, 1983; Strachan, 1973.

85 J.E.Carruthers was another who saw the need for revival. Recalling his early days in the Methodist church at Kiama, New South Wales, under the instigation of the saintly Thomas Angwin, where there was a vital awakening, Carruthers wrote —

> Nearly all the congregation remained to the prayer-meeting, but although many were pricked in their hearts they did not openly yield. The next night there was almost equally as large a congregation at the prayer-meeting. Then began what the good old people called a ‘breaking down.’ The communion rail was crowded with seekers. Some hoar-headed men were amongst them; a storekeeper in the town, notorious for his fearful temper and furious conduct when under its influence; some gentle-spirited women; a number of senior lads and girls from the Sunday school... Night after night... the meetings continued... It was a revival that gave workers to the Church, teachers to the Sunday School, local preachers to the circuit plan, and ultimately several ministers to the Australasian Methodist Church. Nor did the work cease with the close of the revival services...

Years later, Carruthers himself was instrumental in initiating a revival in the New South Wales country centre of Wagga Wagga. Within a few days, fifty converts were added to the church. ‘And the debt?’ Carruthers asks. ‘Well, that disappeared.’ See J.E.Carruthers, *Memories of an Australian Ministry, 1868-1921* London: The Epworth Press, pp.30f, 86f.

86 ‘A Red Hot Salvationist’s Story, as Told in Good News Hall,’ GN 20:12, December 1929, p.8.
The *Spectator*, the weekly organ of Victorian and Tasmanian Methodism, carried frequent articles urging its readers to revival, holiness and the baptism of the Holy Spirit. In 1879, J.F. Horsley asked outright, ‘Have ye received the Holy Ghost?’ He began —

This question, which Paul put to the company of disciples which he found at Ephesus, allow me, Christian believer, to put to you. Have you received the Holy Ghost *since you believed?* Carefully ponder over the question. Have you received the Holy Ghost since you were converted? Has your Pentecost come?

When the Spirit came, He would do so powerfully and the result would be more successful evangelism. ‘To your tents, O Israel!’ he wrote, ‘Get before God... and let us not rest until our Pentecost has come.’

Clearly, for Methodists, revival meant holiness and soul-winning. And this was the result of an infusion of the Holy Spirit into the lives of believers. An editorial in the *Spectator* refers to being ‘richly baptised with the Holy Ghost.’

In 1877, one I.J. Lansing urged people to ask God to baptise them ‘with the Holy Ghost and fire.’ In June of the same year, the *Spectator* stated, ‘Beyond all doubt, revivals are the methods of the Spirit’s operations for saving men and building up Christ’s kingdom.’ In June and July, there were reports of revival in Port Adelaide, South Australia, where the people became ‘visibly affected’ by the remarks of Rev J. Haslam, and cries of mercy were heard throughout the congregation, and in Eaglehawk, Victoria, where W.H. Fitchett reported the conversion of 100 people in five weeks and where the revival was marked by ‘affecting scenes and incidents.’ A ‘mighty wave of power seemed to sweep suddenly over the whole congregation, and in an instant penitents were in all

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88 J.F. Horsley, ‘Have Ye Received the Holy Ghost?’ *Spectator* 5:242 19 December 1879, p.403.
89 *Spectator* 5:216 20 June 1879, p.90.
90 I.J. Lansing, *Spectator* #109, 2 June 1877, p.53.
91 *Spectator* #111, 16 June 1877, p.81.
The Spirit of Wesleyanism

parts of the building crying aloud for mercy ...’ It was ‘the happiest and most remarkable meeting’ ever held at Eaglehawk.  

At the 1893 Victorian Wesleyan Conference, one man cried, ‘What we need... is not the organisation only, but above all, the gift of the Holy Ghost — the Pentecostal fire to consume our differences ... what we want now is the Baptism of Fire ...’  

Alexander Edgar (1850-1914), the founder of the Methodist Mission in Melbourne also saw the need for Christian revival.  As the last President of the Victorian Wesleyan Conference before Methodist Union took place, Edgar clearly influenced at least one of the resolutions passed that year at the Conference gathering —

Recognising the great source and secret of spiritual success is the grace of our Father, God, in the mediatorship of Christ, and the gift of the Holy Ghost, we give up ourselves in renewed devotion to God’s cause, praying and striving that a Pentecostal baptism of the Spirit may be granted to our churches in the year upon which we have entered, and the new century which has begun.

Whatever the reaction of Australian Methodism as a movement to the theme of this, many individual Methodists took it to heart.

The Bible Christians

While the Wesleyans seem to have been in the forefront of Methodist Revival movements, the field was not uniquely theirs. There were persistent and repeated reports of revival and the need for the power of the Holy Spirit among

92 Spectator #113, 30 June 1877; No 115, 14 July 1877, p.125.
93 Spectator 10 March 1883, p.193.
94 As a young man of nineteen, kneeling beside a great log on the outskirts of Stawell, Victoria, ‘in full and unreserved surrender to God,’ Edgar had set himself to seek the baptism in the Holy Spirit. Six years later, he was still pleading with God for the ongoing power of the Holy Spirit in his own life. Palamountain, 1933, p.32.
95 Palamountain, 1933, p.155.
The Spirit of Wesleyanism

the Bible Christians, another of the four major nineteenth century Methodist groups. In 1870, an article in the *South Australian Bible Christian Magazine* pointed out that it was usually just one single Christian filled with the Holy Spirit who touched off a revival. The Christian needed to pray, believe, confess until he felt his heart ‘all subdued and melted by the Holy Spirit’ and until his love for Christ was ‘glowing, fervid and burning’ and until, like Jesus, he was in an agony of prayer over the lost.

Three years later, T.McNeil, a Bible Christian minister, stressed the need for believers to have the power of the Holy Ghost in their lives —

The Spirit of God is the source of ministerial power and success ... Can we in our enlightened age afford to forego the baptism that descended on the early church ...? We also believe in the power of the Holy Ghost; we feel that we must have it ... to reap a harvest of precious souls, we must have the power of the Holy Ghost ... Let us secure the divine presence how we may — by prayer, by faith, by humiliation, by self-sacrifice, by any way or every; but let us never rest till we get the baptism of the Holy Ghost.'

The following year, Rev R.Kelley reported an influx of 30 converts at a small church near Kadina. At Bowden, an Adelaide suburb, some 50 or 60 were added to the Bible Christian church — and even more to the Wesleyans. ‘There is nothing we so much want as a revival,’ Kelley concluded. Within a few months, his prayer was granted. He was personally instrumental in what a contemporary witness described as a revival ‘unparalleled in the history of the colony.’ In a period of six weeks, in a community of some 12,000, an estimated 1,250 were converted. No doubt there was fertile ground for such a harvest. There were some 14 Methodist churches in the district, including the

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97 These were the Wesleyans, the Bible Christians, the Primitive Methodists and the Methodist New Connection. See Hunt, 1985 for details.
99 BCM November 1873, p.320.
100 BCM August 1874, p.2.
101 James Stephens in ‘The Moonta Revival’ BCM August 1875, p.99. Further details are from this source unless otherwise stated.
huge 1200-seat Wesleyan chapel at Moonta Mines\textsuperscript{102} where the awakening began on Sunday 4 April 1875 with a funeral address by Kelley, who was the minister at the neighbouring town of Kadina, for a popular and well-loved girl named Kate Morecombe whose death had been sudden and unexpected. Fifteen young people professed conversion. By the end of the week, through the efforts of the local ministers, the number had grown to 45. The following Sunday, a report in a local magazine said —

O! What a mighty display of the saving power of God! Throughout all the services of the day, God was present among us. Crowds of people came to the chapel to hear the word of life... At the close of the evening meeting... what a glorious sight we were favoured to behold. Cries of mercy were heard from all parts of the chapel... Forty persons were added to the church.

The revival touched both believers and unbelievers. James Stephens was delighted that all the members of the church choir and a number of Sunday School teachers were converted! But there were also conversions from the world. During the following week, a circus arrived in town, but nobody attended — ‘all the people went to the prayer meeting.’ Next morning, the circus left.

The revival spread from the Mines to the township. A notable feature was the way that ministers and members of Baptist, Wesleyan, Independent, Primitive Methodist and Bible Christian churches all cooperated. As a result, church attendances increased — the Wesleyans by 20 per cent, and the Bible Christians and Primitive Methodists by 40 per cent each. The combined total increase was around 500. This was less than the number of converts, but some of those converted were already church attenders.\textsuperscript{103}

\textsuperscript{102} Aplin et al (eds), 1987, p.348.

\textsuperscript{103} Hunt, 1985, p.126f. By way of contrast, R.B. Walker claims that a year later, overall membership was actually slightly less than it had been in 1875 —— R.B. Walker, JRH December 1971, p.338.
The Simultaneous Mission

Methodists were much to the fore in the interdenominational Simultaneous Mission of 1902-03. Sponsored by the Evangelical Council of NSW and largely financed by the Methodist 'merchant, manufacturer and philanthropist' Ebenezer Vickery, the managing director of the Mount Kembla Coal and Oil Company, the Mission conducted fourteen-day outreaches in 50 centres simultaneously, with aggregate attendances of some 30,000 people. Twelve fully-equipped tents were used in country areas. Some 25,000 conversions were recorded and social manners reportedly improved, including the prompt payment of debts. One fascinating result of the tent meetings in Mount Kembla, was that pit ponies no longer understood their orders, phrased as they now were, without swearing.

Joseph Marshall

In 1870, a farmer named Joseph Marshall, formerly of Yorkshire, who had taken up land west of Portland, Victoria, was conducting cottage meetings in the area. As far as is known, these were the first Pentecostal meetings held in Australia and among the first conducted anywhere in the world. Marshall had


105 Taylor, 1920, pp.263ff, Broome, 1980, pp.56ff; S.Piggin, Faith of Steel, Wollongong: University of Wollongong, 1984, pp.135ff. Broome notes that many of the converts may already have been churchgoers, as Methodist attendances, for example, rose by only 1000 more than usual. Piggin quotes twelve tents; Taylor says 'there must have been ten or twelve'; Broome suggests there were only seven.

106 Piggin, 1984, p.137.

107 With their two daughters Mary, 3, and Sarah, 1, Joseph Marshall (c.1827-1889) and his wife Ann (c.1829-1882) emigrated from Yorkshire to Moreton Bay, Queensland in 1853, where two sons were born, and then, around 1860, moved to Portland, Victoria. Their third son was born there. Sources: Anne Grant, Portland Family History Advisory Group Inc., 1993; Register of Immigrant Arrivals, Mitchell Library. Note that the relevant section is a copy of an original register damaged in a flood in Brisbane in 1893 and later destroyed. The name 'Joseph' is given as 'Joshua.' It is possible that Marshall had learned about glossolalia from the Irvingite movement in England, but I can find no evidence to this effect nor any suggestion that he was affiliated with the Church of Scotland, Irving's original denomination. The popular opinion in the Portland area was that he had come to his understanding of baptism in the Spirit on his own.

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\textsuperscript{108} Christian Weekly and Methodist Journal, 20 July 1883.
professed conversion a few years previously, and been baptised by immersion by 'a fellow convert' in the First River, 15 kilometres from Portland. He had also come to believe that the infilling of the Holy Spirit was accompanied by speaking in tongues with the result that several people experienced glossolalia. At least some of those who attended were Methodists. Unusual work of the Spirit was not unknown in the area. In 1858, the Portland circuit had enjoyed 'seasons of refreshing' when in answer to fervent prayer, God had 'poured ... His Spirit from on high.'

For all this, the church continued to urge those in other circuits to join with them in praying for the Lord to revive His work. Capacity attendances were reported in subsequent years for visits by the renowned D.J.Draper, the District Chairman, and Rev J.S.Waugh, and new churches were being established. In one of these, in 1868, the Spirit was 'poured out from on high' and some 20 converts received into fellowship.

In 1873, special services were held daily for a period of four weeks. During this time, there were an estimated 40 converts, as well as a number of others who were 'made perfect in love,' restored from backsliding or deepened in their spiritual lives. As a result, they were now holding special meetings for the outpouring of the Spirit upon the church and indeed upon the whole circuit.

In such an environment, it was not surprising that Pentecostal phenomena should appear. The intensity of desire and the determination to be Spirit-filled is indicated by the testimony of Richard Beauglehole (1846-1920). Born in Cornwall, he emigrated with his stonemason father to Australia in 1854 where

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109 *Wesleyan Chronicle*, August 1, 1858, p.259.
110 WC, May 3, 1862, p.68; December 20, 1864, p.209.
111 WC, July 20, 1868, p.107.
112 WC, May 20, 1873, p.83.
113 R.G.Beauglehole, 'God Baptised in Portland, Victoria, Nearly Fifty Years Ago!', GN Vol 1, No 1, April 1910, pp.3,5. This is a testimony by Richard George Beauglehole (1846-1920), whose name is incorrectly given as R.S.Beauglehole in the article. See also R.Hope, personal interview, 1990; Dorothy Reekie, personal interview, 14 August 1991.
he took up farming.\textsuperscript{114} At the age of 22, he sat under the ministry of the English Wesleyan layman Matthew Burnett,\textsuperscript{115} and on the fourth night, found himself at the penitent form.\textsuperscript{116}

In 1869, Beauglehole married Joseph and Ann Marshall’s daughter, Sarah (c.1851-1923). There were to be twelve children from the union. He continued in his newfound faith for two years, but he was still not satisfied. Although he had responded as a ‘true penitent,’ he felt he had received nothing from God. With 13 others, he attended early morning prayer meetings at an old farm house and at the church. Finally, one night, he did have an experience of God’s love, when he felt a light shine all around him and a well of life within him. Then he attended a meeting conducted by his 43-year-old father-in-law.

Because of their speaking in tongues, local people began to refer to the group as either ‘Marshallites’ or ‘Sounders.’ It was the Anglican Bishop of Ballarat who first drew public attention to them in a speech made in England in 1883. He claimed they believed ‘the way to get to Heaven was to make a peculiar sound with the voice, this belief being based on a text of Scripture, ‘Blessed are the people who know the joyful “sound”.’ In reporting this ‘grotesque’ idea, the \textit{Southern Cross} could not resist either sarcasm or scepticism —

If any individual of the curious ecclesiastical species Dr. Thornton has discovered can be caught alive, it should certainly be placed in the Zoological

\textsuperscript{114} Anne Grant, \textit{Portland Family History Advisory Group Inc.}, 1993; compare: ‘I came from Cornwall to Portland fifty-five years ago,’ GN 1:1 April 1910, p.4.

\textsuperscript{115} \textit{Spectator} 15 April 1925, p.363; Hunt, 1985, p.127. Converted in May 1857, after several years of alcoholism, Burnett had emigrated to Victoria in 1863, and was employed by the Home Mission committee as an evangelist and temperance crusader. He visited Portland intending to hold a fortnight's evangelistic services; but the mission was extended to 13 weeks. ‘Very many are with the Missioner in Heaven,’ reported the \textit{Portland Circuit History} years later, ‘but there are some remaining ...’ Burnett visited nearby Warrnambool in 1869, with striking effect. Billed as the ‘famous Yorkshire evangelist,’ he showed ‘amazing fervour and determination’ and drew large crowds. Many people could not gain admission. ‘The power of the Holy Ghost came down’ and many people, old and young, devoted themselves to fervent prayer. It was a revival that they prayed would spread in every direction and affect all the churches of the area. See WC April 20, 1869, p.62; \textit{Portland Circuit History}, Vol 2, p.3; Vol 4, p.6.
Gardens, and would, as a curiosity, outshine the new elephant. Perhaps, with still more useful results, it might be exported to England and shown throughout the country to awaken compassion for Victorian darkness. Has Dr. Thornton fallen a victim to those sinners, the reporters? The old Cornish name for a Methodist itinerating minister was ‘a rounder.’ Has the unhappy Bishop heard this word and invented a new sect to suit?\textsuperscript{117}

The Rev James Watson of South Yarra was able to set the record straight. There was indeed a group known as ‘Sounders’ in the Portland area.\textsuperscript{118} In raising funds for a new building, an Anglican priest had used them as an example of the urgent need for ‘such religious enlightenment as the Church alone can give.’ The Portland correspondent for the \textit{Warrnambool Independent} was inclined to think that no matter what churches were built, the Sounders were not likely to be affected by them, as there were already Methodist chapels within easy distance, which they did attend on occasion. He saw Marshall as having an excessive and dangerous faith in his own ability to interpret the Scriptures and felt that although the group as a whole were ‘not ignorant of the doctrines taught by the churches’ they were, on the other hand, mostly ignorant and illiterate, and ‘unable to read the Bible for themselves’ — a claim certainly not applicable to Beauglehole.\textsuperscript{119}

The reporter himself had not attended the meetings, but had heard tales of people engaging in vigorous dancing, cooing like doves, bleating like sheep and pursuing other extravagances to ‘a very late hour’, which he compared to ‘the vagaries of the Salvation Army.’ This latter comment suggests he was not particularly well-informed about the behaviour of either group. However, he did concede that he had never heard any charges of immorality being laid against them. They were basically ‘hard-working honest fellows’ and ‘upright in all

\textsuperscript{116} R.Gribben, \textit{The Portland Bay Methodists}, Portland: Wesley, 1972, p.6; GN 1:1 April 1901, p.4. Further details of Beauglehole’s testimony are from this source unless otherwise stated.\textsuperscript{117} SC II:19, 12 May 1883, p. 5.\textsuperscript{118} SC II:20 19 May 1883, p.9.\textsuperscript{119} ‘By reading the Scriptures...I believed there were greater things to be received,’ GN 1:1 April 1910, p.4.
their dealings' and 'not at all the kind of people to be taken in.' In any case, the numbers were evidently very small, only about 20 people being involved.

Other reports give a different impression. Beauglehole’s description seems not unlike that of many another Methodist revival meeting, except for the occurrences of glossolalia. The same ingredients of earnest wrestling with God and anguish of soul are evident —

After three weeks’ seeking, we were all on our knees praying when God took a wonderful hold of me. It was like being in an electrical machine. Although I was kneeling on the ground with my elbows on a stretcher, my knees knocked together, and my belly trembled and I saw a light shining round me brighter than the noonday sun, and One in that light.

It overcame me and my breath was leaving me, but I said, ‘Here goes, Lord; sink, live or die, I must have the Holy Spirit.’ And, glory to God, He did answer me. For a time I was lost to everything and when I came to myself, my lips were trembling ... and I heard the Spirit’s voice, for He had taken possession of my throat and tongue and was speaking through me in other tongues. My mate got through the next morning at nine o’clock. And, oh, the heights and depths of the glory of God!

At times, people fell prostrate to the floor, too overcome to remain standing. This was too much for two Wesleyan ministers’ sons who fled one meeting.

Forty years later, Beauglehole’s fervour was still too much for others in the district. ‘If we get into a conversation with them,’ he lamented, ‘they do not want to meet us again.’

Nevertheless, Beauglehole helped erect the Methodist church at Bridgewater, adjacent to his farm and continued to be involved in Methodism for the rest of

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1120 The Warrnambool Independent 2 July 1883; Christian Weekly and Methodist Journal, 20 July 1883.
1121 Beauglehole, GN, 1:1 April 1910 — ‘I can only find two others with this precious gift. There used to be five, but death has removed them.’
1122 R. Beauglehole, GN, pp.3,5. Given that this testimony was written forty years after the event, it is possible that there was some reinterpretation of what happened in the light of the Pentecostal manifestations then occurring in Melbourne, but there is no evidence to suggest that this was the case.
his life, a charcoal inscription on the wall of the disused Mount Richmond chapel making reference to both 'old Dick Beauglehole' and 'Marshall' as being among those who worshipped there. ‘These courageous pione(e)r names are indelibly stamped in the minds of (a) (f)ew remaining old (members),’ it reads. ‘May they never be forgot.’  

Others to accept Marshall's teaching were young Tom Francis and Margaret McCuspie, nee Morrison (1826-1917).  
Margaret wrote to her sisters Rachel, who lived in Nairne, South Australia, and Jessie, from Farina, in the Far North, and told them of the blessings she was experiencing at Marshall's meetings. Rachel was weak and ill and basically bedfast, but made the journey in the hope of finding some help. Jessie was sceptical, but when she found Rachel after a prayer meeting 'dancing in the Spirit and speaking in tongues,' she, too, believed. Not long after this, Tom Francis married her daughter.

Rachel's 13-year-old daughter Martha (Mattie) accompanied her to Portland. Years later, married to Benjamin Pillifeant, she and her husband conducted Pentecostal meetings in their home, some of the earliest in Adelaide. The family continued in the Pentecostal movement, their daughter Dorothy, her husband Thomas Reekie and their grandson David Reekie all being ordained as pastors in the Assemblies of God.

Many Pentecostal pioneers had a Methodist background. Sarah Jane (Jeannie) Lancaster (1858-1934), founder in 1908 of the Pentecostal Mission (more commonly known as Good News Hall), the first Pentecostal congregation to be formally established in Australia, had been a member of the York St Methodist Mission in Ballarat, a city frequently stirred by Wesleyan revivalists. Robert Horne, founder of the Southern Evangelical Mission in 1911, the second Australian Pentecostal congregation, was a Methodist missioner in South

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124 Dorothy Reekie, personal interview, 14 August 1991.
125 Personal knowledge; D Reekie, personal interview, 14 August 1991; AE 13:5 April 1947, p.12; Richmond Temple Souvenir, Melbourne, 1939, p.50.
Melbourne. J.M. Roberts, another early Pentecostal pastor, was previously a Methodist lay preacher for 40 years. The Enticknap family of North Queensland were also Methodists.

William Cunningham Sloan (1870-1922) was a ‘staunch Methodist’ who for a time joined the Salvation Army in Bright, Victoria. He visited Good News Hall, in Melbourne, 1908, and after five weeks of praying, in October of that year, he and his wife Eliza were both baptised in the Spirit and spoke in tongues. For over ten years, the Sloans conducted Pentecostal meetings in their home in the Ovens Valley.

A cluster of Methodist preachers joined the Pentecostal ranks. In Melbourne, in the 1930s, a minister named Egan-Lee left his church within five years of retirement, forfeiting his pension and alienating his wife and family, in order to join the Pentecostals. During the first World War, as a soldier on leave in London, Arch Newton visited a Pentecostal church and was baptised in the Holy Spirit. Around 1929, he was the Methodist minister in Wynyard in Tasmania. During his first twelve months, 248 young people were converted to Christ. Newton constantly preached on the need to be baptised in the Holy

127 GN, October 1926, pp.10,11; Chant, 1984, p.34f; for Lancaster’s life and ministry see Chapter Six.
128 Chant, 1984, p.80ff
129 C.Enticknap, ‘Address,’ 17 October 1965. See also GN 15:4, April 1, 1924, p.13 and 15:9, September 1, 1924, p.9f; Agnes Davidson (nee Enticknap), personal interview, 20 November, 1990. For further details on the Enticknap family see Chapter Thirteen and Appendix Ten.
130 GN 1:1 April 1910, p.3; GN 9:1 February 1923, p.16; E.Rayner, personal interview; P.Sheather, personal communication, 1992; C.Evans, personal communication, 1992; E.Faulkner, personal interview, 10 April 1992; M.Jackson, personal communication, 8 May 1992. Further details are from these sources unless otherwise stated.
131 For further on the Sloans see Appendix Ten.
132 J.Heath, letter to the congregation at the Apostolic Mission, Adelaide, 29 December 1936.
Spirit.\textsuperscript{134} South Australian Methodist minister, Richard Marks,\textsuperscript{135} and Queenslander Pastor Ralph Read\textsuperscript{136} also became Pentecostals.

Two sisters, Elizabeth Sutton and Claire Buley, who had been life-long Methodists, used to pray together in Melbourne. In 1906, Sutton found herself speaking in tongues. Shocked and concerned, Buley began to pray for her so that God would not allow her to do anything wrong and she, too, experienced glossolalia. Buley’s family later became Pentecostals, with her daughter and three of her grand-daughters marrying Pentecostal pastors.\textsuperscript{139}

Other former Methodists to join the Pentecostal movement included musician E.Buley, youth worker Annie Sandlant, women’s leader ‘Sister’ Reinhardt (a cripple who was healed through Valdez’s ministry), Pastor H.S.Slade and Pastor C.B.Swensen.\textsuperscript{140}

The Salvation Army

Given its Methodist origins, it was not surprising that an emphasis on the fullness of the Spirit was always present in the Salvation Army.\textsuperscript{141} In 1884, when Colonel Booth addressed a gathering of soldiers in Sydney —

... the altar was soon crowded on both sides with willing seekers after holiness, and after being dealt with ... they rose and testified to the joy and peace which now possessed them. Shouts of praise all the while burst forth from the soldiers ... The power of God ran through the place and loosed every tongue and melted every heart. It was glory to be there!

\textsuperscript{134} For more on Newton see Appendix Ten.


\textsuperscript{136} R.Read, personal interview, 19 November 1990.

\textsuperscript{137} RE 2:12 May 1935, p.230.

\textsuperscript{138} Gladys Walters, personal interview, March 1994. Apostolic meetings were held in her parents' home in the early 1930’s. See RE 2:12, May 1935, p.230.


\textsuperscript{140} \textit{Richmond Temple Souvenir}, 1939, pp.15,19,21,42,48.
Later in the meeting —

Then came the wave offerings, and the volleys, with the clapping of hands, and the shouts of praise — a real hallelujah gallop — until the Colonel was obliged at last to pull them up sharp to take a breath.142

Another report in 1884 described ‘peculiar visitations upon many of our soldiers.’ Several had unexpectedly ‘fallen down insensible’ and had remained unconscious for up to 36 hours. But during this time, their faces were lit up with ecstasy and they were acknowledged to have been in communion with the Lord. Some later tried to prophesy, but this was strongly rejected.143 The previous year, John Singleton described how in six different towns and cities the Army was experiencing ‘a steady revival’ and that in Collingwood, Victoria, over one thousand people had claimed to be converted.144 The emphasis on the baptism and gifts of the Holy Spirit was an ongoing one. In 1896, Major Graham wrote —

Now this baptism (in the Holy Spirit) is strictly essential in order to be of service to God and humanity, and whatever ability or talent a person may possess naturally is of little or no use for eternal work until quickened and energised by the indwelling Spirit of God.145

In the same year, a symposium on ‘How to Bring About a Revival’ was held at Norwood, South Australia.146 While many factors were mentioned, including Bible study, holiness, praise and dedication, several of the speakers pointed out the need for the power of the Holy Spirit. Mrs Colonel Bailey declared how she loved the apostle Peter because even though he denied his Lord, ‘when he got baptised with the Holy Ghost, he became a man of resolute purpose.’ If they also were baptised in the Spirit, she argued, God would honour them and

143 War Cry, 19 March 1983, p.3, a reprint from 2 August 1884.
144 SC II:26 30 June 1883, p.9.
The Spirit of Wesleyanism

revival would be sure to come. Captain Gardiner agreed that they needed to
honour the Holy Spirit and Captain Mary Moreton reminded the gathering of
their need to abandon all unclean habits before they could be Spirit-filled.
Colonel Bailey spoke at some length on prayer and their need to pray in faith,
with perseverance and purpose, for revival to follow. A report on the next page
reminded readers that ‘God the Holy Ghost’ was the life of the Army.

William Booth was a believer in spiritual gifts. After describing the various gifts
of the Holy Spirit, he went on to say that ——

There is not a word in the Bible which proves that we may not have them at the
present time, and there is nothing in experience to show they would not be as useful
today as in any previous period of the Church’s history. No man therefore can be
condemned for desiring them ...

Far be it from me to say one word that would stay the longing of any heart for the
extraordinary gifts already mentioned. I long for them myself. I believe in their
necessity, and I believe they are already amongst us. By all means let us have the
perfection of the Divine method of working...

Let us covet, let us seek earnestly — nay, let us never rest until we possess in all its
fullness [sic] this celestial passion.147

The Army’s Field Officers’ Orders and Regulations contained a long section
on divine healing, which was defined as ‘the recovery of persons afflicted with
various diseases by the power of God, in answer to faith and prayer, without the
use of ordinary means, such as doctors, medicines, and the like.’ That God
should heal in this way was ‘in perfect harmony’ with the teachings of the
Army.148

An article by Catherine Booth published in the War Cry in 1915 lamented the
great want of power in the lives of Christians. The early Christians had it
because they needed it. Was not our need just as great? And if we needed it,
was it not likely that God would bestow it? The baptism of the Holy Spirit

146 ‘How to Bring About a Revival,’ Full Salvation, 2 March 1896, pp.78ff.
147 War Cry 21 November 1914, quoted in GN 17:6 June 1926, p.2 and in AE 7:7 June 1941,
p.5.
The Spirit of Wesleyanism

would transform us just it did them. ‘Will you come and let Him baptise you?’ she pleaded.149

W.F. South, an English Pentecostal pastor, claimed that Catherine Booth longed for the power of God to be demonstrated and defended manifestations such as people falling prostrate under the impulse of the Spirit. He argued that her book *Aggressive Christianity* was widely circulated in the early days of the Army and was ‘no doubt used by God to bring many into the Pentecostal experience.’150

Bramwell Booth, a decade later, spoke approvingly of the displays of emotion often seen in the early days of the Army. There was shouting, weeping, clapping, dancing and groaning aloud. Many received visions and revelations. Many sick people were healed. Even speaking in tongues had been experienced, although usually suppressed.151 A Salvation Army Bandmaster wrote of his conviction that it was the power of the Holy Spirit that enabled the early Christians to fulfil Christ’s commission. The disciples had to wait for ten days for divine enduement. They were expectant, so they received. ‘Without Pentecost,’ he wrote, ‘the story of the Gospels would have been simply classed with the legendary narratives of other religions.’ Facts of history had no power to convert, but Pentecost had set those facts alight. The Holy Spirit filled men and women with boldness. Jesus’ final words urged us to tarry for power from on high.152

The first of the Booth family to have a Pentecostal experience was William Booth-Clibborn, grandson of William Booth.153 In 1930, Booth-Clibborn and

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148 Quoted in GN 21:1 January 1920, p.5.
151 GN 17:6 June 1926, p.2.
his family arrived in Australia where he was to spend the next two years engaged in effective Pentecostal evangelism.\textsuperscript{154}

Jeannie Lancaster, although a Methodist, attended Salvation Army meetings many years before she became Pentecostal.\textsuperscript{156} In later years she noted that many Salvation Army people had testified to divine healing through the pages of \textit{Good News} and told how Mrs Catherine Booth had affirmed her strong belief in divine healing and how her son Herbert had looked in vain for someone to pray for her in her time of need.\textsuperscript{157}

One of those whose story appeared in \textit{Good News} was Dolly Cridge. In 1910, she related how as an ‘Army lassie’ she had tried for years to live the Christian life in her own strength, but had failed. But on 16 January that year, she had been baptised in the Holy Spirit. Not long after this, she was praying in tongues and was told she had been speaking in Italian, praising God for saving her and filling her with the Spirit and offering to spend her life in God’s service. She also gave several interpretations of glossolalia. She later gained a reputation as a prophetess.\textsuperscript{158}

M.A. Alway and her father joined the Salvation Army around 1885 because of their teaching on holiness and their use of women in ministry. In 1907, she

\textsuperscript{154} See Chapter Nine for details of Booth-Clibborn’s Australian ministry.

\textsuperscript{155} GN 15:9 September 1924, p.18; AE 10:8 July 1937, p.10..

\textsuperscript{156} GN 17:9 September 1926, p.11.

\textsuperscript{157} J. Lancaster, ‘The Army Mother and Divine Healing,’ GN 18:11 November 1927, p.16. As will become obvious in later chapters, divine healing was an important part of Pentecostal teaching.

\textsuperscript{158} See Appendix Ten.

\textsuperscript{159} GN 1:1 April 1910, p.16.

\textsuperscript{160} ‘Your young men shall see visions,’ GN 1:5 January 1913, p.17.

\textsuperscript{161} Lancaster claimed she foretold the siege of Ostend, over a year before it happened, giving particular reference to conscription, to men being flayed, to the requisition of a steeple and to a naval attack, and in oblique form, to Turkey’s entry into the War. She also spoke of the return of the Jews to Palestine and of Australians bearing arms — GN 15:7 July 1924, p.10. Note that Dolly is not actually named in this article, but there seems little doubt she is the person being quoted.

\textsuperscript{162} C.L. Greenwood, \textit{Life Story}, transcript of testimony given in Richmond Temple, September 1965, p.50; GN 16:9 September 1925, p.17.
asked the Staff Captain topray for her for healing from a varicose vein in her leg — with positive results within two days. She now marched and sang with more energy than any woman in the corps. Within a few months, however, she suffered a slight stroke and had to retire. She read some Pentecostal literature and attended prayer meetings in an upstairs room in Collins Street. When she was baptised in the Spirit, she spoke in tongues and was healed of the effects of the stroke.\textsuperscript{163}

There were many testimonies among early Pentecostals who had formerly been members of the Salvation Army. In South Australia, Mrs Annie Chamberlain had served full-time as a captain in the Army for a decade or so before being baptised in the Spirit and commencing Pentecostal meetings in her home.\textsuperscript{164} J.L.H.Wilson of Maryborough, Queensland, had been ‘seeking the Holy Spirit for years’ as a member of the Army. Finally, under the ministry of F.B.Van Eyk, his prayer was answered.\textsuperscript{165} A member of the Salvation Army testified to the good work done in Brisbane.\textsuperscript{166} Harold Hultgren and his family were in the Army before attending Good News Hall.\textsuperscript{167} C.Cousins was invited to a tarrying meeting by three young woman from the Salvation Army Corps she was attending.\textsuperscript{168} When Van Eyk first preached in Adelaide in 1926, a Salvation Army officer said, ‘Van Eyk is lovely; full of fire, and charged with divine power.’\textsuperscript{169} A 74-year-old Salvation Army woman was immersed in water at Maryborough after Van Eyk’s visit there.\textsuperscript{170} Several members of one Salvation Army family group in Queensland were baptised in the Spirit after hearing of

\textsuperscript{163} M.A.Alway, ‘Jesus Christ the Same, Yesterday, Today and Forever,’ GN 1:1 April 1910, pp.14f.

\textsuperscript{164} L.Priest, personal interview, 17 September 1991; Salvation Army records, Melbourne; for further details see Chapter Twelve and Appendix Ten.

\textsuperscript{165} GN 18:12 December 1927, pp.10f.

\textsuperscript{166} GN 9:1 February 1923, p.19.

\textsuperscript{167} H.Hultgren, ‘What God Has Done for Others He Can Do for Me,’ GN 17:2 February 1926, p.7.

\textsuperscript{168} C.Cousins, ‘Ask and Ye Shall Receive,’ GN 17:2 February 1926, p.11.

\textsuperscript{169} GN 17:5 May 1926, p.18; see Chapter Eight on Van Eyk

\textsuperscript{170} G.Burns, ‘God’s work in Maryborough, Qu.,’ GN 19:2 February 1928, p.17.
Pentecostalism through a young man in the Army in Ballarat.\textsuperscript{171} H.S. Kilpatrick, who became secretary of the Apostolic Faith Mission in Perth, had been a Salvation Army officer for 25 years. He had many ‘glorious experiences’ and had claimed the baptism in the Spirit by faith, but ultimately realised he did not have it in reality. In December 1926, he spoke in tongues.\textsuperscript{172} Captain Rose was baptised in the Spirit in Rockhampton in late 1927.\textsuperscript{173} A year later, another Salvationist told the Good News Hall congregation how he had been baptised in the Spirit and spoken in tongues, and was determined to enjoy other gifts of the Spirit as well\textsuperscript{174} and another testified, ‘I wanted all the Lord had for me, so I tarried (at Good News Hall), and God filled me with His Holy Spirit.’\textsuperscript{175} ‘Daddy’ Clarkson, who pastored for a time in the Pentecostal church in Bendigo, had formerly been a Salvation Army officer.\textsuperscript{176} J.E. Ellis, a Pentecostal elder and pastor for many years, was converted in 1888 in the Salvation Army at Hawthorn, Victoria, as was Reg Price, a deacon in Richmond Temple, in Bendigo in 1917.\textsuperscript{177} Queensland pastor L. Barnes was converted in the Salvation Army in Rockhampton, Queensland, and Pastor D. Scott had been an Army Officer for ten years before she became a Pentecostal.\textsuperscript{178}

Conclusion

From their earliest days, both Methodism and the Salvation Army taught believers that the Christian faith was not just a creed to be understood but a faith to be experienced. Conversion was not a realignment of one’s thinking; it was a life-changing encounter with God. And it was through being baptised in the Holy Spirit that believers became holy and fully equipped for victorious living.

\textsuperscript{171} GN 19:5 May 1928, p.12.
\textsuperscript{172} GN 19:8 August 1928, p.7.
\textsuperscript{173} GN 19:3 March 1928, supplement, p.1.
\textsuperscript{174} ‘A Red Hot Salvationist’s Story, as Told in Good News Hall,’ 20:12, December 1929, p.8.
\textsuperscript{175} GN 24:9 September 1933, p.9.
\textsuperscript{176} S. Douglas, personal interview, 21 November 1989.
\textsuperscript{177} RTS, 1939, pp.13,25.
Whether their failure to accept Pentecostal phenomena like speaking in tongues was a conscious rejection or lack of fervour or general disinterest is not clear; there seems more evidence for the latter view.\textsuperscript{179} For most Methodists, tongue-speaking and associated gifts were seen as neither necessary nor beneficial. This may well have been a reflection of John Wesley's own opinion. He saw little place for the gifts of the Spirit, believing that they had generally been withdrawn from the Church, and that those who imagined they used them, were deceiving themselves.\textsuperscript{180} The overwhelming evidence is that evangelical Methodists basically saw revival in terms of two things — the saving of souls and holiness of living. Although there were glimpses of recognition of the gifts of the Spirit, these do not seem to have been of particular interest. There is scarcely a mention of them anywhere in nineteenth century Methodist writings while references to conversion and holiness are widespread.\textsuperscript{181}

It is also of interest to note that the 1923 Conference, in response to the 'advance' of Christian Science, denied its 'sophistries' but reaffirmed the Church's understanding of biblical healing, pointing out that Methodists believed firmly in prayer for the sick, that ministers should be encouraged to pray for the sick and that the bounds of healing might be wider than they thought. On the other hand, spiritual healing should always take precedence over physical healing and that there should be a close relationship between

\textsuperscript{178} RTS, 1939, p.27.

\textsuperscript{179} In 1926, Jeannie Lancaster warned of the dangers facing the Pentecostal movement — "The early days of the Salvation Army were so like these days of Pentecostal Manifestations that ... we must conclude that God would have given the Salvation Army the ministry of the Holy Spirit, if they had retained the humility and faith which characterised the early disciples and apostles ... and were not moved from their position by all the ignominy and derision which the peculiar manifestations of this wonderful gift evoked. Let the leaders of Pentecost take warning and keep humble lest ... the Lord call yet another people for His Name." GN 17:6 June 1926, p.2.

\textsuperscript{180} Wesley, Plain Account in Works, 1996, 11:406f, 430; 'The More Excellent Way,' Works 8:26f.

\textsuperscript{181} One exception is J.F. Horsley's article, 'Faith-work — Healing the Sick,' in which he asks, 'Has God promised us anything specifically upon the subject?' and answers — ‘Yes, emphatically yes. "... the prayer of faith shall save the sick and the Lord shall raise him up ..." Blessed promise! ... God will honour faith in the healing of the sick in our own day.' See Spectator 5:240, 5 December 1879, p.377.
medical and spiritual practice. No one should expect a clergyman to be a physician as well. 182

By the twentieth century, there was another reason for Methodist disinterest in charismata, namely the rise of theological liberalism. With a gradual shift by many Methodists from belief in a literal approach to the Bible came a concomitant drift away from an experiential and expressive faith. The celebrated controversy over the use of Peake’s Commentary was simply one indicator of this. 183

It may be argued that Wesley did leave the door open to the possibility of charismata. In his published sermon, ‘The More Excellent Way,’ he wrote —

It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian ... The cause of this was not (as has been vulgarly supposed) ‘because there was no more occasion for them,’ because all the world was become Christian. This is a miserable mistake; not a twentieth part of it was then nominally Christian. The real cause was, ‘the love of many,’ almost of all Christians, so called, was ‘waxed cold’... This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church; because Christians were turned heathen again, and had only a dead form left. 184

In spite of his reservations about those who claimed such gifts, Wesley may have welcomed their reintroduction, as, for him, it would have marked a return also to vital Christianity. Many Methodists in nineteenth century and early twentieth century Australia did have a fervent passion for an outpouring of the Holy Spirit which would result in revival and holy living. What Pentecostals did was to take this one step further. Not only was it possible to experience the power of the Spirit of God, but there was a clearly recognisable and very

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182 Minutes of the Seventh General Conference of the Methodist Church of Australasia, Adelaide, 1923, p.140.

183 Breward, 1993, pp.120f; Minutes of the Eighth General Conference of the Methodist Church of Australasia, 1925, p.62; GN 12:8 September 1923, p.14.

specific sign of its coming — namely, glossolalia. In this way, religious experience became not just a desirable option, but rather an essential ingredient of authentic faith. It was this insistence on people bearing tangible witness to God's power that was the essential spirit of Pentecost.
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Founder, under God, of the Christian Catholic Church and of the City of Zion

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