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The Canadian Holiness tradition is a family of churches that trace their origins and doctrine to the nineteenth-century Holiness movement. The Holiness movement was a Methodist-based revitalization movement that influenced established Protestant churches across most of the denominational spectrum in the mid-nineteenth century before it eventually resulted in the establishment of a separate Holiness family of churches. Holiness doctrine has historically been distinguished by particular emphasis on sanctification as a “second work of grace” subsequent to conversion. This second work of grace was described using several terms (entire sanctification, the second blessing, Christian perfection, full salvation, the higher life), and was usually associated with baptism in the Holy Spirit, though later Holiness teachers such as Ralph C. Horner taught Spirit baptism as a distinct experience.

While the epicenter of Holiness revivalism was in the United States, an important role was played by several Canadian events and persons. Six Holiness church bodies were founded in Canada: the Canada Holiness Association (1879), the Reformed Baptist Alliance of Canada (1888), the Holiness Movement Church (1895), the Gospel Workers Church (1898), the Standard Church of America (1919), and the Bible Holiness Movement (1949). Most of these have subsequently merged with other Holiness churches, while the Canada Holiness Association ventured into heterodox teachings and ceased its ministry in the early 1920s. A few Independent Holiness Churches remain as a remnant of the Holiness Movement Church, and the Bible Holiness Movement still exists as a small independent body, though most of its members are found outside of North America. Other significant Holiness denominations spread to Canada from the United States, including the denominations known as the Brethren in Christ, the Church of God (Anderson), the Christian and Missionary Alliance, the Church of the Nazarene, the Evangelical Missionary Church, the Free Methodist Church, and the Wesleyan Church. The Salvation Army is the sole Holiness denomination of British origin to come to Canada.

**HOLINESS BEGINNINGS IN CANADA.** The Holiness tradition in Canada looks to John Wesley (1703–1791) and the eighteenth-century Methodist revival for its spiritual and theological roots. Wesley was an Anglican priest and fellow of Lincoln College who had a dramatic

spiritual experience in 1738, through which he gained a profound assurance of his own salvation. After this, he began preaching an evangelical doctrine of salvation by faith alone, coupled with an emphasis on holiness of heart and life. Wesley organized his converts into a network of interconnected small groups, seeking to use his Methodist movement as a renewing force within the Church of England rather than forming a new church body. British Methodism did not formally organize as a denomination until after Wesley’s death. Wesley’s most distinctive and most controversial teaching was his concept of “Christian perfection,” which he believed could be achieved in this life. While Wesley’s understanding of Christian perfection remains controversial, he clearly repudiated any claims of “sinless” perfection, and in his clearest statements described “Christian perfection” as a complete or perfect love of God and neighbor.

Methodism spread to North America in the 1760s, and Irish convert Laurence Coughlan (d. c. 1784) came as a Methodist missionary (though also an ordained Anglican) to Conception Bay, Newfoundland, in 1766. Shortly after the American Revolution, Yorkshireman William Black (1760–1834) was converted in Nova Scotia, and by 1781 he was preaching and organizing Methodist societies in the Maritime Provinces. Black was present at the famous Christmas Conference in Baltimore, Maryland, in 1784, where the American Methodist Episcopal Church was organized as a separate denomination. While Maritime efforts continued to be supported by Methodist missionaries from Britain, the spread of Methodism into Upper Canada was initiated by the U.S. Methodist Episcopalals, who sent William Losee (1757–1832) to the Kingston area to serve British Loyalists who had already taken their Methodist faith northward.

Canadian Methodist history in the early nineteenth century was marked by tensions between British and American Wesleyan bodies, who at times competed for territory. After a short-lived merger in 1833, the two bodies were finally joined in 1847 as the Wesleyan Methodist Church in Canada. A group of dissidents remained apart and retained the name Methodist Episcopal Church. Some other Methodist bodies that resulted from British Wesleyanism’s schismatic second century had also begun to take root in British North America. These included the Primitive Methodist Church (arrived in Canada in 1829),

### Holiness Family Chronology

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| <p><b>1843</b> Evangelist and writer Phoebe Palmer publishes <i>The Way to Holiness</i>.</p> <p><b>1850s</b> Methodist minister James Caughey and Phoebe Palmer conduct Holiness campaigns in Canada.</p> <p><b>1857</b> Phoebe Palmer leads the Hamilton Revival in Hamilton, Ontario, which quickly spreads around the globe and will come to be known as the Third Great Awakening.</p> <p><b>1858</b> <i>The Layman's Prayer Revival</i> spreads throughout North America and the United Kingdom.</p> <p><b>1873</b> Benjamin Titus Roberts, the founder of the Free Methodists, preaches in Ellesmere, Ontario.</p> <p><b>1874</b> Solomon Eby and his American counterpart, Daniel Brenneman, found the Reformed Mennonites.</p> <p><b>1876</b> Charles H. Sage is sent as the first Free Methodist missionary to Canada.</p> <p><b>1879</b> The Canada Holiness Association is founded by Nelson Burns.</p> <p><b>1882</b> The first Salvation Army meetings are held in Toronto and London, Ontario.</p> <p><b>1887</b> Ralph C. Horner is ordained by the Methodist Church. The first Christian and Missionary Alliance congregation is established in Toronto.</p> <p><b>1888</b> The Reformed Baptist Alliance of Canada is established in Nova Scotia.</p> <p><b>1894</b> Nelson Burns is deposed from Methodist ministry for heresy, among other charges.</p> <p><b>1895</b> Ralph C. Horner is deposed from Methodist ministry for refusal to go to his assigned station at the Combermere circuit in Renfrew, Ontario, and his unwillingness to follow the doctrine and discipline of the church. The Holiness Movement Church is founded in Ottawa.</p> <p><b>1897</b> The first Wesleyan Methodist Connection of America Society is formed in Winchester, Ontario.</p> <p><b>1902</b> The first Nazarene congregation is established in Oxford, Nova Scotia; the Gospel Workers establish churches in Grey County, Ontario.</p> <p><b>1918</b> Ralph C. Horner and approximately half of the Holiness Movement Church members form the Standard Church of America.</p> <p><b>1921</b> Calgary Bible Institute is founded in Calgary, Alberta. Classes are held in the basement of Calgary First Church of the Nazarene.</p> <p><b>1924</b> Lorne Park College is established in Port Credit, Ontario, and operates as a Christian high school and Bible college.</p> <p><b>1940</b> Calgary Bible Institute changes its name to Canadian Nazarene College.</p> | <p>Moose Jaw Bible College is established in Saskatchewan.</p> <p>Mennonite Brethren in Christ members start a Bible school in Stouffville, Ontario, which will later be relocated to Kitchener, Ontario, and called Emmanuel Bible College.</p> <p><b>1944</b> The Canadian Holiness Federation is founded by representatives of several Canadian Holiness groups with R. H. Hamilton serving as president.</p> <p><b>1945</b> <i>The Holiness Bible Institute</i> is established by the Reformed Baptist Alliance in Woodstock, New Brunswick. It will later become Bethany Bible College in Yarmouth, Nova Scotia (1947), and then Kingswood University in Sussex, New Brunswick (2011).</p> <p><b>1949</b> The Bible Holiness Movement is organized in Vancouver.</p> <p><b>1958</b> The Gospel Workers merge with the Church of the Nazarene.</p> <p><b>1959</b> The Holiness Movement Church merges with the Free Methodist Church, prompting Moose Jaw Bible College to change its name to Aldersgate College.</p> <p><b>1966</b> The Lorne Park College campus ministry is closed, and the assets are used to establish the Lorne Park Foundation to ensure that future generations will have financial assistance to pursue a higher education in a Christian theological setting. The Reformed Baptist Alliance merges with the Wesleyan Methodist Connection of America.</p> <p><b>1968</b> The Wesleyan Methodist Connection merges with the Pilgrim Holiness Church.</p> <p><b>1974</b> The Canadian Jurisdictional Conference is established as a compromise between Canadian Free Methodist leaders and the Free Methodist Church of North America in regard to the Canadian Church becoming a general conference.</p> <p><b>1982</b> Catherine Booth Bible College is established in Winnipeg, Manitoba, by the Salvation Army and will later be renamed William and Catherine Booth College in 1997 and then Booth University College in 2010.</p> <p><b>1990</b> The Free Methodist Church in Canada is established as a general conference.</p> <p><b>1993</b> The Bastian Chair of Wesley Studies is established at Ontario Theological Seminary (later Tyndale Seminary). The Missionary Church and Evangelical Church join to form the Evangelical Missionary Church in Canada.</p> <p><b>1995</b> Aldersgate College closes.</p> <p><b>2003</b> The Standard Church of America merges with the Wesleyan Church.</p> <p><b>2007</b> Ambrose University College is established by the merger of Canadian Nazarene College, Canadian Bible College, and Canadian Theological Seminary.</p> |
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the Protestant Methodists (1832), the Methodist New Connexion (1843), and the Bible Christian Church (1831). Two significant mergers in 1874 and 1884 brought all of these groups together to form the Methodist Church (Canada, Newfoundland, and Bermuda). This mainline Methodist church was the largest in Canada at the time, and later joined with most Congregationalists and Presbyterians to form the United Church of Canada in 1925.

While the Canadian Holiness tradition stands apart from mainline Methodism, the mid-century Holiness movement is part of their common heritage. Phoebe Palmer (1807–1874) is often termed the “Mother of the Holiness Movement” due to her leadership of the “Tuesday Meeting for the Promotion of Holiness” in her New York home beginning in the late 1830s and continuing until her death. These conversational meetings focused on sharing testimonies and exhortations to pursue holiness, and were eventually attended by many of the leading lights in American Protestantism, such as Edgar Levy (Baptist), Thomas Cogswell Upham (Congregationalist), William

Boardman (Presbyterian), Charles Cullis (Episcopalian), and a number of prominent Methodist churchmen such as Nathan Bangs and L. L. Hamline. Palmer’s influence grew in the 1840s through her books, which included *The Way of Holiness*, *Entire Devotion to God*, and *Faith and Its Effects*. She was also editor of the popular periodical *Guide to Holiness* from 1864 to 1874. Her prominence highlights the important role that the public ministry of women played in Holiness history. Palmer’s later book, *Promise of the Father* (1859) is a landmark defense of women in ministry, and Holiness churches are known for their early and prominent use of women in pastoral leadership.

Palmer’s holiness teaching stressed that sanctification could be achieved through an instantaneous transaction, which she called the “shorter way” to holiness. This shorter way was explained using figural interpretations of Old Testament texts, through which she elaborated her “altar theology.” Describing Christ as the altar, Palmer taught that one could be wholly sanctified by offering one’s whole self on the altar and trusting that the altar would sanctify the

gift thus offered. What was required, then, for one to be entirely sanctified, was a three-step process of consecration, faith, and testimony. She also drew on the early chapters of Acts to suggest that, after consecration, one might need to “tarry at Jerusalem” in faith (Acts 1:4), awaiting the Pentecostal baptism of the Spirit. Testimony was also essential, she believed, or one might lose the blessing of entire sanctification. Palmer’s focus on this instantaneous work of sanctification became typical of nineteenth-century Holiness movement teaching, even if the specific categories of her altar theology were not universally adopted.

The Holiness movement’s spread into Canada was furthered by the revival campaigns of Palmer and fellow American Methodist James Caughey (1810–1891), who spent significant portions of his career in Canada. The zenith of the Holiness movement was precipitated by Palmer’s successful revival in the fall of 1857 in Hamilton, Ontario. News of this revival spread just as Jeremiah Lanphier’s daily noon-hour prayer meetings in New York City was forming the genesis of the so-called Layman’s Prayer Revival of 1857 to 1858. At its height, 10,000 people were attending the meetings in New York City, with similar meetings taking place in other cities. William Boardman’s influential book, *The Higher Christian Life*, was also published that year, and helped to foster the Holiness message using terminology that was amenable to non-Wesleyan audiences. The effects of this revival were felt in churches across the United States, Canada, and Britain, where it led to the establishment of the Salvation Army (1865) and the Keswick Convention (1875).

The U.S. Holiness movement remained nonsectarian through the 1860s, though its character started to change as focus shifted to mass revival campaigns. Its leadership crystallized around the National Camp Meeting Association for the Promotion of Holiness, which formed after the first national camp meeting in Vineland, New Jersey, in July 1867. By the mid-1870s, tensions were developing between those who favored such special efforts for the promotion of holiness and those who argued that holiness should be part of regular church life.

**THE EMERGENCE OF A CANADIAN HOLINESS TRADITION.** These tensions were on display when the first Holiness body of Canadian origin formed in late 1879. The Canada Holiness Association, headed by Nelson Burns (1834–1904), was criticized by noted Methodist John Carroll (1809–1884), who compared Burns and his colleagues to “a very small coterie of *illuminati* who pique themselves on a terminology peculiar to themselves” (*Christian Guardian*, January 14, 1880). Indeed, Burns’s ideas were extreme, peculiar, and heterodox. He held that it was possible to receive infallible divine guidance, and his colleague Albert Traux (d. 1922) was accused of rejecting even the authority of Scripture as an external standard of belief and practice. These views were denounced by mainstream Holiness teachers, and Burns was deposed from the Methodist ministry at the 1894

meeting of the Guelph Conference. While the views of the Canada Holiness Association were not typical of the Holiness movement advocates, their excesses fueled the growing tensions between the Methodist establishment and those who favored Holiness revivalism.

The Free Methodists were the first American Holiness group to begin their work in Canada. Benjamin Titus Roberts (1823–1893) founded the Free Methodist Church in 1860 after a long struggle with the Genesee Conference (Western New York) of the Methodist Episcopal Church. A renewed emphasis on holy living was among the primary concerns of Roberts and the early Free Methodists, though the flashpoint issues at play during its founding were more specific and contextual: the struggle against slavery, pew rents, the influence of secret societies in the church, and a perceived worldliness and formality in worship. Free Methodism came to southern Ontario by invitation.

As mainstream Methodism in Canada moved toward union and became a dominant player in Ontario society, some Canadian Methodists shared Roberts’s concerns regarding a creeping worldliness in the church. Robert Loveless, a layman at Zion Primitive Methodist Church in Wexford (now Scarborough), read copies of the *Earnest Christian*, a Free Methodist periodical, and invited Roberts to come to Canada. Roberts came in 1873 and preached at a meetinghouse Loveless had constructed in nearby Ellesmere, returning to Ellesmere and visiting Stouffville in February 1874, and Paris, Ontario, later that same year. Some small Free Methodist societies began to take shape in these communities, and at Galt, where the remnant of a New Connexion congregation had gone independent after the 1874 merger.

In the fall of 1876 the North Michigan Conference sent Charles H. Sage to Canada, making him the first Free Methodist minister and first Holiness movement minister officially appointed to Canada. Sage worked with the embryonic Free Methodist societies in southern Ontario and accepted invitations to other communities. By 1880 a Canadian conference was formed, with 374 members and 13 appointments, mostly in rural areas and villages. Free Methodism’s spread into Canada was fueled in part by the search of disaffected Canadian Methodists for a more rigorous and revivalistic form of Methodism. It also followed the immigration of Free Methodists from the United States into Ontario, who then requested that Free Methodist ministers be sent to their communities. Similarly, the migration of Free Methodists into the Canadian west in the late 1890s facilitated the denomination’s expansion into the Prairies, with the first missionary appointed in 1898, and the Free Methodist society established at Westview, Saskatchewan, in 1900. By 1906 there were nine circuits in Saskatchewan and Alberta, and migration from the U.S. Pacific Northwest led to the first Free Methodist society in British Columbia in 1907.

**THE SALVATION ARMY.** The Salvation Army’s arrival in Canada was also instigated by immigration of lay

members. Initially known as “the Christian Mission,” the Salvation Army was founded in 1865 in East London, England, by William Booth (1829–1912), a former Methodist New Connexion revivalist and evangelist. William Booth and his wife Catherine were both profoundly impacted by the preaching of Holiness evangelists Caughey and Palmer, who had toured England before the Salvation Army’s founding. Influenced by Wesleyan and revivalist ideas, William Booth’s independent mission sought to reach the unchurched people in the poorest part of London using novel methods. This eventually led to the adoption of military language and custom throughout the organization in 1878. The Salvation Army soon began to spread across borders, throughout Europe and into North America and India. The first recorded Salvation Army service in Canada took place in Toronto in February 1882 under the leadership of a Mr. and Mrs. Freer, a Mrs. Shaw, and “Irish Annie” Maxwell, all immigrant Salvationists. A more sustained beginning took place in May of the same year in London, Ontario, where Jack Addie and Joe Ludgate began holding Salvation Army services in Victoria Park, and by summer had established a small “army corps” led by Walter Bailey. Meanwhile, the Toronto efforts continued, though neither group was aware of the other, and both simultaneously sent letters to Booth requesting support and official recognition. Booth responded by sending Maj. Thomas Moore, who arrived in Toronto from Brooklyn, New York, on July 15, 1882, to officially commence the Salvation Army’s work in Canada.

The nimble military structure and zeal of the early Salvationists made for rapid expansion. By the end of 1884 the Salvation Army reported that 142 officers were serving 73 corps and 35 outposts across Ontario, with one in Montreal. Expansion followed into the Maritimes (1885), Newfoundland (1886), British Columbia (1887), and the Prairies (1887), such that the Salvation Army had spread from Canadian coast to coast in five years. Such rapid growth meant that many of these early “corps” were not well established or supported organizationally, and many closed within a few years. Salvationism, however, with its blend of aggressive evangelism, Holiness revivalism, and social outreach, had established itself as part of the Canadian religious landscape.

**OTHER HOLINESS AND HOLINESS-INSPIRED GROUPS.** In Atlantic Canada, a group of Baptist leaders began preaching a Holiness movement doctrine of entire sanctification after returning from services at Old Orchard Beach, Maine. When they were disfellowshipped, they formed the Reformed Baptist Alliance of Canada at Woodstock, New Brunswick, in 1888. Within a year this alliance had 22 churches, 12 clergy, and 540 members, and it would eventually spread across the Maritime region and Maine. While preaching Holiness doctrine, they initially maintained a Baptist polity before eventually adopting superintendency. Another Holiness body that made inroads in Atlantic Canada was the

Association of Pentecostal Churches of America, one of the numerous smaller associations that would merge together and become the Church of the Nazarene in 1907 to 1908. Nazarenes in Canada thus trace their beginnings to a revival in Oxford, Nova Scotia, in 1902, led by converted Roman Catholic priest L. J. King and sponsored by the Reformed Baptist Alliance. Some of the Methodist converts of this revival were unwilling to join the Reformed Baptists, and felt unwelcome in their Methodist congregations, so they appealed to an Association of Pentecostal Churches evangelist, Hiram F. Reynolds (1854–1938), who had preached in that area, and he organized a congregation at Oxford. This was followed by others at Springhill, Yarmouth, and Saint John, New Brunswick, all of which became Nazarene churches after the union. Repeating the now-familiar pattern, members of the Oxford congregation moved west in 1907 and were involved in the founding of the Calgary Holiness Association, which became the first western Nazarene congregation in 1911. Congregations followed in British Columbia (1912) and Ontario (1920).

Another Holiness denomination of American origin that was active in Canada by the dawn of the twentieth century was the Wesleyan Methodist Connection of America. This fiercely abolitionist body had broken away from the Methodist Episcopal Church in 1843, making it the oldest of the Holiness denominations. In 1895 they sent their first missionaries to Ontario. W. H. Kennedy organized the first Wesleyan Methodist Connection society in Winchester, Ontario, in 1897. The church would establish congregations in Ontario and Quebec in the early part of the twentieth century.

The Christian and Missionary Alliance, though it has a diverse theological heritage, was also strongly influenced by the Holiness movement, and is often considered a Holiness denomination. Though the alliance began in the United States, its founder was Canadian A. B. Simpson (1834–1919), who began his ministry as a Presbyterian and trained at Toronto’s Knox College. Simpson was more directly influenced by the “higher life” stream of Holiness teaching than the Wesleyan stream. His famous “fourfold gospel” of Christ as savior, sanctifier, healer, and coming king was also influential in early Pentecostal circles. He established an independent church in New York City in 1882 before founding the Christian Alliance and the Evangelical Missionary Alliance in 1887 (later merged as the Christian and Missionary Alliance in 1897). In 1887 the first alliance church in Canada was founded in Toronto. The alliance maintained a strong Holiness identity in its early decades, though not all contemporary alliance members continue to identify with the Holiness family.

A unique part of the Holiness tradition in both Canada and the United States is the Brethren in Christ, an Anabaptist movement that also identifies with Pietism and Wesleyanism. Originating in Pennsylvania in the late eighteenth century, the Brethren in Christ have been present in Canada since 1788. They were deeply affected

by the nineteenth-century Holiness movement, and embraced its teaching on entire sanctification. Some other Mennonites with Holiness leanings, however, found themselves excluded from their communities. Solomon Eby (1834–1931), a Mennonite in the Waterloo region of Ontario, was leading his congregation through a Holiness-style revival around 1870. He was excluded from his Mennonite conference in 1872 and led a breakaway group that joined with a similar Indiana-based body led by Daniel Brenneman (1834–1919) in 1874, taking the name Reformed Mennonites. After merging with several similar Holiness-Mennonite groups from the United States, the denomination became known as the Mennonite Brethren in Christ in 1883. Eby remained the leader of this group in Ontario until he joined the early Pentecostal movement.

### THE HORNERITE FAMILY OF CHURCHES.

The most significant figure in early Canadian Holiness tradition is Ralph C. Horner (1853–1921), founder of two Holiness denominations and key inspiration behind two others. Just as the Salvation Army was beginning to hold services in Canada, Horner was being received on trial for ministry in the mainline Methodist Church. He was born in the Ottawa Valley near Shawville, Quebec, and converted in 1872, claiming entire sanctification at a camp meeting two months later. He conducted revival services locally before his acceptance into the ministry and his education at Victoria College in Cobourg. When the time came for Horner to be ordained at the Montreal Conference meeting in 1887, a dispute arose. Horner insisted that he should be ordained specifically for the ministry of evangelism, as he was not called to pastoral ministry. He was convinced to submit to the standard form of ordination and granted an appointment as a conference evangelist. However, when assigned to a circuit in 1890, Horner arranged to have others carry out the work while he continued his special revival campaigns. Horner by this time had a reputation for conducting loud and emotional revival services, during which various manifestations such as shouting and prostrations were common. This compounded the conflict with established leaders over the authority of the conference and, after repeated confrontations, Horner was suspended in 1894 and formally deposed from the Methodist ministry in 1895.

By this time he had already been involved in the organization of the Eastern Ontario Holiness Association in the early 1890s. Like the Canada Holiness Association, this body was not originally a denomination but an organization that sponsored Holiness conventions at which Horner and other evangelists preached. The association also published a newspaper, the *Canadian Methodist and Holiness Era*, later shortened to the *Holiness Era*. Thus, when the Methodist church suspended him, Horner had a strong network of preachers and sympathizers who urged him to form a new denomination. The group held its first conference in Ottawa in December 1895, gathering under the name Wesleyan Methodist Connection in Canada. After the

Methodist Church blocked their attempts to incorporate under that name, they adopted the name Holiness Movement Church in 1896, and Horner was made bishop in 1897. By 1899 the new church had established 45 congregations organized into 9 districts across eastern Ontario and western Quebec.

The Hornerites were known for their strict behavioral regulations, which included requirements for plain dress and prohibitions against alcohol, tobacco, and any worldly amusements. Members were even prohibited from buying life insurance. Horner's revivals famously included the use of "stripping rooms" where converts were taken to give up any jewelry or other costly items. Their early history was also marked by a strong emphasis on foreign missions, particularly in Egypt where Holiness Movement Church membership would eventually far surpass that of its parent body. Theologically, Horner is known for going against typical "second blessing" Holiness teaching and preaching the baptism of the Holy Spirit as a "third blessing," given to empower the believer for evangelism. This, together with the manifestations common at Hornerite services and his marked emphasis on Pentecost imagery and language highlights the historical and theological connections between the Holiness and Pentecostal traditions. In fact, the rise of Pentecostalism in the early 1900s seriously hindered the growth of Horner's church, as many of its members and ministers, including key Canadian Pentecostal figure Robert E. McAlister (1880–1953), left the Holiness Movement Church to join the Pentecostals.

Horner's second denomination, the Standard Church of America, was incorporated in 1919, following several years of conflict over Horner's leadership. Horner had refused to step aside as bishop when the conference elected to replace him in 1916, and he began publishing a rival newspaper, the *Christian Standard*, which he used to convene a rival conference. Eventually in 1918 Horner and about half of the Holiness Movement Church left to form the Standard Church of America. Despite attempted negotiations at several later points, the two sides were never reconciled. The two bodies with nearly identical doctrine and polity continued to exist, concentrated mostly in the same geographical region, until the mid-twentieth century.

Two further offshoots of Horner's movement should be mentioned. The first was started when Hornerite Frank D. Goff moved from Gananoque to Grey County in 1898. Goff followed Horner's teachings and led similar extradenominational Holiness revival services in that area, although he was not ordained and therefore was not under any ecclesiastical oversight. His group became known as the Gospel Workers, and they began to form separate churches in 1902. This group was never as large as the Holiness Movement Church, but remained active in southwestern Ontario through the early twentieth century. The last Hornerite body to form in Canada was the Bible Holiness Movement, which began in the 1940s as a mission in Vancouver under retired Salvation Army officer

William Wakefield. His son, Wesley H. Wakefield, was named bishop-general of the Bible Holiness Movement when it organized in 1949, adopting Horner's third blessing Holiness teaching.

**TWENTIETH CENTURY CONSOLIDATION.** The Canadian Holiness tradition as a whole saw its strongest growth in the late nineteenth century and, in broad strokes, the twentieth century can be seen as a time of consolidation. In the earlier part of the century its fervor was eclipsed by that of Pentecostalism, and in the face of an increasing social emphasis in liberal Protestantism, many Holiness churches scaled back their previously robust social outreach programs. Nineteenth-century Holiness bodies had been at the forefront of significant social change in relation to the abolition of slavery, women's rights, workers' rights, and relief for the poor. Twentieth-century Holiness churches would strike a much more defensive and reactionary posture in regard to North American culture. The rigorous and robust moral vision of Holiness theology sometimes degenerated into a harsh legalism, as Holiness adherents became known for their behavioral codes related to dress, drink, and entertainment.

As was the case with evangelicalism more generally, Holiness denominations initially sided with the Fundamentalists against the modernists in the early twentieth century. However, the Holiness tradition's experiential, heart-religion roots did not sit well with the predominantly reformed, rationalistic framework of Fundamentalism, and so Fundamentalism's influence on Holiness churches was ambiguous. In the post-World War II years, as North American "neo-evangelicalism" attempted to distinguish itself from Fundamentalism, Holiness churches joined in those efforts and became a significant part of the emerging evangelical coalition, as represented in such organizations as the Evangelical Fellowship of Canada. As the century wore on and Holiness churches embraced mainstream, middle-class evangelicalism, the strict legalistic behavioral codes of previous generations were gradually dropped.

The twentieth century was a time when Holiness churches matured as organizations. In some cases (Free Methodists, Brethren in Christ, Evangelical Missionary Church) this meant securing a greater degree of independence from U.S. denominational structures. After suffering a devastating loss of its senior leadership in the sinking of the *Empress of Ireland* (1914), the Salvation Army forged a deeper bond with the Canadian public through its efforts in the two world wars. All of the Holiness traditions evidenced an emphasis on education for their clergy, as can be seen in the development of numerous denominational schools, many of which were eventually closed or merged. For example, the Free Methodists ran Lorne Park College in Oakville, Ontario, from 1924 to 1966, and Moose Jaw Bible College (later Aldersgate College) in Saskatchewan from 1940 to 1995. The Reformed Baptist Alliance founded the Holiness Bible Institute in Woodstock, New Brunswick, in 1945 (later Bethany Bible College and Kingswood

University). The Nazarenes began with Calgary Bible Institute in 1921, which changed names several times before settling in as Canadian Nazarene College in Winnipeg in 1961. The Mennonite Brethren in Christ opened a Bible school in Stouffville, Ontario, in 1940 (later Emmanuel Bible College, Kitchener). The Salvation Army ran its own officer training colleges but eventually established Catherine Booth Bible College in Winnipeg in 1982 (later Booth University College).

Perhaps the most significant sign of consolidation in the twentieth century is the denominational cooperation that began to take place between Holiness denominations, leading to several mergers. Discussions that had been ongoing in various forms since the 1920s bore fruit in the founding of the Canadian Holiness Federation in 1943, a partnership that continued into the 1990s. The Gospel Workers Church, suffering from a lack of qualified leaders and small numbers, had been gradually losing congregations to other Holiness denominations for some time when its five remaining churches joined the Church of the Nazarene in 1958. The Holiness Movement Church, having considered multiple options, merged with the Free Methodist Church in 1959, though 17 percent of its membership declined the merger and associated as the Independent Holiness Churches. The Wesleyan Methodist Connection of America merged with the Reformed Baptist Alliance (1966) and the Pilgrim Holiness Church (1968) to form the Wesleyan Church. The Mennonite Brethren in Christ, which had since become known as the Missionary Church, united with the Holiness-influenced Evangelical Church in Canada to form the Evangelical Missionary Church in 1993. Most recently, in 2003 the Standard Church of America merged with the Wesleyan Church, meaning that neither of Horner's Canadian-founded Holiness denominations exists today as an independent body.

**HOLINESS IN THE TWENTY-FIRST CENTURY.** While the Canadian Holiness Federation is no longer operating, some forms of cooperation among Holiness churches are still taking place. In the 1990s five denominations came together to fund the Donald N. and Kathleen G. Bastian Chair of Wesley Studies at Ontario Theological Seminary (now Tyndale Seminary). The Brethren in Christ, Free Methodists, Nazarenes, Salvation Army, and Wesleyans continue to liaise with one another through their common support of this chair and its activities. Since 2009 this has included an annual Wesley Studies Symposium in Toronto. The only place where seminary-level education is available at a Holiness institution in Canada is Ambrose University in Calgary, which was formed in 2007 as merger of the Canadian Nazarene College and the Canadian Bible College/Canadian Theological Seminary (Christian and Missionary Alliance). The other Holiness-founded educational institutions in Canada are the Evangelical Missionary Church's Rocky Mountain College and Emmanuel Bible College, the Salvation Army's

Booth University College, and the Wesleyan Church's Kingswood University.

The Holiness tradition in Canada continues to occupy a significant, if not large, part of the religious landscape in Canada. A 2012 study of five major Wesleyan denominations by Rick Hiemstra of the Evangelical Fellowship of Canada estimated that those five had about 800 congregations in Canada. If the Christian and Missionary Alliance were included, the number would be over 1,200, which would mean roughly one of every 10 evangelical churches in Canada is part of the Holiness family. Geographically, the Holiness tradition is strongest in Ontario, though some denominations have strengths in other regions (e.g., the Nazarenes in the West, the Wesleyans in the Maritimes, the Salvationists in Newfoundland).

Holiness churches are no longer characterized by the distinctive emphasis on an instantaneous sanctifying "second work of grace," though some retain similar language in their official articles of faith. Uncertainty around this legacy, along with the baggage of legalism and declining denominational loyalty, has undermined the cohesiveness of Holiness identity to a certain extent. As is often the case with religious bodies, Holiness leaders continue to look to their roots in effort to understand their unique place as an expression of Christian faith. Recently, Holiness scholars in North America have been engaging in more rigorous academic work on the history and theology of the Holiness movement and eighteenth-century Methodism. It remains to be seen if such efforts can enable a renewed vitality among grassroots Holiness congregations.

## SOURCES

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## Nineteenth-Century Holiness

### 2115 | Bible Holiness Movement

PO Box 223, Sta. A, Vancouver, BC, Canada V6C 2M3.

The Bible Holiness Movement, formerly known as Bible Holiness Mission, was formed as a church in 1949. It grew out of the city mission work of Pr. William James Elijah Wakefield, an early-day Salvation Army officer, and his wife. Wakefield developed several doctrinal emphases distinct from those of the Salvation Army. He placed emphasis on the sacraments as part of Christian life, unlike the traditional army perspective. The Wakefields directed the mission until William Wakefield's death in 1947. In 1949 his son, Wesley H. Wakefield, the group's bishop general, formed the Bible Holiness Mission. He changed the name of the organization in 1971 to the Bible Holiness Movement. Wesley Wakefield continues to direct the church as its international leader.

Membership involves a life of Christian love, evangelistic and social activism, and disciplines of simplicity and separation, which includes total abstinence from liquor and tobacco, nonattendance at popular amusements, and refusing membership in secret societies. Family stability is affirmed by forbidding divorce and remarriage while there is a living spouse. Similar to John Wesley's Methodism, under some circumstances members are allowed to retain membership in other evangelical churches.

Church government and ordination are open to both men and women and are racially integrated and international. A number of interchurch affiliations are maintained with other Wesleyan–Arminian Holiness denominations.

The movement is activist in respect to both evangelism and social concerns. Year-round evangelistic outreach is maintained through open-air meetings, home visits, distribution of literature, and various media programs. Noninstitutionalized welfare work,

including addiction counseling, is conducted among minorities. There is direct overseas famine relief, as well as activity supporting civil rights, environmental protection, and antinuclear causes. Sponsored organizations include a permanent committee on religious freedom and active promotion of Christian racial equality.

Doctrinally, members follow basic Methodist beliefs. They are Trinitarians in their understanding of God and affirm a high view of Scripture. They accept that Jesus was born of the Virgin Mary, was sinless, and shed his blood for all of humanity. Members affirm the bodily resurrection of Jesus and his Second Advent. The Bible Holiness Movement practices baptism and the Lord's Supper. In keeping with their Wesleyan heritage, the movement emphasizes holiness and entire sanctification and teaches a strict separation from worldly practices.

From its Vancouver, Canada, headquarters, the movement directs international outreach. Mission work began with the circulation of movement literature around the world. The church conducts work in Egypt, Ghana, India, Kenya, Liberia, Malawi, Nigeria, the Philippines, South Korea, Sri Lanka, Tanzania, Uganda, and Zambia. The movement's journal *Hallelujah!* circulates in 87 countries. The movement has been connected to various Christian bodies, including the Christian Holiness Partnership, Evangelicals for Social Action, and the National Black Evangelical Association.

**Membership:** In 2001 the movement reported 563 members, 15 congregations, and 12 ministers in Canada and the United States. The two congregations in the United States are located in Phoenix, Arizona, and Kent, Washington. International membership is conservatively estimated at over 90,000.

**Periodicals:** *Hallelujah!*. • *On the March*.

**Sources:**

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*Triumph with Christ*. Vancouver, BC: Bible Holiness Movement, 1984.  
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### 2116 | Canadian Church of God Ministries

49 St. Unit #102, 4909B, Camrose, AB, Canada T4V 1L7.

**Alternate Address:** Church of God Ministries, PO Box 2420, Anderson, IN 46018. The Canadian Church of God Ministries (CCGM) is linked to the larger Church of God tradition based in Anderson, Indiana. The Church of God's roots in America go back to 1881, under the leadership of Daniel S. Warner (1842–1895) and Mary Cole (1853–1940). The CCGM, like the Church of God in Anderson, is part of the Holiness tradition, which in turn is part of the larger Wesleyan heritage of the Protestant faith. The CCGM adopts no formal creed though its theological orientation is clearly Wesleyan, evangelical and Bible-based.

The Church of God's holiness message was initially brought to Canada in 1905 when William Ebel, a German American, preached to German-speaking immigrants in Winnipeg. He was joined in 1906 by William H. Smith, an African American evangelist from Denver, Colorado, who preached in Edmonton, Alberta, and distributed tracts in English, German, and Norwegian. An initial building for regular meetings was purchased in Alberta the following year. The church would later be established across western Canada among a cross section of groups who spoke languages other than English.

Like other Holiness traditions, the CCGM has moved away from earlier emphasis on entire sanctification and notions of sinless perfection while keeping the desire for purity and obedience to God.

**Membership:** There are about 7,300 churches in the 89 countries where the Church of God operates, and almost 900,000 members in the global community. In 2012 the church reported 48 congregations (35 in western Canada and 13 in eastern Canada), 3,711 members, and 41 pastors. Ken Wiedrick is executive director of CCGM. The CCGM is part of the Evangelical Fellowship of Canada.

**Educational Facilities:**

The Canadian Church of God has partnership agreements with Ambrose University College, Rocky Mountain College, and Briarcrest Bible College, three Christian schools in western Canada.

**Sources:**

Canadian Church of God Ministries. <http://www.chog.ca>.  
Church of God Ministries. <http://www.jesusisthesubject.org>.  
*Celebrate 100 Years of Blessings! History of the Church of God in Western Canada, 1905–2005*. N.p.: Centennial Task Force, 2005. Available from [http://www.chog.ca/files/COGWC/Celebrate%20100%20years%20of%20Blessings%20\(ebook%20format\).pdf](http://www.chog.ca/files/COGWC/Celebrate%20100%20years%20of%20Blessings%20(ebook%20format).pdf).  
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### 2117 | Christian and Missionary Alliance in Canada

30 Carrier Dr., Ste. 100, Toronto, ON, Canada M9W 5T7.

The history of the Christian and Missionary Alliance (CandMA) was initiated and nurtured under the leadership of Rev. Albert Benjamin Simpson (1843–1919), a Presbyterian minister who left his church to establish the Gospel Tabernacle, a new congregation he founded in 1873 in New York City. This movement was birthed out of Simpson's strong desire to see the church become an evangelical outreach to the world's neglected people. He wanted Christians to experience the "deeper Christian life" and be open to God's healing power over disease.

In 1889 Rev. John Salmon joined with Rev. Simpson to form the Canadian Auxiliary of the CandMA. Simpson's motto for the church was: "A work for everyone and everyone at work." The teaching of the return of Christ was a major motivation in Christian Alliance work and ministry but this was supplemented by a desire of missions to the entire world.

The CandMA adopts a traditional evangelical Protestant perspective on doctrine. It recognizes the Bible as the core authority and believes in a triune God. The CandMA also accepts an Arminian understanding of salvation and holds to eternal punishment and belief in heaven.

The motto of the CandMA is "Christ our Savior, Healer, Sanctifier, and Coming King." The leader in Canada is David Hearn.

**Membership:** In 2009 the CandMA reported 430 congregations and 47,927 members in Canada.

**Periodicals:** *cmAlliance.ca Magazine*. Available from <http://www.cmacan.org/magazine>.

**Sources:**

Christian and Missionary Alliance in Canada. <http://www.cmacan.org/>.  
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### 2118 | Church of the Nazarene in Canada

20 Regan Rd., Unit 9, Brampton, ON, Canada L7A 1C3.

The Church of the Nazarene in Canada was founded in November 1902 in Oxford, Nova Scotia, by the Rev. Dr. H. F. Reynolds. It was established on the Methodist theological foundation set by John Wesley (1703–1791) in the eighteenth century. The founding of the Church of the Nazarene in Canada was part of a global revival of the Holiness movement. Some of the early Nazarene leaders in Canada were connected to the famous Holiness leader Ralph C. Horner (1853–1921). Horner, a former Methodist, had been deposed by the Methodist Church in 1895 and two years later founded the Holiness Movement in Canada (later superseded by the Standard Church of Canada). In 1902 Frank Goff also founded a new Holiness church, the Gospel Workers Church of Canada (which merged into the Church of the Nazarene, based in the United States, in 1958).

The Church of the Nazarene in Canada is closely affiliated with the international Church of the Nazarene based in the United States (see separate entry). Within the international body, the Canadian and U.S. groups constitute a single region: USA/Canada Region. The Canadian branch of the denomination is organized into five districts: Atlantic, Quebec, Central, West, and Pacific.

Historically, the denomination's doctrinal roots align with the Methodist tradition of Arminianism, which is distinguished by its assertion of the doctrine of general atonement, in contrast to the Calvinist doctrine of limited atonement. From a broader perspective, the Church of the Nazarene adopts traditional evangelical Protestant emphasis on the Bible as the sole authority, the Trinity, the deity of Christ, human sin, and eschatology.

Congregations of the Church of the Nazarene in Canada celebrate two sacraments: Holy Communion and baptism. Holy Communion, also referred to as the Lord's Supper, is celebrated a minimum of four times per year and is open to all committed Christians regardless of their denominational affiliation. The elements of Holy Communion are bread and unfermented wine, which is generally grape juice. The sacrament of baptism is offered in two formats. The first is celebrated as the full immersion in water of adults, and is often referred to as believer's baptism. This is by far the most common form of the sacrament. However, infant baptisms are also celebrated when requested by the parents. It is more common for parents to have their infants or small children dedicated to God in a brief dedication ceremony.

The emphasis on holiness in the Church of the Nazarene centers on commitment to entire sanctification as a second work of grace. The church manual reads: "We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect." This teaching is also referred to as "perfect love, heart purity, the baptism with or infilling of the Holy Spirit, the fullness of the blessing and Christian holiness," to quote the manual. Despite the use of the word *perfect*, there is less emphasis in recent decades among Nazarene preachers on speaking of sanctification in terms of some absolute sinless perfection.

**Membership:** As of June 30, 2015, the Church of the Nazarene in Canada reported 13,173 full members, 184 congregations, and 151 clergy. Globally, as of July 2013, the Church of the Nazarene International had approximately 850,000 members, 8,600 churches, and 650 missionaries.

#### **Educational Facilities:**

The Church of the Nazarene in Canada has an affiliation with Tyndale Seminary in Toronto through its support of the Wesley Chair, currently held by Professor James Pedlar. Ambrose University College, Calgary, AB.

**Periodicals:** *Didache: Faithful Teaching*. Available from <http://didache.nazarene.org/>. • *Grace and Peace Magazine*. Available from <http://www.graceandpeacemagazine.org/>. • *The Evangelists' Perspective*. Available from <http://www.usacanadaregion.org/sites/usacanadaregion.org/files/summer2005.pdf>. • *Vibrant Magazine*. Available from <http://www.vibrantmagazine.org/>.

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### **2119 | Evangelical Missionary Church of Canada**

214 Highland Rd. E, Kitchener, ON, Canada N2M 3W2.

The Evangelical Missionary Church of Canada (EMCC) is a product of the 1993 merger of the Evangelical Church in Canada (formerly a conference of the Evangelical Church in North America) and the Missionary Church of Canada.

The Evangelical Church in Canada was rooted in the Wesleyan tradition while the Missionary Church of Canada brought its distinctive Anabaptist heritage to the joining of the two movements. The EMCC adopts traditional conservative evangelical views of the Bible as the source of truth and upholds standard evangelical views on the Godhead,

salvation through the death and resurrection of Jesus, and heaven and hell. There is no specific commitment to a particular view of the return of Christ.

The EMCC promotes believer's baptism (preferably by immersion) and also celebrates the Lord's Supper as an ordinance. The church allows individual liberty on participation in war. The EMCC opposes same-sex marriage and discourages divorce. Membership in secret societies is also discouraged.

The EMCC is led by a board of directors. The Rev. Phil Delsaut is the president of the board. There are approximately 150 EMCC churches, the majority of which are in Ontario, Alberta, and British Columbia. There are a few churches in Quebec. The Centre Street Church in Calgary is the EMCC's largest congregation.

The EMCC administers two Christian colleges—Rocky Mountain College in Calgary, Alberta, and Emmanuel Bible College in Kitchener, Ontario. The denomination also supports 153 missionaries in 27 countries.

**Membership:** In 2015 the church reported 148 congregations, 10,792 members, and 362 ministers.

#### **Educational Facilities:**

Rocky Mountain College, Calgary, AB.

Emmanuel Bible College, Kitchener, ON.

#### **Sources:**

Evangelical Missionary Church of Canada. <http://www.emcc.ca>.

Lageer, Eileen. *Common Bonds*. Calgary, AB: Evangelical Missionary Church of Canada, 2004.

### **2120 | Free Methodist Church in Canada**

4315 Centre Court Village, Mississauga, ON, Canada L4Z 1S2.

In 1860 B. T. Roberts (1823–1893), a former member of the Methodist Episcopal Church, formed the Free Methodist Church in Pekin, New York, after he became critical of the Episcopal hierarchy. The name "free" referred both to the group's abolitionist views opposition to slavery and opposition to paying to reserve seats at church, a common practice in Protestant churches at that time.

Shortly thereafter, Robert Loveless, a Primitive Methodist layman, invited Roberts to visit the township of Scarborough, just north and east of the city of Toronto, Canada, which Roberts accepted and visited in the fall of 1873 and winter of 1874. There, Roberts learned that C. H. Sage had been appointed to oversee the Canada region.

When Sage arrived in Canada, he was well received by local disaffected Methodists who were unhappy with the direction that the larger Methodist church had been moving in. Sage preached in Toronto and as far north as the Muskoka region, about a two-hour car ride from Toronto.

The first Canadian conference met at Galt, Ontario, on October 21 through 23, 1880. It consisted of 2 districts, 11 societies, 13 preaching points, and 324 members, primarily in the eastern part of Ontario. By the early twentieth century, church expansion had spread to the prairies of western Canada.

With the rapid expansion of the church, there was an impetus to consolidate the churches into a distinctly Canadian body, resulting in the All Canada Conference, a gathering of western and eastern leaders in Sarnia, Ontario. This conference led to the formation of a Canadian Executive Board, the *Canadian Free Methodist Herald*, and Lorne Park College near Port Credit, Ontario.

On July 14, 1927, and again on July 8, 1959, the Parliament of Canada gave royal assent to an act to incorporate the Free Methodist Church in Canada (FMCIC). Also in 1959, the FMCIC merged with the Holiness Movement Church, formed in 1879, a denomination that resulted from work in the Methodist churches of the Ottawa Valley under the leadership of famous Holiness preacher Ralph C. Horner (1853–1921).

The denomination is led by a national leadership team under Bp. Keith Elford (first elected in 1997) who supervises the five administrators who manage the national body.

The FMCIC follows much of the Methodist heritage stemming from John Wesley and his associates in the eighteenth century and reaffirmed through the various Holiness movements of the nineteenth century. The FMCIC follows standard Wesleyan views on biblical authority, the Trinity, human nature, salvation, and eschatology. These beliefs are set out in the Articles of Religion, adopted by the worldwide Free Methodist Church.

**Membership:** As of 2014, the Free Methodist Church in Canada reported 6,765 members, 146 churches, 224 ordained ministers (including deacons), 16 commissioned ministers, and 51 ministerial candidates. Free Methodist Churches are located in Alberta, British Columbia, Saskatchewan, Manitoba, Ontario, and Quebec, with the majority in Ontario.

**Educational Facilities:**

The FMCIC has an affiliation with Tyndale Seminary in Toronto through its support of the Wesley Chair, held by Prof. James Pedlar.

**Sources:**

Free Methodist Church in Canada. <http://www.fmcic.ca>.

Hutchings, Rosanne. "Free Methodist Women in the Nineteenth Century." *Canadian Society of Church History* (1993): 43–55. Available from <https://churchhistcan.files.wordpress.com/2013/06/1993-4-hutchings-article.pdf>.

Sigsworth, John Wilkins. *The Battle Was the Lord's: A History of the Free Methodist Church in Canada*. Beverley Hills, CA: Sage, 1960.

## 2121 | Independent Holiness Churches

1564 John Quinn Rd., Greely, ON, Canada K4P 1J9.

The Independent Holiness Churches dates to the preaching activity of Ralph Cecil Horner (1854–1921). Horner, a member of the Montreal conference of the Methodist Church, Canada, refused to assume his pastoral appointments during the 1890s, preferring to engage in evangelistic activity. He was committed to a Holiness perspective (an emphasis upon God's second work of grace, which brings sanctification or perfect love to the believer) at a time when sanctification as a progressive process was becoming the dominant perspective in Methodism. In 1895 Horner was discharged from his ministerial duties, and he formed the Holiness Movement Church (as it was then known). In 1919 the church asked Horner to retire. Instead, he left the Holiness Movement Church and formed the Standard Church of America.

In 1959 the Holiness Movement Church merged into the Free Methodist Church. As the time of the merger approached, several congregations voiced their disapproval by breaking away and reconstituting themselves as the Independent Holiness Church. The group later became the Independent Holiness Churches.

The movement's doctrinal statement is similar to those of other Holiness bodies, affirming belief in the Trinity, salvation in Christ, and the possibility of entire sanctification. Holiness is expressed by members refraining from the use of alcohol, tobacco, and drugs; fasting once a week; avoiding worldly entertainments; and dressing modestly. The church promotes tithing and daily scripture reading and is against games of chance and secret societies. Divorce is discouraged, and remarriage after a divorce is not allowed within the voting membership.

The church is congregational in organization and has a general conference that meets every two years. Rev. Robert Votary is the general superintendent of the denomination.

The Independent Holiness Churches regularly supports one mission, on the island of Hispaniola, and supports several other missions as donations are received for those missions.

**Membership:** In 2013 the church had seven congregations (six in Canada and one in the United States) and approximately 250 members.

**Periodicals:** *Gospel Tidings*.

**Sources:**

Independent Holiness Churches. <http://www.holiness.ca/>.

## 2122 | Salvation Army in Canada

2 Overlea Blvd., Toronto, ON, Canada M4H 1P4.

The Salvation Army was brought to Canada in 1882 by immigrants from England, where it had been founded in 1865 by William Booth (1829–1912), a former minister in the Methodist Church, and his wife Catherine Booth (1829–1890). The Salvation Army began with roots in the Holiness and Methodist movement and the Booths' belief that poor and destitute people needed a unique form of evangelism. The first Salvationists in Canada were Jack Addie and William Freer, who began to hold meetings in the streets of Toronto

and London, Ontario, in early 1882. In June 1882 William Booth sent Thomas Moore from the United States to officially launch the Salvation Army in Canada.

As one would expect from the name, the Salvation Army has some parallel to the military. For example, officers of the group wear a military-style uniform. The highest rank is general and most of the ministers are captains or majors, and all of the leaders are classified as officers. Catherine Booth was an early advocate of female equality and women were given equal opportunities in the organization from its beginning. Many serve as ministers/officers and in 2011 Linda Bond was elected general and served as international leader until her retirement in 2013. The territorial commander for Canada is Commissioner Susan McMillan.

After establishing operations in Canada, the organization met with some strong opposition that came from politicians and bar owners who were losing trade due to the street preaching the officers were doing. In spite of opposition, the new group spread rapidly across Ontario. By the end of 1884 they had established 73 corps or (stations) across Ontario. By 1887 they had planted themselves from St. John's to Victoria.

The Salvation Army in Canada became a respected institution because of the far-reaching social work. Rescue homes for women were established in 1886 and Prison Gate homes for released convicts began in 1891. In the early twentieth century all major Canadian cities had a Salvation Army hostel. The first Grace Hospital opened in Winnipeg and by 1927 there were 11 such maternity hospitals throughout Canada.

Theologically, the larger Salvation Army adopts three core values: "salvation, holiness, and intimacy with God," a triad that reflects the Wesleyan roots of the army. The Salvation Army Act of 1990 includes "the advancement of Christianity and pursuant to the advancement of education, the relief of poverty, and other charitable objectives beneficial to society or the community of mankind as a whole." Its worship services are evangelical, with free prayer, hymn singing, preaching, and Bible reading. Unlike most other Christian denominations they do not use the sacraments of baptism or the Last Supper because they believe that the sacraments are not essential to being a Christian. However, they do not interfere with their members who wish to be baptized in another denomination.

**Membership:** In January 2014 the Salvation Army in Canada had 343 corps (congregations) and 152 staff members. It had 877 active officers (clergy), more than 18,000 soldiers (full church members), and some 44,000 adherents.

**Educational Facilities:**

The army has an affiliation with Tyndale Seminary in Toronto through its support of the Wesley Chair, which is held by Prof. James Pedlar.

College for Officer Training, Winnipeg, MB.

Booth University College, Winnipeg, MB.

**Periodicals:** *The War Cry*. Available from [http://www.thewarcry.org/war\\_cry\\_online/](http://www.thewarcry.org/war_cry_online/). • *The Salvation Army Year Book*. Available from <http://www.salvationarmy.org/ihq/yearbook>.

**Sources:**

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Brown, Arnold. *What Hath God Wrought? A History of the First 50 Years of Salvation Army Ministry in Canada*. Toronto, ON: Salvation Army, 1952.

Eason, Andrew M. *Women in God's Army: Gender and Equality in the Early Salvation Army*. Waterloo, ON: Wilfrid Laurier University Press, 2003.

Hallowell, Gerald, ed. *The Oxford Companion to Canadian History*. New York: Oxford University Press, 2004.

Moyles, R. G. *The Blood and Fire in Canada: A History of the Salvation Army in the Dominion, 1882–1976*. Toronto, ON: Peter Martin Associates, 1977.

## 2123 | Wesleyan Church of Canada

Atlantic District Office, 1830 Mountain Rd., Moncton, NB, Canada E1G 1A9.

**Alternate Address:** Central Canada District Office, 3545 County Rd. #27, Lyn, ON, Canada K0E 1M0.

The Atlantic District of the Wesleyan Church originally began as the Reformed Baptist Alliance of Canada with its beginnings in 1888 in Woodstock, New Brunswick. The four Atlantic provinces of Canada have a strong Calvinistic theological presence and those who chose an Arminian/Wesleyan theology were known as Reformed Baptists, reflecting their heritage in the Dutch Arminian Reformed tradition.

The Reformed Baptist Alliance officially joined the Wesleyan Methodist Church, eventually becoming the Atlantic District of the Wesleyan Church, (following the 1968 merger of the Wesleyan Methodists and the Pilgrim Holiness church that formed the Wesleyan Church). The church is found in all four Atlantic provinces, though there is only one congregation in Newfoundland. Besides its outreach in Atlantic Canada, the group also has a small presence in the state of Maine.

Most Wesleyan congregations are small in size in Atlantic Canada, though there is the notable exception of the Moncton Wesleyan Church, which grew into the largest church in the four Atlantic provinces under the leadership of the Rev. Laurel Buckingham, who retired as senior pastor in 2014. Atlantic Wesleyans place a great emphasis on missions and have supported work in Africa, Haiti, Ukraine, Japan, and Central Asia. Atlantic Wesleyans also support Syrian refugees who have fled their war-torn country. Dr. Harry C. Wilson, longtime international leader, is the superintendent of the Atlantic District.

The Central Canada District is made up of approximately 60 churches. Most of these are situated in eastern Ontario. Like the Atlantic District, there is a great emphasis on missionary work to other countries. Rev. Peter Rigby is the superintendent of the Central Canada District.

Besides its basic beliefs in the Trinity, the Bible as sole authority, and Jesus as the only means for salvation, the Wesleyan Church places a particular emphasis on personal holiness through the power of the Holy Spirit, though focus on the notion of sinless perfection has been less emphasized since the latter half of the twentieth century.

#### **Educational Facilities:**

##### *Canadian Seminaries:*

Wesleyans in Canada support the Wesley Chair at Tyndale Seminary in Toronto, which is held by Prof. James Pedlar.

##### *Canadian Colleges and Universities:*

Kingswood University, Sussex, NB.

#### **Sources:**

The Wesleyan Church. <https://www.wesleyan.org/>.

Atlantic District of the Wesleyan Church. <http://www.atlanticdistrict.com/>.

Central Canada District of the Wesleyan Church. <http://www.ccdwesleyan.ca/>.

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