

HEART OF FIRE

Barry Chant

foreword by Andrew Evans

HEART OF FIRE

The Story of Australian Pentecostalism

Fully revised edition
including "Voices of Fire",
a unique collection of sermons
from pioneer Pentecostal leaders

by

BARRY CHANT

PARADISE CHRISTIAN
BOOK CENTRE
2 CROWLE RD.
PARADISE 5075
PH.: 336 3333



THE HOUSE OF TABOR

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PENTECOSTAL MEETING

59 voices that blend inharmoniously,
59 mouths that distend ignominiously,
hymns by assembly-line ending untidily.

They sing, not as a choir but as a creche
of gurgling infants flailing both desire
and satisfaction. A general harmony
of middle-ranged and undulating tones
is undergirt by low, embarrassed drones
of youths whose voices have not yet the strength
of men's. And somewhere at the back, eyes closed,
heart throbbing with uneven joy, a tuneless soul
wails plaintively above the rest,
indifferent to the melody's set key.

The piano keyboard dances to the touch
of lanky fingers splashing wide sprayed notes,
new-improvised. The accordion squeezes out
extruded harmony. Guitars and drum,
like clock-beats, measure unrelenting time.

The song is changed, the rhythm jerks
into a higher gear. Two hands are clapped
and as the sound waves sputter out, new hands
bestir themselves. The rhythmic smack, smack, smack
of flesh on flesh sets toes to trembling,
wriggling shyly in dark comfort of their shoes,
delighting in the life that throbs pulsating
in the arteries of song.

Analyse
this romping, jangling, spontaneity.
Ignore the murmuring boys, the shrilling crone.
This sound is young. No disillusioned, bored
and weary sigh, nor sound of dirge or chant
glooms over it. Spirit and life stir deep,
infectious, scintillating, breaking rules.
Its harmony of soul, its heart of joy
well compensate the lack of style and class.

Some may prefer the sculptured, tomb-stone grace
of perfect tonal unity. But I
enjoy this bouncing, kindergarten song
of folks alive in faith.

Reality
of spirit has a beauty that defies
the law of regularity. Wild flowers glow
with charm that ordered gardens never show.

Barry Chant

These things happened to them as examples and were written down for us, on whom the fulfilment of the ages has come . . . And God is faithful . . ."
1 Corinthians 10:11,13

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INTRODUCTION

In the heart of Australia stands the largest monolith in the world. Its name is Ayers Rock. Measuring approximately three and a half kilometres long, two kilometres wide and 348 metres high, it stands a unique monument to the creative power of God.

It is also a symbol of the spiritual life of Australia. Geographically and spiritually, Australia has a heart of stone. Never has it known a really widespread spiritual awakening. Revival movements have come and gone; groups of Christians have established congregations in its most farflung towns; noble church buildings grace its cities. Yet the heart remains hard.

Ayers Rock is known for its dramatic changes of colour. From morning dawn to evening dusk, it ranges from brilliant orange to deep purple as it flirts with the sun. Such fickleness likewise typifies spiritual Australia. Revival springs up, only to die again.

Such has been the story of the Pentecostal movement in this land. Time and again it has given promise of sweeping the country. And time and again it has failed. Yet after nearly 70 years it survives—and it is stronger than ever. Perhaps even yet it will soften the stony heart and cause its noonday fiery warmth to survive the evening cool. Perhaps even yet, Australia will have a heart of fire.

This is the story of this book. It traces the beginnings of the Pentecostal movement in this country. It tells the whole story—failure as well as success. Nothing is glossed over: division, misunderstanding, adultery, fanaticism are all recorded in their place.

At the same time, the book traces some of the moments of glory: miracles of healing, life-changing enduements of the Holy Spirit, crowded rallies, dynamic evangelism, sweeping revival. These are recorded in the hope that they will continue to occur—and on an even grander scale.

God's word for Israel may yet be fulfilled in our day:

> 'A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put my Spirit within you' (Ezekiel 36: 26–27).

So this is a book about my country, Australia. I hope it will help to make it God's country, too.

Adelaide, South Australia,
September, 1973.

INTRODUCTION TO SECOND PRINTING

Since its publication, *Heart of Fire* has been widely acclaimed by Pentecostal and Charismatic leaders throughout Australia. I have received many enthusiastic letters, and sales have exceeded expectations. For this I am grateful to God.

However, in spite of all my good intentions (see p. 253), the thing I feared did come to pass—there were some mistakes in the first edition.

I am grateful to the people who have written pointing out where errors occurred. Their help has been invaluable. I have corrected the inaccuracies I am aware of: I hope there are no others. I sincerely apologise for any hurts these may have caused.

Not everyone appreciated the 'warts and all' approach. To those who have complained that I have been too 'honest', I can only answer that I know of no other way to write. On the other hand, there have been widespread comments of appreciation, including many from outside the Pentecostal movement, for 'telling it like it is'.

I have not been able to use all the new material that has been sent to me. That would require a substantially enlarged edition (which I do hope to publish one day). The demand for the book necessitates that only essential changes be made now.

I would add only this: it may appear that by documenting Pentecostal groups separately, I am drawing lines between them more strongly. (In fact, I do not know what other approach I could have used.) My real aim, however, is that by understanding ourselves, and by understanding each other, we Pentecostals may learn from our past and draw closer together. For if we, who claim to have the fulness of the Spirit, cannot be one, then who can?

Adelaide, South Australia,
May, 1975.

INTRODUCTION TO REVISED EDITION

To revise this book has been a daunting task—almost more daunting, in fact, than writing it in the first place!

I have tried to correct the handful of inaccuracies that still remained. I have added a significant number of extra details to the original text. I have completely rewritten the last two chapters to bring the book up to date. And I have included Voices of Fire, a unique and rare collection of sermons from Pentecostal pioneer leaders.

I have not attempted a detailed documentation of the decade since the book first appeared. That would require another volume at least as large as this! But what I have done should provide anyone who wants to know with a comprehensive, objective, and yet sympathetic handbook on Australian Pentecostalism and its heritage.

I am sure this task could have been performed better than it has. But since no-one else seems to have been willing to take it on, I have accepted the responsibility. I trust that the result will be greater understanding, love and unity for all—both within and without the movement.

Australia's heart of fire, by the grace of God, will burn even brighter yet!

Barry Chant,
Unley Park,
South Australia,
June 1984

FOREWORD

Barry Chant is one of the leading Pentecostal ministers in Australia. He has been greatly used as an author, having written a number of very popular books. He is an accomplished teacher, being founder and principal of the House of Tabor. He has had many years as a successful pastor and he is well known in Adelaide, South Australia, for his radio ministry, hosting a very popular talkback program.

This book, I would consider as being one of the best that he has written. It is a unique record in which he has set down in accurate detail the history of the Pentecostal movement in Australia from its beginnings until now. It is the only one of its kind in print. I find it to be inspiring and filled with many interesting anecdotes. It also has an element of teaching in it; if the Pentecostal churches were to study it in depth it would help them in the future from making some of the mistakes of the past.

I have been personally blessed as I have read this outstanding account and it is my special joy to commend this book to those who are interested in what God has done and is continuing to do through the Pentecostal movement.

It is my prayer that many lives will be transformed as they receive the truths and the guidance which the author has presented so effectively.

Andrew Evans,
General Superintendent
Assemblies of God in Australia.

CHAPTER 1
JOHN ALEXANDER DOWIE

When the little country Congregational church at tiny Alma, South Australia, welcomed its new twenty-five year old pastor in April 1872, they could hardly have known that they were welcoming a man who was to be one of the most outstanding and controversial religious leaders of the late nineteenth century. And when they farewelled him at the end of the same year, they certainly did not appreciate that one day this same pastor would claim that even the Pope would join his church, so powerful would it be.[1]

John Alexander Dowie's dreams were never more than partly materialised. It is doubtful if the Pope ever knew about him. But certainly, the movement that Dowie started did give promise of sweeping the world. And the Pentecostal movement today owes a great deal to his influence.

Born in Edinburgh, Scotland on May 25, 1847,[2] John Dowie came to Australia with his family in 1860. Here he worked with the old established firm in Adelaide of G. and R. Wills[3] until he returned to Scotland to study for the ministry. His first pastorate was in Alma, about eighty kilometres north of Adelaide. The church where he ministered is today a ruin; only one wall stands. Ironically it is right next to the local cemetery. A new hall was erected in 1927, which, with a post office and residence still comprises the whole town.

These were vital times in Australia. Her Colonial Days had just seen out their first century. Ned Kelly, last of the notorious bushrangers, was languishing in jail, dreaming of revenge against the law—revenge that would ultimately result in his own dramatic capture and death in 1880. Diggers were still finding—or searching in forlorn hope of finding—their fortunes on the gold-fields. State governments were busying themselves with the problem of anti-Chinese legislation; and meanwhile, citizens were taking the law into their own hands, and attacking Chinese settlements, in fear that the thousands of those people who came here during the gold-rushes would take over the country.

In August 1872, four months after Dowie began his Alma pastorate, a team of South Australian workers, under the planning and supervision of Charles Todd, completed the epic feat of building the 2,000 mile Overland Telegraph from Adelaide in the south to Darwin in the north. This achievement was all the more remarkable because explorers were still opening up the land. In 1873, Warburton and Gosse tracked across the fierce north-west. John Forrest, in 1874, journeyed the barren land

from Albany in Western Australia to Adelaide, South Australia. In 1875, Giles also travelled through the centre and north-west. Three years later, in 1877, a team of Australian cricketers defeated an English team for the first time. Just a few years earlier, in 1869, Tasmania's last male aborigine had died, thus establishing a record of a different kind.

Australians were making their mark in other ways. Thomas Mort pioneered a successful refrigeration process. The Australian wine industry was flourishing. And, of course, Australian gold was attracting world interest. Trade unions were developing and fighting for the working man. Within ten years, Nellie Melba was to begin her reign as "Queen of Song".

These were the days of horse-drawn trams; of the newly popular bicycle; and of a rapidly extending steam railway service. For most people however, travel between states still meant a slow trip either by horse-drawn coach or by sea although telegraph services eased communication to some areas.

The new-fangled, foot-operated sewing machine encouraged fashionable ladies to adopt fantastically elaborate dresses. Long, frilled trains, bustles and accompanying elaborate hair styles were common among town ladies. City gentlemen wore more drab clothing, their suits being little different from those worn a century later, except perhaps for the cut of the coat. Sideburns, moustaches and beards were common. The bushman was—as today—far more casual. A coloured shirt, a wide-brimmed hat, long boots and an inevitable beard marked the country man.

This was the world into which John Alexander Dowie appeared. In 1875, when Henry Parkes had just completed his first term as premier of New South Wales, Dowie transferred to Newtown, a suburb of Sydney, New South Wales. At this time, immigrants were flooding into Australia, and Sydney was a thriving city of over a quarter of a million people. Terraced houses were being built, land prices were rising; industries were being established. Bicycles, horses, coaches and pedestrians travelled its gas-lit streets.

It was here that the most significant event of Dowie's ministry took place. An epidemic was sweeping the Eastern States, and he himself had officiated at about forty funerals. In great distress, he began to pray about this desperate situation. Why did not God heal the sick in 1875 as he had done in A.D. 75? Why were not prayers answered?

During this time his attention was directed towards Acts 10: 38—"God anointed Jesus of Nazareth with the Holy Spirit and with power . . . he went about doing good and healing all that were oppressed by the devil, for God was with him." Through this passage he saw "Satan as the defiler, and Christ as the Healer."[4] He realised that Jesus had never changed and that He would still heal if sickness was seen in its true colours.

Soon after this, he was called to pray for a young lady who appeared to be dying in great pain. When he entered the room, someone

commented: "Sir, are not God's ways mysterious?" This well-intended comment had quite the opposite effect on Dowie. Fresh with his new insight into the healing ministry, he smartly rejoined, "God's way. How dare you call that God's way? . . . No, sir, that is the devil's work."

Dowie prayed confidently, claiming God's promise for immediate healing. The young lady fell into a peaceful sleep, and awoke later happy and well. Lindsay, Dowie's biographer, comments that after this, no-one else from Dowie's church died in that epidemic.[5] And Dowie himself claimed that he "went about laying on hands and saved thousands from dying" and that in the next twelve years, he was called upon to bury only five people.[6]

During the next few years, Dowie did not emphasise the healing message very much. In fact, issues like the temperance question, the immorality of the stage and the errors of Spiritualism and Romanism occupied his attention more. In 1877, he wrote a pamphlet called *Rome's Polluted Springs*; in 1879, *The Drama, the Press and the Pulpit*; in 1882, *Spiritualism Unmasked*.[7] In the main, these were the substance of lectures that he had given at various times. They also reveal his wide grasp of literature. Although attacking drama in the 1879 publication, he shows his own intensive knowledge of classical drama and literature and his obvious sensitivity to such things by extensive quotations from them. This booklet is also interesting for the fact that it is composed of lectures delivered in the Victoria Theatre, Sydney. For in 1877, Dowie resigned from the Congregational Church and began independent meetings there.[8] Large crowds gathered to hear him preach. There was some emphasis on divine healing, but no remarkable healings were reported. Nevertheless, Dowie's sincerity and genuineness impressed many people, and he won wide support.[9]

One writer who describes Dowie as "a religious charlatan of the first rank" still readily conceded that "few could rival his intimate knowledge of the Bible" and that "his preaching gifts were extraordinary"[10]

Financial loss and the machinations of a confidence man, whom Dowie later described as "a clever scoundrel, with forged credentials, a smooth tongue, great simplicity of manners, and most accomplished hypocrisy,"[11] severely hindered the work in Sydney, and when Dowie received an invitation to pastor the Collingwood Tabernacle, an independent church in Melbourne, Victoria, he accepted it. The minister, C. M. Cherbury, was taking leave of absence, so the position was only temporary. Nevertheless, Dowie soon began to make his presence felt. He was particularly concerned that unconverted lecturers on Temperance were making use of the church platform. Dowie himself was violently opposed to the use of alcohol in any form—even as lighting fluid. But he was also opposed to unspiritual men using the church as a means of propaganda. His stand produced conflict in the church, but he prevailed.

When Cherbury returned in February, 1883, Dowie was accused of being unwilling to hand the congregation back to him—an accusation so serious, that he felt constrained to write a book justifying his

position![12] He did leave, however, and in February, 1883 established the Free Christian Church in Fitzroy, another Melbourne suburb. Probably, some of Cherbury's members left to join Dowie. About one hundred people attended the first meetings.[13] During the next year, Dowie, now thirty-six years old, began to build a tabernacle for himself. It was completed in 1884. Soon great crowds began to attend his services. He later declared:

> "I moved to Melbourne . . . and tens of thousands flocked to me. I built the Free Christian Tabernacle in Melbourne, capable of seating 3,000 persons, and every day thousands were turned away. I also held many open-air meetings . . ."[14]

Lindsay claims that at least once, as many as 20,000 people attended such an open-air rally.[15] On another occasion, Dowie claimed that 500 persons stood at one meeting to support him against opposition.[16] In all of these meetings Dowie relied only on the strength of his own voice. Public address systems were still a thing of the future.

How did Dowie so suddenly become successful? He himself attributed his new-found success to the message of Divine Healing. Although he had prayed for the sick in Sydney, it was in Melbourne that he "began the ministry of healing."[17]

Several notable miracles occurred.

A young married woman named Lucy Parker had been under the care of leading Melbourne surgeons for over two years. Her left eye had been rendered totally blind through cancer. Moreover, she was pregnant and it was expected that she would die in childbirth. She attended the Free Christian Tabernacle, where John Dowie laid hands upon her and prayed. Immediately there was a discharge from the eye, the swelling disappeared, and she was able to see! Later, her child was born normal and healthy.[18]

A sixteen year old boy could not work because he suffered from tuberculosis in his bones. He was hospitalised and immobile. After Dowie prayed for him he was able to stamp his feet upon the ground. Then he was immediately able to walk and run. Fellow-patients later came to the Tabernacle as a result of his testimony, and many were healed.

As a result of the prominence given to the healing ministry, John Dowie formed the International Divine Healing Association. Branches were formed throughout Australia and in other parts of the world. Years later, Dowie addressed a conference of ministers on the subject of Divine Healing. The points that he made then form an interesting insight into the basis for his healing ministry. Clearly, he was no fraud or hypnotist. Nor did he claim healing powers for himself. He saw divine healing as the simple exercise of Christ's commission to preach the gospel. Here are the points that he raised:

> "First: That Jesus Christ is the same yesterday, today and forever, and being so, is unchanged in power.
>
> "Second: That disease like sin, is God's enemy, and the devil's work, and can never be God's will (Acts 10: 38).
>
> "We make bold the assertion of the Apostle Paul, namely: 'If the Spirit of him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit . . .' This quickening of our mortal bodies was never taught of Jesus as something belonging to the hereafter . . .
>
> "We do not present our theories. Jesus did three things. He taught, he preached, he healed. This is the divine order, and the kingdom of God can only be extended by that three-fold ministry.
>
> "Now we tell people that . . . they should not contact him for physical healing until they have spiritually owned him as their Lord and their God. Forgiveness first and healing second.
>
> "Divine healing points to a still more beautiful thing—holiness of life (Is. 35). If you defile your body by any nicotine poison . . . then you sin against God and your own soul. To pollute the body with alcohol is a sin. The doctrine of divine healing comes with great force to them that are sick, causing them to quit sin.
>
> "That Christ is the healer does not depend on any human testimony; it rests upon the Word of God. So this teaching is not new. We want to get back to the old church lines, as laid down in the New Testament.
>
> "May I say that many hundreds have also professed salvation in our meetings, and this is our highest joy.
>
> "There is nothing done through my agency but what may be done through any of you. I claim no exclusive privileges or powers. We teach what is recorded in the 12th chapter of First Corinthians, that the Gifts of Healing are in the Holy Spirit, like all other Gifts of God"[19]

Thus it is clear that to Dowie, the work of healing the sick was simply an important part of the gospel message. He took the Bible literally when it talked of healing, and put it into practice.

In December, 1887, he published a *Record of the Fifth Annual Commemoration* which contained more than seventy testimonies of people who claimed to have been healed.[20]

While great crowds were attending his meetings, there was also considerable opposition to what he was doing. This came particularly from the liquor interests, because he viciously attacked them. In fact, when you read Dowie's writings, you perceive that he delighted in polemic and controversy. He liked nothing better than to attack the views of those with whom he disagreed.[21] Because of his outspoken opposition to the liquor trade, there was some lobbying resulting in a by-law forbidding street meetings. Dowie saw this as preventing him from obeying God's commands to go into the "highways and byways" to preach the Gospel, and said so publicly. So he promptly advertised and organised a street procession! As a result of this, Dowie was prosecuted

and fined. When he refused to pay the fine, he was imprisoned. After 30 days, he was released; so he continued to minister as before. Consequently, he was imprisoned again. Seven of his church members joined him there, and hundreds of others expressed their willingness to suffer prison if necessary. After two days, however, there was such a public concern that the Governor of Victoria, Sir Henry Loch, ordered his release.[22]

This was not the end of controversy, however. Dowie's ministry was such that it either won strong support or vigorous opposition. The concept of divine healing continued to be presented in forthright fashion. Dowie continued to claim converts "out of the pit of intemperance"[23] and to proclaim the simple message of salvation. And while many people thronged to his meetings, others sought to destroy him. In September, 1886, an attempt was made to bomb the Tabernacle at a time when Dowie would normally have been there. However, he felt divinely led to return from the Tabernacle to his home. Ten minutes after he left, the side of his office was blown out, pieces of the weatherboard wall were driven into the fence, the gate was broken off its hinges, all the doors of the room were jammed shut, there was a gaping hole in the floor and the furniture was wrecked. He himself would undoubtedly have been killed had he remained at his desk.

He continued to exercise a strong preaching ministry, including a six months' tour of New Zealand and New South Wales in 1887. Then in March 1888 he left Melbourne and journeyed to the United States. His motive for making this move was a desire to spread the healing message to as many lands and peoples as he could. One night when he was praying he recalls:

> "Then suddenly, the earth seemed to be vocal. I could hear the wail of pain and the cries of the dying from all continents, swelling up from all the cities and hamlets and villages and solitudes. I could hear the cry of suffering coming up from all the earth . . . and I knew that it was right to leave that lovely Australian land, and go forth on a pilgrimage carrying the leaves of healing from the Tree of Life to every nation I could reach."[24]

A detailed account of Dowie's ministry in the United States is outside the scope of this book, although the story contains the most dramatic episodes in his life. For it was there that Dowie attracted international attention and gathered his largest followings. However, some things can be told. In 1893, he built a tabernacle at the World's Fair in Chicago. In this "little wooden hut" small groups of people listened to him preach, while the crowds wandered by seeking more excitement than he appeared to offer. However, after several months of patient preaching, people began to come in larger numbers. Miracles of healing began to occur. Soon the back wall of the "hut" was decorated with the crutches discarded by cripples who had been healed. Built-up shoes, leg irons and braces of all kinds hung among the crutches. The building was crammed

with people.

Again, opposition was aroused. He was accused of practising medicine without a licence. He was prevented from obtaining special postage rates for his publications. In 1895, he was jailed over 100 times! But he continued to go from strength to strength. Soon he was ministering in the Chicago Auditorium where thousands gathered to hear him. His magazine *Leaves of Healing* was circulated all over the country. He even had an interview with President McKinley. And miracles of healing continued. In one meeting, ten thousand people testified to healing under his ministry! On the platform were baskets full of cards completed by 60,000 persons who affirmed divine healing through his prayers.[25] John Alexander Dowie was the man who did more than anyone else in the closing years of the last century to make divine healing widely known.

In 1896, Dowie founded the Christian Catholic Church. The basis of this organisation was simple. The Scriptures were acknowledged as an infallible and sufficient rule of faith: only those who had repented and trusted Christ for salvation could become members: such persons had to be able to make a good profession of their faith: all other questions were to be considered matters of opinion and non-essential to church unity.

A new member received a duplicated letter from Dowie himself, welcoming him into membership. In the letter he promised that the new member would be mentioned in his daily prayers and that if he remained faithful to God, he would abundantly bless him in all good things. No rules were enjoined on him but his attention was drawn to Scripture references on the subjects of repentance, baptism, obedience to God and man, faith, answered prayer and tithing. The letter was signed by "your Friend and Fellow-servant in Jesus, John Alex. Dowie, General Overseer of the Christian Catholic Church."[26]

At this time the question of apostleship was discussed. Dowie believed that the early church was apostolic, prophetic and didactic. When the suggestion was made that he himself should be recognised as an apostle, he rejected it with these words:

> "I say to you from my heart, I do not think I have reached a deep enough depth of true abasement and self-effacement, for the high office of an apostle . . . In becoming an apostle, it is not a question of rising high, it is a question of becoming low enough . . . Power in the church is shown in this, that a man gets lower and lower, and lower and lower, until he can put his very spirit, soul and body underneath the miseries and at the feet of a sin-cursed and disease-smitten humanity and live and die for it and for Him who lived and died for it. That is what I understand by the Apostolic Office."[27]

For four years, Dowie continued his dramatically successful and dynamic evangelism. His thickset figure, serious face and long, flowing beard became well known to those who heard him and to those who read his magazine. Then Dowie's activities moved in a direction which

was to lead him out of God's will into a preoccupation with material affairs. He began to dream of building not just a church, but a city. He conceived a city where people could live free from crime, sickness, disease, and injustice. It would be a city where no vaudeville, no tavern, no gambling house would ever open its doors. Nor would there be any doctors or chemists' shops. Land would be made available only to members of his church on a 1,100 year lease.

So he began to purchase property sixty-five kilometres north of Chicago on the shores of Lake Michigan. Soon a large tract had been obtained. On New Year's Eve, December 31st, 1899, the plan was announced to the thousands who packed the large tabernacle now being used in Chicago. Within months, people were thronging to the new Zion City from all over America, and from distant parts of the world. From far away Australia, people sold their effects and sailed for their new home. Eventually, 10,000 people were settled in Zion City.

Industries were established. A large lace factory was set up, for example, and pioneered what was then a relatively new market in the U.S.A. There was a city band, a police force (who wore the dove of peace on their arm-bands and the word "Patience" painted on their helmets[28]), a large administration building, a hospice, and a place of worship called Zion Temple. The city still stands today although Christians now form a minority of the population, and new laws permit the facilities that Dowie first excluded.

One cannot but be amazed at this concept. It was a grand vision conceived on a grand scale. Dowie himself saw it as simply the beginning of the establishment of similar cities far and wide. And in many ways it was successful. John G. Lake, renowned South African evangelist, once stated:

> "Zion City's vital statistics declare that their death rate is lower than that of other cities of the same population. Insurance companies were afraid to insure the Zion people because of the well-known fact that they would not employ physicians or medicines. But at present insurance companies are seeking their business. They are recognised to be among the healthiest people in the U.S."[29]

Spiritually, what Dowie hoped for was being achieved.

In other ways however, danger lights were flashing. Dowie maintained a tight grip on the administration of the city. He was not only General Overseer of the Church, but he was also General Overseer of the City. For example, he made himself personally responsible for all deposits in the Zion City Bank. In even small details, he insisted on assuming personal control. It was not long before this scheme began to break down. Dowie's enemies took advantage of it to accuse him of dishonest practice. Court cases were laid against him. No charges were ever proven.[30] Nevertheless, it is clear that Dowie was incompetent to handle financial responsibility. Soon workers in Zion City were being paid with promise notes instead of cash, and financial mismanagement at the top

was being felt all the way down. Many details could be given about this. However, it is enough to say that from the time that Dowie turned aside from a simple preaching ministry to establishing a "theocracy", he became a changed person and his impact lessened.

Because of Dowie's attitude towards the supernatural it is more than likely that had he continued to minister the gospel, he would have developed more of the gifts of the Holy Spirit. Possibly, he would have become a prominent leader in the early days of the Pentecostal movement. Just twelve months after Dowie first revealed plans for Zion City, on New Year's Eve, 1900, a small group of people in Kansas experienced the baptism in the Holy Spirit and spoke in tongues. There under Charles Parham's leadership, one of the earliest Pentecostal groups began.[31] However, Dowie never did become "Pentecostal."

In fact, ironically, in 1907, Parham conducted some services in Chicago. One of Dowie's followers wrote, "They say they will soon have the whole city. Judging by appearances, it will take a long while before they do that. They claim they have the Holy Spirit . . . it would seem as though they have a gift from the devil . . ."[32]

Furthermore, in the next year, 1901, Dowie moved even further from his early convictions. Now, in spite of what he had said earlier about apostleship, he proclaimed that he was Elijah the prophet, the Restorer, the one who would usher in the last age of the kingdom of God. This Elijah Declaration stunned many of his followers. Nevertheless, they were loyal to him and most of them continued to support him. Furthermore, many of them had committed their whole livelihood to Zion City, and could not move out even if they wished.

In 1903, John Dowie organised a great Visitation to New York. Trainloads of people journeyed from Zion City for the occasion. The great Madison Square Garden was packed with people to hear him preach. 15,000 sat inside the auditorium, and thousands stood outside. Regrettably, he became too engrossed in defending his own ministry to proclaim the word of God with the authority he had once known. The Visitation made headlines; but it did not achieve much of spiritual value. It was at this time that he declared that even the Pope would join his movement.[33]

The claim to be Elijah was further extended when in 1904, Dowie began to call himself the First Apostle of the Lord Jesus the Christ in the Catholic Apostolic Church in Zion. He signed his name as "John Alexander", abandoning the name Dowie. And he appeared for the first time on the platform dressed in apostolic robes. The costume resembled that of an Old Testament high priest. It was colourfully emblazoned, with a cross forming the centre of the breast-piece. He wore a turban, and his robe was full length. His flowing beard formed an appropriate complement to the garments he wore.

Finally, all sorts of accusations were made against him. He was accused of dishonesty, of pride, of luxurious living, of immoral relationships with young female Zionists and of believing in polygamy.

It is clear that somewhere Dowie lost control of himself and his ministry. It became centred in John Dowie rather than in Jesus Christ. At least one loyal follower blamed nothing other than overwork.[34]

In 1904, Dowie made one last effort to redeem his position. He organised a world tour for himself and a few associates. During this tour he visited Australia. From the moment he stepped foot on the wharf at Sydney, he was greeted by a mixed crowd of his own followers and those who came to jeer. And at the newly completed and imposing Town Hall, elements of hooliganism disrupted all of the meetings. In spite of police protection, the final service had to be closed early. The same sort of situation occurred in Melbourne, where the Exhibition Building was used.

In Adelaide, his old home city, he fared little better. There was tremendous interest in his visit. Twenty-five thousand tickets to his meetings were issued! And six thousand people thronged to the Jubilee Exhibition Building for his first meeting, an assembly—which, on a percentage basis, would be roughly equivalent to some 24,000 today![35] The crowd was basically quite orderly, being composed partly of "prominent business men, stock-brokers and other hard-headed citizens" who "desired to hear what Elijah had to say"[36] The following extract from a newspaper report gives an interesting insight into the first Adelaide meeting:

> "Punctually at the time appointed the prophet mounted the platform, attended by his suite. He was attired in a long, flowing black gown, with a white surplice and a beautiful purple stole, while his lawn sleeves were like those of a bishop. His high, round, shining forehead, his flowing hair, and his streaming grey beard gave him a patriarchal aspect, and it was manifest that he had spared no pains to dress his part effectively, and to look as much like the conventional idea of Elijah as possible . . ."[37]

On the platform with Dowie were some interesting people. There were, for example, C. Hawkins and J. McCullagh and their wives. Both of these men were later to turn against Dowie and publish a booklet entitled, *The Downfall of Dowie*, exposing what they called the Zion City Mockery.[38] At this time, however, both men had been in charge of Australian and New Zealand branches of the Church for several years. W. G. Voliva was also there. He was an American who was recalled at Dowie's death to take over the position of General Overseer, which he held for 35 years. He had been in charge of the whole work in Australia for a time. Dowie's son, Dr. Gladstone Dowie, and his wife Overseer Jane Dowie, were on the platform. So too was Colonel Stern, in a uniform of black and gold. He was leader of the First Regiment of the Zion Guard in Zion City.

The newspaper report continues:

> "The proceedings began with the singing of the hymn 'Jesus shall reign' which Mr Dowie gave out with clear resonant voice, and with good enunciation verse by verse in the old Methodist style. He then read two portions of Scripture from Isaiah and Matthew, the latter chapter dealing with the dispatch of disciples to Christ by John the Baptist, and referring to the Elijah 'which was for to come.' During the reading the audience were very quiet, the only sounds other than the voice of the preacher being the occasional wail of a baby . . ."

The apostles' creed was read and it was announced that Mr Dowie would pray for the sick each day between 12 and 1 o'clock. When Dowie began to preach, he took as his text, "Wisdom is justified of her children." The reporter continues:

> "The address was of a purely evangelical character, and contained nothing objectionable to anyone. For the most part it was listened to with attention, but occasionally there were rude and discourteous interruptions. . . . The shuffling beginning again, Mr Dowie added—'In Chicago for two years I have preached regularly to 7,000 people, and have never been interrupted for a minute. There are people about the hall this afternoon trying to give the signal to others by shuffling their feet. All their brains are in their toes. I will try to be kind, but I must remind them that it has been written that Jehovah has no pleasure in the legs of a man.'
> "The General Overseer went on to emphasise the power of unassailed testimony to the virtue of religion . . . When he called on those in Zion Tabernacle who had been healed by faith to rise to their feet, 6,000 persons stood up. This was an up-to-date question, and they could prove the divinity of Christ today by such testimony. He referred to the healing of the centurion's servant and the raising to life of the son of the widow of Nain . . ."

At this point there was an interruption as a policeman tried to remove an interjector, and Dowie pleaded for respect and courtesy from the people of Adelaide, his wife's birth-place. Finally he closed with "the solemn assertion that he preached no other gospel than that of salvation by the healing and cleansing power of God through Jesus Christ."

A large crowd paraded through the streets afterwards seeking to make fun of Dowie, but he eluded them.

I have taken the trouble to quote detailed reports of the above meeting to try to give some idea of the kind of impact Dowie had in this country. For a start, although this was a time of considerable interest in the things of God—Torrey and Alexander had drawn crowds of thousands in Australia just a couple of years earlier, as we shall see—Dowie was still able to attract large numbers, without the support of the established churches. Clearly Dowie was capable of making a large impact wherever he went.

Secondly, it is also clear that many people went to his meetings, simply

because of the novel claims that he made. Once again, however, one must point out that others have made similar claims without attracting a crowd.

Thirdly, it is clear that right to the end, he continued to preach the same gospel that he had preached all along, that of salvation and healing through faith in Jesus Christ. For this reason, many sincere people listened to what he had to say, and many continued to be saved and healed under his ministry.

Dowie's Adelaide meetings came to a sudden end. During one sermon, he made a passing reference to the King of England's lack of religion. His critics immediately made an issue of this and for his "disloyalty" he was refused permission to use public buildings for any further meetings.[39]

Financially, the world tour was a failure. When Dowie returned to Illinois, the situation had only worsened. Finally, when he tried to establish a land-development scheme in Mexico, his followers appointed Wilbur Voliva as General Overseer in his place. This was done on April 1st, 1906. It is interesting to note that on April 9th of the same year, just a week later, God began to pour out his Spirit on a small group of people at a place called Azusa Street, Los Angeles. There in an old one-time church being used as a warehouse, the best known Pentecostal revival of the 20th century occurred.[40] Once again, God had by-passed John Alexander Dowie and began elsewhere with an outpouring of the Holy Spirit.

One cannot help but wonder what Dowie would have accomplished had he not suffered mental imbalance. He was 60 years old when he died in 1907. In the 35 years of his ministry he had achieved great things. Had his last few years been occupied with the same sort of ministry that preceded them, he would have undoubtedly achieved much more. Probably, he would have been widely recognised today as the founder of Pentecostalism. As it is, most Pentecostals today know little about him.

What sort of man was he? Spiritually, he was a giant. He presented the Word of God with conviction and authority. He clearly understood the fulness of the gospel and was unafraid to preach it. His personality was strong. He vigorously opposed those whom he felt were serving the cause of sin. Thus he condemned traffickers in liquor, he slated atheism, and as we have seen, had little time for ignorant, boorish or hooligan behaviour. To his credit, he seems to have spent little time criticising other church movements apart from Catholicism and Spiritualism.[41]

When it came to business affairs, however, he had little ability. From the days of his ministry in Sydney he showed that he was unable to control finances. He ought to have appointed business men to do this for him, especially when he established Zion City. And of course, it is evident that he suffered some sort of mental sickness towards the end that allowed him to deceive himself and destroy his ministry. The apostle

Paul wrote, "We have this treasure in earthen vessels" (2 Cor. 4: 7). Too often, the vessel cracks under the strain.

In the sub-title of his biography of Dowie, Gordon Lindsay refers to the trials, tragedies and triumphs of John Alexander Dowie. These three words do form a fair summary of Dowie's life. As far as the Pentecostal movement is concerned, the triumphs are particularly important. Internationally known Pentecostal evangelists F. F. Bosworth, John G. Lake and Raymond T. Richey were members of the Zion movement before engaging in Pentecostal work. The late Gordon Lindsay, Dowie's biographer and prolific Pentecostal writer and spokesman, came from a family who settled in Zion City, and he himself was born there.[42]

Yet these very triumphs may have contributed to Dowie's downfall. For all the opposition he had, there was plenty of heady success. Beware, said Jesus, when people speak well of you (Luke 6: 26) and Paul warns that he who thinks he stands should take care lest he fall (1 Cor 10: 12).

At Dowie's death, there were several groups of his followers in this country. In Sydney there was a group of about 100 people.[43] There were others in Melbourne and Adelaide. Interestingly, from Kangaroo Island, a few miles south of Adelaide, there were some who migrated to Zion City.[44]

Followers of Dowie actually helped to commence the Pentecostal work in Australia. In Sydney, for example, there was a man named Jeffrey who was a Dowieite. Prayer meetings in which he was involved experienced Pentecostal manifestations.[45] Similarly, a number of Dowieites joined the Pentecostal Church of Australia when it was established in the mid-nineteen twenties. Thus the following article appeared in the pages of the newly-published *Australian Evangel* in 1926.

> "MEMBERS OF THE ZION MOVEMENT HEALED AND BAPTIZED.
>
> "The Lord worked mightily in the great Zion movement introducing the miraculous powers of God in the healing of multitudes everywhere it went, preparing the way for further steps of faith, which steps many are now taking into the fulness of the Baptism of the Holy Spirit.
>
> *"Testimony of Mr. R. A. Mintern, Farm Implement Merchant from Horsham—*
>
> "'I wish to testify to the glorious things that I have SEEN and HEARD and FELT since I came into the Pentecostal Church of Australia.
>
> "'I have SEEN many at the penitent form weeping their way to Calvary . . .
>
> "'I have HEARD these people singing, testifying and praising God, for deliverance from sin, healing for their bodies and the Baptism of the Holy Spirit . . .

" 'Now I must tell you the sweetest and best of all—something of what I have FELT—the Baptism of the Holy Spirit. How strange it seems that we never heard of this before. On the 28th of December I waited on the Lord for the Baptism of the Holy Spirit and I was not disappointed but had a glorious time.

" 'Your Brother in Christ, R. A. Mintern.'

"Testimony of Brother J. Ellis, Seed Merchant—

"TWENTY-THREE YEARS A DEACON IN ZION

" 'I shall always thank God for Zion and the experiences and blessings received in it. I believe it was right and taught the truths of the Scriptures, with the one exception of the Baptism of the Holy Spirit with speaking in tongues. They were also wrong in teaching that everyone else was in error. The methods adopted did not always please me. So I set out to investigate a new move that had come to Australia, which taught the Baptism of the Holy Ghost according to Acts 2: 4.

" 'I had been told that these people were of the devil, but I discovered that their spirit prompted to holy and beautiful things, while the really demon-possessed spoke of the vile and unclean.

" 'These people were full of joy and were happy and bright . . . After much humbling under the chastening hand of God I was finally filled with joy unspeakable and full of glory . . . I spoke distinctly and at great length in some unknown tongue. The joy of it was more than I could bear.

" 'I had to ask the Lord to enlarge my heart to receive it all. Our church could not receive our message because of the speaking in tongues so we reluctantly left, but many have followed and received their baptism and we are trusting and believing that they will all come, for we know how earnestly they wish to serve the Lord Jesus.' "[46]

Clearly, early Pentecostals recognised their debt to Dowie. He "prepared the way for further steps of faith." Consequently many followed Mr. Ellis into Pentecostalism. C. L. Greenwood, one of Australia's best-known Pentecostal preachers, was first interested in the Pentecostal message as a result of a testimony that owed its origin to John Dowie[47] Yet it is also an interesting reflection that the Zion movement itself stopped where Dowie had stopped: it would go no further. It has ever been the way with new movements in the Church.

Like all outstanding men, John Alexander Dowie began something that lived far beyond himself. Australian Pentecostalism today owes more than a little to him. Perhaps the best tribute that can be given to Dowieism is to be found in the words of the seed merchant quoted above. For all their faults and extravagant doctrines, "we know how earnestly they wished to serve the Lord Jesus."

NOTES

Please note that full publication details of all books, journals and other sources are given in the bibliography.

1. *Chicago Daily News*, 22-10-1903.
2. G. Lindsay, *The Life of John Alexander Dowie*, p.11. Unless otherwise stated, basic details of Dowie's life come from this book.
3. *The Register*, Adelaide, S.A., 11-3-1907.
4. G. Lindsay, *Life*, p.23.
5. Ibid., p.26.
6. G. Lindsay (ed), *The Sermons of John Alexander Dowie*, p.28. Details of the Newton healing incident are given on pp.22–28. Also, *The Register*, 11-3-1907.
7. J. A. Dowie, *Rome's Polluted Springs; The Drama, the Press and the Pulpit; Spiritualism Unmasked.* The copy of this latter book which is in the S.A. State Library bears this comment on the front page in Dowie's handwriting: "The Editor of the 'South Australian Register' (see pp xix–xxi) with John Alex. Dowie's compliments. 2-4-82."
8. Lindsay says that this was the Theatre Royal (*Life*, p.46). The leaflet itself names the Victoria Theatre. Possibly, Dowie used various theatres and halls. See M. Sollit, "Australian Dictator of Zion," in *People*, 10-8-66, p.50.
9. M. Sollit, p.51.
10. E. S. Kiek, *An Apostle in Australia*, p.297.
11. J. A. Dowie, *Sin in the Camp*, p.8.
12. Ibid.
13. Ibid.
14. *The Register*, 11-3-07.
15. G. Lindsay, *Life*, p.76.
16. Ibid., p.78.
17. *The Register*, 11-3-07.
18. G. Lindsay, *Life*, p.75.
19. Condensed from G. Lindsay (ed), *Sermons*, pp.98–104.
20. *The Age*, Melbourne, 17-12-1887, p.9.
21. See, for example, his "First Reply to Robert G. Ingersoll" and his "Reply to Ingersoll's Lecture on 'Truth' " in G. Lindsay (ed), *Sermons*, pp.79–97.
22. G. Lindsay, *Life*, pp.77–78. According to a statement attributed to Dowie in *The Register*, 11-3-07, these two periods were 25 days and 5 days. See also *The Age*, 4-5-1885, p.5; 5-5-1885, p.5; 20-6-1885, p.12; and 24-6-1885, p.7.
23. G. Lindsay, *Life*, p.78.
24. Ibid., p.86.
25. J. G. Lake, *Sermons*, pp.44, 130.
26. G. Lindsay, *Sermons*, p.125. See also G. Lindsay, *Life*, p.156. A photostat copy of one such letter addressed to Mr. W. Wright of Salisbury, S. Aust., and dated 22-4-1904 was made available to me by the late Mr. Wright's grand-daughter, Mrs. R. Duiker, of Salisbury, S.A.
27. G. Lindsay, *Life*, pp.155–156.

28. M. Sollit, p.50.
29. J. G. Lake, *Sermons*, p.129.
30. M. Sollit, p.50.
31. See for example, J. Nichol, *The Pentecostals*, pp.26–32.
32. From a letter written by Arthur Wright to his brother Will (in Australia), 26-1-1907. Copy in my possession.
33. *Chicago Daily News*, 22-10-03.
34. J. G. Lake, p.129.
35. *The Advertiser*, 21-3-1904.
36. Ibid.
37. Ibid. Further extracts concerning this first meeting are from the same source.
38. J. S. McCullagh and C. F. Hawkins: *The Downfall of Dowie!*
39. *The Register*, 28-3-1904.
40. See for example, J. Nichol, pp.32–37.
41. Dowie did also write *Zion's Conflict with Methodist Apostacy* in 1900. Note however, the following quotation from one of his sermons: "We shall recognise that our brethren who are apart from us in their various churches . . . are also brothers and sisters in Christ with us . . . by the fact that they are Christians" G. Lindsay, *Sermons*, p.124.
42. Lindsay, *Life*, pp.271, 180.
43. M. Sollit, p.52.
44. E. S. Kiek, p.299.
45. See below Chapter Nine.
46. *The Australian Evangel*, July 1926, p.10.
47. See below Chapter Seven.

CHAPTER 2
EVANGELICAL ORIGINS

Dundas Harford-Battersby, Hussey Burgh Macartney, George Carleton Grubb and Hervey Perceval Smith make as unusual an assortment of names as you could wish to find. Although none of them ever claimed a Pentecostal baptism in the Spirit, all four of the men who owned those names made some contribution to the beginning of the Pentecostal movement in Australia. Thus, they earn their place in these pages. And the persons are just as interesting as the names!

Dundas Harford-Battersby was the Vicar of St. John's at Keswick in England in 1875. He was in many respects a typical English clergyman—aged 52, slightly built, silver-haired, mild-natured. But in one vital way he was different. He had a consuming passion to introduce people from all over England to new life in Christ. He could not be content with the Victorian formalism that marked so much of Anglicanism in those days. In response to his own prayer, he claimed, "I got a revelation of Christ to my soul so extraordinary, so glorious and so precious that from that day it illuminated my life. I found HE was ALL I wanted."[1]

So, in 1875, Harford-Battersby organised a convention at Keswick. A large tent was erected and from Monday to Friday of the last week in June, 1875, meetings were held for worship, prayer and teaching.

At this convention, Canon Harford-Battersby shared something of his own experience in Christ. He told how he had learned the difference between a seeking faith and a resting faith. Seeking faith comes to Christ bearing a burden, but resting faith has found Christ—and the burden is gone.

This understanding was later expressed in the words of the hymn by Jean Sophia Piggot, who attended a Keswick Convention in 1879:

> "Jesus, I am resting, resting,
> In the joy of what Thou art;
> I am finding out the greatness
> Of thy loving heart . . .
> Simply trusting Thee, Lord Jesus,
> I behold Thee as Thou art,
> And Thy love so pure, so changeless,
> Satisfies my heart."[2]

This hymn was later to find its way into the pages of Pentecostal hymn books. It typified the emphasis of the Keswick movement. Bishop Moule put it like this:

> "Keswick stands distinctively for this: Christ our righteousness, upon Calvary, received by faith, is also Christ our holiness, in the heart that submits to Him and relies upon Him."[3]

This message was not particularly new. But it was presented with such conviction that it struck responsive chords in many hearts. Consequently, Keswick Conventions were held annually thereafter.

In 1878, the Vicar of Caulfield in Melbourne, Australia, was a man named Hussey Burgh Macartney. He was Irish by birth, and a man of abounding energy. He visited Keswick and was so impressed that he began similar conventions in Melbourne when he returned.[4]

About ten years later another Irishman landed on our shores. His name was George Carleton Grubb. He had also attended Keswick conventions. Hailing from Tipperary, he was a vigorous man of 33 years. If Harford-Battersby was the typical Anglican clergyman, Grubb was the opposite—a typically boisterous Irish rover. In his book *The Keswick Story*, John Pollock describes him like this:

> "Everything about him had a rip-roaring wild Irishness. He would have an audience cringing in fear of judgment one moment and bursting their sides with guffaws the next . . . Grubb was a man of emotions, not happy unless in strong measure he could feel the presence of God, but a man of sheer faith who fully expected and often saw the most improbable occurrences in answer to prayer."[5]

It did not take long for Macartney and Grubb to meet. For two weeks the two Irishmen conducted a mission. Then Grubb departed for New Zealand. A year later, in 1891, Grubb returned to Australia, and again conducted meetings. He was met by an overwhelming response. Six hundred people were turned away from one meeting that he held.[6] Most of his financial needs were provided by the local people, and many were led to commit their lives to Christ. A number of these later entered full-time Christian work. The impact of his athletic preaching was such that Pollock comments: "Amazing scenes were witnessed at his evangelistic services."[7] Spontaneous praise and response from the people was evident.

In September, 1891, Grubb and Macartney conducted a convention at Geelong, a Victorian provincial city, some 50 miles from Melbourne. Organised along the lines of a Keswick Convention, it was the first of a number that were to be held at Geelong over a period of nearly 30 years. Initially they were powerful and vibrant. Hallelujahs rang in response to Grubb's preaching. The approach was often undignified, but the results were lasting. For example, one missionary offering realised money and jewellery to the value of £1,500![8]

Grubb did not stay in Victoria. He travelled through England, South America and even Russia—as well as various parts of Australia. It became public, however, that he held the view known as conditional immortality or annihilation, that is, that the wicked do not suffer hell, but are simply annihilated, and his associations with the Keswick movement were for a time broken.[9] (Grubb died in 1940, aged 84. His nephew, Sir Kenneth Grubb, is well known in Christian circles today.)

The Geelong conventions which George Grubb started formed the background to the convention movement that was to continue in Victoria up to the present day. Keswick conventions are still held annually at Belgrave Heights, whose auditorium seats nearly 2,000 people. It was in one such convention that some of the first Pentecostal experiences took place in this country.

In 1899 the Boer War had just broken out in South Africa, and thousands of young Australians were rushing to enlist. Men in high places were working hard towards the Federation of Australian States, which finally took place in 1901. And those most popular inventions of the 20th century, the moving picture, the motor car and the aeroplane were making their first hesitant beginnings. On the beaches, thousands of people were defying the laws which in some places forbade sea-bathing during the daylight hours, and in other places forbade mixed bathing at any time!

Things were also happening on the spiritual scene.

The whole latter half of the nineteenth century had been a time of pronounced evangelism and renewal in Australia. It is commonly said that Australia has never experienced revival. In that there has never been a nation-changing revival, this may be true. But there has been revival.

In the seven years from, 1857 to 1864, for instance, all major Protestant denominations grew by percentages ranging from 22% to 72%. Such an increase was to be expected, of course, as this was Gold Rush time, and the total population of Australia more than doubled between 1851 and 1861.[10] Methodism managed to do even better than that, however. From 1852 to 1867, membership increased by 300%! Itinerant evangelists like the Wesleyan William Taylor from California, the Baptist Thomas Spurgeon from England and the Methodist William G. Taylor from England drew large crowds and planted many churches.[11]

In 1899, the American evangelist D. L. Moody received a petition from 15,831 people in Australia and New Zealand inviting him to minister.[12] Moody did not come, but two years later, Dr. R. A. Torrey and his song leader, Charles Alexander, did. Dr. Torrey is still well-known because of the books he wrote, many of which are still in print. And Alexander's hymns are still widely sung.

Torrey's preaching was so successful that 20,000 conversions resulted throughout the country. Moreover he stressed the need to be baptised in the Holy Spirit, thus awakening interest in this spiritual enduement.[13] Meetings were held in Melbourne in the vast Exhibition Building. Smaller meetings for prayer were held at 1,700 different locations throughout the city.[14]

One of Torrey's most significant converts was Percy Smith. Although a church elder, Smith had never actually committed his life to Christ.

Sitting in the great Exhibition Building, hearing Dr. Torrey's voice reaching, without amplification, the farthest corners of the building, Smith realised his need to have a personal relationship with Christ. The realisation transformed him.[15]

Now Percy Smith was the proprietor of the Federal Hotel, a large coffee palace, in Melbourne. His board of directors later challenged him to license the establishment. But he refused, proclaiming by faith that he would make it prosper without a licence.[16]

Furthermore, he used the Hotel for Christian meetings. Room 7, on the second floor, a large sitting room, became the venue for many Melbourne believers who met together to study, to pray and to hear visiting speakers.[17]

In some way, the conventions at Geelong had become unacceptable to most Christians. Extremists had taken control of them, and they eventually died out.[18] So under Percy Smith's leadership, a convention was organised at Eltham, a pastoral spot on the outskirts of Melbourne. This was in the year 1909. Following the normal Keswick pattern, conventions were held annually at Eltham for about five years. The first one was attended by about 50 people.[19]

At this time there was further evidence of spiritual impact. Wilbur Chapman and Charles Alexander had successful meetings in Australia. Thousands attended campaigns in Sydney, Brisbane, Adelaide and Melbourne, where ten thousand attended the opening rally in the Exhibition Building. A book by Andrew Murray, a Keswick leader, entitled *Waiting on God* was being circulated and hungrily read. It contained daily readings on the theme of prayer and really knowing God. Those who read it were inspired to spend more time in God's presence and to be filled with his Spirit.[21]

Moreover, a young lady named McGregor had come to Melbourne from Mukti mission in India. This missionary attended meetings in the Federal Hotel and told of remarkable events at Mukti.[22] Here there was a home for 2,000 widows and orphans conducted by a Christian lady named Pandita Ramabai, an outstanding woman who was well-known in her own time, and whose work and ability are still recognised today. Interestingly enough, she had heard of the "Australian revival"—the result of Dr. Torrey's meetings—and had sent her daughter and a missionary named Minnie Abrams to this country to find out what was happening. They were to enlist the prayers of Christians here and to try to "catch some of the droppings of the showers of blessing" for Mukti.[23]

As a result of this, prayer meetings were held in Mukti in 1905 to seek God for revival in India. Attendances at these meetings increased dramatically from about 70 to about 700 in a few months. Soon remarkable manifestations began to occur. Appearances of fire were seen upon girls in the home. There was much heart-searching, weeping, bitter repentance, restitution and then tearful joy often displayed in singing, praising and dancing.[24]

But most unusual of all was the occurrence of glossolalia (i.e. speaking in tongues). At 3.30 a.m. one morning, one girl was baptised in the Holy Spirit and spoke in a language unknown to her. Similar occurrences began to happen elsewhere, and soon speaking in tongues was widespread at Mukti and at other nearby missions, to which girls from Mukti went to testify. On at least two occasions, well-authenticated reports were made that Indian girls had spoken clear, idiomatic English under the influence of the Spirit![25]

And this was the story that Miss McGregor had to tell at the Federal Hotel.

Furthermore, reports were continually coming to hand of the Welsh Revival, with its widespread conversions, and its emphasis on the fulness of the Spirit.[26]

Thus, when the 1910 Eltham Convention was conducted, it had behind it a rich and varied series of influences. There was the Keswick tradition itself, with its challenge to holiness of living by faith in Christ. Then there was George Grubb's vigorous, demonstrative proclamation of the Gospel. Added to this was the impact of the widespread awakenings during the previous half-century, and in particular the effects of Torrey's meetings—conversions, prayer and seeking the Holy Spirit. Then there was the influence of Andrew Murray's writings, and the reports of revival in India and Wales. Finally there was the strong leadership of Percy Smith and the effect of the meetings which he held.

All of this combined to create an atmosphere of hunger for God and an expectation of revival that was almost electric. Clearly, whatever would happen at Eltham would be brought to birth from a long spiritual labour. It would be the child of deep desire for more of the presence of God, more of the Holy Spirit himself. There would be no half-measures, but sincere heart-searching and faith.

Part of the programme at Eltham included prayer meetings. At one of these meetings one day, something that had never been known at a Keswick convention occurred. One young lady, a Miss Fraser, was praying for the fulness of the Spirit when she began to speak in tongues.[27] Others began to have the same experience. Ada Painter was among them. Her three sons and daughter and their families are all involved in Pentecostal work today.[28] Another well-known Pentecostal identity of a few years ago, Maudy Rabley, is said by some to have first spoken in tongues at Eltham. And Jessie Ferguson, who later became a missionary, was present at Eltham, and received the Spirit later.[29]

It is also said that outstanding healings occurred at this convention. One lady was laid in a bed in the meeting tent through sickness. Some fear was held for her life. However, prayer was offered for her, and she began to revive. She asked for her clothes, declaring that she intended to get up. That evening she played the organ for the meeting.[30].

A woman suffering with eczema collapsed at the door of the tent. No-one knew what had happened to her, but when they picked her up the eczema had gone.[31]

These manifestations caused a furore. Some of the people saw them as answers to their prayers for the fulness of the Spirit. Others, including most of the leaders, saw them as extremism and fanaticism, and wanted nothing to do with them. For example, one person is alleged to have spoken in tongues on emerging from baptism. Somebody shouted, "Stop that woman," but it could not be done.[32]

It is clear now that both sides were partly wrong. Although Miss McGregor had seen similar manifestations at Mukti in India, she evidently made little attempt to lead or guide those who experienced glossolalia or healing. Consequently, no difference was made between genuine spiritual experience and emotional outburst.

This in turn helped to turn the leaders against the move. They judged it by its human rather than its divine elements. Some of them left the camp prematurely. Others endeavoured to put a stop to what was happening.[33] Conflict was inevitable.

Percy Smith continued to conduct meetings in his Coffee Palace, and he continued to allow reference and testimony to baptism in the Holy Spirit. Meetings were also held in the Assembly Hall in Collins Street.

These were challenging and spiritual meetings. Andrew Lang, William Lamb and Robert Horne were among the preachers. These three all preached strongly on the Second Coming of Christ.[34] Horne accepted the doctrine of the baptism in the Holy Spirit: the others did not—at least, not if it involved speaking with tongues. Ultimately, Keswick officially rejected the new manifestations, and refused to allow people to speak about it in its meetings.[35] Horne left the movement at this time.[36] Percy Smith decided to stay with it and continued to work in Keswick meetings and conventions until his death in 1948.[37] Two of his sisters went to India as missionaries. One of them, Rosa, accepted Spirit-baptism and spent the rest of her life at Mukti.[38]

For many years, the Keswick movement kept its doors closed to the Pentecostal message. Those who thought a Pentecostal baptism in the Spirit vital to their experience had to find fields of service elsewhere. What happened to them must be told in another chapter.

NOTES

1. J. C. Pollock, *The Keswick Story*, p.12.
2. Ibid., p.52. For complete hymn, see e.g. *Redemption Hymnal*, No.94.
3. J. C. Pollock, p.74.
4. Ibid., p.51.
5. Ibid., p.90.
6. Arthur Pocklington, interview.
7. J. C. Pollock, p.92.
8. Ibid., p.92.
9. Ibid., p.95.
10. M. Clark, *A Short History of Australia*, p.135.

11. J. E. Orr, *Evangelical Awakenings in the South Seas*, pp.56–58.
12. J. E. Orr, *The Light of the Nations*, p.236.
13. See R. A. Torrey, *How to Obtain Fulness of Power.*
14. J. E. Orr, *The Light of the Nations*, p.236.
15. *Rivers of His Grace*, p.3.
16. C. L. Greenwood, in an address delivered at a meeting of the Australian Pentecostal Fellowship in Melbourne in 1964. Transcript in my possession.
17. J. Ferguson, interview. See also *Rivers of His Grace*, p.3.
18. J. C. Pollock, p.92.
19. C. L. Greenwood, A.P.F. address.
20. *Rivers of His Grace*, p.4; J. E. Orr, *The Light of the Nations*, p.237.
21. A. Murray, *Waiting on God.* The influence of this book was acknowledged by C. L. Greenwood, A.P.F. address.
22. C. L. Greenwood, A.P.F. address. Also J. Ferguson, interview.
23. H. S. Dyer, *Pandita Ramabai: The Story of Her Life*, p.101. See also, J. T. Nichol, *The Pentecostals*, p.52.
24. Ibid., pp.101–102.
25. Ibid., pp.101–102. See also M. Abrams quoted in S. Frodsham, *With Signs Following*, pp.105ff.
26. Ibid., pp.101–102. See also J. E. Orr, *The Light of the Nations*, pp. 230–235.
27. C. L. Greenwood, A.P.F. address.
28. Alan, Robert and Reginald Wilson, of Pinnaroo, S.A., are sons of the late Mrs. A. Wilson, nee Painter. I owe this information to them, as well as to J. Ferguson.
29. J. Ferguson, interview.
30. Ibid.
31. C. L. Greenwood, A.P.F. address.
32. Ibid.
33. Ibid. Also A. Pocklington, interview.
34. L. Brabham and Mrs. D. Brabham interviews. See also, P. Duncan, *The Charismatic Tide*, p.3.
35. J. Ferguson, L. Brabham and C. L. Greenwood, interviews.
36. See below, Chapter Seven.
37. *New Life*, Vol. 35, No. 66, 21-9-72, p.l.
38. J. Ferguson, interview.

CHAPTER 3
GOOD NEWS HALL

If you had wandered down Queensberry Street, North Melbourne, twenty years ago, you would probably not have taken much notice of the buildings you passed. Most of them were either in need of repair or in use as factories.

At least one of the buildings, however, might have attracted your attention. A two-storied structure, its grey painted exterior was shabby, with paint peeling off in large flakes, the red front doors locked—and giving the impression that they had been that way for a long time—and its windows plastered with colourful posters of all description. They bore various slogans: "Thou shalt not kill ... Peace ... Smash conscription ... Free political prisoners ... Oppression in society ... Peace in Vietnam." The building was in fact, owned by the Communist Party.

The rest of the windows were broken. If you looked through the gaping holes in the glass, you would have seen piles of newspapers, dust, bare wooden floors, no furniture.

All of this was in vivid contrast to its earlier history. Before the days of moving pictures it was a vaudeville theatre. Then it became a "temperance hall". From 1909 to 1935, it was known as Good News Hall—the home of the first organised Pentecostal assembly in this country.[1] This was something new in the church life of Australia. One might say that it combined the life of the theatre which the building had once been with the dedication of the communists who were later to occupy it.

The numbering system of Queensberry Street has changed now, but the Hall used to be number 104. This address was well-known to many Christians of the time. As far as Perth in the West and Cairns in the North, people knew of 104 Queensberry Street, North Melbourne. And the shop window that later flaunted communist posters used to display an open Bible.[2]

One of the unique features of the place was that its leader was a woman, Mrs. Janet Lancaster. Born Sarah Jane Murrell, on June 3rd, 1858, in Williamstown, Victoria, and known to her friends as "Jeannie", she was the third child of a shipping pilot. When she was 21 she married Alfred Lancaster. She herself became the mother of seven children, three boys and four girls. Brought up to be an active Methodist, when she was 44 years old, she was faced with challenges that she had never faced before. At this time she was part of the York Street Mission Hall,

a somewhat legalistic congregation in Ballarat.[3]

First of all, she was forced to study the question of divine healing. In 1902, an old man who had requested her to visit him asked that she read James 5: 14–15, and then demanded: "Where are the elders of the church? I have been lying here for 20 years waiting for them to come and raise me up!"[4]

Promising to try to find some co-operative elders, Lancaster left him. She could not conceive of the elders from her own church handling the case. She knew Catholics gave anointing, but usually in preparation for death. Finally, she thought that perhaps Seventh Day Adventists, who were advocates of good health, might be able to help.

So she approached an Adventist pastor named Hubbard. Although he declared his belief in divine healing and testified to having been healed quite miraculously himself when on the verge of an operation, it was not the practice of his church to anoint the sick, and he could not help.

So Janet Lancaster began to study the Scriptures for herself. Soon she was convinced of the truth of divine healing and began to preach and practise it. She herself was healed of a broken and disfigured arm.[5]

And from that time divine healing was an important part of her witness for Christ. People early opposed her. Years later she wrote:

> " 'Dowieite!' cried one. But we had never heard of Dowie.
> " 'Christian Scientist!' cried another. But we knew little of Christian Science, save that it denied the blood of our Deliverer and was therefore 'un-Christian' ..."[6]

In October, 1906, she had another encounter which proved to be life-changing. She received from England a pamphlet entitled, "Back to Pentecost", together with some other books. She studied these and became convinced that a Pentecostal baptism in the Spirit was valid for the twentieth century.[7]

So she began to seek earnestly to be filled with the Spirit. Later she described her experience as such that God "deepened her consecration even unto death". Also, she experienced some manifestations of the Spirit that she did not fully understand.

Two years after this, on April 2, 1908, she was again in fervent prayer. She went through what she described as a "Gethsemane", still on her knees at 2 a.m. But finally, she was baptised in the Spirit.

She "thought that the valves of her heart were giving way" and it felt as though "electric shocks went through her frame". But then the Holy Spirit came. "Strange and unwonted notes burst from her mouth, cleaving the air like living creatures." She spoke four different languages and she burst into songs of praise to the Lord.[8]

She would never be the same again.

Within a few years, she was to learn that she was not the first in Australia to experience this blessing. A small group of people in Portland, Victoria, had been baptised in the Spirit and had spoken in tongues in 1870! A man named R. S. Beanglehole told how he and a friend had

been seeking to be filled with the Spirit. However, they "could not understand about the unknown tongue" until one Joseph Marshall explained it to them at a cottage meeting. Three weeks later, Beanglehole was praying when he saw a vision of the Lord surrounded by a blinding, white light. "It overcame me," he wrote, "and my breath was leaving me, but I said, 'Here goes, Lord; sink, live or die, I must have the Holy Spirit.' . . . For a time I was lost to everything and when I came to myself my lips were trembling . . . and He (the Spirit) was speaking through me in other tongues. My mate got through the next morning at nine o'clock."[9]

Similarly, a man named John Coombes was conducting a prayer meeting in Melbourne in 1908 at the home of a lady named Mrs Nixon. He was among the first dozen people in that city to be baptised in the Holy Spirit. Lancaster attended some of those meetings herself shortly after she received her Pentecostal experience, and kept in close contact with Coombes in her early days of development in this area.[10]

It was during 1904, the year that John Dowie last set foot in Australia, and two years before the renowned Azusa Street outpouring of the Spirit in the United States, that she began to preach to others about the power of God.[11] She knew from her own experience that miracles could take place, even in the 20th century. In spite of her husband's and family's lack of interest,[12] she began to put her new faith into practice.

People began to take notice of what she said. A number who were sick found healing through the prayer of faith. Others received the baptism in the Holy Spirit through her ministry. 1909 was a significant year in Australia's history. After years of rivalry between Victoria and N.S.W., Canberra was finally chosen as the site for the nation's new capital city. Furthermore, during 1909–10, the first "picture palaces" were being built, thus establishing a new way of entertainment for millions of people. And it was in 1909 that the Temperance Hall was purchased by Janet Lancaster and some friends and renamed Good News Hall, the meeting place of the "Pentecostal Mission".[13]

It was a man named Will Jeffrey, who was later to be a member of the church council, who first drew their attention to the "for sale" sign at the front of the hall. Lancaster had reached a point of frustration. "Father," she prayed, "if you want me to buy a hall, you must find one and see that the owner makes me an offer."[14] The trustees of the hall did just that, inviting her to purchase it at one third of the asking price, together with the seats and furnishings.

The Hall was opened on New Year's Eve, 1909, with an all-night prayer meeting. Then "for six weeks such a glorious revival continued night and day", wrote Janet Lancaster, "that we never entered our home again. Our furniture was sent for and willing hands soon adapted various rooms to living purposes."[15]

There were miracles of healing and Lancaster claimed in later years that even the dead were raised to life again.

Soon a fully operating assembly was established. This was just prior

to the Keswick Convention at Eltham where a number of people received the Spirit.

Janet Lancaster would not strike you as the sort of person to lead a congregation. She was of medium height and of buxom build. She normally wore a full-length dress. Her hair was tied in a bun at the back of her head and her somewhat chubby face usually bore a smile. She was in every respect motherly in her appearance, so much so that most people referred to her as "Mother" or "Mummy" Lancaster.[16] Ivor Warburton, one of her most devoted adherents described her as looking like a washerwoman.[17]

But everyone loved her. Here is what a few people have said about her:

> "She was a woman of God. She could only talk of the Spirit-filled Life. She was a wonderful woman. I can hardly express it. I suppose she had faults, but we could never see them."[18]
>
> "She was a lovely old darling, a sweet old dear. She was shortish and plump, motherly and sweet. Everyone loved her."[19]
>
> "Mummy Lancaster, as they used to call her, was a buxom woman about 5′5″ tall. She was a woman of God. She was not a forceful preacher, but a good one. She knew the Word of God."[20]
>
> "She preached the word in quiet style. She was gracious and compassionate. She did not make an issue of doctrines. Getting Christ into the hearts of people was what she was about."[21]

Good News Hall was big enough to seat about 300 people, but was usually attended by about 100 on Sundays. Across the front of the building, above the platform, was boldly painted the text, "The Lord God Omnipotent Reigneth." During the week there was plenty of activity.[22] Prayer meetings were held regularly, and at times it seemed as if they never stopped. The building had a number of smaller rooms incorporated in it together with a living apartment for the Lancasters. Consequently, people would often go there to stay for a few days or even a few weeks. During this time they prayed and studied the Bible, seeking deeper spiritual experience. The Hall was always open for prayer. There was a Bible, Book and Tract Room.

The preaching was simple and directed towards meeting the needs of the people. Nevertheless, Lancaster's preaching showed evidence of wide reading and well-informed opinion. Many a sermon was devoted to consideration of world events in the light of Bible prophecies. Keen interest was displayed in developments in both Europe and the Middle East, where the beginnings of the return of the Jews to their homeland was a matter of excitement for all Christians who saw in it a fulfilment of the promise to Israel through the prophets.[23] Reading some of these attempts to interpret world events in the light of the Bible prophecy is a fascinating exercise now, some sixty years later. Mustapha Kemal Pasha was seen, for instance, to be the "most likely nominee" for the role of the Antichrist and there was no doubt that they were in the time

of "falling away" that would precede his rise to power.[24]

Quite often the order of service was abandoned to allow for continued prayer and "seeking the Lord", and protracted times of prayer were encouraged.

Each Tuesday night there was a "tarrying meeting" designed to help people to receive baptism in the Holy Spirit.[25] The name "tarrying" was derived from the words of Jesus who told the disciples to "tarry" in Jerusalem until they were clothed with the power of the Holy Spirit (Luke 24: 49). Nowadays, Jesus' command to wait is seen in the light of the historical event of Pentecost: the disciples had to wait until God's appointed time. In Good News Hall, however, it was thought necessary to wait extensively in prayer before one could receive the fulness of the Spirit.

Janet Lancaster published the following anecdote about such a meeting:

> "A dear woman recently, whilst tarrying in the upper room, saw Jesus clad in dazzling white robes . . . What joy filled her being, bubbling up until at last her praise found vent in a new tongue . . ."[26]

Generally, there were three services on Sundays—the Breaking of Bread at 11 a.m., at which gifts of the Spirit such as prophecy were used; a prayer service at 2 o'clock; and a gospel service in the evening. This arrangement of Sunday morning worship for believers and an evening gospel service is still the basic pattern of Pentecostal worship in Australia. All told, five or six services were held each week, plus a dozen or so prayer meetings and a couple of open-air meetings. The open air meetings were not always without incident:

> "Oh, bless God for the open airs. Last Friday night while the brethren were speaking to the accompaniment of showers of rotten apples and other fruit, a man stepped forward . . . and knelt in the gutter saying: 'I don't care what any of you think of me . . . I want to change my life.'
> "The hush of the Holy Spirit fell over the gathering; every heart was touched . . ."[27]

Prayer was also a prominent part of the weekly programme. As many as a dozen meetings might be held in one week.[28]

An annual service for the washing of feet was held each Good Friday evening. While not elevated to the status of a sacrament, this practice was nevertheless taken seriously. Most of the previous Saturday was spent in preparation for it, by prayer and self-examination. On at least one occasion, the previous ten days were spent in prayer for baptism of the Holy Spirit, to the end that sinners may be converted. It was seen as a genuine expression of humility and service.[29]

Pentecostal practice is of such a nature that in the hands of the inexperienced it can become extremist or disorderly. This is what

happened on occasion in Good News Hall. Being pioneers as they were in introducing Pentecostalism to this country, they did not always act wisely or with suitable restraint. Consequently, manifestations occurred which today would be ruled out of order as unnecessary. On more than one occasion people seeking baptism in the Spirit were known to have rolled backwards and forwards across the floor! ("Holy rolling"!) But to Good News Hall people there was one saving factor: "They got the baptism!"[30]

Prayer for the sick was a regular part of the Hall's ministry and was usually administered through laying on of hands or anointing with oil.

Many miracles of healing occurred. One lady wrote:

> "You will remember anointing for paralysis the young girl whose mother and father sought the Lord? This morning she prepared lunch for her mother and myself with her own hand and is now using her foot to work the sewing machine. Glory to Jesus."[31]

Sometimes people's own prayers were quite effective. Another woman testified:

> "I was saved on September 3rd, 1922, at the morning meeting at Good News Hall. I had a card of admission to St. Vincent's Hospital in my pocket. The doctors had been treating me for a fibroid tumour of ten years' growth, and I was going into hospital to be operated on. I was told Jesus would heal me, and late the next night I was praying . . . I had my hand on my body and I felt the tumour rise. It went, but I don't know where it has gone. My ticket of admission to hospital is, however, of no use to me."[32]

Another declared:

> "Lately a young man here has been divinely healed of a spinal disease—tuberculosis. The doctor put him in a plaster of paris cast and said he must lie in that for six months. After five weeks in bed he saw divine healing. On the Tuesday he cut away the cast, and on the following Sunday he got up and has been up ever since. Most of one week he was picking up and lumping potatoes. Another day of the same week he was grubbing stumps . . . It is almost three months since he got out of bed."[33]

There were many testimonies of divine healing. In fact, it is said that crutches used to hang on the back wall of the Hall as evidence of God's healing power.

Generally, a conflict was seen between the use of medicine and divine healing.[34]

Sometimes attempts were made to cast out demons in the public meetings. On one occasion one person screamed out in the meeting, "Won't go! Won't go!" Such a response simply increased the fervour of the people and they sought all the harder to exorcise the victim of this demonic oppression. Today such ministry would usually be carried

out privately (compare Mark 9: 25). But in Good News Hall they did not care much about reputation or people's feelings. Two men once left such a meeting "because they would not yield" to the Spirit. One wonders if there wasn't some more obvious reason for their flight!

In spite of some excess in methods, however, genuine supernatural things did occur. Sometimes people were so impressed by the presence of God that they fell prostrate to the floor. This did not concern the believers. Normally, they discovered, such people did not hurt themselves. And if they did, it served them right!

Many testimonies were published attributing healing to the casting out of demons. For example,

> "I would like to tell you what the dear Lord has done for me. I came to Good News Hall with bad nerves and I asked the Lord to heal me and He did! Glory to His name. I also had evil spirits in me and I asked God to cast them out in Jesu's name and He did . . ."[35]
>
> "The poor little two year old was almost a skeleton weighing 21 lbs with his clothes on, we were afraid to handle him, he was so frail. Such a sad, melancholy face and no wonder, for he was wasting away with marasmus. We anointed him with oil in the Name of the Lord and he soon began to vomit. We realised the evil spirits were coming out . . . and he has continued to improve steadily, putting on flesh in a miraculous way. In three weeks he could walk and soon after he was able to run about and play cheerily. No-one but the Lord could have worked such a marvellous change."[36]
>
> "Then, in the name of Jesus, the brethren rebuked the demon that was troubling my throat, and the dear Lord healed me and shook my body, showing me my nothingness in the flesh. Glory to His Name! Being full of joy, I shouted praises to God, and one dear sister fled the room . . ."[37]

After a particularly graphic letter from one C. Mortomore, in which he described seeing demon spirits like bluish, wriggling creatures, Janet Lancaster commented,

> "This statement concerning evil spirits may seem strange to Western ears, but to the dwellers in the East is nothing new . . . The demi gods of Heathen mythology are not 'myths' but actual beings, half god—half man, the impious offspring of the sons of God (Gen 6: 4) . . . God's witnesses amongst the heathen today are wrestling with wicked spirits in the heavenlies . . . but through all the bitter conflict Jesus IS Conqueror . . .
>
> "Jesus commanded the unclean spirits and they came out of the man.
>
> 'In my name they shall cast out demons' "[38]

Such a confident, assured, simple approach to evil spirits was to become characteristic of much of the Pentecostal movement in years

to come, although often in a more modified, conservative way.

"Dancing in the Spirit" was another manifestation that sometimes appeared. During the singing of a hymn on at least one occasion, one woman moved from her seat and began to dance beautifully and gracefully around the Hall. Although her eyes were shut the whole time she touched no-one else nor collided with any of the furniture or fittings. Finally she returned directly to her seat. Such dancing was described as "wonderful" and "beautiful."

On one occasion, some folks claimed they saw "golden rain" falling on the building!

Baptism by immersion was practised and it was not uncommon for people to emerge from the baptistry speaking in tongues.

Visions were also common. The promise of visions and dreams given by Joel and quoted by Peter in his Pentecost sermon (Acts 2: 17) was taken confidently and expectantly as applying to the outpouring of the Spirit which they were experiencing too. The pages of the monthly journal *Good News* frequently refer to visions experienced by members and adherents—sometimes a couple of pages of one issue being devoted to this. Normally such reports were accompanied by interpretations. One woman wrote that she had seen a vision of a large letter S coloured in white, gold, navy blue and pale blue, with a golden crown and golden anchor. Mrs Lancaster suggested that the "S" stood for "Stand Fast," and that the anchor "of course" was an encouragement to hope, while the crown spoke of future reward.[39]

Another saw herself ascending to meet Jesus, but a relative dragged her back. This was interpreted as a warning to those who would oppose the spiritual progress of believers.[40]

Others saw visions of angels, smoke, crowds of people and other indications of prophetic judgment or redemption.[41] Others saw the person of Jesus, or his wounded hands.[42]

A man named William Sloan saw a vision of a dove dropping a full cob of corn on his head when hands were laid on him for the reception of the Spirit. And when he received the Holy Spirit, he was "struck dumb" for several hours, the Holy Spirit revealing to him that his death would be sudden, as indeed it was.[43]

Prophetic utterances and utterances in tongues occurred in the worship services. One such prophecy given by a young woman was recorded:

> "The hour is striking! Jesus is coming soon! Jesus is coming soon! Jesus is coming soon! Oh be ready! Oh, get ready my people! He is cleansing, purging and purifying His own elect! The Father is going to pour out His Spirit upon clean sanctified vessels. Turn ye My people for why will ye die? Turn to Jesus. Come! Come! (pleading accents) Cleanse your tongues My people. He is coming, are you ready? Be ready, for the King is coming in all His beauty."[44]

In fact, an article in *Good News* in 1926 listed nine separate

expressions of worship under the general heading of "Manifestations". These were: falling on the face; sighing; lifting up the hands; shaking, trembling, quaking; extraordinary manifestations; laying on of hands; overcome as by wine; travail; and praying all night. Each was accompanied by a list of relevant Scripture references.[45]

The people of Good News Hall identified themselves with the Dowie-Keswick-fundamentalist tradition of holiness. And in this they set the pattern for most early Pentecostal believers. All association with the world was eschewed. For instance, on New Year's Eve 1926, a combination of the effect of bush-fires, dust storms and rain virtually painted Melbourne, and indeed the whole South-East of Australia, with red. The dust, which had hung over the area for nearly 24 hours, fell as red rain overnight.[46] The fiery glow in the sky and the heaviness of the air was seen by Mother and her followers as a sign of the impending judgement of God, and thus they viewed with solemn concern the fact that New Year's revellers still flocked the streets that year, "heedless of the angry lightning's flash or of the red rain which now began—as though in mockery—to besmirch their fancy costumes—coverings all too frail to shelter Christ-rejectors from the anger of an offended God had this phenomena indeed been more than a premonition of judgements soon to fall."[47]

For not only was there concern about the gross sins of murder, theft, adultery and greed, but also about the sins of playing cards, of joining in the world's pleasures, of adorning oneself, of frequenting the theatre or the dance hall. So one of the signs of Christ's coming was seen to be that people's love for him was "waxing cold";

> "Today iniquity abounds on every hand. Did you ever know of a time in the history of the world when people were more pleasure mad and wicked than they are today? They are a feasting, drinking, dancing, theatre-going, smoking crowd, going on as though God was going to allow them to go on for ever. Yes, the cup of iniquity is full to overflowing."[48]

Other sins such as divorce, murder and drunkenness were also mentioned. But as much stress was put upon the worldliness of the church and the influence of the novel and the moving pictures.[49]

This tendency to imbalance of emphasis was typical of much of subsequent Pentacostalism. Sanctification was often seen in terms of absence of cosmetics and jewellery rather than in the positive elements of love and purity of heart. Fortunately, in recent years, there has been a greater sensitivity to the real issues—although some of the older Pentecostals view with concern what they regard as a breaking down of standards and a compromising with the world.

In 1910, Mrs Lancaster began to publish a periodical called *Good News*.[50] For 25 years this magazine was published and circulated throughout Australia. Until 1923, it was a free journal. The magazine was actually printed at the Hall. Although only six issues were published

in the first three years, it eventually became a monthly magazine.[51]

Good News was an unobtrusive paper. The cover was simple. A rather traditional drawing of Christ with a halo and light emanating from him was at the top of the page. The title of the magazine was embellished with subheadings such as, "Behold I come quickly!" and "The fields are white unto harvest." In later issues (1924 onwards) further decorative devices were added—a harvest field, bunches of grapes and various scroll effects. An index showed the contents of the issue. There was usually a four page loose supplement entitled, "For the Young People".

Few photographs appeared in its pages. And few of the articles were written by Mrs Lancaster or her assistants. In most cases, articles were reprinted from overseas Pentecostal magazines. The doctrines expressed were generally sound and, from the Pentecostal viewpoint, orthodox. Many articles commented on world events or the evils of society in the light of the Scriptures. Thus *Good News* was widely read and highly respected. Its circulation reached 3,000 copies per month—a high rate for a religious magazine of this kind.[52] One pastor has said:

> "I suppose there was never up to that time such a challenging evangelical organ edited and published in Australia. It was taken from all the leading Pentecostal papers of the day but it was new to Australia. It caught the imagination. The message proclaiming the full gospel was one that was so true, so Scriptural and backed by such zeal and energy and appeal that it was a voice crying in the Australian wilderness."[53]

James Self, who worked at the Hall as the printer of the magazine for many years, commented:

> "*Good News* was basically spiritual. It contained the cream of other Pentecostal papers. There were few pictures and no advertising."[54]

This magazine typified the aggressive, evangelistic approach of Mother Lancaster and her people. They saw their responsibility as reaching to every part of the country. Thus *Good News* was sent interstate, and even overseas. Its correspondence columns included letters from New Zealand, India, Africa, England and the United States.[55] Its influence was largely responsible for the early spreading of the Pentecostal message throughout Australia.

Similarly, tracts were published in great numbers and widely circulated. In Melbourne, for example, workers from Good News Hall used to rent a stall each year at the Agricultural Show. On at least one occasion they distributed 80,000 tracts and 900 copies of *Good News*. A converted Irishman named Paddy Going distributed tracts to sailors at the wharves.[56] On another occasion, a writer from Good News Hall handed a tract to another lady named Thera Smith in a department store in Brisbane. As an ultimate result of this, Herb and Thera Smith went to Japan as missionaries. And in the late 1950's, their daughter, Marie Smith, herself took up missionary work in that country with the

Assemblies of God.[57]

All possible means were implemented to confront people with the gospel. The following notice quite often appeared in *Good News*:

> "NOTICE—The Lord bade His people, 'Bind my words for a sign upon your hand, that they may be as frontlets between your eyes.' Deut. 11: 18, 20.
> "For more than 25 years some of God's sons and daughters have striven to obey by wearing God's word in gold letters upon their hats.
> "Our Printer will gladly supply any text desired, printed on black ribbon, at 6d. per word. The following are some of the texts now being worn, especially at open air meetings—WHAT THINK YE OF CHRIST?
> I AM THE LORD THAT HEALETH THEE.
> "Please send your own ribbon."[58]

So it was not unusual for people from Good News Hall to literally "bind God's words" between their eyes! The woman who handed Thera Smith the tract in Brisbane wore such a hat band. So did another woman named Mrs Henderson who used to conduct meetings at Wonthaggi. Baptised in the Spirit in 1919, and baptised in water in a bath, she also wore a hat band wearing the words, "What think ye of Christ?" She used to be ridiculed for this but she believed that God told her to do it. When she refused to wear it, she claimed that she got sick! So she wore the head band.[59]

Similarly, for sixpence you could buy a round button featuring a white dove on a blue or violet background bearing either the message, "Christ For Me" or "He is our Peace." For the rather large sum of three shillings and threepence, a silver shield brooch proclaiming "Jesus is Coming Soon" was available. A similar tie pin could be purchased for two shillings.[60]

It will have already been made obvious that the Hall's activities were not restricted to Melbourne alone. Services were also being conducted in other parts of the country. In 1923, an Irish evangelist, Thomas Bingham Lennon was holding meetings in Sydney, N.S.W.[61] Years before this, an assembly had been established in Parkes, N.S.W. Two separate meetings were being held in Adelaide in 1923.[62] Janet Lancaster made frequent visits to Adelaide where she was warmly received. One group was being led by J. E. Rieschiek and the other by T. J. Ames.[63] Other prominent names in those meetings were Jansen and Retchford.

There was also considerable outreach in Queensland. In 1912, an 18 year-old farmer's son in South Gippsland, Victoria, named W. A. (Alec) Buchanan was baptised in the Holy Spirit.[64] His mother was suffering with an affliction for which no medical remedy was successful. She heard about Good News Hall, visited there and came home totally well. As a result, two men from the Hall visited the home and young Alec and his sister were healed, too. Soon they were baptised in water and in the

Holy Spirit. Buchanan wrote:

> "So seeing that Jesus died on that cruel cross to redeem us from the sin, pain and death brought on us through our first parents' fall, I was buried in water into the likeness of Christ's death and came forth out of it even as Jesus came forth out of the grave again.
> "Very soon the Lord baptised me in His Holy Spirit, speaking, singing and praying through me in unknown tongues . . . It is precious to know that I have the pearl of great price abiding in me, the Holy Comforter whom Jesus said the Father would send."[65]

Immediately, W. A. Buchanan felt an urgency to preach the gospel. Soon he began meetings in his parents' farmhouse. Then, three years later, he left home to engage in evangelism. He held tent campaigns throughout Victoria.

He had been baptised in the Spirit on January 29th, 1912; he had left home to evangelise on January 29th, 1915; now, on January 29th, 1916, he married. His bride was Leila Lancaster, daughter of Mother Lancaster. Soon after this, the newly-weds visited Queensland. In 1917, they returned to Queensland for a three-months preaching tour, together with Mrs. Lancaster. This "spade work" was followed by years of ministry by Florrie Mortomore. Baptised in the Spirit at Good News Hall as a young lady, she had worked as a missionary in India for a time, before coming to Queensland, where she laboured, often on her own, until 1927, when, to use Buchanan's words, "she burned out for God and precious souls".[66]

Buchanan took over the printing of *Good News* for a time in Melbourne, but himself returned to Queensland in 1921. After this he itinerated with Smith Wigglesworth, whose sermons were taken down in shorthand by Leila Buchanan, and later published in the book *Ever Increasing Faith*. Finally, Buchanan returned to Queensland in 1926, and most of his subsequent ministry was exercised there. He ultimately established a wholesale and retail book supply which still bears his name, although he himself has passed to his reward.

As a result of Buchanan's and Mortomore's ministry, an assembly was established at Brisbane. By 1923, regular meetings were being held there.[67]

To this day, members of the Mortomore family are to be found in Pentecostal meetings in both Queensland and New South Wales. Other families who were first contacted through this outreach include the Conwells and the Enticknaps. The Conwells were first reached through a Good News Hall tract thrown out at a railway siding and picked up by the husband of the family's eldest daughter![68]

The story of the Enticknap family is equally fascinating. Under the ministry of Florrie Mortomore, a lady named Annie Dennis, of Mackay, had been baptised in the Holy Spirit. She had few resources and gave unstintingly to those in need. She normally dressed in dark clothes. She

had met the Enticknaps once at a Chapman-Alexander mission and decided to send them a bundle of *Good News* magazines. Although she knew only vaguely their address, somehow the publications arrived. W. J. Enticknap had visited Melbourne prior to this and had attended a meeting at Good News Hall. There he heard praise and worship in a fashion new to him; and he also heard speaking in tongues. When he realised that there was someone in Queensland with the same experience, he immediately invited Annie Dennis to visit his farm. She was at that time establishing an assembly at Mackay and could not leave, but in January 1924, she finally made the 500 kilometre trip.[69] Although city streets were beginning to echo to the sound of motor vehicles, and although radio sets were becoming common-place, travel and communication in outback areas were still difficult by modern standards.

Several house meetings were conducted, and one by one the members of the family were baptised in the Spirit. Charles Enticknap, who was eighteen years old at the time, recalls:

> "I was so hungry for God I felt I would die if God did not meet me. Consequently my heart was just an aching void. I wanted God. I didn't want blessing, I didn't want baptism: I wanted God. My whole being was just like a vacuum that was crying out . . . My brother came over and put his hands on my head . . . and it was as if a bolt of glory from heaven just hit me like that. I began to praise the Lord (I could never praise him before that). It just came pouring in like liquid rays of glory that were filling me. I was worshipping and praising the Lord when suddenly a thought came into my mind: 'Now Sister Dennis was wrong. I've received the baptism and I haven't spoken in tongues.' Then a remarkable thing happened. I was trying to say, 'Praise the Lord' but I couldn't say it. Then I felt a marvellous sense of God taking hold of all my vocal organs . . . and then came a flood of other tongues!
>
> "Within 24 hours there were four of us baptised in the Holy Ghost and fire in the home. We got to bed some time during the night . . . I tell you heaven had come down into our home. God poured out his Spirit in an amazing fashion in that place . . . It might be two or three o'clock in the morning when Dad would wake up and shout, 'Glory! Hallelujah!' And he would begin to pray in tongues. Then someone else would wake and shout . . . till all over the house everybody was awake . . . praising the Lord . . ."[70]

W. J. Enticknap was ecstatic:

> "As we praised the Lord for victory, Charlie got his baptism. I cannot describe it, it was so lovely. He came right through and as he was dancing and praising the Lord . . . we all got together . . . Oh dear, I cannot describe it, it was so lovely—four of them filled with new wine at 2 a.m. Praise God!"

People began to crowd into meetings in that farmhouse, until often

80 or 90 attended. Within a few months 40 were baptised with the Spirit. Not long after, both Charles Enticknap and his brother Will felt the call to ministry and left home to preach the gospel. They moved to Townsville and pioneered an assembly there. It was not easy. They used bicycles for transportation and held their first meetings in a tent. (The first tent they purchased was destroyed in a storm before they conducted even one meeting!)[72] Both of them ultimately had years of experience as pastors in the Assemblies of God. Charles Enticknap travelled the world in the late 1950's lecturing on personal evangelism (he published a book on this subject), and was one of the speakers at a Pentecostal World Conference.

An assembly was set up at Chermside at the home of the Hannah family—another assembly which is still in existence today.[73] In 1926, Lancaster herself visited Queensland, where she particularly enjoyed her fellowship with Charles and Bessie Kajewski, who were leading the fellowship in Cairns.[74]

As a result of this early ministry by Florrie Mortomore, Annie Dennis and Charles Enticknap, Pentecostal assemblies were established in several towns in Queensland.

Similar pioneering work resulted in an outpouring of the Spirit in the Ovens Valley in Victoria. There, in 1908, William Sloan heard about Mother Lancaster. So he went to Melbourne to meet her. He came back glowing with reports of what he had seen and heard. So he and his wife, Eliza, began to seek the baptism in the Spirit. In October, of that year, they were both filled with the Spirit.

Immediately, wild reports spread the district about this. People were warned to keep away from the Sloans, "because it was very catching." Nevertheless, people came from near and far and the large room in Sloan's house that was used for meetings became too small. Prayer meetings were held that lasted most of the night. People saw visions. Some were divinely healed or delivered from binding habits. Many were baptised in the Holy Spirit. The Jackson family of six brothers and three sisters were all converted—and some of these were themselves married, with families.[75] One of these brothers, Leigh Jackson, turned 100 years of age in April, 1982 and was "still witnessing about his wonderful Saviour" in 1984![76]

Mrs Lancaster visited these meetings on occasion. At Sloan's death she wrote the following:

> "A great sorrow to us was the instantaneous death of our beloved brother, W. C. Sloan, through an accident on the new Buffalo bridge . . . It is no trouble to confess that, of all our Pentecostal brethren, Will Sloan was dearest to our hearts . . . His life was one beautiful expression of the Love of God."[77]

Tasmania, too, was touched by the ministry of Good News Hall. In 1912, Ada and Doris Johnson were baptised in the Spirit in Sheffield.[78] Evangelistic campaigns were a prominent part of the Hall's outreach.

During 1921 and 1922 the English preacher Smith Wigglesworth and the American evangelist Aimee Semple McPherson were brought to Australia by Good News Hall. Mother Lancaster and her assembly paid for all the advertising, hiring of halls and other preparation for these visits, as well as the fares of the evangelists concerned. In the case of Smith Wigglesworth, for example, the sea-fare alone took £250 which was equal to about six months' salary for a working man at that time. At this time the average monthly income for the Hall was about £70, so this expense involved considerable sacrifice. Believers in Brisbane and Geelong helped as far as they could.[79]

Missionary activity was also prominent. In 1927 a full page of *Good News* was devoted to a mission appeal. A number of tombstones were drawn marking the deaths of the unsaved in various countries. Each was inscribed with a final sentence: "Will meet you at the judgement."[80] The article concluded, "Are you doing your best? Are you giving until it hurts? Is your whole being so saturated with the love of God that, momentarily, there heaves that intercession for the heathen?"

Most support seemed to go to Herb and Thera Smith and their daughter Marie, who were in Japan. Other reports over the years mention the names of Nathan Todd "who laboured for 18 years in India", Norman Burley (East Transvaal), Ralph Phillips (Hong Kong), Ernie Kramer (Central Australia), Walter and Eva Turner (China) and George Stone (India).[81]

All this activity—printing, tract distribution, conducting of meetings, prayer for the sick and needy, laying on of hands for the baptism in the Spirit, sponsoring of evangelistic campaigns—reveals the enthusiasm, faith and vision of the Good News Hall congregation.

No wonder people describe it in terms like these:

> "It was a great centre of Pentecostal witness and evangelistic and missionary activity."[82]

and,

> "The Good News Hall Mission was a mission that was formed by a very earnest company of people, who were zealous and keen to a tremendous extent. They were a dedicated people and they really did a marvellous work."[83]

and,

> "Good News Hall people had the right vision. They could have swept Australia."[84]

All the activity was not "spiritual", however. On December 26th, 1923, *The Sun News Pictorial* carried a photograph of a group of people sitting in the Hall with a number of long tables behind them. The caption read:

> "IF YOU WISH TO COME—COME! All were invited to the Good News Mission Hall, North Melbourne, yesterday, to partake of the good fare provided by the mission helpers for the poor and needy. Over a hundred men availed themselves of the generous invitation, and in no millionaire's home was a Christmas dinner enjoyed more."[85]

Good News added to the report from *The Sun* that the majority of those who came had made some attempt to dress neatly and cleanly, and that they had listened well to concert items and "breezy addresses" given by Thomas Lennon, Florrie Mortomore and John Cavill. Seven men received Christ as Saviour that night and on the next two nights "quite a number more" joined them.[86]

Towards the end of the twenties, Australia was hit by the Great Depression. Dole queues lined the city streets; beggars drifted along the footpaths. Thousands of unemployed dwelt in jerry-built encampments. Hopelessness gripped many people. Again, a wide field of activity was initiated at the Hall which continually provided for the needy.

People from as far away as New Zealand sent clothing to the Hall and from there it was distributed to those who were without. Workers walked through the city parks offering to help the unemployed. Mothers brought their children to Queensberry Street and there found clothing and compassion. Vegetables and food were also made available.[87] In 1931, between 140 and 180 unemployed men were coming daily to the Hall where they received "both material and spiritual food."[88]

An average of 700 free lunches were given weekly, and clothing made available where possible.[89] Heart rending tales appeared regularly in *Good News* of men in desperate need who could not be fitted.

> "One man came in for a pair of shoes and said, 'My size ought to be easy to fix up, I only take fives.' But there is no need to search; we know there are no fives or sixes. He also is on the needy list, still unsupplied; so he is unfortunate . . .
> "Another decent-looking young man called in one afternoon, asking for a pair of boots. He said he had just walked from Sydney. He was hungry-looking, and going by his boots one would think he had walked from Queensland, so old and broken were they. As we were unable to supply the need we promised him the first pair of sevens and prayed that a bundle of boots would soon arrive."[90]

There was a lighter note occasionally, too. One young man's coat was in urgent need of repair. No change of clothing could be provided, so one of the brothers loaned him one. Two days later, when he should have returned for his own coat, now looking almost new, he failed to show. "He finds brother's coat more to his liking," noted Lancaster, "and is no more honest than old mother Eve who stole what belonged to someone else."[91]

Another man had to wear two pairs of trousers because although both

were holed, together they covered him.[92]

The stories were multiplied. A young man who collapsed at the door after seeking work for two weeks. Another whose case and clothing had been stolen. Another who needed ninepence to send a telegram to apply for a job in the country. And so on.

Even a piece of soap was prized by many. So the workers prayed for it. Next day, two hundred weight of reject soap was offered to them. They boiled it down, cut it up into cakes and proudly gave it to all who were in need.[93] There were also regular requests for such simple items as wool, cotton, needles, boot-laces, razors, socks, tea, sugar and the like.[94]

Several of the ladies managed to provide meals based on vegetable scraps from the market and donated bread and other food. They even made a palatable coffee from boiled wheat! They always prayed before each meal. Sisters Alice and Casey were the mainstays of this work, but Sisters Celia, McLennan and Mary were also involved as were many others.[95]

Mother Lancaster and her helpers saw this activity in the light of the parable of the Good Samaritan. These needy people were their neighbours. They counted it a privilege to help them. So they rejoiced to be able to do something and praised God for the opportunity. In answer to those who saw many of these people to be imposing on the Hall, Mrs. Lancaster wrote:

> "Improvident! Perhaps some were, but our Lord never stipulated that only the frugal and careful should be fed. It was enough for Him that they were hungry . . . When we see dear men for whom Christ died half starved and in a scurvy condition for want of vegetables and fruit, and often needing shirts, footwear and clothes, we have to avert our eyes for our hearts are like to break to think that in a land of plenty, with fruit spoiling on the ground, and old clothes and shoes hanging around or thrust into some dark cupboard to feed the moths, men's hearts are so devoid of love of God that they will not trouble to collect them and alleviate the sufferings of their fellow-men, but shelter their callous hearts from blame by abusing the often helpless sufferers . . . Perhaps a percentage of them may deserve it, but if we see a drowning man we do not wait to ask how he got into the water, but hasten to get him out . . .
> "It is when the judgements of the Lord are in the earth that men will learn righteousness, and the bright spot in the midst of this misery is to watch the wondrous Holy Spirit at work softening men's hearts, melting away their prejudices, and revealing to them as the God of love that great, noble, merciful, and gracious Being whom they formerly reviled and cursed as the tyrannical Author of their misery . . .
> "Those of our readers who have a little of the love of God for lost humanity shed abroad in their hearts will keep on praying for a mighty harvest of souls to be the outcome of the present commercial depression."[96]

Certainly, every opportunity was taken to preach Christ to those who were helped. After each midday meal, there was an address or two, and people were invited to receive Christ. Often, they did, and many were the testimonies of those converted.[97]

It must have been a glad day, for instance, when one man demanded to be baptised that very afternoon, and then a few days later gave his testimony to the other unemployed men at the midday meal.[98] And hearts must have rejoiced at the testimony of a young man who six months previously had cared only for gambling, but was now witnessing for Christ, even to the point of conducting prayer meetings in the gardens in the mornings with other men who had slept out for the night![99]

Evangelicals and Pentecostals have often engaged in helping the poor only so that they can convert them. However, in this case, it cannot be denied that there was tenderness and genuine concern, real love and compassion. In fact, this whole ministry depicts an aspect of Pentecostalism that has not always been so prominent. Afraid of becoming simply another social welfare organisation, Pentecostalism generally has devoted itself to preaching, praying and evangelising, leaving organised social work to others. Poor or needy members of individual assemblies are well provided for, but systematic aid for the needy outside the movement is rarely developed. That Good News Hall was able to handle both spiritual and social welfare indicates a breadth of vision not always found.

It should be added that not all the people at the Hall approved of the welfare work. Some felt that the assembly itself was being neglected and also that it was suffering financially. But Janet Lancaster's answer was simply, "It's what the Lord would do."[100]

There was one aspect of the work of the Good News Hall which severely limited the field of what they were able to achieve. And this was the doctrine that they held. Although I have pointed out above that their magazine *Good News* was Pentecostally orthodox, and carried articles and teaching that would have been acceptable in almost any Pentecostal group, early editions, however, were rather more controversial.

The fifth issue, published in January 1913, provides an appropriate example. Two major issues are dealt with that were to prove stumbling blocks for the Hall's future ministry and fellowship. The first concerned the Godhead. In the early years of Pentecostal development in the United States, two major schools of thought were represented, namely, the Trinitarian and the Unitarian (or, Oneness). Good News Hall presented yet another. In simple terms, what they taught was that God the Father and the Holy Spirit were one, and that Jesus Christ was God's Son.

> "Here is the key to the mystery. God the Father and God the Holy Spirit are One and the Same Person . . .

"We acknowledge and worship One God, Jehovah, the Holy Spirit who spake by the prophets, the Father who dwelt in Jesus Christ and who is pouring out His Spirit today (His substance is spirit) 'upon all flesh'.
"We can say with the apostle Paul, 'To us there is but ONE GOD, the Father, and One Lord Jesus Christ' 1 Cor 8: 6."[101]

Other articles point out the same concept, and go to some length to discount Trinitarian teaching.

The obvious question that other Pentecostals—and other Christians generally—wanted to ask, of course, was "Who, then, is Jesus Christ? Is He also God? Or is He less than God?"

Good News goes on:

"Many held various opinions about Christ, so He asked His disciples, 'But whom say ye that I am?' And Simon Peter answered and said, 'Thou are (sic) the Christ' (that is in Hebrew, the Messiah), 'The Son of the Living GOD.' Matt 16: 13–17.
"This is the only Apostles' Creed that Jesus ever commended. There is nothing in the Bible about an equal and co-eternal 'God the Son'.
"The Son (is) inferior both in Dignity and in Time to the Father. Jesus said—'My Father is greater than I.' John 14: 28 . . .
"The term 'God' is applied to our Lord as Son of God in a lower degree, as it is also used of men. Ps 82: 6 . . ."[102]

The article points out that Christ was pre-existent and that God "used the instrumentality of His divine Son" in making the world. It further states clearly that God has put everything except Himself under the authority of His Son and that He must reign until even death is subject to Him. Then the Son Himself will submit to the Father "that God may be all in all" (1 Cor 15: 24–28).

In evangelical eyes, of course, this amounted to a denial of the deity of Christ. It was not enough to call him "divine". He must also be clearly called "God".

In the next issue of *Good News*, an editorial comment noted that they had expected a "gale of criticism from those trained in the traditions of men" in response to their statements about the Godhead. But instead of a gale, "only the gentlest breezes" were felt.[103] This judgement was, unfortunately, both premature and ill-formed. The gales may not yet have touched them, but they would certainly be stirred up. Good News Hall's isolation from the Pentecostal mainstream was, in fact, now ensured.

However, Janet Lancaster and her fellow-believers were not of such mettle as to change for the sake of expediency. Ten years later, an article in the magazine pointed out:

"If we desire to be overcomers we must, according to 1 John 5: 5, believe that Jesus is the Son of God; and when church dignitaries make such confusing statements as, 'I believe that the little Babe of Bethlehem was God Himself, the infinite God Who took on human flesh . . .' etc., worshippers who desire to approach God become perplexed . . .
"Why are the people not told that there is one God, the Father, and one Lord, Jesus Christ?"[104]

A statement of faith published in the same issue is not in itself controversial, however, and seems to allow for variety of belief:

"Jesus Christ is the Son of God, Who was with Him and in Him before the world was; begotten by the Father—through the Holy Spirit—of the Virgin Mary. He became flesh and dwelt among us. Through Him, God has revealed himself to mankind—Luke 1: 35; Mark 14: 61–62; Rom 1: 3–4; Col 1: 15–16; Phil 2: 6; John 1: 1, 18 and 17: 5; Heb 1: 10."

The next clause speaks of the Holy Spirit as proceeding from the Father and the Son and says that he is "of one substance, majesty and glory with the Father and the Son, eternal God."[105]

Another bone of contention concerned the fate of the wicked after death. The traditional, evangelical view has been the eternal punishment and torment of the repentant wicked. Good News Hall did not agree.

"Regarding the Destiny of the wicked, 'We Believe'
In Eternal Redemption. Heb 9: 12
In Eternal Salvation. Heb 5: 9
In Eternal Judgement. Heb 6: 2
In Eternal Punishment. Matt 25: 46
And in Eternal Destruction. 2 Thess 1: 9
but we do *not* believe that God is going to be eternally redeeming or eternally saving but that He redeemed once for all on Calvary through His dear Son; both Redemption and Salvation being eternal in their effects.
"We do *not* believe that God is going to be eternally judging. He has appointed a day in which He will judge the world (Acts 17: 31), and *that judgement* will be eternal in its effects.
"We do *not* believe that God is going to be eternally punishing or eternally destroying, but . . . that He will punish once for all with a destruction that will be eternal in its effect . . ."[106]

All this is clear enough. Any thought of eternal, ongoing torment was unacceptable. The wages of sin were simply death. Allied to this was the concept that believers sleep until the resurrection. In other words, the common idea that the soul goes immediately either to heaven or hell at death was rejected.[107]

The article quoted above, apparently written by Janet Lancaster, declares that "the North Melbourne Pentecostal Mission has never sailed under the flag of orthodoxy i.e. it does not accept the creeds . . . of any established denomination, but stands solely on the Word of God,

requiring a 'Thus saith the Lord' for every article of belief".[108] This certainly seems to have been the case (although it is interesting to reflect that George Grubb held a similar view of eternal life and judgement). On the other hand, there was never any intention to be needlessly controversial or antagonistic.

> "We have no quarrel with any of God's dear children who differ from us in doctrine, believing that the Father permits these differences that we may receive practice in that greatest thing of all, 'Love'. Therefore, praising Him that by His grace our love is greater than our knowledge, we gladly fellowship all who comply with the essentials of salvation as given in Rom. 10: 9, recognising that if the Body of Christ are ever to be of one mind (and they are), the unity can only be achieved by meeting together and enjoying liberty of the spirit (2 Cor 3: 17), and that means liberty for my brother as well as for me."[109]

The profundity and depth of this sentiment is outweighed only by its idealism. Regrettably, there seemed to be few others of like mind.

Nevertheless, "Mummy was always the same. She preferred freedom of fellowship. She argued that people were free to believe just the Scriptures. Getting Christ into the hearts of people was what she was after—not doctrines."[110]

In the statement of faith which was frequently published over the years, there was a continued expression of this spirit of tolerance:

> "PUNISHMENT OF THE WICKED. We believe in the punishment of the wicked, who wilfully reject and despise the Love of God . . . And whereas believers are not of the same mind as to what shall be the manner or form of punishment given to the wicked, it is considered advisable that scriptural language only shall be employed where this doctrine is concerned, all argument being thereby avoided—Matt. 25: 46; Matt. 13: 49–50; Luke 12: 47–48; Rom. 2: 6–9; 2 Thess. 2: 8–9; Rom. 6: 23; Rev. 20: 11–15."[111]

This open attitude should have allowed sufficient freedom of thought. And the Scripture references given are a combination of those used for either point of view!

Nevertheless, this was not sufficient for many Pentecostal people. When Aimee McPherson came to Australia, for example, she was shocked at Mrs. Lancaster's views and did everything possible to avoid being identified with them. Similarly, A. C. Valdez found it wiser to seek other support when he came to Australia in 1925. And Robert Horne, who pastored the Southern Evangelical Mission, Australia's second Pentecostal congregation, found it necessary to advertise in the press his dissociation with the doctrines and practices of Good News Hall.[112]

In 1927, the annual conference passed a four-clause statement under the heading, "The Spirit of Conciliation" again affirming their "entire lack of any ill-feeling" towards those who persisted in laying charges

of wrong doctrine against them.[113] It pointed out that they may have made mistakes in the past by using words which lent themselves to misunderstanding or misinterpretation but that "whatsoever had been written, printed or spoken, that had not assisted the unity of our work for God" they desired "forever to put aside".

A new statement of belief had been drawn up to which they would rigidly adhere. This was very simple and basic—but still, no doubt, too open to varieties of interpretation to satisfy some.[114]

However, it was obvious that this resolution was again treated with scepticism and suspicion by others, for a note appeared in *Good News* regretting that there was a "disinclination to accept the statement in the spirit in which it was passed."[115]

It seemed that no matter what the people of Good News Hall did, others would not permit them the same tolerance that they were prepared themselves to display.

Janet Lancaster had one or two other viewpoints which would have found scant acceptance elsewhere. For instance she believed that Christ was crucified on a Wednesday and rose again on Saturday night.[116] Furthermore, she taught that the world was flat not global![117] But these were never made issues. There was also some criticism of her leadership, many feeling that it was not work for a woman.

Some attempt was made to overcome this in 1923 by the appointment of three elders—John Cavill, Charles Anstis and Philip Adams.[118] Cavill was a builder and contractor who, with his wife, had received his Pentecostal baptism at the hands of Smith Wigglesworth. He was a charitable man whose generosity was well-honoured. He supervised and himself laboured on the building of a twelve-roomed house next to Good News Hall at his own expense. He was an able exponent of Scripture and loved to study it and to pray. Holding literally to the words of Jesus that man should not live by bread alone but by the word of God, he never ate a meal without also reading the Bible.[119]

Charles Anstis lived originally in Ballarat where he was baptised in the Spirit after Mother Lancaster prayed for him. A lay-preacher and enthusiastic open air worker, he later sold his shoeing-forge in Ballarat and moved to Melbourne, where he became a poultry farmer and an active worker in Good News Hall.[120]

Philip Adams originally visited the Hall without making his identity known in order that he might assess its teachings and practices for himself. Finally, he arranged an appointment with Lancaster in order to correct her, but was himself convinced and became part of the fellowship. A coach-builder, he also was mainly responsible for the setting up of the printing press at Good News Hall and was very active in visiting the sick and needy. Janet Lancaster wrote of him that his main characteristic was love—a fine tribute to any man.[121]

A young lady named Winnie Andrews was appointed as secretary. She had been first seen by Janet Lancaster when she was a baby. "May she win many souls for Christ!" said the Pentecostal matriarch.[122] Some

fifteen years later, in November, 1907, young Winnie appeared in a Bible Class and in early 1908 was converted and baptised in the Spirit.[123] Winnie had one leg shorter than the other as the result of some childhood surgery. This was partly healed in response to the prayer of faith.

About that time, Lancaster had been approached by Max Moorhead of the Springfield Council in the U.S.A. (the forerunner of the Assemblies of God there) to be the "pentecostal secretary" in Australia. She felt led, however, to offer the position to the teenage Winnie, who took it gladly—and who was to hold it for many years.

A constitution was set up under the name of Good News Pentecostal Alliance with the following office holders:

President—John Cavill
Secretary—Winnie Andrews
Treasurer—Janet Lancaster
Council Members—P. Adams, C. Anstis, M. Cousin, E. Fyldes, S. Gadge, W. Jeffrey, J. Jenkins, C. Nokes, E. Pearce, R. Ruffell, A. Self and W. A. Buchanan.[124]

There seems little doubt, however, that Janet Lancaster continued to be the real leader.

In spite of opposition and criticism during the twenties, Good News Hall survived, indeed flourished, and continued its vigorous witness until late in the 1930's. But antagonism towards them never really abated. Through all the criticism and conflict, however, a spirit of love was evident. To quote Lloyd Averill,

> "They weathered many storms and their opponents admit that they had real Christian love despite any alleged errors."[125]

NOTES

1. *Good News*, September, 1926, p.10.
2. Ibid, September, 1933, p.8.
3. Ibid, October, 1926, pp.10, 11.
4. Ibid, November, 1928, pp.4, 5.
5. Ibid, April, 1910, pp.22, 23.
6. Ibid, November, 1928, pp.4, 5.
7. Ibid, September, 1926, p.10.
8. The description of Lancaster's baptism in the Spirit is based on her testimony in *Good News*, September, 1926, p.10; the statement of faith in ibid, February, 1923, p.23 and A. S. McPherson, *This Is That*, p.501.
9. *Good News*, April, 1910, pp.3, 5. Beanglehole also refers to Joseph Marshall as having explained baptism in the Spirit to him. It seems that manifestations like speaking in tongues were seen as being beyond the speaker's control. Phrases like "the Spirit speaking through me" were very common. This may explain some of the excesses that occurred on occasions at Good News Hall.
10. Ibid, September, 1926, p.11.

11. Ibid, February, 1923, p.17. I take Mrs. Lancaster's claim to have seen miracles of healing performed for 18 years to suggest that she had been ministering for this period of time. This claim was made in 1922. See also, Ibid, April–May, 1933, p.IV: "For more than 25 years . . ."
12. Ibid, April, 1930, p.10.
13. Ibid, September, 1926, p.10; March, 1928, p.9.
14. Ibid, September, 1926, p.10.
15. Ibid.
16. B. Kajewski: Ibid, March, 1928, p.12: "Mummie dear, I've heard some wonderful speakers . . ."; July, 1932, pp.11, 12.
17. Ivor Warburton, interview.
18. Ibid.
19. Mrs. Henderson, interview.
20. Robert Davis, interview.
21. Jim Mullin, interview.
22. See *Good News*, September, 1927 for a summary of activities.
23. Ibid, various e.g., February, 1930, p.10; November, 1933, p.4.
24. Ibid, June 1924, pp.10–13.
25. Ibid, February, 1923, p.23.
26. Ibid, February, 1932, p.21.
27. Ibid, November, 1930, p.11.
28. Ibid, May, 1931, p.11.
29. Ibid, March, 1928, p.9; April, 1924, p.2.
30. James Self, interview. He also provided many of the following details of worship and practice. See also, *Good News*, May, 1931, pp.10ff. A note book in my possession evidently owned by a Mrs. Hughes, a Good News Hall member, lists falling on one's face; shaking, trembling or quaking; laying on of hands; sighing; lifting up of hands; overcome as by wine; travail; and extraordinary manifestations as all being biblical.
31. *Good News*, February, 1923, p.15.
32. Ibid, p.6.
33. Ibid, p.7.
34. Ibid, October, 1913, p.6.
35. Ibid, October, 1913, p.5.
36. Ibid.
37. Ibid, January, 1913, p.20.
38. Ibid, October, 1913, p.10.
39. Ibid, October, 1933, p.9.
40. Ibid, February, 1928, p.29.
41. Ibid.
42. Ibid, October, 1927, p.11.
43. Ibid, February, 1923, p.16.
44. Ibid, April–May, 1933, p.9.
45. Ibid, August, 1926, p.15.

46. Ibid, February, 1927, p.17.
47. Ibid, p.16.
48. Ibid, January, 1933, p.13. See also Ibid, July, 1927, p.9.
49. Ibid.
50. See Ibid, April, 1910 which is Volume 1, No.1.
51. Compare April, 1910 (Vol.1, No.1) and October, 1913 (Vol.1, No.6). See also January, 1927, p.10.
52. Ibid, June, 1928, p.12.
53. Philip Duncan in an address to Crusade Bible College, Adelaide, 1965. Transcript in my possession. See also P. Duncan: *Pentecost in Australia*, p.4: "This body (Good News Hall) published an interesting paper called *Good News* which was circulated near and far. Very attractively setting forth some of the finest expositions from reputable spiritual journals, their own views were hidden."
54. J. Self, interview.
55. *Good News*, December, 1934, p.19.
56. Ibid, June, 1928, p.11; May, 1931, p.10ff. Also W. A. Buchanan in a letter written in 1961, and kindly made available to me by his son, C. J. Buchanan.
57. Lloyd Averill, personal communication. See also *Good News*, January, 1934, p.17.
58. *Good News*, August, 1933, p.IV.
59. Mrs. Henderson, interview. See also *Good News*, May, 1931, p.12.
60. *Good News*, August, 1933, p.IV.
61. Ibid, February, 1923, p.24.
62. Ibid.
63. Ibid, December, 1926, pp.10, 11.
64. W. A. Buchanan, letter. Unless otherwise stated, details of Buchanan's early ministry are from this source.
65. *Good News*, January, 1913, pp.20ff. Note that the name "Alec" is spelt "Alick" here.
66. W. A. Buchanan, letter. See also *Good News*, April, 1924, p.14; November, 1924, p.11; August, 1927, pp.14–15.
67. *Good News*, February, 1923, p.24.
68. C. G. Enticknap, in an address given at the Rosewater assembly of the Christian Revival Crusade, 17/10/65. Transcript in my possession.
69. Ibid. See also *Good News*, April, 1924. p.13; September, 1924, pp.9, 10. Unless otherwise stated details of the Enticknap family are from these sources.
70. Ibid.
71. *Good News*, April, 1924, p.14.
72. *Australian Evangel*, Vol. 41, No. 6, June, 1984, p.23. See also *Good News*, June, 1924, p.8.
73. *Good News*, July, 1927, p.19; *Australian Evangel*, Vol. 28, No. 8, 1971, p.13.
74. Ibid, February, 1927, p.10.
75. E. Rayner, personal communication; *Good News*, April, 1910, p.13.

76. E. Henshall, personal communication.
77. *Good News*, February, 1923, p.16.
78. Ibid, January, 1913, p.10.
79. Ibid, p.20.
80. Ibid, July, 1927, p.16.
81. Ibid, October, 1928, pp.16–17; March, 1930, p.16; May, 1930, p.16; July, 1930, p.15; November, 1930, p.13; May, 1931, p.14.
82. Lloyd Averill, personal communication.
83. P. Duncan, address.
84. J. Sharman, interview.
85. *Good News*, February, 1924, p.20.
86. Ibid.
87. Ibid, April–May, 1933, pp.8–9.
88. Ibid, February, 1931, p.10.
89. Ibid, May, 1931, p.11.
90. Ibid, December, 1931, p.10.
91. Ibid, March, 1932, p.10.
92. Ibid.
93. Ibid, December, 1931, p.10.
94. Ibid, November, 1931, p.10.
95. Ibid, February, 1931, p.10; May, 1931, p.11; December, 1931, p.10f. Also Jim Mullin, interview.
96. Ibid.
97. Ibid, September, 1931, p.10.
98. Ibid, August, 1931, p.12.
99. Ibid, August, 1932, p.8.
100. J. Mullin, interview.
101. *Good News*, January, 1913, p.15.
102. Ibid, p.17.
103. Ibid, October, 1913, p.15.
104. Ibid, February, 1930, pp.10, 11.
105. Ibid, February, 1923, p.22.
106. Ibid, January, 1913, p.6.
107. Ibid, p.6. Also, an obituary for the widow of Philip Adams bids her, "Sleep well, sleep well, until His Kingdom comes . . .", Ibid, March, 1933, p.16.
108. Ibid, p.6.
109. Ibid, p.7. See also, ibid, May, 1924, p.5.—". . . prophecy, about which we cannot afford to be dogmatic."
110. J. Mullin, J. Self, interviews.
111. Ibid, February, 1923, p.23. But see Hughes notebook, op.cit.; "We have 210 positive Scriptures that the wicked shall die, perish, be destroyed, not see life, be consumed root and branch, cease to be etc."
112. Robert Horne, in *The Age*, 12/10/1922.
113. *Good News*, June, 1927, p.12.

114. Ibid, July, 1927, p.18.
115. Ibid, June, 1927, p.12.
116. Ibid, April, 1928, pp.10–11; March, 1934, p.2.
117. This has been confirmed by most of my interviewees.
118. *Good News*, February, 1923, p.20; September, 1923, p.21; October, 1926, pp.10–12.
119. Ibid, October, 1928, pp.10, 11.
120. Ibid, p.11.
121. Ibid, pp.11, 12.
122. Ibid, September, 1926, p.11. Further details about Winnie Andrews from this source.
123. Ibid, April, 1910, p.6.
124. Ibid, September, 1923, p.21.
125. Lloyd Averill, personal communication.

CHAPTER 4
EARLY MISSION WORK

That missionary work was high on the list of Pentecostal priorities must by now be clear. From the beginning, there was a keen desire to share the gospel of Christ wherever there was opportunity to do so. Reference has already been made to overseas mission work by early Pentecostals. The most fascinating missionary tale I know, however, is a story of mission work here in Australia.

In 1921, a Swiss immigrant named Ernest Kramer published a little booklet called *Caravan Mission to Bush People and Aboriginals.*[1] Its 32 pages tell a remarkable story of courage, endurance, faith and love. Ernest Kramer and his young wife, Effie, W.A. Buchanan's sister, were members of Good News Hall assembly, and were closely associated with Ivor Warburton and Robert Davis.[2] In 1912, in a house meeting, Kramer felt a strong call to take the gospel to aborigines. In the next year he and his wife and six-weeks-old baby son, Colin, journeyed from Melbourne to Tarcoola in the far West of South Australia. They witnessed to construction gangs on the East-West railway line and followed it to its furthest extent at that time. Then they journeyed north to Oodnadatta. On both trips they preached to aborigines and white folks alike, going wherever they could find hearers.

From 1916 to 1921 they engaged in two further missionary journeys. Motor traffic at this time was both primitive and somewhat experimental. Railways to remote areas were still being laid. So they began in a little canvas-covered wagon pulled by two horses. When the going became rougher they were forced to use donkeys. Finally a team of eight donkeys was used. The average speed was three kilometres an hour! And at this pace, the little caravan journeyed hundreds of miles into the MacDonnell Ranges in the far outback of Australia. Painted on the sides of the wagon were texts of Scripture, one proclaiming, "Thou shalt call his name Jesus for he shall save his people from their sins" and another simply, "God is love," possibly the work of Philip Adams, one of the Council members at Good News Hall.[3] These two texts fully expressed the motive and theme behind Kramer's mission. He went to preach Jesus, and he acted through the love of God.

The devotion of this man and wife team is seen in the fact that they stayed six weeks at an aboriginal camp nursing the suffering during an epidemic of influenza. On another occasion, they took a man who had been accidentally burned, on a 170 kilometre journey to Oodnadatta where he could obtain medical attention. They spent several weeks

looking after a country store while the proprietors overcame some family distress.

Equally outstanding were their courage and determination. Effie Kramer, for example, gave birth to a daughter, Mary, in a tent at the far northern settlement of Farina. The temperature in the tent during the fortnight in which the baby was born ranged from 44°C to 48°C. During another heatwave, they were able to travel only at nights. Mrs. Kramer walked in front of the cart with a lantern for two nights, to lead the way through the difficult country. They travelled 90 kilometres (at 3 kilometres an hour) without water at this time.

Another daughter, Faith, was born at Port Augusta, and the youngest, Grace, was the first white baby at the Australian Inland Mission hostel in Alice Springs.[4]

The faith of the Kramers was also high. In fact the story of their journeys is a catalogue of miracles. Combined with their practical attitude towards the needs of the sick was a strong faith in God for divine healing. Testimonies are given of divine healing in answer to prayer. For instance, one aboriginal boy was divinely healed several times over a period of four years. And the Kramers' baby daughter was "as healthy as a rosebud" and did not rob them of a night's sleep. When the donkeys were loosed at night, Kramer believed they would be near at hand in the morning. Time and again, they were mustered within minutes. Often when they were short of water they were led to it miraculously. At one place, where local people were paying two shillings and six pence for 450 litres of water, the "new chum" Kramer dug a hole in a creek bed and found a continuous supply of fresh water as well as a soakage for the donkeys. He describes it like this:

> "The Lord gave the word in Isaiah 33:16 ('Bread shall be given him, his waters shall be sure') and confirmed it in a wonderful way for nearly six months. Receiving the promise, I looked for water, and by God's guidance was brought to a place in the bed of a creek, where I dug down and found, to our surprise and joy, a lovely spring of water, just like rain water."[5]

When the vehicle needed repairing, finance for this arrived unexpectedly so that the bill could be paid by return mail. Goats were provided so that Mrs. Kramer and her baby could have milk to drink. When it was necessary to take Colin, who was now six years old, back to Melbourne for schooling every penny necessary for train fares for the whole family was made available through unexpected channels. One day money for food arrived by telegram just before the store closed in the town where they were.

When they reached Alice Springs they were puzzled because God had not sent the rain they had desperately needed and sought through prayer. That same day rain poured down, causing the Todd River to flood. Had the rain come earlier they would have been stranded indefinitely on the other side of the river.

Once when faced with 12 different sets of tracks to follow they prayed, asking guidance. To take the wrong track could, of course, have sent them to their death in the great outback. When they opened their eyes after prayer a rainbow hung over one track. They followed it to safety.

A simplicity of spirit and faith lay behind these experiences. To the Kramers they were perfectly natural. If they were going out to serve the Lord, why should not miracles occur? This typified the spirit of Pentecostalism.

Perhaps this quotation will best show what kind of people they were and what kind of problems they faced:

> "At one time we had a terrible struggle to get over 35 miles of heavy sandy country, with many creeks to cross. The donkeys were two days without water; the days were so hot we could only travel very early in the morning and then after sundown for a few hours. One morning the donkeys refused to go after 10 a.m., and just as we set them free a fierce north wind arose and continued for the whole day, just as though it were off a fire. We could not quench our thirst; a most unpleasant taste was in our mouths, and everywhere you looked there was red sand. The sun went down. We continued on. The temperature still remained at 107 deg. in the van . . . At 11.30 p.m. . . . nothing could be done we knew but let them (the donkeys) go, and camp. We were still from five to seven miles from water and there was nothing to prevent the donkeys from leaving us to perish in their search for water. We cried to God to hold them, knowing that our heavenly Father has 'power over all flesh' (St. John 17: 2) . . . Oh we were weary as we rested our wornout bodies at 1.30 a.m. in the bed of that white sandy river. My loving wife said with tears, 'I would not care if the flood came down tonight, and we were no more heard of.' Still our God is merciful . . . and after three hours' rest we arose to find that our dear little donkeys were held by our Father . . . The Lord Himself renewed their and our strength, and by 8.30 a.m. we reached a well of water. Hallelujah."[6]

In 1921, Ernest Kramer and his wife were invited back to Good News Hall to assist with the work there. The English evangelist Smith Wigglesworth was in Melbourne at this time, and large meetings were planned. So Kramer sold his equipment and returned to Melbourne. There he and Robert Davis, who received the Holy Spirit during Wigglesworth's visit, planned to go forth again. Six acres of land were purchased in Alice Springs, and there were plans to establish a missionary centre there. However, Davis was unable to go. Kramer went ahead, but the project was not successful. The land eventually reverted to the government.[7]

However, Kramer did stay in Alice Springs and built the first church there in 1924. He continued to serve there for the next 21 years.[8] His work is honoured today by the Kramer Memorial Church building, built

by the Australian Missionary Society.

Kramer's ministry was fruitful: lives were changed, sick people were healed and the lonely and isolated were encouraged (one family had seen no minister of the gospel for 15 years before Kramer's visit!).

Furthermore, his attitudes and spiritual insights reflect the kind of approach evidenced by Good News Hall people and other early Pentecostals. They were totally dedicated and zealous to present Christ wherever they could.

Another Mission work carried out among aborigines was led by an Irishwoman named Isabella Hetherington at LaPerouse.[9] Both she and her fellow missionary were baptised in the Spirit as were some of the aborigines.

As at Good News Hall, some strange things happened that would be regarded today as of doubtful veracity, but nevertheless, there seems little question about the integrity of the work of the Spirit Himself among them.

"One of the dear native women was graciously baptised in the Spirit last Sunday morning," wrote Mrs Hetherington in 1913. "She was under the power of the Lord some five or six hours. I danced before the Lord one whole hour and so did she. She sang in the Spirit for two or three hours and then the Holy Spirit gave the sign to unbelievers, speaking through her in other tongues."

This lady had fallen on her face before the Lord when she first entered that Sunday service and was a "new creature in Christ".

This whole incident had a marked effect on the people. The service that day began at eight in the morning and did not conclude until eleven at night!

The same spirit of humility, love and faith that we have seen already in people like the Kramers was also to be seen in Isabella Hetherington. With a sense of awe at all that she had seen, she wrote:

> "I am not worthy of the crumbs that drop from my Master's table, but I am finding out that it is not according to my merits or demerits that He blesses me but according to His riches in glory . . .
> "My King has conferred his highest honour upon me, even me, by pouring out His Holy Spirit upon me. I cannot understand this mystery of mysteries but oh! who else but God could have produced such a rapturous height of holy delight as possessed my body . . .
> Is it presumptuous to say that I was filled with fulness of God?. . .
> "Oh that I could get entirely out of self and into God, indeed I hunger and thirst after the living God . . ."[10]

In later years, Isabella Hetherington transferred her efforts to Mossman, on the North Queensland coast. Here again she established an effective work among the aboriginal people. It was not all glory and blessing. Charles Enticknap wrote the following report in 1939:

> "Sister Hetherington has put in years of hard labour, toiling herself, alone in the early days, with the tools available, clearing the ground, and planting all manner of luscious tropical fruits such as paw paws, bananas, pineapples, granadillas and various citrus fruits . . ."[11]

The mission was fruitful in more ways than one, and by 1939, a church building had been opened and over a hundred people baptised. Just two years later, another church building was opened at nearby Daintree. Some 180 people were present for the dedication.[12]

Extensive missionary activity has since taken place among aboriginal people, of course, with most of the Pentecostal denominations having some form of outreach in that area. But it is interesting and challenging to reflect on the dedication, courage and hard work of those who began this ministry so many years ago.

NOTES

1. E. Kramer, *Caravan Missions to Bush People and Aboriginals, Journeyings in the Far North and Centre of Australia.* Basic details are from this source unless otherwise stated; and from I. Warburton and R. Davis in personal interviews.
2. Ivor Warburton is mentioned in Chapter 3 and Robert Davis in Chapter 8.
3. J. Millin, interview.
4. Details from an undated cutting from an Alice Springs newspaper.
5. E. Kramer, *Caravan Missions.*
6. Ibid.
7. R. Davis, interview.
8. Alice Springs newspaper cutting
9. *Good News,* October 1913, pp.10f. Following information and quotations from this source.
10. Ibid.
11. *Australian Evangel,* July, 1939, pp.9,16
12. Ibid., October, 1941, p.9.

CHAPTER 5
WIGGLESWORTH AND McPHERSON IN AUSTRALIA

One of the most interesting figures in Australian Pentecostal history was Smith Wigglesworth. In fact, he only visited this country twice and spent no more than two years here altogether. But in this time, he made a powerful impact on the people who heard him. Many hundreds were converted and many of them were ultimately brought into the Pentecostal movement.

Smith Wigglesworth's ministry was unique. One man wrote:

> "There is so much in the man's personality, his utterances in tongues, the choruses that he prefaces and interjects in the course of his remarks, the atmosphere of the meeting, etc., that is impossible to convey in a written report."[1]

It can safely be said that no-one has ever had a ministry quite like his.

Wigglesworth was born in 1859 in Yorkshire, England. He came from a poor family, whose father was little interested in religion. But through contact with both the Wesleyan Methodists and the Salvation Army, he grew to love the Lord. He was a plumber by trade, but used much of his time and money in Christian work. About the turn of the century he became interested in Divine Healing through a group at Leeds (possibly established by Dowie's Zion movement).[2] He soon had occasion to test his faith for healing. He was struck down with acute appendicitis. Immediate surgery was his only hope, but his condition was so bad that this involved great risk. Then an elderly lady and a young man came to pray for him. Immediately, all pain left him. So he got up and went to work! When the doctor returned and found him absent he declared, "They will bring him back a corpse." In telling this story in later years, Wigglesworth loved to finish by saying with a twinkle in his eye, "Well, I'm the corpse!"[3]

In 1907, Wigglesworth attended meetings at the Anglican church at Sunderland. Here people were receiving the Holy Spirit and speaking with new tongues. It was one of the earliest Pentecostal developments in England—and in the world. Here, at the age of 48, Smith Wigglesworth also received the Spirit. His ability to communicate was transformed. Instead of muttering a few words from the platform and concentrating on personal work, he became a forthright preacher. His wife heard him in astonishment. She had always been a better preacher than he. Now she could only gasp, "That's not my Smith, Lord. That's not my Smith . . ."[4] However, she soon rejoiced with him in his new experience.

Wigglesworth's ministry soon began to take him around the world. Everywhere he went, his daring faith and his fervent witness promoted either abounding enthusiasm or strong opposition. He once attended a performance of "The Messiah" and raised his own voice at the end of the famous chorus with a "Hallelujah!" so loud that it was reported in the press next day. It was in his ministry of healing that his super-confidence was most evident. He was convinced that when he prayed the sick would be healed. He would tell the crippled and bedfast, for example, to have shoes and clothes ready to put on after he prayed for them. He saw sickness as the work of the devil and attacked it almost physically, sometimes laying his hands violently on the sick. They did not complain, for they were usually healed.

His visits to Australia well illustrate what kind of a man Wigglesworth was, and what kind of a ministry he exercised.

He sailed to this country in 1921. The First World War was now three years in the past, and the '20's were beginning with a note of optimism unequalled for years. Universal peace seemed a possibility at last. Australia, too, shared the optimism. Motor cars, cinemas, electricity, jazz bands, commercial airlines, new fashions—all seemed expressive of a new era. But man's basic needs had not changed. The gospel was still needed. Wigglesworth was invited here by Janet Lancaster of Good News Hall, Melbourne. However, he came first to Sydney, New South Wales, where meetings were arranged for him by Dr. R.H. Fallon, a member of a Baptist Church who was later to join the Assemblies of God.[5] The minister of the church, William Lamb, agreed to have Wigglesworth on his platform, but was not aware that he was Pentecostal. Only a few minutes of the opening service had elapsed before this situation was rectified! There was a woman present in a wheelchair. Wigglesworth called her to the front of the building. Then he addressed the people something after this fashion:

> "I want you folks to know that I am going to prophesy in the name of the Lord that this woman is going to walk. If that prophecy does not come to pass, I will never prophesy again. But if it does come to pass, you will know that there is a prophet in the midst."

Philip Duncan describes the effect of this astounding challenge like this:

> "All the deacons were looking at the minister; Dr. Fallon was looking at his boots; Wigglesworth was looking to the Lord."[6]

The whole congregation was electrified. The evangelist calmly prayed, then said quite simply: "In the name of the Lord, be free!" Whereupon, he lifted the woman out of her chair. "Now walk!" he commanded. The woman replied that she could not. Wigglesworth told her that the Lord

had healed her, and she could walk. To prove it, he pushed her in the middle of the back. She walked!

Some of the people were impressed. Others were repelled by Wigglesworth's high-handed and seemingly presumptuous manner. So he could not continue in that church. He moved to the Australia Hall and held meetings there for six weeks. And there, more of his distinctive qualities became evident. When an interjector asked him why he wore glasses to read his Bible, Wigglesworth retorted: "You go and ask Elisha why he had a bald head!"[7]

The keynote of his ministry was faith. Undoubtedly, his faith was gigantic. Nothing was impossible to faith, as far as he was concerned. Dr. Fallon later wrote:

> "'Only Believe.' That is the perpetual teaching of Brother Wigglesworth. That is his text for all time and everywhere, and everything he says illustrates and enforces it."[8]

However, when Wigglesworth said it, he put it like this: "Honley believe. H-O-N-L-E-Y. Honley believe!" In similar fashion, he referred to his daughter Halice and his son 'Arold. In fact, he used to boast of the fact that he could never read until his wife taught him. And then the only book that he did read was the Bible. Even the two books which bear his name as author (*Ever Increasing Faith* and *Faith That Prevails*) are transcripts of his sermons which he authorised for printing, but never read himself. Some of the sermons in these books were preached in Australia and taken down in shorthand by Leila Buchanan, daughter of Janet Lancaster.

As a result of these Sydney meetings, some members were added to the small Pentecostal meetings that were already being conducted there.

Wigglesworth journeyed then to Melbourne, Victoria, where he had meetings at Good News Hall. Miracles continued to attend his preaching. The late C. Harrison, former principal of the Commonwealth Bible College (Assemblies of God) in Australia, told how his father was healed at one of these meetings. Harrison senior, a school teacher, had been unable to wear a collar and tie because over 30 cancerous lumps had developed on his neck. Specialists considered that surgery would be of no avail. However, the pain was so intense that he could hardly bear the dressings on the sores.

At Good News Hall, Wigglesworth told him: "Go home and sleep. In the morning, take off your bandage." Then, he literally slapped him on the back of the neck and commanded the growths to go "in the name of the Lord." And next morning no trace of them remained.

Harrison comments:

> "Wigglesworth seemed rough and ready, but none ever complained. He was a man's man, and completely fearless. But at the same time he could be gentle. And he never said no to the sick, day or night."[9]

At Melbourne, Wigglesworth's habit of punctuating his sermons with

utterances in tongues which he himself interpreted attracted interest. It was quite new—and even today is a rare occurrence. The messages were always short, and seemed to blend with what he was saying.

By February, 1922, Wigglesworth was no longer preaching only in Good News Hall. He had transferred many of the meetings to the great Wirth's Olympia, headquarters of the once renowned Wirth's Circus. The following two advertisements which appeared in the Melbourne *Age* indicate both Wigglesworth's aggressive faith and the success that was attending his ministry:

> "SMITH WIGGLESWORTH REVIVAL CAMPAIGN
> To be held daily from Sunday, 19th February, to Sunday, 5th March (inclusive except Mondays and Saturdays).
> Meetings Sundays: 2.45 p.m. and 7 p.m. Weekdays: 7.45 p.m.
> Bring your sick. Brother Wigglesworth will pray for them and Jesus will heal them. Bible readings will be conducted on the same days as above at Good News Hall, Queensberry Street, North Melbourne (near Town Hall) at 10 a.m."[10]

and

> "THE DEAF HEAR, THE DUMB SPEAK.
> The deaf hear, the dumb speak, the lame walk, the paralytic gets out of his chair and pushes.
> WONDERFUL MIRACLES ARE BEING SEEN AT THE OLYMPIA.
> When the Yorkshire evangelist Smith Wigglesworth prayed for Mrs. Johnson, of Springvale, who had been in a chair for over six years, she got out and walked about the building and to the railway station, having no more use for the chair.
> COME and HEAR him SUNDAY, 2.45 p.m. and 7 p.m.
> Also Tuesday, Wednesday, Thursday and Friday, 7.45 p.m. Good News Hall.
> And at Good News Hall every morning at 9.30 a.m."[11]

Great crowds attended these meetings and undeniable miracles occurred. Winnie Andrews, one of the workers at Good News Hall, reported that people testified to being healed of nervous trouble, lameness, liver trouble, gall stones, sciatica, rheumatoid arthritis and deafness. In at least two cases people left their wheelchairs, one after being 22 years an invalid.[12] He was the "most outstanding of all Pentecostal preachers to come to Australia."[13] There was "no-one like him."[14] His miracles have "never been exceeded."[15]

More important, many people received Christ as Saviour and many were filled with the Holy Spirit. At one meeting 40 people are said to have received Christ.[16] Altogether, 1,000 people professed conversion.[17]

From Melbourne, Wigglesworth journeyed to Adelaide, South Australia. Here again, newspaper advertisements heralded his coming with the same confidence shown in Melbourne.

Two days later the Rationalist Society advertised that a Mr. H. Scott-Bennett would speak on the subject, "A Visit to the Faith Healers, Casting out Demons in Adelaide, Modern Survivals of Savage Beliefs."[18] This advertisement was possibly even more effective in drawing people to Wigglesworth's meetings!

The church hall in which Wigglesworth's meetings were held was later purchased by the Australian Broadcasting Commission. Such was Wigglesworth's personality, that he would probably have seen this as nothing more than an extension of his own use of the building for broadcasting the word of God.

In Adelaide, as in Melbourne, miracles of healing occurred, although the meetings were not so well attended. One lady recalled how her husband was suffering with a badly poisoned hand. He was due to go to the hospital the next morning.

> "Well, sonny, what's up with you?" demanded Wigglesworth. The young man told him.
> "That's alright, sonny," replied the evangelist. "The Lord knows all about that. Put your trust in the Lord. You'll be all right."

Then he went on praying for the next person. A few minutes later, he said, "Hey, sonny, take those bandages off." When he did there was no swelling, no mark. He had been perfectly healed.[19]

This anecdote is not important in itself—it is only one of many that could be quoted to illustrate Wigglesworth's methods and effectiveness. But as a result of this incident, this man and his wife and about 40 other people from the church he attended joined the newly formed Pentecostal assembly in Adelaide. This was not done without thought. And there was discussion with the minister before any resignations were handed in. But from this, a nucleus was provided for the Pentecostal work in South Australia.[20]

Pentecostalism began basically as a revival movement among Christians. In many cases they wished to share their new-found experience with fellow-Christians. Often, however, their testimony was rejected and they were forced to compromise or leave their churches. Both lines of action were often taken. In nearly every case, the decision was a painful one.

Since those early days, many thousands have been won from the world. Neverthless, there have been many from the church as well. This pattern will be seen repeatedly in the following chapters. Pentecostals have continued to feel responsible to preach the Scriptures as they see them, and to fulfil a twofold mission of bringing revival to the church and salvation to the world.

If Smith Wigglesworth was the most unorthodox preacher to come to Australia, Aimee Semple McPherson was the most colourful. Born on a small farm in Ingersoll, Ontario, Canada, on October 9th, 1890, Aimee was brought up in a Christian home.[21] However, she experienced some doubts about the Christian faith during her teenage years. But

when she was 17 she was converted under the ministry of an evangelist named Robert Semple, and soon after baptised in the Holy Spirit. Then she married the evangelist! Together they went to China as missionaries, where Semple died of malaria.

After her return to America, she remarried and prepared to settle down. However the call to ministry was strong and she soon began to preach. It was not long before large crowds were packing large halls to hear her. Testimonies of healing flowed freely as in every town and city she visited in the United States she ministered to the sick. Many hundreds were baptised in the Holy Spirit, and many thousands were converted to Christ. Finally she engaged in a transcontinental tour from New York City to Los Angeles. Using a specially decorated latest model "Gospel Car" she campaigned in city after city. Interestingly, although her preaching and mode of conducting meetings were strongly Pentecostal she won enthusiastic reports from many denominational ministries.

In 1922 she journeyed to Australia. Invited by Mrs. Lancaster of Good News Hall, she came "on the Master's business to hungry hearts in Australia."[22] After an enthusiastic greeting in Sydney, she and her associates journeyed to Melbourne to begin the mission.

It was not long, however, before she learned of the doctrinal position of Good News Hall. It would probably be unfair to say that Sister McPherson (as she was usually known) was intolerant. But she was certainly very wary of anything that would detract from the success of her ministry. Often before, she had evicted people from her meetings who were likely to cause distraction or division.[23] And here in Melbourne, Australia, she saw immediately that association with Good News Hall would limit her influence to a handful of people. Hence, she dissociated herself completely from the Hall.

She later justified this action by painting a grim picture of the situation. And she skilfully appealed to her audience to decide what they would do in similar circumstances. Thus she wrote:

> "If . . . you found your Campaign was to be launched, within 24 hours of your arrival from a four weeks' journey and under the most terrific handicap any evangelist could possibly be asked to face; if, upon your arrival, you discovered that the company by whom your name had been broadcasted for many months were not only small in numbers, but were ostracised and feared by the most earnest ministers and Christian workers . . .; and if stunned with these assertions coming from every quarter, you investigated and found to your own horror that by the leader's own written 'Confession' she so differed from the Orthodox Christian teaching that she had declared herself to have been a 'fool' to join the Methodist denomination . . .; and if, still, by this one's own written 'Confession' you found that she had become a convert of Miles Grant's 'Conditional Immortality' teaching that God had not created

man with an immortal soul, total annihilation . . .; and if, in her written 'Confession,' she admitted to such unscriptural and psychic demonstrations as 'mysterious tappings in her body' until she 'thought that the valves of her heart were giving away' . . . until the woman's frame was convulsed till suddenly, as though shaken from their resting place by the convulsing spirit, strange unwonted notes burst from her mouth . . . all of which she had mistakenly represented as the blessed dealings and Baptism of the Holy Ghost (oh, Pentecost, what crimes are perpetrated in thy name) . . . and the result was that:

". . . you faced a stone wall of resistance . . . and shattered confidence . . . a quagmire of doubt and misgiving about your own doctrinal views . . .; and if God sent a mighty wave of revival which in three short weeks removed prejudice, swept over the city, filled the platform to overflowing with clergymen from practically every orthodox, evangelical denomination; and if the very ones who had written, preached warnings and circulated letters against the revival, sat and worked at your side with tear-brimmed eyes . . . wouldn't you be more apt to say:

"Blessed be the God who saveth not with the spear or with the sword, for the battle is the Lord's . . . I wonder!"[24]

Slight acquaintance with the history of Good News Hall makes it clear that McPherson drew an exaggerated and vindictive picture of both the Hall and its leader. Mother Lancaster was dearly loved by her followers, and clearly experienced a genuine baptism in the Holy Spirit. In fact, her report of what happened shows greater Christian character and grace than Sister McPherson's! This is what she wrote:

> "Next He (God) sent us Sister McPherson, who though she was not used in healing, yet gave a Gospel message far fuller than the people could get in the churches or barracks . . . Here let us say that we are sorry Sister McPherson did not keep faith with the public of Australia by filling the appointments made by us at her request, and ratified by her in her own periodical. The disappointment was keen, for in various places choirs had been practising, and many came hundreds of miles, only to find closed buildings. However, we must take it as one of the 'all things' that are working together for good to those who love God and are 'the called' according to His purpose."[25]

Accompanied by Florrie Mortomore and Winnie Andrews, Janet Lancaster journeyed to Brisbane and continued with meetings in the Exhibition Building, where McPherson had been booked to speak.

Some good results attended their preaching in Brisbane. About a dozen were converted, a few people claimed healing and some were baptised.[26] But these results were minimal compared with what could have been expected.

Meanwhile, Sister McPherson went from strength to strength. Her meetings in Melbourne were highly successful. Good News Hall people, however, felt aggrieved that divine healing was not strongly proclaimed. Mrs. McPherson soft-pedalled it for two reasons. First of all, it had been featured in advertising prior to her arrival, and she felt that it would be thus wiser to under-emphasise it; secondly, she felt that "the Holy Spirit laid a restraining check" upon her to emphasise salvation and the work of the Holy Spirit himself.[27]

Nevertheless, there was some healing ministry. Philip Duncan recalls how his father personally assisted a cripple who had been prayed for at one of the meetings. He protested that he did not need any help and walked unaided. Duncan claims that ninety per cent of those prayed for were permanently healed.[28]

One woman tells how she herself was remarkably healed of creeping paralysis which she had suffered for years. She writes;

> "As the prayer went up I also prayed from the depths of my heart. I thought to myself, 'It's now or never,' and I was deeply in earnest as I prayed . . . Suddenly I felt a marvellous power somewhat like electricity commencing in my head and going slowly through my whole body. Realizing the Lord was healing me. I threw my arms around the lady who sat with me and sobbed and sobbed for joy . . . It was all so very wonderful and my heart was just overflowing with praise and gratitude to God for healing even me . . . The Evangelist said, 'Put down one foot saying, Glory to Jesus, and the other foot saying, Praise the Lord.' It really meant in other words, 'Hold on in faith believing and praising God for deliverance.'[29]

Although there was a momentary recurrence of pain, this woman was totally healed.

Within a few days, like Wigglesworth before her, Aimee McPherson was packing Wirth's Olympia. At her final meeting, 4,000 people stood to their feet to acclaim her. And she won the hearts of both the press and the clergy.

One writer has commented of her, "She brought elements of sex appeal to the pulpit, and made her services into a great show."[30] Whatever the truth of this claim, it is certain that people were dazzled by her presence. Here, for example, is a report from the *Sun News-Pictorial*,

> "WORLD-WIDE REVIVAL
> Evangelist and Healer
> GOSPEL OF MRS. McPHERSON
> Christian, but not a Christian Scientist.
> "'Physical healing does not figure as the central and only motive of my mission,' declared Mrs. Annie (a misprint for Aimee) Semple McPherson yesterday, in the course of a chatty interview.
> "'We are working for a world-wide revival, non-sectarian and

international. The truth I am striving to declare is the great I AM, not a great I WAS!'

"Tall and finely proportioned, with soft brown eyes that melt to a smile, flash in authority and fervour, or snap in a merry twinkle, Mrs. Semple McPherson possesses a magnificent platform appearance.

"Her clear fine complexion is warmed to a golden glow suggestive of open air living and radiant health. Her personality is magnetic, with a joyous vitality that is mental, as well as physical; and her smile is a wholesome, hearty beam that calls 'Cheerio' to the world in general."[31]

It is hardly possible to imagine a more enthusiastic description of anyone, let alone a woman preacher! With such clear, unconditional support from the press, Mrs. McPherson was well placed to win over the public. The same issue of the *Sun-News Pictorial* included a photograph of her preaching. This publication was setting a new trend in newspapers by featuring photographs and pictures, something which earlier newspapers had not done. Thus Sister McPherson's photo was set in the centre of a page surrounded by photographs of footballers, race horses, fish and people! The caption simply noted who she was and where she was preaching.[32]

And so people loved her. And so did the clergy. In a remarkable way she was able to enlist the support of leading clergymen throughout the city. When her campaign was over, the following document was drawn up:

"TESTIMONIAL OF CLERGYMEN FROM RECENT MELBOURNE MISSION

"We, the undersigned Ministers of various denominations in Melbourne and suburbs, have great pleasure in testifying to the splendid work which has been done here by Mrs. Aimee Semple McPherson. Personally, we have received a great spiritual uplift and quickening. We have had the joy of seeing hundreds profess decisions for Christ, and it has been to our great satisfaction to find that Mrs. McPherson's preaching here has been strictly orthodox and that her methods were extremely wise and effective. She possesses great natural ability, but the outstanding feature is spiritual power and her intense love for souls.

"The large Wirth's Olympia has been crowded out even on week nights, and our great regret is that she cannot remain in our city for a longer period.

"We would earnestly commend the Evangelist to the sympathy and co-operation of our Brethren in the other states of Australia, and urge them to use every endeavour to persuade their friends and congregation to attend the meetings."[33]

This document was signed by 22 Melbourne ministers. They represented many different denominations and included the President of the Conference of the Churches of Christ in Victoria, who was also the secretary of the Council of Churches.

It is interesting to note the deep concern for the salvation of souls and spiritual power evidenced in this document. It is clear that whatever personal magnetism and charm Aimee McPherson used, it was not this alone that impressed people.

Armed with copies of this testimonial from Melbourne's ministers, McPherson took the train to Adelaide, South Australia. Because of a change in plans, she arrived a week early. Word had nevertheless preceded her from Melbourne. These good reports, together with endorsement of the Melbourne clergy ensured successful meetings. Dr. Seymour, of Chalmers Presbyterian Church, North Terrace, became chairman of the local organising committee, and weekday services were held in the Exhibition Building, a large stone building, built to commemorate South Australia's fiftieth anniversary. It contained Adelaide's biggest auditorium. At first less than 400 people attended these services. In fact, as Sister McPherson was a talented singer and pianist, it appears that she was her own accompaniste at the first meeting.[34] But after one week, the hall was full and during the second week, all services were held there.

As in Melbourne, so in Adelaide, McPherson won everyone's heart. And again, ministers were impressed by the impact in saving souls. The secretary of the campaign wrote:

"The Spirit of God moved mightily even in such an inauspicious beginning and when the Altar Call came the Altar began rapidly to fill.

"It was this that to my mind stamped it as a work of God at the outset. There was no working up of emotion, no shouting and raving on the part of the Evangelist, no 'come and be saved or you'll go to hell' business.

"The preacher simply presented the old message of the infinite Love of Jesus Christ as Saviour and Lord with the old-time fervour and in the old-time way, and the Spirit of God moved in the hearts of the people with mighty power.[35]

Salvation was emphasised more than healing. And little seems to have been said at all about baptism in the Holy Spirit. Such healing prayers as were offered were made in an annexe after the main meeting. Nevertheless, people were openly invited to seek healing, and no secret was made of the fact that God is a God of miracles. In a newspaper report, the evangelist is quoted as saying:

"In the place of the great I AM, people have laid the grave-clothes of the great I WAS. There are people who adopt the attitude that Christ is no longer with us, that he has lost his power, that his arms are shortened and he cannot save and that his ears cannot

hear. We are told that we must not expect an old-time revival in which to see the supernatural and mighty working power of God, but only cold forms and ceremonies and that we must content ourselves with the empty tomb . . .[36]

Clearly, Aimee McPherson was no stranger to the supernatural or the power of God. Furthermore, some Pentecostal modes of worship were introduced to her Adelaide congregations. One clergyman commented:

> "It was a happy revival. Everybody who learned to say 'Amen' and shake hands with somebody else found a sense of fellowship in the Lord . . ."[37]

A newspaper report noted that responses like "Praise God," "Yes, O Lord" and "Amen" could be heard between hymns.[38]

Newspapers in 1922 appear to have been more generous towards clergymen in general than they are today. So Aimee McPherson received good publicity. A report of her arrival in Adelaide was given prominent position. She herself was obviously willing to help in this, for her photo—obviously a studio portrait supplied by her—was the only one on the page.

Comments by reporters were normally favourable. One thing seems to have intrigued them all. This was the fact of there being a *woman* preacher. Most reports carried a heading featuring the word "woman" or "lady." One article begins with these words:

> "Though women have taken up pretty well everything else and are not supposed to be at a loss for words in ordinary life, the idea of a woman as a minister, as a preacher, as leader of an evangelistic mission is decidedly startling."[39]

Undoubtedly, many people visited the Exhibition Building just to view the spectacle of a woman preaching. And the evangelist herself capitalised on this by a whole string of lively comments on the subject. It was a woman who preached the first salvation message—the woman at the well. And as men were quick to point out that it was a woman who introduced sin to the world, why should not a woman do something to eradicate it again? And then she would agree that she herself did not like to hear a woman preach. Nor did she care much for men preachers. She liked to hear the Holy Spirit preach.[40] With such lively interchange she actually used her status as a woman to her advantage.

The first night attendance had been but a few hundred. On her last night, the choir alone numbered 200, and people spoke of the congregation as numbering thousands. So many people crowded the streets that the new electric tram services were disrupted. She reached people, churches and ministers. One minister lamented that she did not stop long enough. Had she remained, she could have "done wonders."[41] Thus, when she left, although much interest had been created in the

positive, authoritative presentation of the gospel which she represented, little lasting change in Adelaide's religious structure was evident. Some churches prayed more; others noted an increase in membership; many individuals were personally helped. But her type of ministry was not actively continued. Few identified the little Pentecostal assembly that had followed in Wigglesworth's wake with the dramatic, professionalism of Aimee McPherson. Nevertheless, some people did become "Pentecostal" as a result of her visit, and there are many people who still today, 60 years later, remember with nostalgia her meetings in this country.

She herself returned to the United States to open her famous Angelus Temple on January 1st of the next year. Indeed, many Australians had a part in the building of the Temple. Tiny bags of cement were sold by the thousand for five shillings each during her meetings in this country.[42]

Today there are "Foursquare" churches throughout America which owe their origin to her.

Aimee McPherson did not forget her Australian trip. Two years later she preached in Angelus Temple on the subject. "The Boomerang," pointing out that what a man sows he will reap—the boomerang always returns. She began by saying:

> "In my hand I hold a boomerang. Upon its smooth and polished surface the map of Australia has been cleverly wrought in the form of a silver plate. Inscribed thereon are these words: 'A loving gift to Aimee Semple McPherson from Dr. and Mrs. McClean, Adelaide, South Australia . . .'
> "Again I could see them—those eager thousands that assembled nightly to hear the Gospel Message—the kind friends who rallied to our aid—the great-hearted ministers who lined the revival platforms—the converts who knelt at the altars . . .
> "Again, for a moment, we stood upon the pier, looking up into the face of the minister who had placed in our hands this strange gift; and beside him we saw the little wife, bidding us ever remember the land of the kangaroo and the boomerang."[43]

During her time in Australia, somebody contributed an article to the South Australian *Register* simply entitled, "Aimee Semple McPherson—an impression."

> "Then the preacher came on the platform, a sheaf of lilies on her arm, a red rose in her belt showing against her white dress. She is of rather more than medium height; her dark hair coiled about her head is abundant, her eyes dark and expressive, her face is placid in expression but her lips sensitive and there is a touch of nervous tension in the way she plays with a pencil. All the notes she uses seem to be scribbled on one small card and apparently these are only notices, for the rest she speaks from the Bible and

her own heart. . . . Her claim to speak 'simply, sincerely and truly' just about gives the key-note. There is nothing academic about her style; rather she uses humour to an unusual degree. Her message is intensely personal, the religion she preaches is personal. If she were not a preacher, she could carry her audience with her by her acting. The story she is telling is driven home by voice, gesture and homely illustration. She has strong descriptive power and a lively talent for narrative . . .

"She works up from some text, applies it frankly to everyday conditions and she preaches a sweeping away of much that seems everyday life to many—dancing, pictures, entertainment, even a concert in aid of church funds. Not by forbidding, but by finding something that changes the whole outlook, the whole scale of values. Conversion means to her a new being, revival, new life. She stands for the Bible taken literally. Whatever your own views are, you feel that her heart is in her message. She does not fear to call up strong emotions and to declare that miracles in the realm of healing for the body as well as for the soul are possible to an exultant faith expressed in obedience . . ."[44]

In this review a comprehensive picture is given of Aimee Semple McPherson, woman evangelist. To many people, in Australia she was the one and only Pentecostal evangelist they ever saw or heard. Few found the experience unimpressive; many remembered it all their lives.

NOTES

1. R.H. Fallon: "Three days with Wigglesworth at Melbourne," *Australian Evangel*, April 1st, 1927, p.5.
2. See above, chapter 1.
3. S. Frodsham, *Smith Wigglesworth, Apostle of Faith*, pp.22–23. Unless otherwise stated, basic biographical details are from this source.
4. Ibid. p.28.
5. P. Duncan, address. Details of Wigglesworth's Sydney meetings are from this source, unless otherwise stated. Duncan was a member of this Baptist church at this time. See also P. Duncan, *The Charismatic Tide*, p.4ff.
6. Ibid.
7. P. Duncan, *The Charismatic Tide*, p.5.
8. R. Fallon, *Australian Evangel*, April 1st, 1927, p.5.
9. C.C. Harrison, interview.
10. *The Age*, 18-2-22, Church notices column.
11. Ibid. 25-2-22.
12. S. Wigglesworth, *Ever Increasing Faith*, pp.41f.
13. C.C. Harrison, interview.
14. R. Davis, interview.
15. P. Duncan, A.P.F. address.

16. W. Andrews, quoted S. Frodsham, p.56.
17. W.A. Buchanan, quoted Ibid., p.57.
18. *The Advertiser*, 1-4-22.
19. E. Watson, interview.
20. Ibid.
21. A.S. McPherson: *This is That.* Unless otherwise stated, biographical details are from this source.
22. Ibid. p.494.
23. Ibid. 177ff.
24. Ibid. p.500ff.
25. *Good News*, Vol.9, No.1, February, 1923, p.17.
26. Ibid, pp.18–19.
27. A.S. McPherson, p.503.
28. Philip Duncan, address.
29. E. Jordan, *The Supreme Incentive*, p.41.
30. Bryan Wilson, *Religious Sects*, p.79.
31. *Sun News-Pictorial*, 21-9-22.
32. Ibid.
33. A.S. McPherson, pp.505–506.
34. C.C.W. Harrison, interview: P. Duncan, address.
35. S. Blackney, in A.S. McPherson, p.526.
36. *The Register*, 2-10-22.
37. J.P.H. Tilbrook, in A.S. McPherson, p.522.
38. *The Register*, 9-10-22.
39. Ibid.
40. Ibid., 2-10-22; *The Advertiser*, 2-10-22.
41. C.C.W. Harrison, interview.
42. P. Duncan, *The Charismatic Tide*, p.11.
43. A.S. McPherson, "The Boomerang" in *The Bridal Call*, Vol.IX, No.1, June, 1925, pp.4–5.
44. *The Register*, 9-10-22.

CHAPTER 6
THE SOUTHERN EVANGELICAL MISSION

Soon after Good News Hall became established, another Pentecostal assembly was started in Melbourne. It became known as the Southern Evangelical Mission. The founder of the Mission was a man named Robert Horne.

Horne had been associated with the Keswick Movement, and it was probably there that he had first heard of baptism in the Holy Spirit.[1] Reports of overseas Pentecostal manifestations awakened his hunger for the fulness of the Spirit in his own life. Consequently he left the Keswick movement, and began his own meetings.

It is clear that he knew about the assembly at Good News Hall, but he did not join it. He could not accept some of the doctrines presented there, and he does not seem to have appreciated Mrs. Lancaster's leadership. Thus, he inserted the following advertisement in the Melbourne press:

> "We the members of the Christian assembly at Caulfield hereby proclaim that we are not in any way connected with Good News Hall, Queensberry Street, North Melbourne. Nor have we at any time had the slightest fellowship with that body, either in spirit, doctrine or methods. Signed on behalf of the congregation, Robert Horne, John Wilson Curtis."[2]

Typically, Mrs. Lancaster made little effort to fight back, but simply advertised in the press:

> "Doctrines held at Good News Hall, 104, Queensberry Street, North Melbourne:
> The Apostolic Creed
> Salvation by faith in the blood of Jesus Christ
> Divine Healing
> The Baptism in the Holy Spirit
> The Imminent Return of the Lord Jesus Christ."[3]

She did announce, however, that she would speak that night on the subject: "Truth or Error: Which?"[4] Both advertisements were so small and insignificant that it is hightly unlikely that the religious world of Melbourne knew anything much about the beliefs and practices of either, and even less likely that it cared! However, to those concerned, the differences were important enough.

It is interesting to reflect on what might have happened if Horne and

Janet Lancaster had combined their ministries. Looking back on it now, the combination might have been extremely effective. Both were people of faith and both had a passion to proclaim the Word of God.

Just how Robert Horne came to be baptised in the Spirit cannot be definitely established. There are at least four different versions of the story. It seems that what happened was something like what follows.[5]

Horne's father was a sea captain and often took his wife and family with him on his voyages. He sailed through the Pacific islands, visiting places like Hong Kong and Singapore. Through this family interest in the sea, Horne became interested in mission work to sailors. Thus he became a Methodist home missioner, and often preached at Missions to Seamen. He travelled quite widely through the southern states of Australia and preached often in the open air. In Tasmania he married, and gained a "wife whose patient, quiet and loving spirit endeared her to a multitude of friends," and who became the mother of his seven children, all of whom were ultimately baptised in the Holy Spirit.

Early in his married life, Horne developed an incurable disease. Ultimately, he was given only six months to live. He was in the depths of despair. Then he met a young preacher named Anthony Lang. The two walked together after the service at which they first met and Lang shocked Horne by the questions he asked him.

> "Are you a Christian?"
> "Oh, yes," responded Horne.
> "You're not much of a recommendation for Christ are you?"
> "What do you mean?"
> "I mean this. Don't you know that Jesus Christ bore your sickness as well as your sins? Read your Bible and you will see that it is true."

Horne did this, and a month later requested Lang to lay hands on him and anoint him with oil. He was immediately healed, and lived in good health until his death at the age of seventy on August 1st, 1950.

Soon after this he was appointed to the Methodist Mission in Boundary Street, Melbourne. His ministry was successful, and many were led to Christ. He was also engaged in preaching activities with the Keswick work. With Anthony Lang and William Lamb who was minister of the Baptist Burton Street Tabernacle in Sydney, from 1911–1927, he was known for his preaching on the Second Coming of Christ. Special meetings were held on this theme in Melbourne.

In 1910, Robert Horne heard of the baptism in the Holy Spirit. One version has it that an old Swedish sailor told him of the experience. A more authentic source claims that he read the testimony of a minister named Durham who had received the baptism in the Spirit and had spoken in tongues.[6] Once again, Horne began to search the Scriptures. Furthermore, he came in contact with people who had been at Eltham, and he heard of the outpouring of the Spirit in Mukti, in India in 1905.[7] Finally, he decided that he needed such an experience of the Holy Spirit

for himself.

One Sunday he told the people in his church at South Melbourne what he had discovered, and then stepped down to the altar rail before the pulpit to dedicate himself to his new conviction. Soon after this he was baptised in water by immersion and received the fulness of the Spirit. He resigned from his church and was forced to break his associations with the Keswick movement.

Without regular income, he and his family again found themselves in desperate straits. Horne prayed and felt convinced that support would come. Within a week, a gift of twenty gold sovereigns had been given him. In 1911, he purchased a property in Caulfield, a building known previously as St. Aubin's. For a number of years he continued to minister there. A total number of about 200 people were attending meetings. On September 24th, 1927, another property was bought for £1,988–7–6.[8] In a day when average salaries were but a few pounds a week it was remarkable. The more so, because it was Horne's policy not to make needs known and not to take offerings at public meetings.[9] The new building was a large two storey edifice at Brighton, known as Chevy Chase. Both buildings were paid for by no means other than the gifts of the people and Horne's own faith in God. One man said:

> "Robert Horne knew that God would care for and supply his temporal needs . . . I walked with him in a great, empty two-storied house when he had not a single pound, and he assured me that God would furnish every room, and God did, bit by bit. But who would do the work of maintaining such a mansion? . . . At that time God turned the hearts of three sisters to give their lives to the work of God, and they gave their lives to this mission."[10]

This building remained the headquarters of the Southern Evangelical Mission, although meetings were conducted in an auditorium in Collins St., Melbourne because it was more central.[11]

Robert Horne was a great man of prayer. He spent long hours praying in the Spirit. He used to continue in this until he felt the weight that was laid upon him lift and leave him free. He was accused by others of claiming that when he so prayed in tongues he was actually preaching to people in other countries by the Spirit.[12] Certainly he did pray in tongues at great length—but he seems to have seen this only as prayer, not preaching. For example, he prayed strenuously at the time of the Japanese threat to Australia in the Second World War. Before the danger passed he declared: "The Japanese will not set foot in this land." He felt he had received divine assurance.[13]

Prominent names associated with the Mission over the years included T.C. Curtis, one of the founders, the Brabham family, Ernest Holland and family, F.C. Wilson, the McClure sisters (Doris, Olive and Elsie—who conducted a regular Sunday School in a park in Malvern and who were all known as "Aunt") and a man named McDonald.[14]

Worship at the Mission was quite dignified by Pentecostal standards.

The vocal praise and physical expressions usually associated with Pentecostal practice were all absent, except for occasional combined singing with tongues. One former member describes the meetings as resembling "modified Quaker meetings." They usually began with a hymn and a prayer and were then open for anyone to take part, including women. Sometimes they would all sit in silence for half an hour at a time. On other occasions, they would all sing in the Spirit, or various members would go to the front to testify or pray or announce a hymn. "I don't know if we were more spiritual than the noisy groups," he said, "but we thought we were."[15]

Robert Horne did not establish other branch assemblies. His outreach was largely through radio and the printed page. He broadcast throughout the Commonwealth many times a week. His programs were normally fifteen minutes in length, and comprised a solo, often by his daughter, Mary Hobbs, a sermonette and a prayer. These radio talks were printed for distribution. Thus he was one of the first Pentecostal preachers to take advantage of the newly discovered world of radio. (The number of wireless licences in Australia rose from nil in 1920 to 300,000 in 1930). His Sunday sermons were also printed and were often published in suburban newspapers. For a time, a small magazine was published, entitled *The Southern Evangel.* The first edition appeared in March, 1923. His preaching was Christ-centred. One outstanding message, for example, was entitled, "Behold the Man!" Its whole theme was the need to look at Jesus Christ and trust him for every need. It concluded:

> "We cry unto you, 'Behold the Man. Behold your King!' You need Jesus to reign in your life. His is not an iron rule. His tender hand and loving heart were manifested in His hanging on the Cross. This is the One to whom we must yield. Although He is King, yet He is our Saviour, our Brother, our Friend. Light and life and fulness of being—the eternal life—are ours through Him.
> BEHOLD THE MAN!
> BEHOLD THE LAMB OF GOD!
> BEHOLD YOUR KING!"[16]

His teaching on the baptism in the Holy Spirit was also centred around Jesus. Here is an extract from another sermon on this subject:

> "This is history! Jesus ascended into the glory and prayed the Father on behalf of His Church . . . and on that day of Pentecost, 120 men and women gathered in that upper room were filled with the Holy Ghost and began to speak in other tongues . . . Christ began to build His Church—120 men and women. There were three thousand one hundred and twenty before the day was over . . . The most momentous movement the world has known was on that day . . . It meant the coming forth of the creative energy of the Spirit of God beginning to fashion the sons of God who are to 'still the enemy and the avenger;' who are to be made like this Jesus seated

at the right hand of the Majesty on high . . .
"Men and women, why be content to live without the fulness of the Spirit? Why let days, months, years, go by without the power of the Holy Ghost coming upon you, and the Spirit of God dwelling in you? Christ is longing to bless you as he did on that great day over nineteen hundred years ago.
"Respond to His call and receive the blessing poured out on the day of Pentecost. So you will have the energy of the Holy Spirit working in you, unfolding to you the glories of Jesus."[17]

Clearly, the Lord Jesus Christ was ever central to Robert Horne's ministry.

Those who knew him speak of him as a man of great spiritual stature. He was acutely perceptive and a fine preacher. In appearance, he was thick-set and of swarthy complexion. His dark curly hair, dark eyes and dark skin and somewhat Eastern features caused many to think he was foreign-born. Many people claim to have been healed under his ministry and many were saved and baptised in the Spirit.

One man whom God used in a dramatic fashion in this way had this to say of Robert Horne:

> "I was at Good News Hall for just a weekend until the Sunday night. Then I went from there to the Southern Evangelical Mission. I spent another weekend there. It was there that God wonderfully blessed us and I had supernatural experiences I haven't experienced in all my life-time. Robert Horne was kind to me and my family and entertained us in his home. It was there that I began to pray. I closed myself in a room. I felt the power of the devil and rebuked it by the power of the Spirit. Then I heard a voice as clear as you hear my voice tonight: 'Arise and go to Sunshine.'"[18]

So said A.C. Valdez, the man who spear-headed the highly significant Sunshine revival in 1925. So in a sense, this revival started at St. Aubin's in Caulfield.

Nevertheless, although there was opportunity for people to participate in meetings, the work still centred very much on Horne himself. This is reflected in the lack of outreach over the years—a factor in which the Southern Evangelical Mission stood in marked contrast with both Good News Hall and the Pentecostal church of Australia, which Valdez initiated. "As a result," claimed the son of T.C. Curtis, "it became isolated and ingrown."[19] Could it have been Horne's isolationism that made him reluctant to persuade Valdez to continue to minister at the mission?[20]

After Horne's death, there was some dissension among the eighty or so members. The Mission itself continued under the leadership of Ernest Holland at Brighton, but some members separated under McDonald's leadership and formed a separate group which met in a hall at Carnegie.[21]

In the early 1960's, Harry Broadley took over the pastorate.[22] He had been converted under the ministry of Lloyd Longfield,[23] but like many others had ultimately left. A prominent business man, he forsook his business and trained for the Anglican ministry. A number of people were baptised in the Spirit in his church, but he resigned and accepted the pastorate at the Mission.

Ultimately, Sunday attendances rose to about 250. By 1967, a new chapel had been built and fully paid for by the congregation. With seating for 300, it was beautifully constructed. It looked more like an Anglican chapel than a Pentecostal hall. A baptistry was sunk into the floor of the entrance foyer—typifying baptism as an entry into the church. A large communion table, hand carved, dominated the platform. It was a magnificent building.

Broadley conducted three services on Sundays. The first was an Anglican-style communion service. The second was a Pentecostal worship service. The third was a gospel rally. For a time, this unique scheme worked well. To those who attended, this was the outstanding Pentecostal church in Melbourne.[24] Unfortunately, however, dissension occurred among both leaders and people. In 1967, for instance, Tony Kostas, who had been dramatically converted and later taken the role of assisting pastor, began meetings of his own under the name of Melbourne Outreach Crusade.[25] With some other young people he engaged in street witnessing, bought a few old tables and set up a coffee lounge in the rear of the hall which they were using. Although the idea of church coffee shops is now fairly common place, it was at this time somewhat unique. Finally, in July, 1968, a fully operating coffee shop was opened in Russell Street, Melbourne, known as the Moc-In (from M.O.C. the initial letters of Melbourne Outreach Crusade). During 1969, an ABC television programme entitled "From Drugs to Faith" featured Moc-In.

In 1974, M.O.C. was renamed Outreach International, with Kostas as International Director. In spite of an original policy of avoiding setting up an organisation, five or six congregations developed.

For a few years, the movement showed considerable promise. A training school was set up, a magazine named *Outreach* (originally *Outreach News*) was published, and Kostas and others began to travel far and wide in ministry.[26]

An unfortunate heavy emphasis on submission to leadership developed which caused great distress and many people withdrew. Kostas himself moved overseas and the work in Australia was set back. In subsequent years, this imbalance was rectified.[27] In 1984, there were four assemblies in three states.

Others who left the Southern Evangelical Mission were hurt and disillusioned, as always happens when disagreement occurs. Not least among them was Broadley himself. However he continued in ministry and in 1984, was pastoring the Fairhaven Christian Fellowship in New South Wales.[28]

By the 1980's the building had been sold and only a remnant remained

of what was one of this country's most interesting pioneer assemblies.

NOTES

1. See above, chapter 2.
2. *The Age*, Melbourne, 12-10-22.
3. Ibid.
4. Ibid.
5. The story of Robert Horne is compiled from information received from interviews with L. Brabham, Mrs. D. Brabham, Mrs. I. Martin and H. Broadley; and from an address given at the opening of a new building at Brighton in 1961. The text of this address does not include the speaker's name, but I understand that it was given by E. Holland, a co-worker of Robert Horne. Holland took over the pastorate after Horne's death. I have treated its contents as of greater authority than the other information received.
6. E. Holland, address.
7. See above, chapter 2.
8. S.E.M. minutes book.
9. *The Southern Evangel*, Vol.1, No.1., March 1923, p.9.
10. E. Holland, address.
11. *The Southern Evangel*, Vol.1, No.1., March 1923, p.9.
12. C. Enticknap, interview. He described Robert Horne as having a few "funnyossities" one of which was the idea of preaching in the Spirit to other nations. Horne is said to have used Jeremiah 25:15–28 as support for this belief.
13. E. Holland, address.
14. T. Curtis, interview. Also E. Holland, L. Brabham, H. Broadley, interviews.
15. F.C. Wilson, interview. Also T. Curtis, interview.
16. "Behold the Man," a Broadcast address by Robert Horne. No date.
17. "The Life-giving River," a radio sermon by Robert Horne "given over several Australian stations." In manuscript form.
18. A.C. Valdez in a sermon given at Richmond Temple, Victoria, in 1964(?).
19. T. Curtis, interview.
20. Ibid.
21. Ibid.
22. Following details are from my own personal knowledge and from interviews with H. Broadley, T. Kostas and ex S.E.M. members.
23. See below, chapter 13.
24. R. Garbett, interview.
25. Tony Kostas, interview.
26. *Outreach News*, Sep. 1974, pp.1,3,7; Dec., 1974, p. 1ff.
27. T. Kostas, *The Ultimate Attainment*
28. *Commonwealth of Australia Gazette*, 21-8-1984, p.89.

CHAPTER 7
THE SUNSHINE REVIVAL

One feature of Australian Pentecostalism has been the fact that many of its finest moments have resulted from the efforts of young men. The story of the Sunshine revival is no exception. The two men concerned were only in their twenties; both, however, won the respect of many older than themselves and developed a strong Pentecostal work in Melbourne that soon became a centre of Pentecostal activity throughout Australia.

In 1916, a small group of people began to meet at the Melbourne suburb of Sunshine. Their purpose was to pray for revival. Leader of the group was a young Australian named Charles Greenwood.

Greenwood had attended a Church of Christ at Footscray, during his teenage years, and it was there that he first heard about baptism in the Holy Spirit. Let him tell the story in his own words:

> "I went to church because my sweetheart to whom I was engaged put an ultimatum to me. She said, 'If you do not come to church, I don't want to go with you.' I wanted to go with her, so I went to church.
>
> "Well, into this church walked a man who had come under the ministry of the South African Evangelist, John G. Lake . . . He stood up during the service and testified, 'I have been healed of cancer.' Then he told how his wife was saved (she had nursed him in the Boer War). God saved her and baptised her in the Spirit and she began to speak in tongues. He had got mad with her, but that did not do any good. It takes two to get mad. Finally, he came under conviction of sin too.
>
> "He sat down, and for the first time in my life, the power of God hit me. Suddenly, a big fellow jumped up and declared, 'Why don't we have this in this church?'
>
> "An old man said, 'This is what I've longed for all of my life.' He was in tears. Then someone else got up and he went to town proper. He said, 'We are not going to have this thing in this church!' Just then, someone with a lot of sense got up and started to sing the doxology, and closed the meeting.
>
> "Do you know how many got the baptism in that church? Thirty-three!"[1]

This anecdote reveals a lot about early Pentecostalism. First of all, it is interesting that it was the influence of John G. Lake which touched

off this move of the Spirit in Melbourne.

John Lake was a Canadian-born American whose wife had been instantly and totally healed of tuberculosis under the ministry of John Alexander Dowie.[2]

Subsequently, Lake became an elder in Dowie's Catholic Apostolic Church. Some eight years later, he was baptised in the Holy Spirit. Then, in 1908, with a party of sixteen others, he went to South Africa. His first meetings there were with the Zion people in Doornfontein. Shortly after, they were in Johannesburg, again with the Dowie movement, where almost all of its members were baptised in the Spirit.

Lake's five years in South Africa proved to be historic. When he departed, in 1913, he left behind him over 600 congregations!

This movement became the Apostolic Faith Mission, which is still today South Africa's major Pentecostal movement.[3] Indirectly, it owed its origins to John Alexander Dowie, whose ministry began in Australia. And now the wheel was turning full circle, and the blessing was returning to these shores in a different form.

Secondly, the story illustrates again the spiritual hunger that prevailed in many churches in the early 1900's. Greenwood attributed this to the same movement that produced Keswick conventions.

Thirdly, Greenwood's lack of education is revealed. There was little polish or sophistication about him. He was a moulder by trade.

Greenwood did not receive the Spirit at this time. But he did begin to enquire after it. Anyone who had been baptised in the Spirit was pumped for information. He began to attend all-night prayer meetings. He read books like Andrew Murray's *Waiting on God.* Finally, he was baptised in the Spirit with the evidence of speaking with tongues. This was on November 25th, 1913.

In 1916, he started cottage meetings in his home. He worked for the well-known and extensive H.V. McKay Harvester company at Sunshine, and lived near the factory. He was twenty-five years old, and had been married but one year. Although small of stature, he was a lively, effervescent young man, with abundant energy and drive. When he preached, it was with obvious joy and with infectious enthusiasm. His simple, literal approach to the Word of God gave an authority to his message that caused people to respond. He spoke the language of the working man and he made clear what he said. One of Australia's best-known preachers of recent years was converted under his ministry when he was a boy. "He spoke so vividly of judgement that he scared me out of my seat!" he said later.[4]

For nine years, these meetings continued. Some people were saved and baptised in water in the Greenwoods' bath. A few were baptised in the Spirit. During this time, the group supported a couple of missionaries in China, and put their tithes into a bank account in order to raise funds for a building. And they continued to pray. Ultimately, they were able to purchase land in Martin Street, Sunshine, and in February 1925, completed the erection of a timber hall which they

named simply, Sunshine Gospel Hall. It was of weatherboard construction with a small brick room at the back. There was nothing particularly "churchy" about it. It seated about 200 people at the most. Ethel King, a missionary returned from India, conducted the opening ceremony.[5] The hall may still be seen today, although it no longer houses a Pentecostal assembly. It is now a Scout Hall.

Sunshine Gospel Hall was thus the third Pentecostal meeting place in Melbourne. Along with Good News Hall and the Southern Evangelical Mission it became a centre of Pentecostal activity. The majority of Melbourne's population did not know that any of them existed, of course. But this situation was soon to change.

On the very day that the hall was opened, there arrived in Australia a young American preacher named Alfred Valdez, normally known as "A.C." Valdez at the time. He was in his late twenties. He was of relatively slight build and had dark wavy hair.[6] He was very confident and assured in his approach to ministry.[7]

A.C. Valdez had been brought up a Roman Catholic. He left home as soon as he was old enough, and for eight years tried all the pleasures that the world had to offer. He was often drunk, and spent much time lounging around pool-rooms. He brawled and caroused. He rode the rods underneath railway trucks. Later he ruefully recalled,

> "(I was) never satisfied, always desiring something new. A wholesale liquor dealer had a monthly income from my wages, and today . . . sits comfortably in a mansion I helped to build for him with my hard earned money."[8]

In disillusionment he tried to improve his way of life, but failed. Finally, one day while he was picking oranges in Tustin, California, he realised that he needed Christ. That night he knelt by his bed and prayed for mercy. From that time, his life changed. He began to attend night school to improve his education. Then in 1918 he felt called to Australia. In 1923, an Australian in the United States prophesied that he would come to this country. Finally, he arrived here in 1925 with little money and not much idea of what he was to do. He was accompanied by his mother, his wife and child.

At first, he went to Good News Hall, where he spoke at some meetings.[9] Once, again, however, the Hall was to be abandoned by an overseas speaker because of its doctrinal position.[10] Valdez left it and went to Robert Horne and the Southern Evangelical Mission. Here he ministered for another weekend.

It was at this time that a notice appeared in *Good News* pointing out that the morning sessions of the Easter Convention that year would be "given up to the business of considering how to form a common working basis with a view to mutual help and encouragement, and to prevent depredation of wolves amongst the Good Shepherd's flock . . ."[11]

The following issue contained a report which read:

"At the initial 'Unity Conference', the natural man was soon in evidence suggesting that, for the sake of unity, truth should be compromised, but by the time the last conference was held, God had got His people into the attitude of listening for His mind on the matter, and the conference reaffirmed the principle that the Christian Church should, universally, embrace all who are saved; that is, all who have confessed their sins and been cleansed in the precious Blood of the Lamb of God (1 John 1: 7–9) . . .

". . . For any Christians to insist on refusing fellowship to those who do not accept their definition of what God declares to be a mystery (1 Tim. 3: 16), is obviously an attempt at priestcraft . . ."[12]

Plainly, there was considerable hurt being experienced at the Hall by the constant rejection of their doctrines; they could love and accept other believers of differing persuasions—why could not others accept them? Nevertheless, they were unwilling to compromise. And two months later they were expressing their hope that Valdez's meetings would be "the beginning of a mighty wave of Pentecostal blessing throughout Australia."[13]

Valdez very much enjoyed his stay with Horne and found it spiritually invigorating. There, he began to wait on the Lord in prayer for guidance about his ministry in Australia. While praying in solitude, he heard a voice saying clearly that he should go to Sunshine. He had no idea where Sunshine was, or even if there was such a place.[14]

Good News Hall people, however, are united in their claim that Greenwood actually invited Valdez to go to Sunshine.[15] Certainly, the Sunshine Gospel Hall assembly was praying for Valdez to come to them.

Whatever the facts, Valdez took a train to Sunshine and recalls: "We walked around the building. Then coming down the road was Brother Greenwood with a hammer in his hand . . . As he got closer, I could see that he was speaking in tongues. Then he stopped, and said, 'Come inside, brother; I knew you were coming.'"[16]

So A.C. Valdez began to preach at Sunshine. And as far as the Pentecostal movement was concerned, the result was a move of God that eclipsed anything that had happened to that time. Wigglesworth and McPherson held far bigger meetings. But Valdez held more effective ones. From 1925 onwards, it was clear that the Pentecostal movement had come to stay.

At first, meetings were arranged for a Saturday and Sunday only. Then a fortnight's campaign was organised. This was dramatically successful. Within a few nights, the hall was packed. People stood outside the hall and listened through the doors and windows. From the beginning, people began to respond. Greenwood recorded:

> "During this campaign the power of God was manifested in a mighty way—sinners were converted; many believers were baptised in the Holy Spirit and healed. Soon the news spread that the Lord was pouring out His Spirit at Sunshine, and people came from near and far. Over 200 Christians from all denominations were baptised in the Holy Spirit in this blessed outpouring of the 'Latter Rain.'"[17]

Trains running from Melbourne to Sunshine were crowded with people attending the meetings. As they journeyed, they sang favourite hymns such as "Joy Unspeakable," "Love Lifted Me" and "I've Anchored in Jesus" (the latter being a favourite hymn of Valdez's). Some were converted on the train before they arrived at the meeting!

Some folks were so overcome by their experience of the power of God, at Sunshine, that they lay on the floor for hours on end. During this state, some of them claimed to see visions. And often, when they were finally returned to an awareness of things about them, it was because some impatient Pentecostal saint held their noses to bring them around!

Demons were exorcised on occasion and demonic manifestations witnessed—shouting, writhing and falling being among them.

Some people were so emotionally exhausted after these episodes that they had to be helped to the railway station, for otherwise they staggered like drunken men. This, as far as they were concerned, further identified them with the original Pentecost![18]

People attended the campaign from all over Australia. From as far away as Western Australia and Queensland they came. Among them was a young man named Philip Duncan, who came with his father from Sydney, New South Wales. Both were baptised in the Holy Spirit. For them both, Sunshine was the end of years of seeking. For Philip Duncan it was the beginning of over fifty years of ministry as a Pentecostal pastor.[19]

Many of those who received the Holy Spirit experienced this in a little brick room at the rear of Sunshine Hall. Early Pentecostal meetings were usually noisy affairs. Sometimes, little attempt was made to quell the noise in case they also quelled the Spirit. Sunshine was no exception. Thus, seekers for the baptism were led into this relatively sound-proof room for prayer. As it was of limited accommodation, others queued at the door until their turn came! Furthermore, in a mistaken understanding of Luke 24:49 (AV), seekers were instructed to "tarry" for the Spirit. These tarrying meetings often continued into the small hours of the morning. It was not unusual for Greenwood to take people home because the last trains had already left.

On Easter Monday, 1926, W.J. Nankervois, an enthusiastic Pentecostal poet (whose Pentecostalism was superior to his poetry) wrote this song about this brick prayer room. Part of it is as follows:

"There's a little brick room in Sunshine Hall,
Whose walls give forth no sound,
You can shout as you will with never a fear
Of troubling the folks around.

"The seekers flocked to the little brick room,
Till scores and hundreds there,
Baptised in the mighty Spirit's power,
The works of God declare.

"All hail to the great Baptiser,
'Twas there He set me free,
'Twas in a little room at the back,
The blessing fell on me."[20]

At the last meeting at Sunshine, Valdez asked the people if they desired to have a church organised. The response was good. So the Prahran Town Hall was hired for a week, and every evening, meetings were conducted at which teaching was given on church government. Although these were basically teaching meetings, new people continued to attend, and some were saved and baptised in the Holy Spirit during that week. At the end of this period, Valdez chose men whom he felt were qualified to act as deacons and elders, and ordained them to office. Among them were C.L. Greenwood, who was made an elder. The Pentecostal Church of Australia was established.[21]

Meetings continued at the Prahran Town Hall each Tuesday, Thursday and Sunday. On Saturday, prayer gatherings were held at Sunshine Gospel Hall. The hall continued to be crowded on these days, and many continued to receive the Spirit. On one day, eighteen people were baptised in the Holy Spirit. At both places spiritual gifts began to operate—gifts such as prophecy, speaking in tongues, interpretation of tongues, healing. Often utterances in tongues were interpreted by the speaker himself, a practice somewhat uncommon today. Sometimes, when there was an utterance in tongues, people present claimed to understand the language spoken. Others spoke in tongues when they emerged from baptism in water. Probably, there were excesses and extremism. One man's predominant childhood memory of Sunshine is that of "noise and fervour"—while he slept under the seat on which his mother sat![22] Through it all, numbers increased, several hundred attending regularly. And Valdez continued to preach with simplicity, authority and energy to a receptive audience. All told, during the first twelve months of Valdez's ministry in Melbourne, about 400 people were baptised in the Holy Spirit. Among them was J. Ellis, who received the Spirit on October 15th, 1925, at Sunshine.[23] He had been a Dowieite. He was later made a pastor in the new movement.

When Valdez began to set up a church, it naturally followed that nominal Christians left their own churches to join it. But not all the foundation members were of this kind. They came, in fact, from three sorts of background. Firstly, there were the unsaved who belonged to no church. When they were converted in this revival, they naturally wanted to join it. Secondly, there were nominal Christians who in some cases habitually attended church, but had no real spiritual experience. These, too, sought to join the new movement. Then there were keen

Christians who were already dedicated, but who had been praying for a deep spiritual experience. Some, like Greenwood, had already been members of Pentecostal groups. Others faced the dilemma that has faced similar people for the last half-century: whether to return to their traditional church, or whether to join the Pentecostal church. And as it has always been, both courses of action were followed by different ones.[24]

Certainly, enough people forsook their own churches to provoke a reaction. Dr. S. MacColl, a leading Melbourne churchman of the day, convened a meeting of protest, claiming that this American evangelist was undermining the churches of Melbourne. About 200 clergymen and church officials attended this gathering in the Collins Street Assembly Hall to discuss the matter. Seated in the front row was A.C. Valdez himself! After hearing the various speakers who had been appointed for the occasion, Valdez then asked permission to speak, appealing to the British sense of fair play for the right to do so.

He then addressed the meeting "with convincing power and dignity" and effectively thwarted any action that might have been taken against him![25]

Meetings continued in the Prahran Town Hall, but not without interruption, as the hall was not always available. So the assembly began to seek some alternative meeting-place. A theatre at 343 Bridge Road, Richmond, was offered to them. They were given a three-month lease with the option to purchase. It was a great challenge, for it seated 1200 people, and, of course, they had not had time to build up any capital. Nevertheless, both challenges were met. Greenwood wrote that the building was "none too large" and Duncan recalls how £6,000 was raised in one meeting for the purchase of the hall![26] Soon it was no longer Richmond Theatre but Richmond Temple. It had been purchased within twelve months of the first Valdez meetings at Sunshine. And the Spirit of God continued to be poured out upon it and many people were baptised in the Holy Spirit.

It was a large building, with shops at the front which the congregation used as a Bible and Tract Department. The platform was large, and accommodated the fifty members of the choir and orchestra which soon developed. Prominent above the platform was the text, "The blood of Jesus Christ His Son cleanseth us from all sin." Rooms at the rear of the platform were used for counselling and prayer.

The following is a description of worship at Richmond Temple late in 1928, three years after its opening. It was the year of Bert Hinkler's record-breaking fifteen-day solo flight from England to Australia. Such events meant little to the Temple congregation. They were looking to the heavens for record-breaking events of a different kind.

"The Sunday morning breaking of bread service at Richmond Temple is something never to be forgotten when once attended. What it really means to the saints is evidenced by the large number

that attended, and the distance some must have to walk, there being no trams in the morning . . .

"The singing in the Spirit at this service is like a heavenly choir, the harmony is perfect, and it ceases together, and you realise you are standing in His presence shut in with Him. Glory to Jesus. God is mightily blessing our dear Pastor Greenwood, the messages at the Sunday night services are thrilling and heart-searching, filled with love and compassion for the lost sinner, and the results are sure. Many have been saved during the past months, eight last Sunday night . . .

"Richmond Temple is bristling with activity. Six have been baptised in the Holy Ghost according to Acts 2: 4. The singing of the choir is attracting people, and the Sunday night congregation is increasing. We are on the tiptoe of expectation for a mighty revival."[27]

At this time, about 300 people were meeting for the breaking of bread service on Sunday mornings. And the services were spontaneous and lively—"from every part of the building there were the 'God bless you's' and the 'Glory's!' and 'Hallelujah's!' "[28]

During 1925, while meetings were being held in the Prahran Town Hall, some students from the Melbourne Bible Institute attended a Sunday night meeting. Among them was a young man named Len Jones.[29] He and a friend were most intrigued by the testimonies they heard about the baptism in the Holy Spirit. After the service, they attempted to discuss the matter with Valdez, but he refused to be drawn into argument on the subject. The very next day, when the Principal of the school, Canon Nash, addressed the students, he drew attention to Luke 11: 13 and James 4: 2—both of which passages refer to asking and receiving in prayer, particularly in regard to the Holy Spirit. Challenged by this unwitting guidance by the Principal, Jones went to Sunshine on the next Saturday. At first he was somewhat awed by the noise and apparent confusion. Nevertheless, he entered, and knelt to pray.

An elderly gentleman named J.M. Roberts, who had been for 40 years a Methodist lay preacher, and later became a Pentecostal pastor, had received the Spirit at Sunshine. He knelt with Jones. But he did not coerce him in any way—thereby showing a tact that was not always present in those early days.

After the meeting, Jones and his friend were still perplexed and to some extent antagonised by the phenomenon of a whole company of people all praying and worshipping together out aloud. Greenwood was in charge of the meeting, and so they sought him out. Jones launched into a discussion of the subject—but was simply disarmed by Greenwood asking him for Scriptural proof of his view.

The next Sunday, May 1st, 1925, the two students again attended the Sunshine meeting. Valdez was the speaker. After his address, he

laid hands on them and they received the baptism in the Holy Spirit. Jones recalls, "The first person I ever heard speak clearly in tongues was myself; it was all very real and wonderful."[30]

Soon another eight Melbourne Bible Institute students were baptised in the Spirit. Ultimately, the Principal issued an injunction that no students were to attend Pentecostal meetings, discuss Pentecostal manifestations or conduct prayer meetings to seek the baptism in the Spirit. Jones himself was given the task of typing notices to this effect. The result was that all nine of the students who had spoken in tongues resigned from the college.

Attempts were still made to dissuade Jones, Dr. S. MacColl, among others, interviewing him. He notes:

> "He and others were greatly concerned about me and I spent time with them all during which they endeavoured to show me the wrongness of it all, bringing 40 years ago the same arguments against the experience that we still hear today."[31]

Len Jones soon became engaged in Pentecostal ministry—which he continued to the day of his death in 1974. In later years, he was director of the World Outreach Mission, editor of *Evidence* magazine and author of several books.

During 1926, the great Anna Pavlova danced for the first time in Melbourne. The city's Pentecostals were, however, far more interested in the arrival, early in 1926, of Kelso Glover, another American preacher. Unlike Valdez, whose preaching was simple and uncomplicated, Glover was a thinker and a teacher.

He had been training for the ministry in the State University of California when he had become interested in the baptism in the Holy Spirit. He had been introduced to divine healing by his mother, who sent him an anointed handkerchief in the mail by which she hoped he would be healed. It worked, and he often used the same method himself in later years.

It was in a poor, unimpressive Pentecostal mission that he humbled himself and felt challenged to devote himself immediately to the Lord's work.

Then followed two months of heart-searching. He had hoped to progress through Harvard, Oxford and Berlin Universities, but while in prayer one day he was given a vision of his future service for God: it did not include university study. So he left the University of California and was soon after forced to resign from his church. Two months later again, he was baptised in the Holy Spirit. Enriched by his new experience, he devoted himself to Pentecostal ministry.[32]

For three weeks after his arrival, special meetings were held and the revival atmosphere prevailed. Conversions, healings, baptisms in water and baptisms in the Spirit continued. These three weeks were followed by a series of ten lectures on the second coming of Christ. These lectures proved a "wonderful blessing to the assembly, which was well borne

out by the attendance at every meeting, which never diminished, but increased as time went on."[33] This, incidentally, is rather an interesting report, because Glover presented a strong historicist approach to the subject—in contrast to the prevailing futurist view which is now taught in the Assemblies of God, to which Richmond Temple belongs. Nevertheless, there was considerable interest and respect for Glover's balanced presentation. Outlines of some of his lectures were printed in the *Australian Evangel*, which began publication in that year.

The *Australian Evangel* first appeared in July 1926. It was not an attractive magazine by modern standards, its cover being fairly plain, usually comprising a stylistic border and heading with a blank central space in which a poem, or an important news item or perhaps a photo appeared.

It concentrated on carrying sermons transcribed from meetings in Richmond Temple and news reports from the assemblies. The name May Grayson appears quite frequently. She had been baptised in the Spirit at Sunshine on May 9, 1925. She was pianiste at the Temple for many years, and frequently took down sermons while they were preached so that they could later be printed.[34]

The *Evangel* was not designed as an evangelistic tract. Its basic purpose was to provide spiritual reading for the people who attended Pentecostal meetings.

At this stage, Valdez felt that his work was done, and he left Melbourne to return to the United States. In later years, his son A.C. Valdez Jr. continued the ministry in the large Milwaukee Evangelistic Temple, Wisconsin.[35] The assembly unanimously invited Glover to take over the pastorate. He accepted, and proved to be God's leader for those crucial times of development. Duncan writes:

> "Surely God had His eye upon Australia to send along Pastor K.R. Glover, for we were only novices, so it was his hand that steadied us, it was his counsel that guided us, it was his grace that encouraged us.
> "So stern with the wrong-doer, so tender to the contrite, our newly formed society owed him everything. He carried an atmosphere of serenity with him, his words were choice, I esteemed it a favour to be in his company."[36]

Glover must have been under thirty years of age. Nevertheless, he had wisdom and maturity that was vitally needed at this time.

Almost immediately after the establishing of the Pentecostal Church of Australia with headquarters at Richmond Temple, some other Pentecostal assemblies sought to link with it. One assembly in Adelaide sought affiliation; so too did assemblies at Sydney, Orange and Parkes in N.S.W. and Ballarat and Bendigo in Victoria. Some of these had originally been founded by Good News Hall. But Good News Hall itself remained separate. So too did the Southern Evangelical Mission. Understandably, both found it hard to support a move that had occurred

through the agency of a preacher who they thought ought to have been with them. The Sunshine revival marked the end of an era for them both, however. The intensity of the revival, and the strength of its foundation proved far more attractive to the smaller assemblies than the isolation of Mrs. Lancaster and Robert Horne. Regrettably, the fact that Australia's first three Pentecostal churches found it impossible to work together established a pattern too often followed in years to come.

The affiliation of these smaller assemblies proved a challenge to the new Pentecostal Church of course. Trained ministry was not available to pastor these groups. The only answer was to set up a teaching institution. So early in 1926, the Victorian Bible Institute was established at a rented hall and hostel in Richmond. Its name was imposing: in fact, it could hardly begin to compare with the academically superior Melbourne Bible Institute. A.C. Valdez and a Brother Pearce were its only lecturers until Glover arrived. Indeed, it only lasted two years. But 30 students came from Victoria, South Australia and New South Wales to attend it. And it did fulfil its avowed aim which was to meet the two problems of lack of anointed preachers and of the existence of "erroneous teachings"—this last being a thinly disguised reference to Good News Hall.[37]

One of the students of the Institute was Nellie Mather, who had been healed of a paralysis in the spinal cord at Aimee McPherson's meetings and baptised in the Spirit at the Southern Evangelical Mission. She later wrote the following description of some aspects of life at the College:

> "The school was a two-storey building with a large lecture hall and many other rooms both upstairs and downstairs. My biggest difficulty was finding a place where I could get alone to pray. One morning . . . I made my way quietly down stairs, through the lecture hall and into the printing press enclosure. It was just what I needed . . .
> "The young men students having apparently agreed together to try out the printing press, rose early and came bustling into the printing press enclosure to try their skill at printing. Needless to say that put an end to my sanctuary . . .
> "One day I discovered an empty built-in wardrobe just a few doors away from our sleeping quarters, and I thought, 'I have found a place at last.' This one worked well for quite a time (apart from the stuffy feeling . . .)
> "One morning, I was down on the floor in prayer in the wardrobe when suddenly the door flew open. I don't know who received the biggest fright, the young man or I . . .
> "Those Bible school days remain a very precious memory to me. I am grateful to God for the sound scriptural teaching and good advice we received from our Bible teacher, Kelso R. Glover. There were many meetings to attend and take part in. It all aided in giving the students a clear understanding in preaching and teaching the

fulness of the gospel into which all of us had recently entered."[38]

After graduating in October, 1927, Nellie Mather went out with a companion in itinerant ministry. She pastored for a time in Bendigo and Ballarat, and conducted meetings in many towns throughout the country. In Echuca, for example, over 50 people attended meetings—in spite of the town band playing right outside of the hall![39] In recent years she ministered for the Full Gospel Church of Australia under her married name of Ellen Jordan.

From the Institute other preachers went forth. W. Jones went to Parkes; Norman Priest was sent to Orange.[40] The new movement seemed to be both enterprising and organised. And the doctrines of the movement were orthodox. There was no question about the classical Christian teachings such as the deity of Christ, the Trinity, the atonement and the authority of the Bible.

The first missionary to be sent overseas was Jessie Ferguson. She had been in Mukti, in India, when the Spirit was outpoured there. Now she was being sent back to India. She sailed in January 1926.[41] Others soon followed. A young lady from Adelaide, named Stella Wheaton, married a British missionary, Thomas Evans, and both were supported by the Australian Pentecostals.[42] Support was also extended to China. The Wong Yen family were converted in the Sunshine revival. Wong Yen died soon after, but his wife returned to China and there helped to establish a church which was put into the hands of a Chinese Spirit-filled pastor. John Beruldsen and his wife also ministered in China for a time.[43] Under their influence several other missionaries were filled with the Spirit.[44]

Queenslanders H. Smith and his wife and daughter Marie had journeyed to Japan as missionaries from Good News Hall. Eventually, they became affiliated with the new Pentecostal Church of Australia.[45]

In 1927, Kelso Glover returned to the United States. On October 16th of that year, C.L. Greenwood became pastor of Richmond Temple,[46] a position he was to hold until retirement in 1968. Smith Wigglesworth had returned to Australia for a second visit by this time, and he laid hands on Greenwood, ordaining him for the ministry. Philip Duncan puts it in typical Pentecostal dialogue of that time:

> "It was under his (Wigglesworth's) hands Pastor Greenwood received unction. I, too, was commissioned for life-time service under the never-to-be-forgotten influence of this veteran of Holy Ghost power."[47]

Richmond Temple continued to flourish during the following years, and is today still one of the largest Assembly of God congregations in Australia.

In April, 1929, it became the venue for an Easter Convention that attracted people from far and wide. Named among the delegates were B.S. Moore and his wife from Japan, Pastor P. Duncan and Deacon

Skinner from Sydney, Pastor A. Brown and Elder R. Davis from Adelaide, Pastor N. Priest and J. Redsell from Parkes, Pastor H. Clarkson and E. Hutchinson from Orange and Pastor Clarke of Ballarat. C.L. Greenwood was the chairman.[48]

In November 1930, 120 young people met at the Temple for a fellowship tea and rally.[49] In April 1931, twenty people were baptised by immersion in the Temple as a result of a tent campaign being conducted at Oakleigh by Greenwood.[50]

The next month, twelve hundred children attended a "Children's Sunshine Hour" conducted by one hundred workers under Greenwood's leadership! And nine people were immersed at another baptismal service.[51]

The degree of affection between the people and the pastor is indicated by the following report:

> "The blessing, unction and anointing of the Holy Ghost is mightily resting upon our beloved Pastor Greenwood, under whose faithful ministry many souls have been born again . . ."[52]

So for many years, Richmond Temple was the Pentecostal centre of Melbourne. Its continued use of the name "The Pentecostal Church" indicates this. Overseas speakers normally went there; reporters sought Pentecostal news from there. In 1947, Melbourne papers made much of a campaign that packed the Temple nightly with crowds of 1,200 people. Sunday services were transferred to Wirth's Olympia, where 5,000 people attended.[53] The attraction was an American named Jack Martz. He was an explosive preacher. He played the trombone; his wife played the tambourine and saxophone. But the big feature was his six-year-old daughter Renee, who sang gospel songs in three different languages and who preached nightly for up to an hour! A number of people were converted. Certainly the Temple became even more widely known. At this time it was printing its own magazine, conducting its own radio broadcast and running a Bible College.[54]

In 1950, Jubilee celebrations were held to mark the twenty-fifth anniversary.[55] A.C. Valdez came as guest speaker. The Temple was packed for every meeting, and many outstanding healings were reported—blindness, deafness, dumbness and various diseases were all effectively dismissed through Valdez's ministry.

In recent years, other Pentecostal churches have rivalled Richmond Temple both in attendance and impact, but it still maintains a prominent position. The building itself has been modernised and is contemporary in style. It still boasts a large and thriving congregation. For nearly 50 years it has maintained a strong Pentecostal witness in Melbourne.

What of C.L. Greenwood himself?

In his prime, Greenwood was recognised as Australia's leading Pentecostal evangelist. Certainly, many hundreds of people owe their salvation, their health, their baptism in the Spirit and their abundant life to this man's faithful ministry. "He was a blazing evangelist," said

one of his fellow ministers. "He had a uniquely anointed ministry and I have yet to meet his equal when it comes to the appeal for souls at the conclusion of a service."[56]

I remember my first encounter with him. I had heard much about him, and imagined him to be a big, tall, gruff man. I was surprised to find that he was short, slight of build and cheerful of disposition. And lively. I have seen him at the age of seventy literally jump and kick his leg for joy at the thought of Christian victory. I have seen him speak in tongues and interpret his own message with joy shining on his face as he did so.[57]

Many criticised him for his authoritarian handling of the church. He was known to be implacable and iron-fisted. Yet God blessed his ministry and preserved his leadership. Its fruit remains today.

Great sorrow was felt by people all over Australia at the news of his death on January 5th, 1969. Those who had worked with him and those who had found him impossible to work with all mourned the passing of a man whom God had obviously used.

Yet all rejoiced, too, at his promotion to a higher task.

NOTES

1. C.L. Greenwood, A.P.F. address. Personal details of Greenwood's baptism in the Spirit are from this source unless otherwise stated.
2. See John G. Lake, *Sermons*, pp.44, 130; G. Lindsay, *The life of Alexander Dowie*, p.271; G. Lindsay, *John G. Lake, Apostle to Africa*, pp.3,17,24,27,53.
3. F.P. Moeller, interview.
4. L.C. Harris, interview.
5. C.L. Greenwood, "The Melbourne Revival" in *Australian Evangel*, July 1926, p.20. Basic details throughout this chapter are from this source unless otherwise stated.
6. *Richmond Temple Souvenir*, Easter 1939, photo p.6.
7. P. Duncan, *Pentecost in Australia*, p.8.
8. A.C. Valdez "My Chains Fell Off," *Australian Evangel*, August, 1928. Personal details of Valdez' life are from this source unless otherwise stated.
9. *Good News*, March, 1924, pp.10,24.
10. E. Greenwood, personal interview; P. Duncan, address.
11. *Good News*, April 1925, p.18.
12. Ibid., May, 1925, p.10.
13. Ibid., July, 1925, p.20.
14. A.C. Valdez, Richmond Temple address.
15. This information is based on numerous personal interviews. It is noteworthy that E. Greenwood, C.L. Greenwood's son, told me that his father had gone to see Valdez and invited him to Sunshine. This is nevertheless not quite the same thing as saying that Greenwood "took him out" of Good News Hall.
16. A.C. Valdez, Richmond Temple Address.
17. *Australian Evangel*, July 1926, p.20; *Good News*, July 1925, p.20.

18. D. Dawson, interview. See Acts 2: 13.
19. Duncan received the Spirit on October 23rd, 1925. See *Richmond Temple Souvenir*, p.41. See also *The Charismatic Tide*, p.15.
20. This poem was hand written inside the cover of a bound copy of *Australian Evangel* for 1926–27, owned by A. Wilson of Pinnaroo, S.A.
21. See P. Duncan, *Pentecost in Australia*, p.8; and C.L. Greenwood, "The Melbourne Revival", *Australian Evangel*, July 1926, p.20.
22. A. Wilson, interview. His mother received the Spirit at a Keswick camp at Eltham.
23. *Richmond Temple Souvenir*, p.25.
24. These comments are based on impressions gained from all sources of this subject.
25. P. Duncan, *The Charismatic Tide*, p.17.
26. P. Duncan, *Pentecost in Australia*, p.8.
27. *Australian Evangel*, December, 1928, p.7.
28. Ibid, August, 1928, p.5.
29. L. Jones, interview; *Good News*, August, 1932, pp.10, 11. Following details are from these sources, unless otherwise indicated.
30. Ibid.
31. Ibid.
32. K. Glover, *Australian Evangel*, September, 1926, pp.4, 5, Ibid, February, 1935, pp.4, 5,10.
33. C.L. Greenwood, "The Melbourne Revival," *Australian Evangel*, July, 1926, p.20.
34. *Richmond Temple Souvenir*, p.17; and *Australian Evangel*, passim.
35. *Evangelistic Times*, Vol.6, No.1, January 1964, p.2ff.
36. P. Duncan, *Pentecost in Australia*, p.8.
37. *Australian Evangel*, July, 1926, p.5.
38. E. Jordan, *The Supreme Incentive*, pp.56, 57. See also *Good News*, December 1924, pp.12, 13.
39. *Australian Evangel*, December, 1924, pp.12, 13.
40. Ibid, November, 1926, pp.5, 7.
41. Ibid, July, 1926, p.9.
42. P. Duncan, *Pentecost in Australia*, p.9.
43. Ibid, p.11.
44. *Australian Evangel*, November, 1930, p.10.
45. P. Duncan, *Pentecost in Australia*, p.11.
46. *Richmond Temple Souvenir*, p.8. In the Assemblies of God, it is customary for an assembly to "call" a pastor c.f. *Australian Evangel*, December, 1930, p.8.
47. P. Duncan, *Pentecost in Australia*, p.9.
48. *Australian Evangel*, May, 1929, p.8.
49. Ibid, December, 1930, p.5.
50. Ibid, May, 1931, p.10.
51. Ibid, June, 1931, p.10.

52. Ibid.
53. *Harvest Grain*, Vol.4, No.1, January, 1947, pp.4, 5, 16, 17, 30.
54. Ibid, Vol.5, No.3, May, 1948, pp.16, 24, 26 and inside back cover.
55. Ibid, Vol.6, No.3, July, 1950, pp.6, 7.
56. A.C. Davidson, at Greenwood's funeral. Reported in *Australian Evangel*, February, 1969, p.12.
57. A custom he possibly learned from Wigglesworth.

CHAPTER 8
THE APOSTOLIC FAITH MISSION

In 1926 there came to Australia a South African evangelist named Frederick Van Eyk (properly pronounced "ake" but normally rendered as "ike".) He was one of the most colourful preachers this country has ever seen.

Attitudes towards him ranged from total admiration to total rejection. When I asked one man about him, he simply stated: "Van Eyk? The less said about him the better!" Another said, "I wouldn't put him in a book about Pentecostal history." Another told me a few things about Van Eyk which he made me promise not to print! Another said, "I don't care to speak of him." On the other hand, one Pentecostal pioneer declared, "If he had gone straight, he could have established 500 churches." Another person wrote to me, after reading the first edition of this book, "I am amazed that you could dare to make light of the Lord's anointed . . . This man was sent by God." Another said, "I have seen strong men run to the altar to get right with God under his ministry."[1] One man, although critical of Van Eyk's methods, declared: "He was a real Holy Ghost preacher . . . So great was his audacity . . . but he was honoured by God."[2] One of Australia's greatest Pentecostal leaders declared, "He was a powerful preacher, powerful in every way—in anointing and in presentation. I have never heard a preacher more powerful or penetrating."[3]

Only the story of Van Eyk's ministry in this country can explain this apparent contradiction.

When he came to Australia, he was a young married man of 31 years of age. He had been a "notorious character in the wilds of Transvaal" and later a mounted policeman, before he joined the Apostolic Faith Mission in South Africa, the movement which sprang out of Dowie's Catholic Apostolic Church.[4] It is interesting to see how Dowie's pioneering healing ministry was again having an indirect effect on Australia.

Van Eyk was accompanied by his wife and four children, Neilson, Dick, Freddie and Faith, all under eight years of age.[5] He arrived in Perth, Western Australia, in March, 1926, where he held some successful meetings, and then sailed on to Adelaide, South Australia.[6] There exciting things happened. The meetings were advertised as the "greatest effort ever made to cope with the suffering and need of our fellow-man."[7] This was somewhat of an exaggeration, but nevertheless, some dramatic things did occur. The Protestant Hall in Hindmarsh Square was crowded

with people who came to see for themselves what was going on. Many were saved and baptised in the Holy Spirit and there were "many mighty miracles."[8] Among those healed were a blind girl, a hunch-back, a deaf woman, a dwarfed baby and a child with a growth in his throat. When Van Eyk invited people who had been healed to come to the front it soon appeared that "there would not be sufficient room for all."[9]

Over one thousand people attended a baptismal service in the River Torrens on May 9th![10]

Following the example of other overseas evangelists before him, Van Eyk also began his ministry in association with Good News Hall. Having preached in congregations which were in fellowship with the Hall he now preached in Melbourne itself. Once again, dramatic events occurred. There seemed no end of miracles.

> "At the very first meeting, one young woman, who knew nothing of Pentecostal blessing, said that as she sat in her seat she was healed of internal disease. Three deaf people testified to immediate deliverance . . .
> "A lady who was unsuccessfully operated on for a goitre four and a half years ago . . . said that the goitre disappeared at the touch of the evangelist, and she was completely healed . . .
> "Another said: 'Praise God. After prayer and anointing I was healed of gastritis . . .'"

Other healings were claimed from catarrh, bad nerves, blood pressure, rheumatoid arthritis, influenza, kidney trouble, curvature of the spine, insomnia and nervous tension.[12]

Equally successful meetings were held at Korumburra and Geelong, Victoria. Again, there were many testimonies of supernatural healing, although in both places the opening meetings were quiet. In Korumburra, Van Eyk wrote to all the local ministers inviting their co-operation in the campaign, but none accepted. At the end, however, a Presbyterian minister was reported as saying that he was ashamed they had not done so. "He would have filled our churches," he lamented.[13]

Shortly after this, Van Eyk went to New Zealand for a short visit, but returned early in 1927. Prior to this, in November, 1926, he had been invited to become pastor at Good News Hall for six months.[14] While this does not seem to have eventuated, Van Eyk's influence at the Hall was obviously considerable. Together with Isaac Hugo, another South African who had moved to Adelaide and was now pastoring one of the assemblies there, he proposed that Good News Hall and other associated assemblies all adopt the name Apostolic Faith Mission.[15] This suggestion met with ready acceptance from Lancaster, and late in 1926, she was advocating that the suggestion be adopted. As it happened, the name "Apostolic Mission" was already on the trust deed for Good News Hall, so the transition would be easy enough.[16]

The Good News Hall Council officially endorsed the proposal and called the first annual conference of the Apostolic Faith Mission of Australasia in Melbourne for Easter, April 15–24, 1927.[17]

There were 80 representatives from every State of Australia and from New Zealand, including 25 official delegates to the conference. A new constitution was adopted and a new council elected. J.A.D. Adams of New Zealand was elected as President. Adams had been a barrister of the Supreme Court of New Zealand. When he came to Australia he soon became prominent in Apostolic Faith Mission work. From February to May 1928, for example, *Good News* carried a series of four articles on the baptism in the Holy Spirit—some 19 pages in all—written by Adams.

Van Eyk was appointed as "first evangelist" and Winnie Andrews as secretary. Council members were J.A.D. Adams, P. Adams, W.A. Buchanan, G.E. Burns, J. Cavill, O. Field, E. Jarvis, J. Lancaster, H.S. Martin, J. Metcalfe, E. Ridgway, F.B. Van Eyk and I. Warburton.[18] A notable exception from the Council was Florrie Mortomore, whose health did not permit her to undertake the responsibility.[19]

Good News now became the "Official Organ of the Apostolic Faith Mission of Australasia." The back cover listed 16 assemblies belonging to the organisation[20] a number which had grown to 20 by the end of the year.[21] Good News Hall was named as the headquarters of the movement.

Much of this was an obvious response to the organisation of the Pentecostal Church of Australia.

Both the united organisation and the subsequent growth, however, were directly attributable to Van Eyk. It was his experience in South Africa which enabled him to guide the assemblies into setting up a constitution. Prior to this there had been little to connect them except their common faith in the Pentecostal message. Indeed, there are indications that Janet Lancaster, for instance, preferred not to have too close a link at times with some assemblies in other places, other than the natural links of fellowship.[22] Now there was a constitution, an annual conference attended by official delegates and commonwealth officers to lead the work.[23]

And it was primarily Van Eyk's evangelistic ministry that began to open up new assemblies. Mrs. Lancaster had herself engaged in itinerant work, and so too had W.A. Buchanan. Van Eyk, however, provided a leadership and thrust which was previously lacking.

By 1928 there were half a million motor vehicles registered in Australia. A record time of just under twelve hours' travelling from Melbourne to Sydney had been set in 1927 by one E. Buckley driving a Hudson Super Six. Motor transport was giving Australians greater mobility—including Frederick Van Eyk. He travelled widely, preaching in almost every state of the Commonwealth. Accompanied by Buchanan he journeyed an estimated 27,000 kilometres preaching the gospel.[24] He strengthened the foundations of Pentecostalism around Australia.

Conference meetings were not always peaceable. Van Eyk was known to "resign" if his suggestions were not carried through. Of course, he was always asked to come back; he was too valuable to lose![25]

And during this time, Van Eyk's methods became legendary. He was vigorous and athletic, and this came out in everything he did. Leo Harris recalled that when he was a small boy in Perth, W.A., he contracted tonsillitis. Van Eyk and Buchanan arrived at his home in their late model 1927 Chevrolet to pray for him. Buchanan walked sedately through the front gate to the front verandah. Van Eyk, however, vaulted the front fence, mounted the stairs two at a time, picked up the seven year old, threw him over his shoulder, talked a few minutes, prayed for him, and then left the way he had come![26]

Such vigorous methods were characteristic of the man, although apparently not big of stature,[27] he readily tackled interjectors himself, bodily putting them out of the meeting if necessary. Having done this on one occasion, he returned to the platform saying, "The Lord prohibits me from striking them but he did not say anything about putting them out."[28] On another occasion, in Orange, he handed over the meeting to his song-leader, walked to the back of the hall, climbed a balcony pole, jumped over the rail, evicted an unruly interjector and then returned to take over the meeting again.[29] When he preached he moved around a great deal. On one occasion he even stood on the piano during a sermon!

> "He was always doing something new," recalls his son Neilson. "I would ask him, 'What are you doing today, Dad?' and he always gave a different answer. He was a vital person. He could eject interjectors, yet at the same time he could be very gentle.
> "People would turn and look at him as he walked down the street. He did not call attention to himself, but people were just attracted to him. He was always interested in people and wherever he went he drew a crowd. It didn't matter to him if he was preaching to five people or to 1,000. He did it with the same enthusiasm. He used to tell us never to run away from a fight—but never to go looking for one, either!"[30]

At street meetings, he drew large crowds and virile abuse. Tomatoes and eggs were thrown at times. He used to be counted out. His response was to shout, "Hallelujah." He thrived on interjectors. When one shouted, "Who was Cain's wife?" he responded, "Mrs. Cain, of course!" When another said, "I believe in evolution," he rudely, but typically, replied, "Looking at you, I'm inclined to believe in it myself! But what do you say when you pray? 'Our Father, who art up a tree?'"

On another occasion, he told an unbelieving father that his dying daughter would be healed. "What if she dies?" asked the father. "What if she lives?" responded Van Eyk. The man answered, "I will serve the Lord." She did and he did![31]

In Parkes, he engaged in shooting and weight-lifting contests with the local boys. He could lift bags of wheat with the best of them. And when he played the piano, sometimes strings were known to break, so fierce was his attack.[32] One man reminisces:

> "He was an outstanding preacher of the Word on all subjects. People were gripped by the power of the Spirit as he spoke. He was fearless of persecution . . . He sang and played the piano with as much power as he did in preaching."[33]

Van Eyk's initial most successful ministry was in Queensland where there were already some assemblies affiliated with Good News Hall. Philip Duncan describes his ministry there like this:

> "(He) began to campaign through the State preaching with exceptional power, creating interest everywhere. Revival fires started to blaze up here and there . . . (It) promised to be the most spectacular and glorious awakening this country had ever witnessed . . .
> "The evangelist was a man with exceptional gifts and at times displayed feats of audacity in faith. Numbers were saved and miraculously healed as he preached the true Gospel message. Assemblies sprang up after his campaigns."[34]

The most effective work from the Pentecostal viewpoint was done in Maryborough, 200 kilometres north of Brisbane. Here Pastor George Burns of the Church of Christ, already influenced by the work of Florrie Mortomore[35], was baptised in the Spirit. This became such an issue that ultimately he was forced to leave his church.[36]

Over thirty of his members went with him. On February 6th, 1927, the "Christian Mission" was thus commenced with about 40 members, including a few Spirit-baptised believers already there as a result of a visit by Mrs. Lancaster in January, 1927. Then Buchanan and Van Eyk arrived. Burns was ecstatic: "When our dear brother rose to speak the first dozen words were sufficient to satisfy my heart that we were in the presence of a prophet of the risen Christ."[37] In three weeks and three days, there were scores of converts and many miracles.[38] Within a few weeks numbers had grown so that over 300 people attended a picnic in May.[39] By the time of the annual state conference in 1928, it was reported that the assembly had 200 members, had purchased its own property, and was running a full programme of meetings almost every night of the week, with crowds of one thousand attending its open-air meetings. There were over 100 in Sunday School, a choir was established, and various training programmes were set up.[40]

In July, 1927, in response to attacks on the genuineness of Van Eyk's healing ministry, a number of people wrote letters to the ***Maryborough Chronicle*** testifying to healing in their own lives or the lives of others through the ministries of Mrs. Lancaster, Van Eyk, George Burns and others. The letters were convincing and impossible to refute.[41]

Soon after his Queensland meetings, Van Eyk journeyed to Western Australia. Here again, he was successful. Two ladies from Good News Hall known to everyone simply as Sisters Edie and Ruby were conducting regular meetings there. Always referred to only by their Christian

names, this unobtrusive pair travelled all over Australia in pioneering work.[42] When Van Eyk came, services were transferred to the Assembly Hall. The following press report describes the opening night:

> "HEALING MISSION
> "Scenes in Assembly Hall
> "A large audience gathered in the Assembly Hall last night to witness the first healing meeting conducted by Evangelists F.B. Van Eyk and Buchanan. Some extraordinary scenes were witnessed. After an address on "Faith" by Evangelist Van Eyk, some 30 sick were prayed for. Several deaf persons claimed to be instantaneously healed, and, tested before the audience, proved that they had received their hearing. Several who were suffering said they were delivered from their pains, walking up and down before the audience, praising God.
> "The meetings continue every night, Wednesday and Sunday excepted. The evangelists are anxious to meet all sufferers, to instruct them on the lines of Divine healing, and to pray for them. Every morning with the exception of Wednesday and Saturday, from the hours of 10 a.m. to 12 noon consultations are held in the Assembly Hall."[43]

This campaign was not as spectacular as in some other places, but it did establish a Pentecostal work in Perth. Soon after the campaign, the assembly seemed likely to divide, but a deputation from Melbourne, headed by Adams, president of the Mission, was able to avert this and maintain the unity of the work for a time. It was not long, however, before the assembly broke up again—a pattern too often seen, alas, in Pentecostal circles.

In Brisbane, in September, 1927 hundreds of people attended Van Eyk's meetings in the Bohemia Theatre. At one service, 150 people flocked to the front of the hall to seek baptism in the Spirit, and interestingly 120 was the number attending a "tarrying" meeting held later in the week. These meetings were characterised by fervent prayer and desperate seeking. Some "just fell down in the dust and began to pray and cry to God." Initially, only a few were baptised in the Spirit—nine at the first meeting. But the enthusiasm shown was such that Van Eyk could write to his wife that it was "the most wonderful meeting we have yet had in Australia."[44]

A number of outstanding healings also occurred. A girl with a hunched back was said to be straightening up. A woman whose disease had mystified doctors for sixteen years was set free. A man with a dislocated neck was healed. Others testified to healing from catarrh, goitre, dropsy, deafness, blindness, rheumatism and numerous other complaints.[45]

Great joy resulted from these occurrences. One man who had been baptised in the Spirit climbed right on to the platform to give the evangelist an embrace. Another father and daughter wept, embraced and laughed for joy.

There were seventy conversions in the first weeks. And then followed a "memorable mammoth baptismal service," in which 75 were baptised in water and 31 baptised in the Spirit. This was probably the largest baptismal service held by a Pentecostal in Australia to this time. Van Eyk exulted that this Brisbane campaign had "eclipsed everything yet experienced in Australasia."[46] The result of all this was an aggressive assembly engaging in open-air meetings, magazine distribution, Sunday School work, continued baptisms, both in water and in the Spirit, with an enthusiasm that pervaded the whole work. From Brisbane, Van Eyk began to journey north again. Initially they visited Maryborough. His second visit was as spectacular as his first. Accompanied by his wife, who also preached with some success,[47] and Brother Retchford of Adelaide, who was song-leader, Van Eyk continued his ministry with good results. The Buchanans decided to stay in Brisbane where they took charge of the work.[48]

Meetings were conducted at Rockhampton and Cairns, 1,000 kilometres to the north on the coast. If Brisbane had eclipsed any former campaigns, Rockhampton, and then Cairns, would be "wonderful".[49] Five weeks of meetings were held in Rockhampton, with a further three in the Congregational Church. Van Eyk wrote:

> ". . . the healings supersede those of any previous campaign, both in percentage and in greatness. One young girl, terribly deformed . . . was prayed for . . .; her left shoulder blade has now dropped nearly six inches, and whereas, owing to the huge hump and deformity on her back, the ridge of the spine could never be seen, yet now it is clearly discernible. The deformity is rapidly decreasing and the body is now putting on a normal shape . . . I have not in all my ministry seen such mighty baptisms . . . The hunger of these dear seekers is unique; some of them remain six or seven hours on their knees seeking . . . One can hardly describe the solemnity and grandeur of the presence of God in some of these meetings. The power of God would surge through us and sweep over the meeting like a mighty gale, while people would just sit in their seats not wanting to go home . . ."[50]

Good News in fact issued a special four-page supplement to report what had happened.[51] J.H. Smith, the local Congregational minister, was delighted. The three weeks of meetings in his church had been a great success. And Smith was equally impressed with Van Eyk, the man:

> "I have worked with many ministers and preachers, but never have I worked with such a man as Mr. Van Eyk. From the commencement of the campaign to its close, there have been manifest his unswerving loyalty to his Lord, his utter consecration to his work, his faithful and fearless presentation of the Gospel of salvation, and his earnest desire to win men and women for the Lord. His Scriptural basis is sound. His is the powerful preaching

of a man filled with the Holy Ghost, proclaiming a risen Lord . . . A noticeable feature of his preaching is the exaltation of Jesus Christ, and he demonstrates the fact that men and women can walk with the risen Lord without splitting hairs over obscure doctrines."[52]

Some 27 people were baptised in the Holy Spirit in Rockhampton and 45 people were baptised in a special baptismal service at the Corporation Baths, "in the presence of the Mayor and Mayoress of the city and other interested members of the public."[53]

On January 8th, 1928, the Cairns campaign began. One thousand people attended the opening meeting in the Picture Palace.[54] In response to a message on the return of the Lord, 200 dedicated their lives to the Lord's service. Many were healed and hundreds saved.

The local pastor was jubilant.

"The people are positively gripped. It is a joy to see the rapt expression as they listen to the blessed message.

"They never heard anything like it before, and they come night after night, hungry for more . . . I've heard some wonderful speakers on the wonderful theme of His coming, but this eclipses all—I could listen for ever . . . That vast audience was controlled by God, and as brother (Van Eyk) appealed to the people to stand by the truths their fathers died for, over 90 per cent of that company rose as one man . . . It was a grand meeting, and turned the scale in our favour . . ."[55]

The Cairns meetings climaxed with a baptismal service at Freshwater Creek, a few miles out of Cairns. Thirty-seven people were baptised and a crowd of 2,000 witnessed the ceremony.[56]

From Cairns, the party went to Toowoomba, just inland from Brisbane, on the edge of the Darling Downs. Here again, many were baptised in the Spirit, and 39 were baptised in water.[57] Later, after a slow start, the Town Hall at Ipswich was filled for Van Eyk's meetings and in Townsville a move started which continued after the evangelist left. In five months, 109 people were baptised, and a number were baptised in the Spirit.[58] At one of Van Eyk's meetings, the whole congregation, numbering in hundreds, responded to the altar call.[59]

Further meetings followed in Mackay, where, again, crowds attended and many were healed.[60] Meetings in Ballarat, Victoria, had to be postponed because of this campaign.[61]

Thus, in eighteen months, the Apostolic Faith Mission had so grown in Queensland that they were able to set up a State Advisory Committee. A conference was held in Brisbane in September, 1928, just prior to Van Eyk's return to the southern states, and George Burns was elected President of the State Committee.[62] 38 delegates were present at the conference. Speakers included Van Eyk, Burns, Buchanan, W.J. Enticknap and Charles Enticknap.

Meanwhile, the second annual General Conference of the Apostolic

Faith Mission of Australasia had been held in Melbourne on April 7 and 8, 1928. Once again, J.A.D. Adams was elected president and Janet Lancaster vice-president, treasurer and editor of *Good News*. Van Eyk was again first evangelist, and Mrs. Van Eyk, and three others were named as evangelists. The Executive Council comprised Messrs. J.A.D. Adams, F.B. Van Eyk, E. Ridgway, P. Adams, I. Warburton, J. Anstis, W.A. Buchanan, G. Burns, T. Smith, C. Kajewski, J. Metcalfe and Mrs. E. Anstis.[63]

The Mission seemed poised to take Australia. From the far west to the far north, there were signs of growth and revival. *Good News* was being distributed all over the country. Van Eyk's ministry was dynamic. Lancaster, Adams, Burns and Buchanan were heading up a team of ministry that was strong and capable. Assemblies were being set up with fully operative programmes for all ages and needs. Furthermore, all of this had been achieved without air transport. It was only in 1928 that Kingsford-Smith attempted the first non-stop flight from Melbourne to Perth.

Towards the end of 1928, a woman named Mina Brawner joined the team. She was a doctor of medicine who had been converted, and baptised in the Holy Spirit at Angelus Temple in the United States.[64]

She was a good speaker and made effective use of her medical training to illustrate her preaching of the gospel. She was dramatic in both dress and manner, her white hair giving her a distinctive appearance. She was soon engaged in evangelistic work as well. A series of articles appeared in *Good News* under the title, "Woman in the Word", a series which later appeared as a book, published at Good News Hall.[65] In 1929, Dr. Brawner ministered at Ballarat, Victoria, where the assembly purchased a disused Lutheran Church building and made it their home.[66]

The strong emphasis on evangelism by Good News Hall and its associates in the Apostolic Faith Mission was not concentrated solely on the cities. Ernest Kramer and his wife were engaged in itinerant mission work in the outback within six years of the opening of the Hall. And as we have seen, missionaries were also being sent or supported overseas. Mention has already been made of the Smith Family, Good News Hall converts from Brisbane, who were engaged in mission work in Japan,[67] and other missionaries who were in India, China and Africa.[68]

Yet all was not well. The newly established Pentecostal Church of Australia was proving attractive to a significant number of people from Good News Hall, in particular. In her annual report, Lancaster noted that, although a full programme of seven weekly services was being conducted, they were "not as well attended" as they might have been, "the reason being well known to most."[69] The same report included the following statement:

"It is our reluctant duty to give a word of warning and exhortation to every Assembly mentioned in the above report. Both our Saviour and St. Paul found it necessary to warn the sheep against wolves.

"We love every member of the Body of Christ, and it is hard even to suggest that any of them could answer the above description, but it is true that, as we have gone forth weeping, bearing precious seed, others have seized every opportunity to follow in our tracks, endeavouring to make void the prayer of our Saviour, 'Father, that they may be ONE . . . that the world may believe that Thou has sent Me.'

"To cover their real reasons, which are 'Envy and jealousy', doctrinal reasons are advanced and wicked lies are freely circulated. All we ask is that any dear ones who are perplexed by the enemy's falsehoods should keep by them a copy of our doctrinal basis, which will, D.V., be reprinted next month, and, if puzzled, write to General Secretary for information which will be gladly supplied."[70]

The new statement of faith for the Apostolic Faith Mission appeared in a number of issues of *Good News*. The clauses dealing with the controversial matters raised above read as follows:

> "The Godhead, consisting of the Father, Son and Holy Spirit, and the Deity as manifested as the Father, the Son and the Holy Spirit is eternal and uncreated (Mal. 2:10; John 8:42; John 15:26) . . .
> "The lake of fire. The Devil and his angels, the beast and the false prophet, and, whosoever is not found written in the Book of Life, the fearful, and unbelieving, the abominable, and murderers, and sorcerers, and idolators, and all liars shall be consigned to everlasting punishment in the lake which burneth with fire and brimstone, which is the second death (Rev. 19:20; and Rev. 20:10–15)."[71]

As presented, both of these statements are subject to differing interpretation of course. People with all kinds of views of the Trinity could accept the first; and the second still depends entirely on one's interpretation of the lake of fire. Nevertheless, as they stand, they ought to have satisfied people on both sides of the fence. As is usually the case, most people probably went on believing what they had believed before.

Nor was this the only aspect of doctrinal controversy. During 1926, Kelso Glover had been teaching strongly in the Victorian Bible Institute and in Richmond Temple that the church would go through the tribulation, and that the rapture of the saints and the coming of Christ in power would be simultaneous (a view which many in the Assemblies of God today would find hard to accept). It was certainly viewed as heresy by Van Eyk, and his fellow ministers. Consequently, he preached strongly a message of deliverance from the tribulation by secret rapture, and encouraged his hearers to repent and join the escapees. Several of these sermons were printed in *Good News*, obviously in answer to Glover's teaching. One of these occupied seven pages of the magazine! Van Eyk, for all his extravagance, was by no means a shallow preacher. He was

recognised for his teaching ability as much as for his evangelism, and he probed deeply into Scripture, giving detailed exposition. He spent hours in preparation for preaching—although he could preach extemporaneously, too, with great effect—and knew the Bible well. His favourite themes were the Second Coming and divine healing.[72]

In order to clinch the matter, the following paragraph appeared in the same magazine:

> "A dear woman who was seeking the baptism of the Holy Spirit in a Victorian township was much exercised about the Tribulation, fearing she would have to go through its horrors. One night, we gave an address in her town on 'The Tribulation'.
> "That night she was awakened by a loud voice assuring her that, during the Tribulation, she would be enjoying herself with Jesus."[73]

It is regrettable, but no doubt true, that more people probably took notice of this one paragraph than Van Eyk's whole seven pages!

However, it was not through doctrine that the Mission was to fall. The attack of the enemy was more subtle, and certainly more damaging. Early in 1929, tragedy struck the work. The Apostolic Faith Mission which gave promise of so much was split from top to bottom. The issue centred around certain aspects of Van Eyk's behaviour which began to raise questions in the minds of some people.

When Van Eyk and Buchanan left Maryborough about 500 people came to the railway station to see them off. There was "a mass of weeping people thronging the evangelists and kissing their hands when they could not get close enough to kiss their faces."[74] Later it was alleged that Van Eyk had made a point of kissing all the girls who had come to farewell him.[75] Was there truth in both stories?

There were also signs of stress between Van Eyk and his wife and there is some evidence that she had suffered a nervous breakdown after the birth of her last child and spent some time in a mental institution.[76]

In late 1928, she had returned to South Africa, with the children.

While he was in Toowoomba, which he seems to have used as a base in Queensland, Van Eyk fell ill and during his convalescence was nursed by the daughter of the pastor who had so enthusiastically received his ministry when he had first come to Cairns. After his recovery, the two continued to spend time together. Given the circumstances, Van Eyk may well have become involved more than he intended. In any case, soon they were to be seen praying together, driving together, picnicking together, swimming together. Initially sharing a spiritual fellowship, they seemed to be developing a fellowship of a different kind. It became increasingly obvious that this was more than a platonic relationship. Christians who at first sought to believe only the best soon found it impossible to believe anything but the worst. Slowly, their doubts became fears and their fears became anger.[77]

The newly established Toowoomba church split down the middle, one group retaining the name Elim Foursquare and the other adopting the

name Assembly of God. Later when Van Eyk attempted to conduct some tent meetings in Bell Street, the tent was burnt down. Crowds continued to flock to the meetings, now transferred to various halls, including the Princess Theatre, and large open air meetings actually blocked the streets. But there was a rising tide of discontent, and Van Eyk was literally put out of town.[78]

The Queensland pastors were forced to take action. Twice, the Queensland Advisory Council met with Van Eyk, on October 25, 1928 and on January 8, 1929, "to strongly advise him to alter his ways in a certain direction." However, the evangelist "disregarded the advice".[79]

They reported this to the Executive Council, who then decided that Van Eyk should no longer be allowed to conduct campaigns under the auspices of the Apostolic Faith Mission, unless he returned to South Africa to bring his wife to Australia or otherwise arranged for her to come, and accompany him in his campaigns. This recommendation suggests that they saw Van Eyk's behaviour as indiscreet rather than immoral. Otherwise, they would surely have closed the doors to him altogether.

Ultimately, the 1929 annual conference of the Mission in Melbourne voted unanimously to erase the name of F.B. Van Eyk from the membership of the Council and the Mission. W.A. Buchanan later wrote of his part in "bringing about his dis-fellowship for reasons now well known."[80]

A newspaper report gleefully proclaimed:

> "Van Eyk has been hounded out of Queensland by irate and respectable citizens . . .
> "The (Apostolic Faith) Mission was . . . forced to listen to the reports that this missioner, this 'Shepherd of God', a married man, was driving around in a motor car with an attractive young girl, the daughter of one of his parishioners with whom he stayed."[81]

Immorality in the life of a clergyman is always newsworthy material of course. A generation ago, it was especially so!

Most of the Queensland pastors also found it necessary to drop the name Apostolic Faith Mission. It was impossible to go on using it in view of what had happened—and of course, in view of the exaggerated reports being circulated by opponents of the work.

So a meeting was held in a basement near the subsequent site of the Brunswick Railway Station, Fortitude Valley, Brisbane. Some seventeen persons attended and on July 5th, 1929, Charles Enticknap moved that the name "Assemblies of God" be adopted. Apparently he had no knowledge that the name was being used overseas. The motion was carried 15 votes to 2. A doctrinal statement and constitution was approved.[82]

With Burns, the Enticknaps and Buchanan as leaders, they tried to make a fresh start. The rest of the assemblies chose to continue using the original name, and proceeded with their annual conference in

September, 1929. While enthusiastic reports of the conference reached Melbourne, statistics of the numbers of churches and people represented were notably lacking. Likewise missing from any issues of *Good News* at this time are the usual lists of affiliated assemblies, although the magazine confidently continued in print. It is interesting to note, however, that it was now described as the "official organ, for the time being, of the Apostolic Faith Mission".[83]

In Melbourne, they continued to operate under the name Apostolic Faith Mission, as did a few associated assemblies, but the damage had been done. The movement which promised so much was set back so drastically, that it would never recover.

The deep shock experienced by these godly people cannot be fully appreciated today. Our "permissive society" has made even Christians more tolerant of promiscuity. In 1929, however, despite the fervour of post-war society, sexual immorality was still seen for what it is. These early Pentecostals were stunned, bewildered, appalled and sorely hurt by what had happened.

Members of Van Eyk's family do not believe that he was guilty of any impropriety. His eldest son, although only a child of about ten at the time, said, "Many things have been said about him, but I don't believe them. He was a tremendous man, and I am proud to be his son."[84] And Van Eyk's brother said in early 1984, "There is no truth whatsoever in the charges laid against him. Nothing unseemly happened at all. His wife's condition was such that the marriage was impossible. He tried as long and hard as he could, but it just couldn't work. These are the facts I'm telling you. This is the truth."[85]

Van Eyk himself continued to protest his innocence. Five years later, in South Africa, a Pentecostal journal reported that the Executive Council (of the Apostolic Faith Mission?) had "thoroughly investigated" the reports they had heard of Van Eyk. "After negotiating with him for a few hours", the report stated, "The Council unanimously agreed that our brother has suffered much wrong . . ."[86]

Van Eyk had put it to them that after his wife and four children had returned to South Africa, the newspapers had taken advantage of the situation and started to attack him. He would have had a harder time persuading the Executive of the newly formed Assemblies of God in Queensland.

Attacks continued to be made on the A.F.M. in Australia over doctrinal issues, as well. The same conference that dealt with the Van Eyk issue debated whether some action needed to be taken to counter continued "defamatory statements" that were being levelled at them and at Lancaster in particular. It was decided that the new doctrinal statement was sufficiently clear.[87]

George Burns also proposed certain amendments which he had hoped might make it possible for "Pentecost in Australia to be brought into one". However, others saw them as promoting disunity, rather than unity, and they were withdrawn.[88]

The problem would continue. In 1930, refusal to listen to or to take part in attacks upon the work, either by organisations or individuals, was made a condition of ordination in the Mission.[89]

The 1930 General Conference heard reports from many assemblies including six in Queensland. Janet Lancaster was elected president, with H. Martin as vice-president and Winnie Andrews, still, as secretary.[90] The work was continuing, but there seemed to be a tiredness about it. Mina Brawner was now the leading evangelist and one E. Tooth was also commissioned as an evangelist. Significantly, he was asked to affirm his allegiance to the doctrinal base of the A.F.M., to be loyal to it, to refrain from taking part in any attacks on the work, and to accept a six months' probation period.[91]

Mina Brawner, and others, forged ahead as best they could. She campaigned in Cairns and in other towns in Queensland. The results were not as dramatic as those which had attended Van Eyk's ministry—which is hardly surprising—but the meetings were effective and there was a steady stream of converts. In Brisbane, W.H. Lavers, pastor of the People's Evangelistic Mission, joined the A.F.M.[92]

The 1930 Spring Show in Melbourne gave opportunity for another outreach programme. As usual, thousands of tracts and hundreds of magazines were distributed. And as usual, the women were in the forefront of the evangelism. Lancaster herself was present, and so were "Sister Stewart", "Sister Celia" and "Sister Ida". However, there were also a couple of prominent men. "Brother Jim"—probably Jim Self—was in charge of the stall and an Irishman, "Paddy" Going, was an aggressive witness. "His tongue goes 19 to the dozen as he cries his wares" wrote Lancaster, "He is not ashamed of the gospel of Christ, for it is the power of God unto salvation to him."[93]

Henry ("Paddy") Going had been invited to Good News Hall on Good Friday, 1929. He had been suffering with a stomach rupture, and unable to work. When he saw the sick being prayed for at the Hall, he was at first amazed, but finally asked for prayer for himself. The next day, he found himself totally healed. Shortly after this he was baptised, and three months later baptised in the Spirit.[94] He was now an enthusiastic and active part of the team.

In early 1931, the Hall celebrated its 21st birthday. Janet Lancaster wrote:

> "Twenty-one! Yes, we have attained our majority. Twenty-one years since Pentecostal Saints first had a place in Australia where they might fellowship in worshipping God in Spirit and in Truth. Praise His Holy Name forever and forever for the work God, the Holy Spirit has accomplished throughout Australia, New Zealand and adjacent islands during these twenty-one years.
>
> "We feel something of the exultation which rises in the breast of a maiden who has been arbitrarily repressed and wronged during her minority.

> "... truly the Spirit of Glory and of God rests upon us today after twenty-one long years of being reproached for the Name of Christ ...
>
> "Twenty-one years of loving, fruitful service, surrounded by faithful co-workers ready to labour at home or abroad so long as it was in extending the Kingdom of God. And in this early stage of the New Year—whilst the enemy as an angel of Light is still pulling down and destroying with cruel falsehoods the Work of the Lord that he may get honour and glory and emolument from man—we are still Praising God and praying that He will enlighten the eyes of those who are being overthrown in the race for the Prize of the High Calling."[95]

The smile could still be seen through the tears—but the weeping had not ceased.

At the annual conference that year, several assemblies reported that they were going through a period of dryness, and Lancaster herself declared that at one point she had been so discouraged that she had felt that she would rather die than live. "I was here and I saw it," wrote one member, "and she looked like dying ... she wanted to die. ... But ... God gave her a fresh vision, and she took courage ..."[96]

A tangible expression of this was seen in the fact that the regular congregation at the Hall "increased greatly" in the following months. On the other hand, by this time, Van Eyk had been continuing his preaching ministry in Australia, generally with the same kind of success that he had experienced with the Apostolic Faith Mission.[97] This must have been a particularly bitter blow to Mother Lancaster and her fellows.

For the next three years, the major ministry at Good News Hall was the feeding and care of the poor.

Mrs. Lancaster's husband died some time late in the twenties. On June 15, 1932, when she was 73 years old, she married Richard Hocking. The Baptist minister who officiated at the wedding expressed some surprise at being asked to do so, but pointed out that it "had been planned in the atmosphere of prayer" and that the union "had been brought about in the interests of the Lord's work"—evidently to make it easier for Janet Lancaster to bear the burden of the ministry at the Hall.[98] Others felt that Hocking was a "confidence man" who married her in the mistaken belief that she had hidden monetary resources.[99] In fact, the money was non-existent, but because of the extensive nature of the relief work carried out at the Hall, it could have been assumed that the financial provision was plentiful. Three months after the wedding, the leading article in *Good News* was written by Hocking.[100] It was a lucid piece, written in flowing style. Yet it lacked the warmth and affection for Jesus that characterised other articles in the magazine. It was the only one of his printed.

In February 1934, *Good News* still named J. Lancaster as its editor. With the death of Winnie Andrews in 1932, she now found herself doing

the secretarial work as well.[101] Five years earlier, there would have been plenty of volunteers.

Janet Lancaster died on March 6th, 1934. Although the official reason for death was given as diabetes-mellitus, and high blood pressure, some former members of Good News Hall were convinced it happened otherwise. They claimed that the second marriage was not happy, that Hocking was not a spiritual man and that this had affected the meetings which, they believed, declined after this marriage.[102] They claimed that Sister McLennan, one of the members,[103] was passing the door of the flat occupied by the Hockings when she heard strange noises within, as of someone being strangled! Had Janet Lancaster been murdered by her husband?[104]

The official notice in *Good News* was headed, "Blessed are the dead that die in the Lord". It began:

> "Our beloved sister Jeannie Lancaster Hocking fell asleep in Jesus on March 6th, 1934. Her call was sudden, but she was ready. Praise the Lord! She died 'in harness' at her post in the service for others to within a few hours of her death. She shall be missed but not forgotten.
> "She was laid to rest in the Fawkner Cemetery on March 7th . . .
> "We left dear 'Mother' to slumber on in the silence of the tomb,
> 'until the day break, and shadows flee away' ".[105]

It seems clear that she died of natural causes, not the least of which may well have been that she was simply worn out.

On her wedding day, Gordon Bennett had said,

> "I have known our Sister, who is affectionately known to many as 'Mother', for over twenty-five years: during that time, she has been a gracious, loving and helpful 'Mother' to many of God's children and to many who did not know God. Her joy has been full as she has been able to lead the erring, sinful soul into the place of God's peace.
> "During all the years I have known her, she has distinguished herself by her devoted, self-sacrificing work for her Lord and Master. This has called for much faith, and spiritual heroism, which has often been put to the test by the changing circumstances and the many disappointments that one meets with, even in the Lord's work.
> "Being misunderstood, misrepresented and even opposed by those who have professed friendship and love, certainly means the testing of one's faith in God . . . Our Sister . . . has been subjected to these things; yet the work God has entrusted to her, to pioneer Pentecost in Australia and establish a centre, has continued to grow, souls have been saved, hearts cheered and the spiritual life of many a child of God has been nourished and strengthened by the Lord through the sanctified services of our dear Sister."[106]

He might have spoken the same words on the day of her funeral, for they were clearly true.

The magazine continued in print, encouraged by letters from readers to keep going in spite of "times of distress and trial".[107] The new editor, H. Martin, had been a pastor in Queensland.[108]

But the death of Mother Lancaster was also the death of the work. At the end of 1934, only six assemblies were listed in the magazine as being affiliated with the Hall.[109] In mid 1935, the congregation was given notice to quit the Hall. It was to become "a place of amusement".[110] Meetings were transferred to a hired Hall in Richmond. Shortly after that, in May 1936, the last issue of *Good News* appeared. There was simply "insufficient support".[111]

For some thirty years a small group of people continued to meet in hired halls under the name Good News Mission. Today, however, nothing remains.

Descendants of people who were affected by the ministry of Good News Hall may be found all over Australia. In a personal record of his association with the Hall, W.A. Buchanan listed the names of seven families who were still associated with Pentecostal work, who originally received the baptism in the Holy Spirit through the Hall:

> "The Douglas family (three generations);
> The Mortomore family (two generations. They did yeoman's service in Queensland);
> The Peters family (three generations—and so Meringandan and Goombungee got their introduction to Pentecost);
> Swenson family of Toowoomba (three generations);
> Duus family (three generations);
> Enticknap family (three generations);
> The Conwell family (four generations)—received their blessing through a tract being thrown out at a siding and picked up by the husband of their eldest daughter. At the end of the said tract was printed an invitation to send to Good News Hall for free literature. Upon its arrival the old father and mother (strict Presbyterians) searched the word in Berean style and the names of those rescued and baptised in the Holy Spirit is legion."[112]

Robert Davis was a man whose wife became interested in Good News Hall. One day he heard her speaking in tongues. This really impressed him: it was beautiful. To use his own words his wife later "snared him into going to the Hall" by asking him to take a box of goods there for use in relief work.

Davis liked to smoke in bed. One night he could not sleep, so he lit a cigarette at about 4.30 in the morning. Suddenly he saw a vision of Christ, with the thieves on either side. He could hear the drip-drip-drip of the blood on the linoleum floor. The thieves then faded away and he could see only Jesus. As a result of this, he was converted and baptised in the Spirit. In later years, he did quite a deal of pastoral work both

in Victoria and South Australia.[113]

Other names which have figured with varying degrees of prominence in Pentecostal circles in this country and which were first identified with the Hall are: Sharman, Gadge, Jeffrey, Kramer, Michalk, Dennis, Collie and Warburton.[114]

A number of women found opportunities for service at the Hall. Some already mentioned are Mina Brawner, Winnie Andrews, Florrie Mortomore, Pauline Heath, Annie Dennis, "Sister Edie", "Sister Ruby" and "Sister Allen".

Given the reluctance of many churches to use women in leadership even today, the high level of involvement of women in Good News Hall remains a unique feature of its fellowship and ministry.

And there are assemblies all over the country which started from the testimony given in North Melbourne: in fact, literally every state in the Commonwealth had people from Good News Hall in the pioneer assemblies. It is impossible to investigate the subsequent history of Pentecostalism in Australia without constantly meeting this. So although there are no assemblies bearing the name Good News Hall or Apostolic Faith Mission in Australia today, it was the original vine from which many of today's Pentecostal branches drew their early life.

Why did the Hall fail?

Clearly, the work was closely bound up with Mother Lancaster herself. As she grew older, there must have been a loss of momentum. When she died, so, too, did the assembly. Secondly, doctrinal dispute also contributed to the decline of the Hall. Had doctrine been orthodox, the number of people and assemblies associated with it would certainly have been much greater.

Some of the early members of Good News Hall claimed that it got "too organised". Thus, one man declared that it failed to "stay in God".[115] By this, he evidently meant that the freedom of the first years of its activity was restricted in later years and that human agencies were given more recognition. On the other hand, it is claimed by some that failure to control manifestations in the early days scared many people away!

There was never any institute or college for the training of ministry, although some assemblies did make some attempt to train young men, and a correspondence course was advertised at least once in *Good News*. Basically, however, no organised attempt was made to reproduce the ministry that established the work. "Everyone who had the Word would simply get out and give it."[116]

Ultimately, the collapse of the Hall must be attributed to the behaviour of Frederick Van Eyk. Good News Hall which had weathered the rebuttal administered by Aimee McPherson and the rejection of A.C. Valdez and the opposition of Greenwood and Horne found that this storm was just too much. The ship foundered irretrievably.

Mina Brawner changed the name to Bible Standard Church but this was not enough. The passing of Mother Lancaster had been the final

disappointment.

And so the Apostolic Faith Mission ceased to exist in this country. It remains today the largest of the Pentecostal movements in South Africa, where it is respected and honoured; but after several years of power and promise in Australia, it is no more. Yet although the movement as a movement is no longer to be seen, it cannot be said that all has disappeared. As we have seen, many present day Pentecostals trace their origins back to the Hall or to the ministry of Van Eyk. Most of them today bear the name Assembly of God.

It is to their credit that when the people of Good News Hall were criticised and attacked, they responded with kindness. They tried to remember that the greatest of all things is love. Although as a movement, the Apostolic Faith Mission no longer survives, hopefully the spirit that they displayed will live on for many years to come.

NOTES

1. I have thought it best to leave these comments anonymous.
2. P. Duncan, address.
3. L. Harris, interview.
4. P. Duncan, address; *Good News*, June, 1926, p.18.
5. *Good News*, April, 1928, p.11, photo; G. East, unpublished essay.
6. *Good News*, April, 1926, p.20.
7. Ibid, May, 1926, p.20.
8. Ibid, June, 1926, p.20.
9. Ibid.
10. Ibid.
11. Ibid, August, 1926, p.10.
12. Ibid, September, 1926, p.12.
13. Ibid, October, 1926, p.12.
14. Ibid, November, 1926, p.10.
15. Ibid, September, 1926, p.11; June, 1927, p.10.
16. Ibid.
17. Ibid, November, 1926, p.10.
18. Ibid, June, 1927, pp.10,11.
19. Ibid.
20. Ibid.
21. Ibid, July, 1927, p.19.
22. Problems in Adelaide were seen as potential burdens if she became too closely involved. Ibid, June, 1927, p.10.
23. Ibid, June, 1928, p.10.
24. W.A. Buchanan, letter.
25. L. Harris, interview.
26. Ibid.

27. "You are a little man but you have big faith," *Good News*, December, 1927, p.10.
28. "Van Eyk's Mission", *Sydney Morning Herald*, 8.7.29, p.11. See also *Cessnock Eagle*, 12.7.29.
29. N. Armstrong, interview.
30. G. East, essay.
31. *Good News*, December, 1927, p.10.
32. N. Armstrong, interview.
33. G. Muir, personal communication.
34. P. Duncan, *Pentecost in Australia*, pp.12–13.
35. *Good News*, August, 1927, p.15.
36. P. Duncan, *Pentecost in Australia*, pp.12–13.
37. *Good News*, August, 1928, p.10.
38. *Good News*, June, 1928, p.13; August, 1928, p.10f.
39. Ibid, July, 1927, p.12.
40. Ibid, June, 1928, p.14.
41. Ibid, February, 1928, pp.10–11.
42. Ibid, February, 1923, p.21; June, 1924, p.9; November, 1924, p.11 etc.
43. Quoted, Ibid, July, 1927, p.11.
44. Ibid, October, 1927, p.12.
45. Ibid, November, 1927, p.13.
46. Ibid, October, 1927, p.14.
47. Ibid, December, 1927, p.10.
48. Ibid, February, 1928, p.31.
49. Ibid, March, 1928, p.12; May, 1928, p.14.
50. Ibid, Supplement, p.1.
51. Ibid, Supplement, pp.1–4.
52. Ibid, p.2.
53. Ibid, p.1.
54. Ibid, May, 1928, p.13.
55. Ibid, March, 1928, p.12.
56. Ibid, May, 1928, pp.12–13.
57. Ibid, June, 1928, p.14.
58. Ibid, October, 1928, p.5.
59. Ibid, August, 1928, p.11.
60. Ibid, December, 1928, pp.11–12.
61. Ibid, September, 1928, p.8.
62. Ibid, November, 1928, p.10.
63. Ibid, June, 1928, p.15.
64. Ibid, December, 1928, p.10; November, 1932, pp.12–13.
65. M. Brawner, *Woman in the Word*.
66. *Good News*, September, 1929, p.12.
67. Ibid, October, 1927, p.18.

68. Ibid, p. 18. See also October, 1928, p.16f; May, 1931, p. 14; March, 1930, p.16; May, 1930, p.16.
69. Ibid, June, 1928, p.10.
70. Ibid, June, 1928, p.15.
71. Ibid, July, 1927, p.18.
72. Ibid, October, 1927, pp.3–9; G. East, essay.
73. Ibid, p.10.
74. Ibid, May, 1927, p.10.
75. C.G. Enticknap, interview.
76. *The Gathering Call*, July, 1934, pp.3–4; G. East, essay; C.J. Van Eyk, interview.
77. C.G. Enticknap, L. Harris and others, interviews. I have withheld the name of the pastor for the protection of family members still involved in Pentecostal work.
78. G. East, essay.
79. *Good News*, May, 1929, p.12. Following details from this source.
80. W.A. Buchanan, letter.
81. "Drowning the Devil in a Two-foot Tub", *Truth*. 7.7.29.
82. *Australian Evangel*, June 1984, p.23.
83. *Good News*, December, 1929, p.12; August, 1930, p.10.
84. G. East, essay.
85. C.J. Van Eyk, interview.
86. *The Comforter*, September, 1933, quoted in *The Gathering Call*, in July, 1934, p.4.
87. *Good News*, May, 1929, p.16.
88. Ibid.
89. Ibid, September, 1930, p.11.
90. Ibid, June, 1930, p.10.
91. Ibid, September, 1930, p.11.
92. Ibid, June, 1930, p.20; July, 1930, p.IV; October, 1930, pp.10–11; December, 1930, p.10; February, 1931, p.11; April, 1931, p.10; May, 1931, p.12.
93. Ibid, November, 1930, pp.10–11.
94. Ibid, August, 1930, p.7.
95. Ibid, February, 1931, p.10.
96. Ibid, May, 1931, p.14; July, 1931, p.10.
97. Ibid, May, 1931, p.10. See also below, Chapter 10.
98. Ibid, July, 1932, p.18.
99. J. Mullin, interview.
100. *Good News*, September, 1932, p.1.
101. Ibid, August, 1932, p.16. She used the name "Lancaster" for official correspondence etc. and "Hocking" in her personal life.
102. Ibid, September, 1933, p.8 notes that "few attend".
103. Ibid, January, 1932, p.10.

104. This opinion was expressed by a number of interviewees. However, the following notes appear on the death certificate: "The City Coroner, Mr. D. Grant, ordered burial of the body without post mortem examination or inquest, Registrar of Deaths, Office of the Government Statist, Melbourne, Vic."
105. *Good News*, March, 1934, p.19.
106. Ibid, July, 1932, p.18.
107. Ibid, December, 1934, p.19.
108. Ibid, March, 1933, p.III.
109. Ibid, December, 1934, p.20.
110. Ibid, June, 1935, p.19.
111. Ibid, May, 1936, p.10.
112. W.A. Buchanan, letter.
113. *Good News*, February, 1923, pp.17–18, also R. Davis, interview. When he told me of this vision he was momentarily overcome, bowed his head, prayed in tongues for a few minutes, and then continued.
114. J. Sharman went out of his way to introduce me to former members of the Hall, and to obtain early journals for my reference. See also *Good News*, January, 1924, p.15.
115. J. Self, interview.
116. Ibid.

CHAPTER 9
THE ASSEMBLIES OF GOD

The largest Pentecostal denomination in Australia is the Assemblies of God. This name was only officially applied to the whole movement for the first time in 1937, however, almost twenty years after the beginnings of the first assemblies. It began as the Pentecostal Church of Australia.

Nevertheless, from the beginning, the movement saw itself as identified with the Assemblies of God. Copies of the *Australian Evangel* from the 1920's bear the following note:

> "The official organ of the Pentecostal Church of Australia. In co-operative fellowship with the Assemblies of God in Great Britain, America, Canada and New Zealand."

And some individual assemblies used the international name.

Thus, in the pages that follow, both "Pentecostal Church of Australia" and "Assemblies of God" will be used in describing activities prior to 1937.

We have already looked at the Sunshine Revival and noted how it was the basis of the Victorian Churches which became members of the Assemblies of God.

In New South Wales, it was the ministry of Good News Hall which initiated the Pentecostal testimony. There was in Parkes, New South Wales, a school teacher named Mrs. E. Weir. She had heard about the baptism in the Holy Spirit from a visiting preacher, and so began to investigate the matter. She wrote to Janet Lancaster and received literature about the Azusa Street revival and the outpouring of the Spirit at Mukti, India. Together with her friend, Mrs. Milgate, she began to search the Scriptures and wait upon God. On 11th September, 1910, she received the Spirit. Milgate received the experience the next day. Within a short time, several others joined them, and the beginnings of an assembly were evident.[1]

Meanwhile, a man named William Jeffrey had been baptised in the Spirit in his home at Wangaratta, Victoria through the testimony and prayers of Will Sloan and his wife of Good News Hall. Finally, after eight days of "waiting on God"—the Spirit "came into His temple" and he spoke in tongues and interpreted.[2] As a result of this, he held house meetings, many of which were attended by people who had been followers of John Dowie. Some of them had spoken in tongues without realising what had happened to them. When they learned of the

Pentecostal revival, they accepted it as evidence of the Spirit's infilling.[3] About 1910, Jeffrey went to Melbourne, where he assisted with the establishing of Good News Hall. And from here, he was sent to Parkes to meet the small group which had begun there.[4] On October 3rd, 1914, he began meetings in the school hall on the Back Trundel Road at Cleveden, about twenty-five kilometres from Parkes.[5] Local people began to attend, and miracles occurred. Jeffrey was not an outstanding preacher. But he did have a deep sense of the holiness and love of God. Thus, his work was effective in spite of his lack of preaching ability. An old man of seventy who had been given the last rites was healed and rose from his bed immediately; others were healed of mumps and brain trouble; many received the Spirit; prophecies and visions occurred.[6] Because of inexperience, excesses also happened. Milgate was taken too trustingly as a prophetess and the disillusionment that resulted meant that her ministry became ineffective. Others were allowed to display emotion without restraint, so much so that Ben Michalk (who later was himself filled with the Spirit) tells how he saw one Lizzie Tanswell receive the Spirit, grabbed his hat, and climbed over the stools shouting, "Lizzie's taken a fit!" People in the congregation sat either among the "overcomers" or the "tribulation saints!"[7]

In October of 1914, the meetings were transferred to a cottage, where they continued until 1919.[8] In this year, Maxwell Armstrong of Sydney became pastor and in the same year it was decided to build a hall.

Michalk described the move thus:

> "When the Lord gave us a message from Haggai chapter 1, we set to work on the building, and one brother immediately responded in offering his labour to fell and cut logs for timber, and another carted same to a sawmill, where it was dressed for building purposes. Others supplied the windows, some gave doors, etc., and when the little church was completed it was absolutely free of all encumbrances."[9]

The hall was unique for another reason, too. It was the first building actually erected in this country by a Pentecostal assembly.

In 1922, Smith Wigglesworth visited Parkes. He began his meetings in the Cleveden church, but after two days found it necessary to transfer to the Princess Theatre in Parkes in order to accommodate the crowds. This too, proved inadequate—after two nights it was overcrowded. Many were saved and healed and the work grew to the extent that it was decided to build a church building in Parkes itself. Nothing was done for a time, however. Finally in 1925, news of Valdez's meetings reached Parkes. As a result of this, the people there did as others had done—they saw the Pentecostal Church of Australia, new-born from the Sunshine revival, as the focal point of Pentecostal activity, and began to look to it for leadership. Moreover, those who looked to Good News Hall for help on the matter of the baptism in the Holy Spirit were not usually willing to adopt the other doctrines taught at the Hall.[10]

Consequently, on October, 1925, C.L. Greenwood and J.M. Roberts, both from Melbourne, visited Parkes and advised them to proceed with their building project. Furthermore, Valdez suggested that Charles Enticknap take up the pastorate there.[11] This was done, and the leadership he gave helped to stabilise the work. By the end of 1926, a new brick building had been completed. It provided seating for 300, and was furnished with prayer-rooms and kitchen facilities.[12] At this time, Enticknap felt that his work there was done, and although he had endeared himself to the people, they reluctantly agreed with his decision to resign and invited W. Jones from the Bible Institute in Melbourne to take his place.[13] The new brick building was the second Pentecostal meeting hall to be built as such in Australia, and the first of a permanent nature.

How the people of Good News Hall felt about assemblies like that at Parkes linking with the new Pentecostal Church is indicated by the following tribute which appeared in *Good News* at the death of William Jeffrey in 1933:

> "Our oldest friends will remember Brother William Jeffrey and his wife. They came from Wangaratta to help start the work in Good News Hall over 23 years ago and left Melbourne to minister to the loved ones in Parkes, New South Wales. With short absences they have laboured in the surrounding country, but for 12 months our brother's heart was failing ... The dear ones at Parkes were unremitting in their devoted attention, but love could not hold him here.
>
> "Our dear sister writes that he lived in the Spirit with his loved Bible always beside him. About two hours before he fell asleep he sang the hymn, 'When I, the Lord, shall see the blood, I will pass over you' and added, 'The Lord does see the blood.' He passed away peacefully like a tired child going to sleep."[14]

There is no suggestion here of bitterness or resentment.

From this time, the Parkes assembly maintained its affiliation with the Pentecostal Church of Australia, or as it later became, the Assemblies of God.

There were Pentecostal meetings in Sydney itself. Thomas Lennon, who was associated with Good News Hall, conducted regular meetings in Sydney during the early 1920's. These meetings were held in the "Elim" Mission Hall, Marrickville, apparently owned by the assembly.[15]

Maxwell Armstrong was an insurance agent who belonged to the Salvation Army.[16] From a couple who had received the Spirit under John Lake in South Africa, Armstrong learned of the Pentecostal revival, and soon was himself baptised in the Spirit. As a result, he began to hold meetings in his own home. These meetings were attended by erstwhile members of Dowie's Zion movement.

It is interesting to note that Armstrong also owed his experience to Dowie, as Lake had once been a Dowie-ite too.[17] In about 1919,

Armstrong visited Parkes and shepherded the work there prior to the arrival of Enticknap.

When Smith Wigglesworth visited Sydney, Armstrong transferred his meetings to the Mechanics' Institute in Rozelle. As a result of Wigglesworth's ministry, Armstrong's meetings increased in numbers. The next year, they raised several hundred pounds to bring Aimee McPherson to Sydney. However, she gave them only one day of meetings. Nevertheless, by 1925, there were about 70 people meeting at Rozelle.

By this time, too, the Duncan family had joined the ranks. Frederick Duncan had been a member of the Baptist church at which Wigglesworth began his Sydney meetings. His youngest son, Philip was converted there. The Duncans had begun to investigate the Pentecostal message, and attended some meetings where it seems little happened besides speaking in tongues.[18] However, in the midst of what seemed to be babbling confusion, someone spoke in Chinese. This witness, together with the impact of Wigglesworth's ministry, convinced them of the truth of a Pentecostal baptism in the Spirit. Then they heard of the Sunshine revival, and father and son, together with many others, journeyed to Melbourne. There they both received the Holy Spirit for themselves.

Philip Duncan later wrote:

> "Reports from Melbourne that the power of the Holy Spirit was being manifested in the salvation of sinners and in believers receiving the Baptism according to the Bible pattern set Sydney Pentecostal Christians rubbing their eyes. Those who were able hurried South to join in the good things that the showers of the latter rain were bringing. These saints, returning, filled with the Holy Ghost and fervent in their praise to God who had blessed them so mightily, soon brought a shout into the various camps, and fearing to lose such an opportunity, all assemblies united into one body, and like the blind Bartimaeus, raised the pleading cry, 'Jesus have mercy on us.' "[19]

The testimony of these returning witnesses was reinforced by fleeting visits by Valdez on his way to and from New Zealand. The result was a desire for unity and revival that set the Pentecostal groups looking for a suitable hall in which to meet together.

Finally, in Australia Street, Newtown, an old building was discovered which had not been used for ten years. After weeks of hard work, renovations were completed and the place was transformed. In August, 1925, the Newtown Full Gospel Assembly had begun. By the end of the year, they were using the name Pentecostal Church of Australia.

Frederick Duncan was asked to shepherd the church initially until a pastor was appointed. Soon Len Jones came fresh from the Victorian Bible Institue to do the work. As in Parkes, Greenwood and Roberts visited the assembly to set it in order. Deacons and elders were appointed. During their week in Sydney, the two men led 27 people into the baptism in the Spirit. The new church seemed honoured by the Lord. Certainly, in uniting the Pentecostal forces it was setting a noble pattern, which could have been significant for ensuing history. The pattern has, however, been more honoured in the breach than in the observance.

In October, 1928, Philip Duncan became acting pastor, and finally official pastor. A few months prior to this, Smith Wigglesworth, on his second visit to Australia, had prophesied over him and anointed him for ministry.[20] One notable convert during these years was an aborigine named Richard Piety. He had been of communist persuasion and had engaged in that activity which had been for years the bane of aboriginal work in this country, the "sly grog" trade.[21] After his conversion, Piety became an aggressive evangelist among his own people, winning them by what one writer has called his "hypnotic oratory."[22] Over the years till his death in the 60's, he led hundreds of aborigines into baptism in the Spirit and gave strong testimony to the power of faith. The simple message that "Brother Dick" was coming would automatically produce a crowd.[23] Unfortunately, little of what he did was consolidated and not much remains today.

In 1931, the Newtown assembly moved to Jubilee Temple where they stayed until 1935. South African evangelist F. Van Eyk continued to minister at Newtown where some of the people stayed.[24] At this time a new work was opened at Redfern under Duncan's leadership. And meanwhile branch assemblies were opened in other Sydney suburbs.[25] Armstrong recommenced meetings at Rozelle, but after a time he moved interstate and these were closed down again.[26] He later pastored the Woy Woy and Parkes assemblies for a time.[27] Another independent Pentecostal assembly had been established at Rockdale by A. Langley Symmonds, a converted Jew. The work thrived for over ten years under the name "Assembly of God", until it was taken over by Philip Duncan and the Redfern assembly about 1934.[28] In 1937, Duncan left Redfern, to return again ten years later. Finally, in 1953, the assembly opened its present hall at Petersham, where he pastored until his retirement. In 1967, he was one of the speakers at the Pentecostal World Conference in Brazil.

Those who are familiar with Pentecostal work in Sydney will also know the name of Norman Armstrong, Maxwell Armstrong's son, who conducted an effective evangelistic ministry throughout Australia for many years. In 1984, he was senior minister at the Revival Life Centre in Sydney. One of his anecdotes concerns a man named Hewitt who claimed to have been raised from the dead in South Africa after being twenty-four hours in his coffin. He would sit in silence during a meeting absorbing the blessing, and then without warning let out a loud shout of "Hallelujah!" Armstrong and his boyhood friends were more interested in anticipating Hewitt's next shout than in anything else![29]

In Queensland, as in New South Wales, the first Pentecostal outreach was initiated by Good News Hall. Initially, under Janet Lancaster's own

ministry, and then through the ministry of her son-in-law, W.A. Buchanan, new assemblies were opened. Florrie Mortomore and Annie Dennis were also used in this way. Through them, the Enticknap family were reached, and soon the Enticknap brothers Will and Charles were preaching the gospel. Then Frederick Van Eyk's spectacular campaigns established a number of assemblies.

In Mackay, the Lord had blessed the work of Annie Dennis and a man named Samuel Hack to such an extent, that by 1926, there was both a hall and a dwelling owned by the fellowship. These were debt-free and valued at £900. At this time, Good News Hall had made no attempt to set up an organisation, and the assembly sought leadership from the Pentecostal Church of Australia.[30] Thus, in September of 1926, Greenwood and Roberts visited Mackay in what was reported as a "Five Thousand Mile Missionary Journey."[31] No mention was made of the fact that the pioneer missionary had been sent out by Good News Hall! Nevertheless, due credit was made to Annie Dennis and Samuel Hack for shepherding the assembly to that time.

During Greenwood's visit, five people were baptised in the Spirit, and eight were baptised in the waters of the Mackay River. "The truth of church government" was outlined and received "with enthusiasm." As a result, the church was set in order, Samuel Hack being ordained as an elder. There were about 40 members, and it was arranged for William Jeffrey to accept the pastorate. Annie Dennis was to move on to "fresh fields." By 1930, Van Eyk had come and gone, and the Queensland Pentecostal assemblies had organised themselves under the name of Assemblies of God, with George Burns as President. There were assemblies at Bundaberg, Ayr, Townsville, Mackay, Toowoomba, Ravensbourne, Maryborough and Rockhampton, as well as Brisbane. Among the pastors were Sister Annie Dennis, Charles and Will Enticknap, W. Enticknap Snr., G. Burns and G. Swenson.[32] A couple of assemblies still maintained their allegiances to Good News Hall. These were in Brisbane, Cairns and Woombye.[33]

The final development in the Pentecostal work in Queensland concerns another overseas preacher, William Booth-Clibborn. As his name may suggest, he was a member of the famous Booth family. General William Booth was his grandfather. His mother, "the marechale", Booth's eldest daughter, and her husband had been in charge of the Salvation Army work in France and Switzerland, and in 16 years of labour had led many thousands to Christ.

However, the family began to seek more than the Army provided, and finally young William, one of ten children in the family, was taken by his father to Pentecostal meetings in England where he was baptised in the Holy Spirit on 28th November, 1908.[34]

He was the first in the family to enjoy the Pentecostal experience. He later wrote:

> "It was not very long until . . . I was singing in a wonderful language . . . whose charm filled me with ravishing joy, and whose every sentence reached the throne of God . . . The Lord Jesus, in ineffable beauty, in an excellence of majesty indescribable, stood there before me and I knew He now possessed me body, spirit and soul."[35]

In 1930, Booth-Clibborn and family arrived in Sydney. Meetings were conducted in Melbourne and Sydney with some useful results. In the latter city, for example, several were converted and baptised in the Spirit, including a few young people.[36] It was in Queensland however, that he was most successful. He went first to Mackay. There, in spite of difficulties in obtaining suitable halls, considerable success attended the meetings. Numbers grew from about 50 on the first night to 700 on the last. Crowds of 200 attended open air meetings. There were 27 converts in nine days.[37] Similarly, in Townsville and Rockhampton, Booth-Clibborn won himself many friends and proved an effective minister of the gospel. In Rockhampton, there were about 60 converts, and many were baptised in water in the city baths. Similarly, many were healed. Charles Enticknap reported: "Internal troubles of three years' standing, and other complaints, were healed in answer to the prayer of faith."[38]

These meetings also displayed some of Booth-Clibborn's unique qualities as a minister. Firstly, he was musically very talented. He played the violin excellently, especially in open air meetings. He composed many hymns and published his own song book entitled *Wings of Praise*. He believed that music rightly used could do much to prepare people for the preaching of the gospel. One of his most popular songs illustrated this. Set to the tune of "Count your Blessings" it began:

> "When you pray and cannot get your answer through,
> When you get discouraged, know not what to do!
> Cease to beg and plead—but hallelujah's raise,
> Your petitions shall ascend on Wings of Praise."[39]

Another well-known song of his is "Down From His Glory", which is set to a secular tune, "O Sole Mio".

Another of his characteristics was boldness. In Rockhampton, the street was almost deserted one night, so "nothing daunted, the evangelist orders the organist from his chair, turns it upside down, and starts it walking down the middle of the street, meantime crying out at the top of his voice, 'Look! Look! this is how sinners are walking today—their heads dragging in the dirt and their minds grovelling in earthly things; their feet meanwhile trampling the treasures of God and Heaven underfoot!' At this sight, greatly wondering, everybody stopped—no lack of a crowd that night."[40]

He called drunkards his friends, because by their interjections and antics at his meetings, especially open-air meetings, they helped to draw a crowd.

On another occasion he is reputed to have placed his hat on the

footpath and jumped up and down around it, pointing at it and shouting: "It's alive! It's alive!" When a crowd assembled, he picked up his hat. Under it was his Bible. He grabbed it, held it aloft and proclaimed, "The Word of God which lives and abides forever!"

Booth-Clibborn was also a man used to getting his own way. In Sydney, he had suggested that the various Pentecostal assemblies all combine under his leadership and thus present a united front. The Pentecosts there did not object in principle to unity—in fact, they had themselves pooled their resources a few years earlier to purchase the Newtown hall. But they did object to Booth-Clibborn's high-handed approach and independent spirit. Thus, they would not adopt his suggestion. This provoked no little dissension between the two parties, and in particular between Booth-Clibborn and Philip Duncan, pastor of the Sydney assembly. In fact, Booth-Clibborn even resorted to wrestling Duncan to assert his will![41] Nevertheless, Duncan later spoke highly of his protagonist's talents:

> "He was a man who was quite eccentric—he had no compunction whatever. Nevertheless, he did a grand work in Queensland and they still talk of his sermons. No-one ever preached like him. He was a genius if ever there was one. I can remember some of his sermons. He'd preach for a couple of hours and he would put so much into his sermons it would seem like four hours. He was prodigious in his knowledge. He was a linguist—he spoke seven languages. A prodigy! He was a mighty violinist, and often he would preach with his violin tucked under his chin. He'd preach with it there for an hour and all of a sudden he would play it—and could he play!"[42]

In November, 1930, Booth-Clibborn began in Brisbane. His meetings were sponsored by the Christian Covenanters' Confederacy, an interdenominational organisation commenced by his uncle Herbert Booth, who had toured the country seven years earlier. Furthermore, he was able to enlist the support of those Pentecostals who were in Brisbane. Unlike their Sydney counterparts, they were willing to combine their interests under his leadership.

A tent seating 800 people was hired and erected in Barry Parade. The first night saw 500 people in the tent. Midweek meetings were attended by crowds of 200 to 400. Within a month, 1000 people were attempting to cram into the tent on Sunday night. *The Australian Evangel* headed its report:

> "GREAT REVIVAL CAMPAIGN, Over 200 souls won for Christ in Brisbane."[43]

And this was indeed the story. Day by day, people were being converted, healed and baptised in the Spirit. Ministers from various churches supported the campaign. People claimed healing from cancer, rheumatism, rupture, lameness and neuralgia.

These years were the years of the Depression. Although Queensland was the only Australian State to have an unemployment benefits scheme, available reserves were soon used up, and a means test had to be introduced. Relief of the unemployed was left necessarily to voluntary and charitable agencies. All over Australia, many people were homeless; thousands were out of work; some men took to the roads as "bagmen". All told, one in every three employees lost all or part of his job during this period. Cinema operators made the most of it. People were invited to the comfort of the theatre to lose themselves in a world of fantasy. "It will take you from the cares and worries and troubles of today and transport you to a land where dreams come true," promised one proprietor.[44]

William Booth-Clibborn took much the same line! The keynote of his meetings was joy. He emphasised it throughout. In his singing, his preaching, his attitude, he encouraged people to be happy. The *Australian Evangel* quotes a news report of the meetings from the *Daily Telegraph*:

> "Preaching a gospel of gladness. Evangelist William Booth-Clibborn, a grandson of the late General William Booth, continued his mission in a large marquee at Barry Parade last evening . . . Louder and more joyously the song of challenge and encouragement rose until not only the flimsy walls of the big marquee, but roof and all threatened to fall. 'Good evening, everybody,' the young evangelist greeted his large congregation, 'let everybody shake hands with everybody else around them.' The leader of the mission himself set the fashion and it was vigorously followed.
>
> " 'Get rid of that old Presbyterian starch,' he continued. 'Put a smile on your faces; toss off your troubles. Get the oil of gladness in your hearts.'
>
> "The smiles came and unemployment and other troubles were forgotten as the audience lost themselves in the spiritual uplift of the sacred songs.
>
> " 'Put up your hands,' called out the evangelist, and a forest of arms were upheld, as the choral procession of faith proceeded. Siezing a violin, he played an obligato which shrilled above the loud tones of the piano and the singing of the crowd."[45]

Sometimes, Booth-Clibborn would begin to play his violin in solo, and then instruct the choir, orchestra and congregation to join in successively. He was prepared to use anyone in his orchestra as long as they were capable. If they weren't "saved" when they started, he reasoned, they would be by the time they finished. The policy did not always work. One old saint had his violin stolen by a musical conscript who chose not to stay![46]

In December of that year, the evangelist inaugurated a Love and Loyalty League, membership in which was £1 per annum. Its aim was "the maintenance of its programme" which was "a full gospel with signs

and wonders following . . . arousing the masses from their lethargy and professors (of Christianity) from their formality."[47] This League, together with Booth-Clibborn's insularity, aroused some opposition from the leaders of established assemblies who saw it as a rival, independent movement. But the people supported it, and enabled the evangelist to purchase a new tent with seating for 2000 which he erected in 1931 and used for two years. It was called a Canvas Cathedral. Its platform alone seated nearly 200. It contained a baptistry, and other necessary equipment.

The 1931 meetings began with a flourish. The *Australian Evangel* for March 1931 contained the following item:

> "Latest News of Great Revival in Brisbane. The following telegram has been received—'Thirty souls saved Sunday. Two thousand present. Baptismal service Monday. Marvellous scenes. Pray!' "[48]

Strangely enough, no further reports appear in the *Evangel*. One can only assume that Booth-Clibborn's independence had not endeared him to the Pentecostal Church of Australia or the Assemblies of God in Queensland. Nevertheless, his campaign continued every night of the week with unabated success. Crowds flocked to his meetings. Sometimes he preached several times a night. People who could not afford a tram fare in any case, did not mind missing the last tram and walking home! Crowds of them walked the streets late at night singing gospel songs—Booth-Clibborn's songs.[49]

After nearly two years, Booth-Clibborn left Brisbane for the United States of America. He had promised that George Burns would take over the work when he left it. The promise was not kept. The pastorate was offered to a Welshman named John Hewitt. Hewitt had been ordained by the well-known Stephen Jeffreys, before leaving Wales. He was unaware of the existence of any Pentecostal fellowship in Australia, and had been preaching in Baptist Churches.

While campaigning in Sydney in 1926 he had discovered the Pentecostal church there, and warmed to the fellowship. He expounded his views on Pentecost to a council of Baptist ministers in Sydney, and although it was claimed that none could gainsay him, he found himself outside the Baptist camp. From January, 1927, he pastored the Sydney assembly, until invited to Brisbane.[50] He also had some contact with Janet Lancaster at this time.[51]

There was some unpleasantness over this change of plans which contributed to George Burns, already disillusioned over Van Eyk, returning to the Churches of Christ.[52] However, under the guidance of W.A. Buchanan, the situation was sorted out. The church which was built was renamed Glad Tidings Tabernacle and ultimately in 1940 joined the Assemblies of God.

The origins of the Assemblies of God in South Australia go back to the early years of the century. The first person known to have been baptised in the Holy Spirit was a Mrs. Collie of Magill, a foothills suburb

of Adelaide, the capital city. This also was under the influence of Janet Lancaster.

Mrs. Collie began to hold meetings in her home, and soon others were experiencing the same blessing that she knew.[53]

In March, 1922, Smith Wigglesworth came to Adelaide. His meetings in the Protestant Hall in Hindmarsh Square resulted in an assembly of between fifty and one hundred people meeting regularly in the Leavitt Hall, Wakefield Street, Adelaide.

Another group called the Elim Assembly met under the leadership of T.J. Ames in the Protestant Hall on Tuesdays and Saturdays.[54]

At the same time house meetings were being conducted in a Mrs. Pillifeant's home in Parkside and in Mrs. A. Chamberlain's home in Hyde Park. Chamberlain had been a Salvation Army officer, but resigned her commission in order to testify uncompromisingly to the baptism in the Spirit. Many people were baptised in the Spirit in her home.[55]

The meetings in the Leavitt Hall were not very organised. Two men named respectively Rieschiek and Retchford were recognised as leaders. The former was an elderly man known affectionately as "Grandpa" Rieschiek. He continued in Pentecostal work for some years. Concerning him one elderly lady told me, "That old gentleman Grandpa Rieschiek. 'E was really Pentecostal. 'E was a chemist and 'e got rid of all 'is chemistry. All down the sink. Never sold a thing. And 'e come over into Pentecost."[56]

Wigglesworth was followed by Aimee McPherson. Although this series of meetings was largely interdenominational, the Pentecostal work was stimulated by it and a number of people joined the assembly.

The assembly was very active. "Giant-size" open air meetings were held in Victoria Square, and in the Botanic Park. Visitation teams sang at hospitals. New converts were made from his work.[57]

During 1923, a Mrs. Stephens introduced from America what was known as the "Yellow Book" teaching which involved an extreme view of deliverance ministry. Taking phrases out of context like "Babylon is become the habitation of devils . . . and a cage of every unclean and hateful bird" (Rev. 18: 2; see also Jer. 5: 27), it declared that demon spirits and sins could be vomited out. People were encouraged to bring paper bags to meetings so that they could literally bring up their sins and cast them out! Young people in the group were particularly susceptible to this error, and eventually most of them left the assembly, although many did later return. Those who left met together for a while in Norwood.[58] The leaders of the assembly appeared to have done little to prevent or solve the problem. The situation illustrates the constant dilemma of a movement led by people without a background of systematic biblical training and Christian tradition.

During the early part of 1924, further discord smote the assembly. Some felt that Retchford began to over-emphasise the doctrine of predestination. But their protests were unheeded. Four years later, when well-known British Bible teacher Donald Gee visited Adelaide, an

Australian Evangel report lamented:

> "How many longed that the Pentecostal saints . . . might have had such ministry in the early days of their experience . . ."[59]

Finally, a meeting was held at the Chamberlain home in Hyde Park, to discuss the formation of a separate, more "orthodox" assembly.[60]

This meeting, held on August 20th, 1924, appointed Norman Priest secretary and temporary chairman, and H. Weber as treasurer. Elders were appointed. Only ten persons were present but it was resolved to conduct separate meetings at the Builders' Hall, in Waymouth Street, Adelaide, under the name Foursquare Gospel Mission. Open-air witness was also continued.[61] Soon after this, an evangelist named P.J. Lovelock of Brisbane conducted special meetings and numbers began to grow. Many were saved, healed or baptised in the Holy Spirit.

In 1925, the new assembly heard of the revival at Sunshine, Victoria. They investigated what was happening there, liked what they saw and began to emulate it as best they could. One thing they did was to reorganise the assembly. Thus, they appointed Pastor A. Marks, a retired Congregational minister, as honorary pastor. Norman Priest was made assistant pastor.

Numbers continued to grow and by 1926 the building was crowded to overflowing. A.C. Valdez and C.L. Greenwood were invited to the Mission, and it decided to link up with the Pentecostal Church of Australia. Thus, the name Foursquare Gospel Mission was dropped after only two years of use, and the new work became known simply as the Pentecostal Church. J.M. Roberts of Melbourne became the new pastor, Marks and Priest continued as elders, and the following men became deacons: R. Davis, H. Weber, A. Priest, H. Ridd and C. Warren. Davis had received the Spirit at Good News Hall.

In two years, the membership of the assembly was doubled, and in 1929, the meetings were transferred to the Rechabite Hall in Victoria Square where they continued for twenty years.[62] By 1932, they were already using the name "Assemblies of God".[63] In 1944, a Gospel Mission Hall in Franklin Street was purchased. Later, the assembly transferred to the suburb of Klemzig. Here under the leadership of Gerald Rowlands and then Andrew Evans, the work flourished. Multiple services were established and hundreds of people attended. In 1982, a new church building with seating for over 2,000 people was completed. It was, at that time, the largest Pentecostal church building in Australia. In the first seven months of its occupancy, some 500 decisions for Christ were registered.[64]

The original assembly continued to meet in Leavitt Hall. Sometimes with only two or three people present.[65] Soon after this, a South African named Isaac Hugo visited the assembly. Although a small man, he was very energetic and forthright in his presentation of the gospel.[66] His fierceness of approach led a well-known fellow South African to describe him as "shaking his mane!"[67]

While he was in Adelaide, he became pastor, and the work began to grow again.[68] By 1926, some 250 people were meeting regularly.[69] They continued in active fellowship with Good News Hall. Van Eyk also ministered in Adelaide and was joined by Hugo in Melbourne in July, 1926, where the two were billed as "the South African singing evangelists."[70]

In January, 1927, an American named Cyrus Fockler came to the church. He spoke strongly to the members concerning the need to be filled with the Spirit. "All you're looking for," he is quoted as saying, "is the its and the bits and the shivers! If you want to have a spiritual life then you must have the Spirit!"[71] Fockler's book *Tuning in with the Infinite* contained a number of sermons and testimonies on divine healing.[72] Public meetings were held in the Protestant Hall that Wigglesworth had used.

Permanent leadership then fell into the hands of a woman, Mrs. Pauline Heath.[73] Affectionately known as "Sister Joy" by her followers, she was well-loved by them. She had come to the Lord after being separated from her husband. Although she had sought to be reconciled, she had been unsuccessful, and so devoted her life to serving the Lord. She spent a great deal of time in prayer and fasting. Indeed, she is said to have worn dark glasses at times in order to cover up the redness of her eyes resulting from weeping in prayer.[74] One woman testified as follows about Sister Joy:

> "The following Sunday, May 9th 1926, a bitterly cold day, I went along to this meeting with my father, and saw eight people baptised in the Torrens River.
> "On the way home I remarked: 'Well, those people certainly are mad, absolutely fanatics . . . They must have some kind of reality in their lives, or they surely would not be immersed on a cold day like this for fun, would they? I believe I rather envy them that reality.' One person, the organist, in particular held my attention. She remained in an attitude of prayer during the whole service, her eyes closed and her lips moving, seemingly quite oblivious to the hundreds of onlookers. That day I thought her the most insane person I had ever seen, but today I have reason to thank GOD for her testimony, for she is now my dearest friend."[75]

The organist was Pauline Heath.

In 1930, the Mission began to publish an eight page quarterly called *The Apostolic News*. Although there is an annoying anonymity (from the historian's viewpoint) the paper does bear reports of the work and its progress. For example, after listing the times and places of meetings, the *News* declares,

> "We invite each and everybody to these meetings, a warm welcome awaits you. No collection is ever taken up. Our pastor receives no salary, but is absolutely out on faith in God to supply every need

according to His promise given in Matt. 6: 33.
"All the articles of *The Apostolic News* have ever been original . . . Our Heavenly Father has a rich storehouse to supply a fresh pot of manna daily."[76]

The assembly continued with about 40 people under Sister Joy's leadership until about 1935 when the following note appeared in the *News*:

"Owing to the belief among our brethren in Christ that a woman is not permitted to be a pastor according to the Scriptures the sister who has humbly, under God, led this work for some years, laid down that title nearly a year ago, and took instead the title of evangelist . . . this was joyfully done."[77]

During these years, no doubt because of developments in Queensland, the Mission dropped the word "Faith" from its name and advertised itself simply as the Apostolic Mission. Moreover, in 1931, occasional combined meetings were being held with the Assemblies of God congregation. A monthly combined communion service was inaugurated and there was some exchange of ministry between the two assemblies when the need arose.[78] The spirit of unity was a cause of rejoicing to both groups, and a harbinger of the ultimate total unity that was to come.

In 1940, the assembly changed its name to Bible Standard Mission. In this, it followed the example of Good News Hall and the Ballarat Apostolic Faith Mission which had both made a similar change. The headquarters of the Bible Standard Church were in Canada. The reason given for the change was:

"How long ago it seems since first the Holy Spirit gently whispered to us, 'Behold, how good and how pleasant it is for brethren to dwell together in unity! For there the Lord commanded the blessing.'
"Yes, it is more than 12 years since that day and how earnestly we have prayed and striven for this unity, because we desired the blessing . . .
"Seeking here and there . . . we found that there was no desire for the blessing which comes with unity . . .
"We found that there was great eagerness to absorb other individuals of bodies into themselves, and thus increase numbers. We found that it was required of us to come to unity of the faith (Eph. 4: 13) first, before the saints would even consider the unity of the Spirit. We found everyone willing to be one, as long as it was *their* 'ONE'. We found, in short, a lack of love, the love that seeketh not her own.
"But recently we have come in contact with a body of believers who have a larger heart. On suggesting affiliation with Bible Standard Church, we were received with open arms. Here was no question of putting down our own constitution or doctrinal basis. No forcing of their personal beliefs on us, with a 'take-it-or-leave-it' air. Just a happy loving greeting of our assembly as fellow-believers in the dear Lord Jesus Christ."[79]

In 1938, there were four Bible Standard Churches in Australia. These were in Adelaide, Ballarat, Melbourne and Northcote. The Melbourne congregation met in the Lighthouse Temple, under the leadership of Dr. Mina Brawner.[80] The Melbourne congregation was doing well. In a six-weeks' campaign, there were 108 conversions, 25 were baptised in the Spirit, and 69 in water.[81]

In 1940, the Adelaide assembly purchased a block of land in Compton Street, Adelaide, and a hall was built there. Sister Joy did not live to see it used. She died at about the time of its completion. A few verses that she wrote illustrate her heart's desire:

"Give me, my God, that upward look,
That gazes but on Thee;
That senses naught on earth, but grasps
Thy matchless majesty . . .
That realises while on earth
My life is lived with Thee,
Hidden in Christ, and Thou alone,
Life's grand Reality."[82]

The Bible Standard Mission continued under the leadership of H.W. Groves and his wife, British missionaries, and finally in the late 1940's did apply to join the Assemblies of God, who gladly approved the application.[82] "Compton Street" as it was usually known, thus became the city church for the Assemblies of God in South Australia. In 1978, the assembly transferred to Modbury, an Adelaide suburb.

In Western Australia, as in almost every other State, it was Good News Hall which pioneered. Sisters Edie and Ruby got a few people together in early 1926. Then, Van Eyk arrived on the scene, and an assembly was established.

Regrettably, the first few years of this work saw happen almost every mistake it is possible to make in Pentecostal work. The biggest blot on the work was that of disunity. Within four years, there were six separate assemblies in Perth—not caused by reason of growth, but as the result of division. This was largely the result of entrusting untrained men to positions of leadership. Three new converts were appointed in Perth. Each of them was to take turns in being pastor! So the position rotated month by month! One of the men, Cecil Harris, had been newly converted under Van Eyk. Although a church member, he had not known the Lord. He later featured his testimony of deliverance from smoking at this time by displaying in his home a board to which were affixed his pipes, tobacco jars, cigarette papers, etc.![84] Dramatic as had been the change in his life, he was not ready for ministry. (Although he did eventually serve

the Lord for many years as a pastor in three different Pentecostal groups.) The inevitable result was a breaking up of the assembly into three. One of them became the nucleus of the Apostolic Church in Perth, in 1930. Another adopted the name Elim Foursquare Church. The third became the foundation of the Assemblies of God in Perth.

In March, 1941, C.L. Greenwood and his son Elviss, flew from Melbourne to Perth to conduct meetings with the third assembly. They stayed for a month, during which time a number received the Spirit, and several joined the church. The assembly itself was received into the Assemblies of God, the name now being used by the old Pentecostal Church of Australia.[85]

A week or two after Greenwood's arrival, Cecil Harris arrived back in Perth after several years in Brisbane. Accompanied by his two sons Leo and Allan, he came in answer to a call of some eighteen months' standing. He also was at this time representing the Assemblies of God, and had come to Perth to establish an assembly there.[86]

He early made the observation that Perth was "a back-slidden city as far as the Holy Ghost work was concerned,"[87] but went ahead with his work. A hall was acquired and renovated and named the "Perth Tabernacle". Allan and Leo Harris conducted evangelistic meetings there for a month, and Cecil Harris followed with teaching on the "Purpose, Privileges and Principles of Pentecost". A few new folks and some Pentecostals who had lost heart began to gather, and soon 25 or so were meeting regularly.

At Easter of that year, both assemblies combined for services. Both were recognised as Assemblies of God churches. Ultimately, they pooled their resources, the Tabernacle was closed, and by early 1942, there was one Assemblies of God church in Perth.[88] Another had been started in Fremantle, and in succeeding years, others commenced by natural means of expansion.

In an *Australian Evangel* of this period there is related the well-known story of a warden in an asylum who was asked, "Aren't you afraid the inmates will unite and attack you?" His reply: "Not at all. Crazy people never unite."

This is an apt comment on much of the tension and strife that dogged the early Pentecostal work. So caught up in the intensity of their own interests and affairs; so puffed up with the importance and value of their own little assemblies; so sure that they were totally right; so convinced that God's reputation was at stake; they were unable to think clearly enough to unite.

By 1937, however, there was a refreshing new spirit abroad. At this time, most of the Pentecostal churches in Queensland had united under the name Assemblies of God in Queensland. The assemblies in the southern states were calling themselves either Assemblies of God or the Pentecostal Church of Australia.

At Easter, 1937, an "all Australian Conference" was convened at Redfern in Sydney "for the purpose of uniting all the Australian

assemblies in a common loyalty to an approved Constitution."[89]

> "A perfect voyage in the 'Manoora', over a kindly sea, brought the Queensland delegates to the rendezvous in Sydney. Delegates from Parkes, in the West, came by car, over the Blue Mountains, to be joined by the Victorian brethren, who motored up from Melbourne. Last of all to complete the delegation came Adelaide's representative by ocean route. What a gathering!"[90]

So said the report in the *Evangel.*

The Conference began with Easter Convention meetings attended by some 150 people. Then after Easter, the actual conference sessions began in earnest.

> "Down now to the real business of the Conference. Discussions, proposals, objections, rulings, but always resource 'to the law and the testimony.' Modern days may require modern methods, but the principles of 'the faith which was once delivered unto the saints' must remain unaltered. Prayer made in difficult matters. Personal opinions merged in the mind of the Spirit. Agreements reached in major matters. The conference came to a triumphant close. 'It is the Lord's doing, it is marvellous in our eyes'."[91]

So wrote Henry Wiggins, lately come from England, and appointed General Secretary. He went on to declare how good and pleasant it was for brethren to dwell in unity! And then to appeal for "unswerving loyalty, scriptural principles, kindly tolerance, and unbounded enthusiasm (which) will produce the aggressive evangelism and Assembly progress long looked for."

C.L. Greenwood was elected as first President, with C.G. Enticknap also nominated for the position for President, being appointed as Vice President. The Queensland constitution became the basis for the new national constitution.[92]

As a result of the Conference, the *Australian Evangel* and the *Glad Tidings Messenger,* published in Queensland, were merged. The new magazine was to be known as *The Australian Evangel and Glad Tidings Messenger,*[93] although in later years the second part of this cumbersome title was sensibly dropped. Most people today simply refer to *The Evangel.* The editor was Leila Buchanan.

The Conference also endorsed the Bible School which Henry Wiggins had started in 1935 in Toowoomba.[94] The College was later located in Melbourne and Brisbane.[95] By 1984 a well established and equipped Bible College, providing full-time training for mission and ministry candidates was located at Katoomba, N.S.W. Known as the Commonwealth Bible College, it boasted fine premises, a comprehensive curriculum, a respected faculty and an enthusiastic student body. Many of today's leaders in the Assemblies of God are graduates of this school.

Pentecostals at this time displayed a fairly common front when it came to understanding concepts like holiness, patterns of worship, the

inspiration of the Bible and education. For instance, they maintained the Keswick tradition of separation from the world. They generally took the same attitude to worldly pleasures that Dowie, Grubb, Mother Lancaster and Valdez had taken. The theatre, the dance-hall, the fiction library—all were shunned. A woman who came to a meeting with a feather in her hat might be helpfully "sanctified" by its removal from the hat before she took her seat![96] Short hair, short skirts and short sleeves were all frowned upon. A man who wore a tie-pin might be eyed askance, although at Good News Hall, tie-pins bearing a gospel message had been sold and worn.[97]

Typical of this attitude is the following extract from the quarterly published by the Apostolic Mission in Adelaide:

> "She was a sweet-faced girl, and wore a Christian Endeavour badge on her coat. In her hand was a novel, and her eyes were fastened on it. I looked at her with interest, and presently her eyes lifted and met mine. She smiled and I smiled. Said I, 'That must be a very interesting book.' Said she, 'Yes, it is.' Very gently, I asked, 'Do you think the novel matches your badge?' Her eyes opened widely. 'Why, is it wrong to read novels?' she queried. What do you think, friend reader? How many times is the question put, 'Is it wrong . . .?' Wrong to read novels? Wrong to watch a football match? Wrong to go to the pictures? . . .
> "But have you ever asked, 'Is it wrong to read the Bible? Wrong to go to church? Wrong to pray morning and evening?' . . . Doesn't it appear, then, that the moment a thing becomes questionable, it is time to drop it? Since the things we know are right cannot be questioned, isn't it logical that, as soon as a question attaches itself to any occupation, it cannot be as right as we would like it to be? How right do you want to be when the Lord comes for His Saints?"[98]

Today's Pentecostals would see a positive presentation of Christian victory as of more value than such negative examination of every action. Hence, the judgement would now be made on the kind of novel concerned. The restrictive fundamentalism that has been widespread is being replaced by a sense of individual freedom to walk in the Spirit according to one's own conscience. Today's emphasis is more on proclaiming new life in Christ than on trying to root out the old life.

Patterns of worship developed in the early days of the movement have continued without much alteration since. Informality has always been a feature of Pentecostal worship.

Spontaneous, vocal prayer, utterances in tongues (sometimes in the course of a sermon), prophecies, fervent singing, testimonies, lively preaching, laying on of hands for healing, baptism by immersion—all of these were normally in evidence in the 1930's.

Evangelism by open air meetings was popular. Baptisms were sometimes conducted in a river or in the sea.[99]

Many assemblies had choirs and orchestras.[100]

Much praying, prophesying and general conversation included frequent use of language drawn heavily from the Authorised Version of the Bible. Along with this was an extravagant usage of terms like "brother," "sister," "dear ones," "dear souls".[101] Some of these customs are still fairly widespread, but others have been modified.

Reports from Melbourne and Adelaide in 1930 and 1931 respectively give an impression of both the variety of worship patterns to be found in early Pentecostalism and the degree to which such worship was open to the leading of the Spirit or the enthusiasm of the people. First, a report from Richmond Temple:

> "The blessing of God rests on Richmond Temple. A real spirit of revival is upon us. The Spirit of the Lord has come mightily into our midst to grip each heart with the realisation that peace and unity and self-abandonment is the need of the hour.
> "The Gospel service on Sunday nights continues to be marked with the spirit of salvation. Sunday night, December 15, the altar was full of those fleeing from the wrath to come. Nine precious souls found Jesus as their own personal Saviour and many backsliders were restored. Hallelujah! The saints rose to their feet and gathered round them, crying to God with hearts moved by the Spirit, to make known in each of the hearts the power of the finished work of Christ. While they have been busy at the altar the prayer-room has been filled with seekers for the mighty baptism of the Spirit. By the show of hands on Sunday, we thank God for the hunger that is spreading for this mighty baptism.
> "The week night meetings are similarly blessed with this atmosphere of clearness and presence of the Lord. Tuesday night, December 10, the atmosphere was one of the searchlights of God on each heart. The cry of the saints ascended for the Lord to have His way; prayer was answered, and as the meeting went on some were slain of the Lord, and just before singing the doxology, the word came with much power and authority, 'The Lord searcheth thee out' being repeated several times, and several more were slain. This continued until after the singing of the doxology, one witnessing through the Spirit that Jesus is coming soon. We cry, 'Lord give us more of these times in Thy presence that we may be ready to abide the day of Thy visitation.' "[102]

One wonders what the uninitiated might make of the report that people were "slain" in the meetings! However, the phenomenon of people collapsing "under the power of God" or "in the presence of God" has occurred in Pentecostal meetings regularly over the years.

A report from Adelaide in 1931 illustrates yet another aspect of Pentecostal worship in the Assemblies of God at this time. And here, too, phenomena are mentioned which have occurred with some frequency at every era of Pentecostalism.

"Our choir and orchestra continues to prove a great asset to the services. We thank God for a band of men and women whose lives, voices and talents are consecrated to the Lord for the winning of precious souls. The remarkable phase of the choir and orchestra is the glory and power of the Lord which rests even upon their practices. Truly we are convinced that 'The best is yet to come' for 'The Ark is coming up the road. It's a-coming, Hallelujah, the Ark is coming up the road.' The privilege of King David dancing before the Ark is ours also. Sedate, prim and proper choristers and musicians danced before the Lord as they rejoiced in the knowledge that the revival is coming. Though some may despise us in their hearts, like David's wife, the glorious fact remains that 'It's a-coming, hallelujah!'

"During the hot summer evenings . . . our young people . . . hire rowing boats, tie them side by side. The sight of some four or five boats with a benzine lamp and the strains of the singing of Pentecostal songs to the accompaniment of steel guitars, makes an attraction."[103]

Clearly, early Pentecostal enthusiasm promoted almost any kind of activity in an effort to glorify the Lord and witness for him. Similar patterns of worship and witness prevail today.

Since 1937, the Assemblies of God have grown steadily. At that time, there were less than 20 assemblies.[104] By 1972, some thirty-five years later, the number had grown to about 120.[105] The next two years saw ten new works established and after that time, there was a dramatic surge forward. By 1979, the number of assemblies was approaching 200. By May, 1983, just four years later, there were 317 churches. From 1981 to 1983 a new congregation had been born, on average, every nine days! By May, 1984, there were 356 assemblies and 44,863 members, adherents and children.[106]

This growth clearly indicated a resurging spirit of faith and confidence in the movement. It also reflected a new generation of leaders—men with the same fervour, enthusiasm and dedication that marked the pioneers of half a century before them. Now, however, there was a new professionalism abroad. Church growth had become both an art and a science—and many of the leaders of the seventies and eighties were skilled in it.

Andrew Evans is a typical example. Currently serving his third term as General Superintendent of the Assemblies of God in Australia, he has offered direction, leadership and inspiration to the movement.

Born of missionary parents in India, he himself served as a missionary in Papua New Guinea. Forced to return to Australia for family health reasons in 1969, he accepted the pastorate of the church at Klemzig, S.A., in January 1970, where there were about 150 people. After spending one day a week in prayer and fasting for about a year, he began to see growth occur.

As we have seen already, by 1982, a new building had been erected, interestingly enough, at the Adelaide suburb of Paradise, and some 2,000 different people each Sunday were passing through its doors.

The church sponsored a weekly television programme, a Bible School, music groups, counselling services, a bookshop and other flourishing departments. A feature of its growth was its efficient follow-up counselling. Some 70% of new converts were being retained in 1982.[107]

After years of both pastoral and evangelistic experience, Reginald Klimionok became pastor of a church of 100 members at Mt. Gravatt, a Brisbane suburb, in 1968. Under his aggressive and positive leadership, the work grew consistently.[108] In June, 1982, a new auditorium was completed with seating for 2,300 people.[109] Here, too, there was regular TV ministry, outreach, counselling services, a school of theology, a bookshop and many other spiritual and community services.

Another large Assembly of God church in Australia is the Christian Life Centre, Sydney. Pioneered by Frank Houston, of Wellington, New Zealand, in 1977, the church began with nine people. Five years later, in 1982, there was a regular congregation of 1300 plus several outreach assemblies.[110] Music was a prominent part of the assembly's programme from its inception. In July 1983, the International Institute of Christian Ministries was established with the aim of developing excellence and professional skill in the areas of music, drama and the like, as well as in theology.[111]

The Townsville assembly, pastored by David Cartledge, was about 800 strong at the beginning of 1982.[112] It, too, had an innovative and on-going outreach programme. Similarly, Richmond Temple had grown at that time to about 1,000 under the leadership of Philip Hills, and was conducting multiple services each Sunday.[113]

Clearly, things have come a long way since the founding of the Pentecostal church of Australia in 1925! There is a positive, confident aggressiveness about the movement today which could only come with time and growth. No longer confined to back-street halls and limited resources, the Assemblies of God in the 1980s had clearly arrived as a major expression of Christianity in Australia.

NOTES

1. E. Weir, personal communication.
2. *Good News,* April, 1910, pp.12ff. Note that some people incorrectly give his name as "Jeffries".
3. Norman Armstrong, interview.
4. *Good News,* April–May, 1933, p.III.
5. *Australian Evangel,* November, 1930, p.5.
6. E. Weir and N. Armstrong, personal communication and interview.
7. C.G. Enticknap, interview.
8. *Australian Evangel,* October, 126, p.6.
9. Ibid.

10. Mrs. E. Rayner, personal communication.
11. C.G. Enticknap, interview.
12. *Australian Evangel*, October, 1926, p.6.
13. *Ibid*, November, 1926, p.7.
14. *Good News*, April–May, 1933, p.III.
15. *Ibid*, February, 1923, p.24.
16. N. Armstrong, interview.
17. J. Lake, *Sermons*, pp.44,130.
18. This was probably the assembly associated with Good News Hall.
19. *Australian Evangel*, July, 1926, p.6. Basic details of Sydney meetings from this source.
20. *Ibid*, December, 1968, p.11. Following details about P. Duncan are from this source. See also, P. Duncan, *The Charismatic Tide*, p.7.
21. M.J. Calley, *Bandjalang Social Organisation*, p.193.
22. *Ibid.*
23. B. Chant, *The Secret is Out*, pp.30–31.
24. N. Armstrong, interview.
25. *Australian Evangel*, August, 1926, p.6. "Through the ministry of brother Phil Duncan, a church has been built at Oyster Bay, and Sunday night services opened at Como, places about ten miles from here." See also P. Duncan, *Pentecost in Australia*, pp.70–71.
26. N. Armstrong, interview.
27. *Australian Evangel*, November, 1930, p.5; P. Duncan, *Pentecost in Australia*, p.71.
28. P. Gossling, letter. See also, P. Duncan, *Pentecost in Australia*, p.71.
29. *Ibid.* See also *Good News*, September, 1929, p.19.
30. *Australian Evangel*, July, 1926, p.7. "Mackay, Queensland, and Orange, N.S.W. and other places are asking for help that they may be properly organised into the Pentecostal Church of Australia. Good reports, which will later appear, come from these places."
31. Ibid, September, 1926, p.9.
32. Ibid, p.12.
33. *Good News*, April–May, 1933, p.III.
34. W. Booth-Clibborn, *The Baptism in the Holy Spirit*, p.10. The foreword of this book was written by Mrs. Catherine Price who was possibly the first person in England to receive the baptism in the Spirit in the Twentieth Century Pentecostal revival. See S. Frodsham, *With Signs Following*. See also, *Good News*, July, 1929, p.5.
35. *Good News*, July, 1929, p.7.
36. *Australian Evangel*, August, 1930, p.9.
37. Ibid, December, 1930, pp.13–14.
38. Ibid, January–February, 1931, p.7.
39. *Wings of Praise*, No.1.
40. *Australian Evangel*, January–February, 1931, p.7.
41. P. Duncan, address. See also *The Charismatic Tide*, pp.43ff.

42. Ibid.
43. *Australian Evangel*, March, 1931, p.2. Unless otherwise stated, basic details of Booth-Clibborn's Brisbane meetings are from this source.
44. "How Australia Changed in the 1920's", R. Rienits (ed), *Australia's Heritage*, p.810.
45. *Australian Evangel*, March, 1931, p.2.
46. L. Harris, interview.
47. *Australian Evangel*, March, 1931, p.3.
48. *Ibid*, p.4.
49. L. Harris, interview.
50. *Australian Evangel*, January, 1927, p.6.
51. *Good News*, January, 1927, p.10.
52. P. Duncan, address.
53. Norman Priest, personal communication. See also *Australian Evangel*, August 2nd, 1926, p.6. A news report headed "Adelaide Assembly" is signed "Robert C. Davis, secretary, c/- Mrs. Collie, 'Bethel,' Magill Road, Kensington, S.A."
54. *Good News*, February, 1923, p.24.
55. N. Priest, personal communication. Mrs. Chamberlain later remarried, her husband being W. Batts of Adelaide. She was later affectionately known as "Granny" Batts. Priest is the late Mrs. Batts' son-in-law. See *Australian Evangel*, November, 1929, p.8.
56. E. Watson, interview.
57. N. Priest, personal communication. See also *Apostolic News*, Vol.1, No.4, June, 1930.
58. *Ibid.* Also L. Harris, interview.
59. *Australian Evangel*, August, 1928, p.10.
60. N. Priest, personal communication.
61. *Australian Evangel*, July, 1926, p.6. See also N. Priest, personal communication. Further details are from these two sources unless otherwise stated.
62. *Ibid*, March, 1931, p.10.
63. *Apostolic News*, December, 1932, p.1. A stamped address on a copy of the *Australian Evangel*, February–March, 1932, also refers to the "Assemblies of God."
64. A. Evans, interview.
65. *Good News*, December, 1925, p.14.
66. P. Duncan, address.
67. D. Duplessis, interview.
68. *Good News*, December, 1925, p.14.
69. *Ibid*, December, 1926, p.10.
70. *Ibid*, June, 1926, p.18.
71. E. Watson, interview.
72. C. Fockler, *Tuning in With the Infinite*, no publisher or date.
73. *Good News*, October, 1927, p.19.

74. L. Hart, interview.
75. M.M. Fabian, *The Apostolic News*, December 1st, 1931, page number deleted; *Good News*, December, 1925, p.14. Reference is made here to a lady who was so filled with praise at her conversion that, she was called "Joy". See also Ibid, June, 1926, p.7.
76. *The Apostolic News*, June, 1930, p.2.
77. *Ibid*, June, 1934, p.1.
78. *Ibid*, December, 1932, p.1.
79. *Bible Standard Call*, December, 1927, p.1. *(The Apostolic News* renamed).
80. *Ibid*, August, 1938, p.7.
81. *Ibid*, December, 1938, p.10.
82. *Good News*, September, 1926, p.5; *The Apostolic News*, June 1st, 1930, p.4.
83. P. Duncan, *Pentecost in Australia*, p.89. An article published against the doctrine of annihilation in *The Apostolic News*, June, 1935, suggests initial disagreement with Good News Hall. See, however, the doctrinal basis of the Apostolic Mission which includes the deity of Christ and the everlasting punishment of un-believers, (June 1st, 1930, p.8).
84. L. Harris, interview.
85. *Australian Evangel*, October, 1941, p.9.
86. Ibid, p.10.
87. Ibid.
88. Ibid, March, 1942, p.16. The Tabernacle is no longer listed as an assembly in Perth.
89. P. Duncan, *Pentecost in Australia*, p.16.
90. *Australian Evangel*, August, 1937, p.4.
91. Ibid.
92. Ibid, p.6. See also *Australian Evangel*, Vol.41, No.6, June 1984, p.23.
93. Ibid.
94. Ibid, July, 1935, p.8.
95. *Harvest Grain*, May, 1948, pp.24,25.
96. This did actually happen in at least one assembly! See P. Duncan, address.
97. *Good News*, November, 1933, p.20.
98. *The Apostolic News*, September, 1937, p.4.
99. *Australian Evangel*, January, 1929, p.9; May, 1931, p.10.
100. Ibid, March 1st, 1931, p.10.
101. Ibid, p.11, passim.
102. Ibid, January, 1930, p.8.
103. Ibid, March 1st, 1931, p.10.
104. *Australian Evangel*, November, 1942, p.16. Only 13 assemblies are named, but this list may be incomplete. No South Australian assemblies are mentioned, for instance (there were at least two at this time).
105. *The Commonwealth of Australia Gazette* 17-7-72, shows 125 registered ministers for the Assemblies of God in 1972.
106. *Ministers Bulletin*, May 1984, p.4.

107. A. Evans, interview.
108. R. Klimionok, *God Sent His Angel*, pp.297ff.
109. "The Miracle of Giving", *Australia's New Day*, July–August, 1983, p.32f.
110. H. Houston, "On Being Frank," *Australia's New Day*, March, 1983, p.16f.
111. F. Houston, personal communication.
112. A. Evans, interview.
113. Ibid.

CHAPTER 10
THE INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL

When last we heard of Frederick Van Eyk, he had been cut off from the Pentecostal work in Queensland and asked to return to South Africa. So he did, in fact, embark at Melbourne on the *S.S. Bendigo*.[1] Between Melbourne and Adelaide, he had time to reflect on all that had happened, and spent much time in prayer. In spite of the events of the previous few weeks, Van Eyk did not feel convinced that he should leave the country. So he asked the Lord for a sign. If he was to stay in Australia, he would be given £100 while in Adelaide. As he was walking the city streets, a woman who had attended his earlier meetings in that place met him and declared that she had been led to withdraw £100 from the bank and give it to his work. When the shipping company agreed to refund his fare, he felt convinced that it was God's will for him to stay. Thus encouraged, he disembarked and sought opportunity to preach.

Of course, not everyone interpreted this as divine leading. The Sydney *Truth*, for example, saw it as "brazen effrontery" and lost no opportunity in saying so![2] Others, no doubt, wondered why he did not return to South Africa, to rejoin his wife and family.

In Adelaide, Van Eyk met another young man named Albert Banton, and together they set off for Parkes, at the invitation of the pastor of the Pentecostal Church of Australia assembly there. Having pooled their resources and purchased a car, they arrived just before Easter 1929, in Melbourne. Here they attended the Easter Convention at Richmond Temple, and continued with the blessing of the brethren there for Parkes. It is interesting to reflect on how Van Eyk's former associates at Good News Hall must have felt about this.

For eight weeks, Van Eyk ministered in Parkes, beginning in the Pentecostal church building there, and finally moving to a large theatre.

From Parkes, Van Eyk and Banton journeyed to Cessnock, N.S.W. The folks at Parkes contributed financially to the venture, as it was not expected that funds would be available at Cessnock, there being no existing assembly there. Moreover, the Depression was just making itself felt very harshly in that area. Cessnock was a mining town and New South Wales mines were seething with unrest. Sydney newspapers carried almost daily reports of demonstrations by miners, of thousands of miners being out of work, of picketing of coal fields, of mutual misunderstanding between employer and employee.[3]

When Van Eyk arrived, he began to make plans for evangelistic meetings. He sought and obtained the co-operation of both the local Methodist minister and the Salvation Army.[4] He bore a letter of introduction from the Mayor of Parkes to the Mayor of Cessnock, and invited him to the opening service. Plans were made for advertising, printing of hand-bills and a suitable hall. They were able to hire The Strand Picture Theatre on a regular basis.

One morning, when the two men went to the theatre to attend to some preparations for the campaign, they found a meeting of miners in progress. So they joined it. The Mayor was chairman; the meeting was heated. Angry speakers pressed the rights of the workers and advocated violence in an endeavour to achieve their ends. One man declared: "We don't need any Father, Son and Holy Ghost—the union is our Father, Son and Holy Ghost."

This prompted Van Eyk into action. With characteristic boldness, he scribbled a note and passed it to the Mayor. Consequently, the next speaker to be announced was a "Mr. Von Ike" who would tell how labour disputes had been solved in South Africa. With his police background, Van Eyk knew something of these matters, so he began to speak with confidence, especially advocating arbitration rather than violence.

Finally, he said, "What if I sing you a song?" No doubt the men expected some sort of militant, workers' theme, and they clapped and cheered. Banton slipped into the piano seat and Van Eyk began to sing Booth-Clibborn's,

> "Down from his glory, ever living story,
> My God and Saviour came,
> And Jesus was his name.
> Born in a manger to his own a stranger,
> A man of sorrows, tears and agony.
> O how I love him! How I adore him!
> My breath my sunshine, my all in all!
> The great Creator became my Saviour,
> And all God's fulness dwelleth in him."

It was hardly the song for a strikers' meeting but it succeeded. Banton recalled:

> "The crowd were completely captivated and swept by the tide of God's love released in the song. They clamoured for more. He sang another verse and chorus; again, thunderous applause. More than that, the whole purpose of the meeting was defeated and as he came down from the stage, and we departed through another door, we heard one of the speakers frantically trying to get the meeting back to order saying, 'We don't want any of this Utopian dope! We don't want pie in the sky!' but it was of no avail. A crisis had passed."[5]

This became in a sense the first meeting of the Cessnock campaign.

For when the meetings officially started, in spite of the weather (it was June, and the winter was setting in) and the Depression conditions, crowds flocked to the meetings. Some of the miners who first heard Van Eyk at their rally came to hear him again, and were converted. Later they took Van Eyk to their homes and showed him jam-tin bombs which they had made to use in any uprising against the mine-owners that occurred.

One outstanding conversion was of a man named Don Harris. He was a big man, over six feet tall, an estate agent who had previously been a hotel keeper. Every day he drank heavily, at the bar and then at his office. One morning during the campaign, he was about to take his normal whisky when he felt deeply convicted by the Spirit of the Lord. He ran home to pray, found Banton and Van Eyk there, and was that moment converted. Later, when clients came to his office, he offered to pray with them, rather than drink with them! He served the Lord faithfully till his death.

Another dramatic conversion was of a woman who had lived a life of flagrant sin. She decided to have seven days final fling before committing suicide. So she drank almost continuously during this time. On the seventh day she turned up at the theatre, not really knowing where she was. Van Eyk spoke to her himself, asking her straight out whether she felt the Spirit of God speaking to her. She denied it flatly. However, finally she joined others at the front of the hall who were seeking to find salvation. And saved she was. Subsequently, she testified publicly to her conversion, showing as she did so, the small silver-plated pistol with which she had intended to take her life. Many testimonies of healing were published in the local press, including healing from diabetes.[6]

Enough has already been said of Van Eyk's flamboyant methods to make it plain that his Cessnock meetings followed the same pattern. He roamed all over the platform while he preached. He exchanged comments with interjectors. He proclaimed the Pentecostal message fearlessly. A cynical, in fact, scathing article in the Sydney *Truth* described his methods in detail. In spite of the scorn, the basic facts are probably correct:

> "Van Eyk, when saying a prayer, works himself up into a veritable frenzy. Dramatic gasps, sob stuff, and all the well-known artifices of humbugs of this kind are exploited in his appeal to the congregation to turn away from sin.
> "With arms outstretched, and loud Hallelujahs, the evangelist has kept the bulk of the large crowds highly amused with his acrobatics. Dancing in a circle, and at the conclusion of some of the hymns, during which the converts at his signal, frantically wave their handkerchiefs in a circle over their heads, Van Eyk jumps four feet into the air.
> "'Hallelujah!' yelled the evangelist on one occasion. 'I'm a bum,' shouted back a scoffer in the back row. 'Yes, you are,' coldly replied the evangelist. 'Praise the Lord!' echoed the converts.
> "It was a bitter cold night and the faith displayed was marvellous . . .
> "It was all hallelujahs, with a few amens thrown in, but the choir clapped hands and banged tambourines and put it over well.
> "They got an encore. There was a hankie-waving finale. There was no spare time, the moments being filled in with 'hallelujahs' full of fervour, from the converts."[7]

Not all who attended were enthusiastic. Van Eyk found it necessary to ask for police protection from interjectors some of whom had threatened violence.[8]

On the other hand, he did much to alleviate opposition by giving generous, donations from offerings to the local hospital.[9] For six weeks, night after night, the campaign continued. People began to arrive at 5 p.m. queueing up outside with blankets and rugs, waiting for the doors to open. Over 700 people committed their lives to Christ. "Cessnock is now in the throes of a religious revival," wrote a local reporter.[10]

Towards the end of the series, a baptismal service was held. And this was the meeting which really attracted attention. This was for a number of reasons.

Firstly, it was attended by over two thousand people, one of the biggest meetings held by any Pentecostal preacher to this time in Australia—probably the biggest in New South Wales. The Hall was crowded to capacity an hour before the service was due to start. There were potentially ugly scenes at the door as some tried to force entry, but Van Eyk himself talked to them and there was no further trouble. "He seemed," continued the reporter, "possessed with a magnetic personality."

Secondly, 75 people were baptised in water by immersion. Such a mass baptism was in itself unique. A concrete tank roughly ten feet by four feet by two feet was set up in the orchestra pit of the theatre, and here 33 men and 42 women were baptised. This event prompted the *Truth* to print an article occupying nearly a full page with a large heading which read: "Drowning the Devil in a two-foot tub!" Subheadings continued: "Stop Van Eyk's balderdash! How cheeky quack, Duck-pond expert, has pulled Cessnock's leg. Uproarious assault on Old Nick."[11] Accompanying photos showed people being baptised by the evangelist.

The report started with a brief resume of Van Eyk's activities in Queensland, and took great delight in claiming that the residents of Mackay had ducked him before evicting him from the town. Thus, it was not surprising if he was "specially gentle" in baptising girls.

One story got around that Van Eyk had used red water in order to suggest the idea of washing in the blood of the lamb. On a later occasion, some Condy's crystals were added to the water "for hygienic reasons."[12] This was no doubt, the source of the rumour. Nevertheless, it does reflect the height of interest that Van Eyk's meetings produced. All of

Cessnock, and much of Sydney knew he was there.

Ultimately, the baptismal service had to be cut short because of people who left their seats and crowded towards the orchestra pit to see what was happening. Then after most of the people had left, the rest of the candidates were immersed. Later that night, seven people were baptised in the Holy Spirit.

Thirdly, the baptismal service made it plain that Van Eyk and Banton were aiming to establish a church. It was announced at this meeting that it was intended to set up an assembly to be known as the Church of the Four Square Gospel.[13]

At the outset, the Methodist minister and the Salvation Army officer in Cessnock had supported the campaign, allowing Van Eyk to hold services in both their buildings. They had done this, they claimed, on the understanding that Van Eyk did not belong to any particular church and that he had no intention of setting up a church. It had become evident to them that in fact this was not so. So they withdrew their support. Captain Franks of the Army publicly stated at one of the meetings that Van Eyk had broken his word, so he had left him "as any honourable man would have done." Van Eyk replied, "This man has gone around the town saying things about me, that I could put him behind prison bars for. He has withdrawn from the campaign without any intimation to me, and therefore, it is my duty to look after the spiritual welfare of my converts myself."[14] According to the local press, it would appear that there were faults on both sides. The resident ministers do seem to have been misled, yet on the other hand, they themselves clearly withdrew their initial support when they saw the nature of Van Eyk's ministry and before he announced his plans for a church building.[15]

Nevertheless, Van Eyk did set up a church. The Cessnock Foursquare Temple was opened on August 25th, 1929, less than three months after he and Banton held their first meeting.[16] Hundreds crowded to the opening at which another 36 people were baptised.[17]

Soon, leadership of the new assembly was handed over, and Van Eyk continued to evangelise in New South Wales. By September, 1932, he reported that assemblies were "opening up faster than we can supply pastors".[18] There were Foursquare Churches in Newtown, Cessnock, Orange, Maryborough, Molong and Parkes.[19] The following year, a new church was opened in Newcastle, after a successful campaign.[20]

A magazine was launched in May, 1932 called the *Elim Foursquare Gospel Express*, edited by Van Eyk. In September, its name was changed to *The Gathering Call*, with a cover designed by Mina Brawner.[21]

The initial Conference of the Foursquare Churches was held that year at Easter. Van Eyk wrote that "never in all life's experiences had he witnessed such marvellous scenes as on that occasion."[22]

The Council appointed for that year comprised the following: Founder, Principal and Chairman, F.B. Van Eyk; Vice-principal and Vice-chairman, Geo. Dryden; Treasurer, W. Skinner; General Secretary, B. Dowse; Members, Messrs. Hooker, Brown, Dakin, Belette, Murphy, Neville, Gordon and Marks.[23]

Evangelism continued with the same dramatic thrust and style that was characteristic of Van Eyk's ministry. *The Gathering Call* reported on the Newcastle meetings as follows:

> "As one after another was healed, the beloved Evangelist lifted his hand and cried, 'Friends! haven't we got a wonderful Jesus?' Oh what a storm of applause met this exclamation! Pent up feelings broke loose with fervent Amens, Hallelujahs and hand clapping and, yes, tears not of sorrow but of joy and thankfulness . . . After two weeks' ministry on the Baptism of the Holy Spirit, with evidence of a flowing intensity in each succeeding meeting, a culminating point was reached on Friday last when, at the first initiation, nearly one hundred people literally rushed to the altar, and falling on their knees cried out to God to baptise them with the Holy Spirit. He truly opened the window of heaven and poured out mighty blessings on all . . ."[24]

In January 1933, Len Jones, who had received the Spirit at Sunshine, conducted his "first Australian campaign" at Cessnock. For two weeks prior to this, members of the Foursquare church had set up a continuous prayer chain, night and day. On the opening night, about 50 people responded to Jones' appeal to dedicate their lives to Christ. What happened next was dramatic:

> "It is almost impossible to describe the scenes which followed. Like a mightly gale, the Spirit of God swept over the audience. So gloriously present was the Spirit of God that each one, as hands were laid upon them, was smitten down, until scores were prostrated all over the floor under God's Almighty Spirit . . ."[25]

The following year, Van Eyk was to describe himself as "head of the greatest Pentecostal work in Australia."[26] This was clearly arguable, but, certainly, the signs were there.

In February, 1933, John Hewitt left Glad Tidings Tabernacle in Brisbane to join the Foursquare movement. "I feel convinced," he said, "that Brother Van Eyk is the called preacher of Australia, even as Brother George Jeffreys is in England".[27]

This seemed a significant move, given Hewitt's time of ministry in Brisbane. He must have been well aware of Van Eyk's Queensland experiences. However, Van Eyk himself had paid a brief visit to Brisbane in 1929, during his Cessnock campaign and claimed to have good support.[28]

Nevertheless, stories were still circulating and in order to put them to rest once and for all, Van Eyk returned to South Africa in August 1933 to bring his wife and family back to Australia.[29]

Meanwhile new assemblies were being pioneered in Peakhurst, Auburn and Hurstville, N.S.W., and two assemblies in Perth had joined the movement.[30]

Although Van Eyk had planned to return to Australia in January, 1934, he stayed longer in South Africa, campaigning widely and with great effect.[31] Finally, he arrived, with his family in July, 1934.[32] Three South African pastors accompanied him, to assist in the work in Australia, S.F. Du Plessis, P. Roux and A.J. Schoeman. About forty people attended a Thursday afternoon welcome home function at Newtown.[33] Roux took over the pastorate at Newtown, thus freeing Van Eyk for more evangelism.[34]

Van Eyk revisited Cessnock, and there was a large enthusiastic crowd waiting for him. A photo in *The Gathering Call* showed him dressed as a Zulu warrior for the occasion![35] Wherever he went, crowds gathered and blessings seemed evident.[36]

By 1935, there were meetings in Gympie, Lithgow, Armidale, Brisbane and Toowoomba, where "70 Pentecostal saints" who had "remained true to their first love, despite the difficulties" they had experienced,[37] met with Van Eyk.

All was still not well, however. In spite of the efforts that had been made to repair the marital stress and to reunite the family, the matter was not resolved. Mrs. Van Eyk continued to suffer psychologically. One cannot help but wonder whether Van Eyk's personal difficulties were the cause or the effect of his wife's condition. It does appear, however, that there was a history of mental instability in her family.[38]

Finally, Van Eyk returned to South Africa where he obtained a divorce on medical grounds. The children, all by now in their teenage years, remained in Australia. Van Eyk himself had a nervous breakdown after the divorce and the young lady who had befriended him in Toowoomba years before came to nurse him. Within a year they were married.

The marriage was not to be an enduring one, however. In late 1939, Van Eyk and his brother went hunting. Both were bitten by the tse-tse fly, and contracted trypanosomiasis. Because of his long-standing ministry of healing, and his conviction that any disease could be healed by faith, Van Eyk refused medication. He did recover enough to preach again, but on the 21st December, 1939 he passed away, at the age of 44.

Both his first wife and his second wife were alive in 1984, the first still suffering mentally and the second, remarried and actively involved in a Pentecostal church.

Many Pentecostals saw Van Eyk's death as an act of divine judgement. It is wiser to view it as a great tragedy. With barely half his life gone, Van Eyk's ministry was over. Pentecostal growth and revival was needlessly hindered and one can only speculate as to where Pentecostalism might be today had things gone otherwise.

Certainly, Australia has never seen his equal. The most commonly expressed opinion among those who heard him is, "I've never heard anyone with a ministry like his."

He was undoubtedly a man who compelled either support or reaction: it was difficult to be neutral! And so multi-coloured was his character and behaviour, that it is not surprising that so many stories circulate about him.

However, it is clearly impossible to ignore him and foolish to reject him. He was an outstanding man with a dynamic ministry—a ministry that deserves more recognition than it has been given. Of course, he had his weaknesses. And therein lies a solemn warning for all who would preach the gospel. But when all has been said, he was, like David, a man of God.

After his departure, the Foursquare movement lost its momentum. Some assemblies languished and others gravitated to the Assemblies of God.

In 1957, however, the movement was affiliated with the International Church of the Foursquare Gospel, the American organisation founded by Aimee Semple McPherson. The terms of affiliation were somewhat unique. In the U.S.A. and Canada, the Foursquare movement was governed by a Board of Directors with a Missionary Cabinet and Executive Council. Each district was under the direction of a district supervisor, who served as a member of the Missionary Cabinet.[39] The Australian churches were allowed their own Board of Directors and district supervisors, and could operate autonomously as a movement. The first directors in 1957 were C. Mortomore (President), A. Banton, J. Bingham, S. Baker, A. McAlpin, J. Cornwell, W. McIntosh and R. Halcrow.[40] In fact, the general organisation was patterned on the American organisation and centrally governed.[41] One of its objects was:

> "To propagate and make known the Foursquare Gospel as set forth in 'The Declaration of Faith' compiled by Aimee Semple McPherson founder of the International Church of the Foursquare Gospel of Los Angeles California in the United States of America."[42]

This declaration contained basic teaching that would be acceptable to all Pentecostal believers. It included fundamental concepts such as the inspiration of the Bible, the Trinity, baptism by immersion, baptism in the Holy Spirit, divine healing and the second coming of Christ.

The name "Foursquare" portrays four aspects of the ministry of Jesus Christ. It originated as follows:

> "In Oakland, California, in the year 1921, a great congregation crowded into a tent and stood about its borders to hear Evangelist Aimee Semple McPherson. The subject that night was the 'Vision of Ezekiel' . . . As he (Ezekiel) gazed upon that marvellous revelation of the Omnipotent One, he perceived four faces; one of a man, one of a lion, another of an ox and still another of an eagle. Those four faces were symbolic of the four major phases of Christ's gospel . . ."[48]

In this vision, Aimee McPherson saw Jesus as Saviour, Baptiser in the Holy Spirit, Healer and Coming King.

In May 1983, there were fifteen Foursquare assemblies in New South

Wales and two in Queensland. The largest of these was the assembly at Greenacre, a Sydney suburb, a fine, thriving church of several hundred people, with excellent facilities and many outreaches, under the leadership of Don and Minta Baker, both graduates of Life Bible College at Angelus Temple in Los Angeles. This church has been for many years one of the outstanding Pentecostal works in Sydney.

The Foursquare churches in Western Australia are also known as the Gospel Lighthouse churches. They were started as a direct missionary outreach from the United States. An American couple, Elmer and Jean Darnall, began ministering in the Elim Foursquare church in Perth in 1953. Soon, however, they began an entirely new work in Victoria Park, a suburb of Perth.[44] By using outreach meetings of various kinds, including tent campaigns, they were able to build up an assembly which within ten years was about 150 strong. A fine building and Bible School facility were erected.

Quite early in their ministry, the Darnalls invited Billy Adams, who was at that time staff evangelist and regular Sunday night preacher at the internationally-known Angelus Temple, Los Angeles, to hold a campaign in Perth.[45]

This campaign was highly successful. Lasting for three weeks during March, 1957, it resulted in over 300 people committing their lives to Christ. The meetings were held in a large tent, and attended by gatherings of up to 600 people. A feature of the rallies was Billy Adams' divine healing ministry. Many deaf people received hearing, and others claimed to be healed as they sat in their seats during the meetings . Indeed, this ministry proved so distinctive that a weekend newspaper devoted most of pages one and two to photos and stories of Adams praying for the sick.[46] And when he addressed a students' meeting at the University, several young men dressed as ghosts brought in a "casualty" on a stretcher, ostensibly for the evangelist to raise him from the dead! One of Adams' winning ways was his sense of humour, and in this situation, he laughed with the students and resumed his message with full co-operation.

Other meetings conducted by the evangelist included a lunch-hour rally on the steps of the G.P.O. attended by an estimated 800 people, and various other lunch-hour gatherings at schools and factories. After the second week of meetings, a mass baptismal service was arranged at Mends Street Jetty, across the mile-wide expanse of the Swan River from Perth. Here 89 people were baptised in what was probably the largest baptismal service ever held in Perth; and in what was certainly one of the largest ever held to that time anywhere in Australia by Pentecostals. (Converts are normally baptised promptly, so most services are frequent, but small).

The results of this campaign were felt for a long time in the new Gospel Lighthouse church. Many more people attended the services. Converts' classes were started and new members received.

Mrs. Darnall continued as the evangelist for the ensuing week and

on Sundays regularly after this. Her husband maintained the pastoral and teaching side of the work.

In January, 1958, Billy Adams returned to Perth for a further two weeks of campaign meetings.[47] A tent seating 1,000 people was used, and filled to capacity, night after night. Again, miracles of healing took place. In one case, a person both blind and deaf was healed. And again, many souls were won for Christ, an estimated 300 registering commitments. The campaign concluded with another mass baptismal service in the Swan River. This time, the record of the previous year was passed. 97 people were immersed in the name of the Lord Jesus Christ.

This second trip to Perth was significant for a couple of other reasons. Adams was given an official welcome by the Lord Mayor of Perth, Mr. H.R. Howard. Press reports claimed that this was the first time that all leaders of all Protestant churches had combined to welcome a preacher to the city.[48] Even the Jewish Rabbi was present. The Anglican Dean of Perth claimed that only those who had visited the tent meetings could appreciate the magnitude of Adams' achievement.[49]

The other unique event was Adams' visit to the "Snake Pit." The Snake Pit was a sunken board and cement floor at the beach resort of Scarborough. Here, teenagers (or, "bodgies" and "widgies" as they were known at the time), gathered nightly—especially on Sunday nights—for rock and roll dance sessions. A news report described what happened like this:

> "The first inkling the teenagers had of the evangelists' visit was when a Presley recording . . . faded out and Sister Darnall stepped to a microphone to introduce Billy Adams.
> "Sister Darnall's remarks were largely drowned in a chorus of raucous and affected laughter . . .
> "The crowd packed tight around Adams when he began to speak but it was a restless crowd and the American was being pushed and jostled from behind. But he quickly won their confidence by meeting them on their own ground.
> "'I notice you all seem to like Elvis Presley out here . . . He's pretty popular where I come from too . . .'!
> "'Why didn't you bring him out with you?' a bodgie shouted.
> "The evangelist quipped back, 'I would have, but the American army got hold of him first.'
> "The restlessness had vanished and there was silence in the Snake Pit. Suddenly Adams changed his mood, 'How many of you people believe in God?' he asked quietly. Some hands were raised quickly; the others went up slowly, self-consciously.
> "'I'm an atheist,' one bodgie said, loudly.
> "'Say, he's sure a lonesome feller,' said Adams, 'We should pray for him. Why even Elvis Presley believes in God.'
> "There were wild cheers for Billy Adams when he abandoned the

microphone. Rock-n-rolling was forgotten as crowds of teenagers milled around him asking questions . . .
"At subsequent meetings in the Big Tent there was a notable sprinkling of crew-cuts and Elvis Presley sideburns."[50]

Again, many new people joined the Gospel Lighthouse church, and the work prospered. Within a few years, other local churches had been started in and around Perth with a number of branch meetings, including outreach meetings among aborigines. A Bible School was established and named, as its American counterpart, the Lighthouse of International Foursquare Gospel Evangelism (L.I.F.E. Bible College). Classes were held most nights of the week, and the course extended for two years.

When the first Foursquare missionaries went to Papua New Guinea from America, they looked to Perth for personnel. So under the leadership of the American Mason Hughes, several Western Australians went there as missionaries. The original mission work in Goroka later extended to Lae and other areas.

The Darnalls eventually returned to the U.S. and Robert Tracy, another American, took over the work. Later the Darnalls moved to the United Kingdom, where Elmer Darnall set up a Bible College and Jean engaged in itinerant work among people of all churches.

In 1956, Leo Harris of the Christian Revival Crusade in Adelaide, South Australia, was invited to minister in Perth. Jean Darnall was seriously ill, and many hours of prayer and ministry from Harris resulted in her deliverance. Subsequently, many C.R.C. missionaries went to Papua New Guinea under a working agreement between the C.R.C. and the Foursquare movement whereby C.R.C. workers served under the Foursquare name, but were supported by their own fellowship—a pleasing example of unity, cooperation and wise use of resources.[51]

There were a dozen Foursquare churches in Western Australia in 1982, with one additional assembly in Darwin, in the Northern Territory.

An interesting recent development was that of a group of about fifteen young churches in Australia whose leaders were credentialled by the International Church of the Foursquare Gospel, but whose churches were not formally part of it.

Started by Wayman Mitchell, an American Foursquare pastor who sought approval to pioneer new works by taking potential pastors to the field rather than training them in Bible College, this group of churches was soon represented in some fifteen countries.

In 1983, most of the Australian group was in Western Australia, with some in South Australia and the Northern Territory. The Potter's House in Adelaide was a typical example. Under the leadership of Larry Huch, and using aggressive evangelistic methods, they had reached 60 or so young people and "street people" within the first few months.[52]

Altogether, there were some forty Foursquare assemblies in Australia in 1984, in addition to the new groups just mentioned. While they were all part of the International movement founded by Aimee McPherson,

the historical antecedents of the branches in the West and the East of this country were quite different. Both, however, were born in supernatural revival and both continue to bear faithful witness to the gospel of Jesus Christ, who is Saviour, Healer, Baptiser in the Holy Spirit and Coming King!

NOTES

1. A. Banton, personal communication. Basic details of Van Eyk's ministry are from this source unless otherwise stated. See also *Truth*, 7-7-29.
2. *Truth*, 7-7-1929.
3. e.g. *Sydney Morning Herald*, 7-6-29, 8-6-29, 10-6-29, 11-6-29, 12-6-29, 13-6-29.
4. *Truth*. 7th July, 1929. See also Banton, personal communication.
5. Banton, personal communication.
6. *Cessnock Eagle*, 5-7-29.
7. *Truth*, 7-7-1929.
8. *Cessnock Eagle*, 12-7-29.
9. Ibid, 16-7-29.
10. Ibid, 12-7-29.
11. *Truth*, 7-7-1929.
12. *Cessnock Eagle*, 16-7-29.
13. Ibid, 18-7-29.
14. *Truth*, 7-7-1929.
15. *Cessnock Eagle*, 16-7-29 and following issues.
16. Ibid, 23-8-29.
17. Ibid, 27-8-29.
18. *The Gathering Call*, September, 1932, p.8.
19. Ibid, October, 1932, p.32.
20. Ibid, February, 1933, p.33.
21. Ibid, September, 1932, p.8.
22. *Elim Foursquare Gospel Express*, May, 1932, p.6.
23. Ibid, p.6.
24. *The Gathering Call*, November–December, 1932, p.41.
25. Ibid, February, 1933, p.71.
26. Ibid, July, 1934, p.4.
27. Ibid, March, 1933, p.89.
28. *Cessnock Eagle*, 12-8-1929.
29. *The Gathering Call*, August–September, 1933, p.136.
30. Ibid, p.139.
31. Ibid, July, 1934, pp.4, 5, 19; August, 1934, pp.23, 27.
32. Ibid, July, 1934, pp.3, 8.
33. Ibid, August, 1934, p.28.
34. Ibid, August, 1934, p.35; September–October, 1934, p.35.
35. Ibid, September–October, 1934, p.38.

36. Ibid, pp.39–42; November–December, 1934, pp.52, 54–58.
37. Ibid, August–September, 1935, p.88.
38. C.J. Van Eyk, interview. Following details are from this source unless otherwise stated. See also P. Duncan, *Pentecost in Australia*, p.13.
39. "Presenting the International Church of the Foursquare Gospel" a leaflet published by the Church, Los Angeles, California.
40. *Memorandum and Articles of Association and By-Laws of International Church of the Foursquare Gospel (Australasia) Ltd.*, 1957, p.30.
41. Ibid.
42. Ibid, p.1.
43. "Presenting the International Church of the Foursquare Gospel".
44. R.C. Tracy, personal communication.
45. *Revivalist*, No.170, April, 1957; No.171, May, 1957.
46. *Weekend Mail*, quoted, ibid, No.170, April, 1957, p.9.
47. *Revivalist*, No. 181, March, 1958, pp.2–3, 9–10.
48. Ibid, p.9.
49. Ibid.
50. *Weekend Mail*, quoted, ibid, pp.9–10.
51. L. Harris, interview. Also, author's personal knowledge.
52. L. Huch, interview.

CHAPTER 11
THE APOSTOLIC CHURCH

Just five years after the Sunshine revival and a couple of years after Van Eyk, another move of God started in Australia that was in some ways even more sensational. Certainly it touched as many people, in its immediate impact, and was accompanied by outstanding miracles. It was the final wave in a high tide that had brought McPherson and Valdez from the U.S.A., Wigglesworth and Booth-Clibborn from Britain, and Van Eyk from South Africa. Now it was William Cathcart from Scotland and John Hewitt from Wales.

These two men were to reach thousands with the gospel, and to set up a completely new Pentecostal organisation, an organisation which attracted both new people and Pentecostals alike.

The story starts in Perth, Western Australia. C.L. Greenwood, Van Eyk and W. Buchanan had all ministered there, and as a result there were six separate groups of Pentecostal people in the city, all meeting separately![1] One of these groups had discovered some magazines from England published by a movement called the Apostolic Church.

The Apostolic Church had arisen directly from the Welsh Revival of 1904–05. Two men who had been converted in this revival were baptised in the Holy Spirit and spoke with tongues. They were brothers, D.P. and W.J. Williams. They became convinced that not only were gifts of the Holy Spirit to operate in the church, but that the offices of apostle, prophet, evangelist, pastor and teacher were "for the control and government of the Church as a Body until the Lord Himself does come."[2] Thus the word of an "apostle" or the utterance of a "prophet" was normally taken as the word of God and obeyed accordingly.

On the basis of this doctrine, the Apostolic Church was established in Penygroes, Wales, in 1916.[3] From here it began to spread through the British Isles.

In 1927, William Cathcart, an Apostolic minister in Scotland, and a former military man[4] felt that God had revealed to him that he should serve the Lord in a sunny land in the Southern Hemisphere—a vision that he took to refer to Australasia. He took no action for two years, but felt strongly all this time that he should obey this call. Then, from the group in Perth, Western Australia, came a plea for an Apostolic minister to be sent to them. They had collected a few pounds together and seemed particularly to want Andrew Turnbull.[5] However, Cathcart made known his own desire at the Annual Convention of the Church at Penygroes in 1929 and he was accepted for the task. Cathcart was a

tall, powerfully built man, a capable teacher who specialised in expounding the second coming and church government, often with the use of large charts.[6]

On February 1st, 1930, he and his wife and small son left the British Isles and sailed for Perth. About 25 people met him on his arrival. They had little support to offer, for those were Depression days, and although the worst had not yet hit Perth, rents were high, the cost of living was rising and work was becoming scarce.

For a time, the small group laboured on, Cathcart living off the small capital that he had. Then he made and sold toys and rented a shop and sold tea under the name, "The Triune Tea Company". He and his partner did not sell much tea, "but what a wonderful friendship and fellowship could be formed in such a crisis", he later wrote, "fellowship of a sort that just cannot be reproduced in normal circumstances."[7] The assembly began to grow and they sought a building in which to meet. They learned that one of the other Pentecostal congregations was in serious financial straits and unable to maintain the lease on their building. As a result of this contact, Cathcart discussed with them the Apostolic vision. Although at first suspicious and antagonistic, eventually they gladly accepted what he presented to them, with the result that the congregations united in the same building, which became known as the Apostolic Church, Perth. Soon after, this, other Pentecostals began to drift into the new work, new people were reached and about eighty people were meeting regularly within a year.

Cathcart was now able to devote himself fully to the ministry and so discontinued his business operations. About this time, G.H. Taylor, a local Pentecostal believer was called to become a Pastor. He was the first Australian Apostolic Pastor.

Before proceeding with the story of the Apostolic Church, it is necessary to say a little more about its structure. As its name suggests, the ministry of apostles was given some prominence, especially in directing the affairs of the church.

T.N. Turnbull, in his official history of the Apostolic Church, put it like this:

> "We believe . . . that the apostles have the authority to set apart God's choice in the Church according to the qualifications laid down in Titus and Timothy, as God gives them the revelation personally. In the Apostolic Church, some of the calls and changes of officers have been made by the apostles. A large number of the decisions in our Councils and Executives are also made by the apostles. In all such meetings prophets as well as apostles are present, as we are always willing to hear what God has to say to us through His ordained channels. Many calls and changes have been made through the word received through the prophets, but it is not acted upon until it is first confirmed by the apostleship, who bear the final and first responsibility . . . It is not too much to say that the prophetic word in our Conventions and Councils has had much to do with the great progress of the Apostolic Church throughout the world."[8]

Similarly, W.A. Rowe, who spent 14 years in Australia, drew a distinction between the role of elders and that of apostles.

> ". . . the sphere of the Eldership is local. It has in a very particular manner the constant day to day care of the local Assembly. Upon the Apostleship comes the 'care of all the Churches' (2 Cor 11:28) . . ."[9]

On the other hand, the prophetic and apostolic gifts worked very closely together:

> ". . . the office of Prophet is in vital union with the Apostolic office. Perhaps there is a sense in which, in perfection, they operate as a single gift . . . These two gifts should positively be recognised and be in practical present operation. Ideally, they should have an unbounded sphere of influence and authority throughout the body of Christ . . . these offices are in essence of a universal nature."[10]

The Apostolic Statement of Faith was basically standard for a Pentecostal movement. Only its last three clauses indicated differences. They were as follows:

> "Nine—Church government by Apostles, Prophets, Evangelists, Pastors, Teachers, Elders and Deacons.
> Ten—the possibility of falling from Grace.
> Eleven—the obligatory nature of Tithes and Offerings."[11]

The emphasis placed on the role of apostle and prophet, then, was very strong in the Apostolic Church. In the early days of the movement in this country, in particular, it was the distinctive apostolic and prophetic ministry that attracted attention. And in spite of Turnbull's clearly and carefully worded explanation, the word of the prophet sometimes appeared to be accepted uncritically, little time or opportunity being given for the apostleship to confirm any appointments.

In 1931, Sir Donald Bradman scored 334 runs in England in what was then a test record. The Sydney Harbour Bridge was nearing completion and being prepared for its opening in March, 1932. The country seemed to be escaping the clutches of the Depression. It was in that year that Cathcart was invited to minister in Adelaide, South Australia by two men who had been early Pentecostal leaders (Retchford and Rieschiek).[12] Here there were already two Pentecostal assemblies. Few of these people showed much interest in Cathcart's arrival, for only ten attended his first meeting. Nevertheless, interest soon built up.

The Wakefield Hall soon became too small, and Cathcart moved to the Adelaide Town Hall. Here, for six successive Sunday nights, he ministered to large crowds and finally established an assembly. Inevitably, people were attracted from the existing Pentecostal

assemblies, as many as 70 people moving out from one of them.[13] This sort of thing was to be repeated in the future, and of course, left a bitter impression of the Apostolic movement in the older Pentecostal assemblies. However, there were not enough Pentecostals in Adelaide to even half fill the town hall! So clearly the new movement was reaching far more non-Pentecostals than Pentecostals. Nevertheless, many familiar names crop up in the early Apostolic history. R. Davis, W. Retchford, N. Priest, A. Beswick, L. Jones, J. Hewitt are all names which now appear in the Apostolic movement.

During 1931, Cathcart consulted with the officers in both Perth and Adelaide, and together they decided to write to England requesting that a prophet come to Australia. The Missionary Council appointed Joshua McCabe of Edinburgh, for the job. He sailed in December, 1931, and arrived in Perth in January, 1932.

Cathcart had gone to Perth to meet McCabe. Now, however, he returned to Adelaide, partly in response to a prophecy, apparently given by McCabe, that from Adelaide, he was to go to Melbourne and there establish headquarters for the movement in Australia.

So Cathcart continued for several months in Adelaide, while McCabe ministered in Perth. In the latter city, yet another group of Pentecostals linked up with the Apostolic Church. In Adelaide, Cathcart continued to teach the Apostolic message, and to present his other favourite topic, Bible Prophecy, which he often illustrated with large charts, one of which was reported to be 12 metres long by 2.5 metres high![14] During this period, branch assemblies were opened in the suburb of Norwood, where Norman Priest was placed in charge, and the country town of Strathalbyn. Furthermore, an old church building which had more recently been used as a garage, was purchased in Pulteney Street, Adelaide, where the new congregation could meet. It was renovated, and named Zion Temple and opened on October 30th, 1932.[15]

People who were materially poor were "rich in spiritual goods", wrote Cathcart. "People came in old vintage cars, bicycles galore, sometimes a horse and buggy or two, and some took the old way of walking to the services—some for miles—but who cares when revival comes!"[16]

A request now went to England for an apostle. Thus S. Dickson came to Perth, McCabe moved to Adelaide and Cathcart was free to go to Melbourne. The general thrust can be seen to be one of reaching out, consolidating, reaching out again, consolidating again, and so on. In fact, the initial development of the Apostolic Church in Australia bears very close resemblance to a well organised pioneer expedition into previously unexplored country; or to a military thrust into enemy-occupied territory. An advance is made; a supply post is established; reinforcements are brought in; then a new advance is made. Not that it was necessarily consciously planned like this: Cathcart saw his going to Melbourne as the consequence of personal divine guidance[17]—but he was a former military man!

For Cathcart it was a daring step. He knew no-one there with whom he could commence meetings. He had no guarantee of finance.

Nevertheless, he engaged the Protestant Hall, Exhibition Street, and began a series of Bible studies for Christians. Here again, his tactics are interesting. Before he considered an evangelistic campaign, Cathcart saw the necessity of building up a nucleus of Christians who would form the foundation of any assembly resulting from evangelism. The report by one who attended those first meetings tells its own story well enough:

> "It was a fortunate day for Victoria when Pastor William Cathcart . . . gave a series of Bible Studies to Christians.
> "The fact of having been disappointed by previous missioners who have just 'passed through' sometimes teaching different doctrines from the same platforms and staying only long enough to unsettle folk, made the people cautious at first, but when the Pastor made it clear that he intended to stay until several Assemblies were established, the people were greatly encouraged, and from then on Pastor Cathcart had the confidence of his hearers . . .
> "The Prophetical studies were arresting and inspiring. About an average of 100 Christians gathered nightly (except Sundays, when 300 people came to hear them) . . .
> "An exposition of 1 Cor. 12:28 by Pastor Cathcart, i.e. 'Apostles and Prophets', was entirely new teaching to Melbourne . . .
> "The first Communion Service held in Melbourne under the auspices of the Apostolic Church was a blessed experience—the day being Easter Sunday . . . 160 souls gathered round the Lord's Table . . .
> "Outstanding features of the campaign are that more light has come to Victoria and about 150 saints have been enthused, and are eager to link up with the Apostolic Church . . .
> "The success of the Mission in Melbourne was largely due to the fact that Pastor Cathcart built upon no previous existing organisation, there was no pre-arranged programme and no monetary bargaining . . .
> "There was no pretence to an evangelical effort, but rather the drawing together of a band of saints, and the laying of a foundation for a building yet to be . . ."[18]

The above quotation makes very clear the essential message and methods used by Cathcart and his associates. There was nothing haphazard about his approach. It was openly admitted that the initial meetings were designed to build up a nucleus of Christians who would form the foundation of a new church. Certainly, his Melbourne meetings paved the way for an evangelistic campaign. And the campaign which followed proved to be the most spectacular Melbourne had seen for several years. It was reminiscent of Wigglesworth and McPherson, with the difference that it was linked quite purposefully with a Pentecostal denomination.

The man of the moment now was not Cathcart, but John Hewitt.

Hewitt had come to Australia several years previously from Wales where he had been affiliated with the Apostolic Church. After some time with the Baptist churches, he linked with the Pentecostal Church of Australia, and took over the assembly in Brisbane which had been established by the highly successful Booth-Clibborn. In February 1933, Hewitt joined the Foursquare movement for a short time. Just three months later, he returned to the Apostolic fold. He was a huge man, tall and heavy, and his preaching equally forceful. When he was once advertised as a "worldwide evangelist" people thought the description not really unsuited! At one meeting he could not stand to preach when the time came—his large frame had become stuck in his chair![19]

Hewitt threw in his lot with Cathcart and the result was a remarkably successful campaign in Melbourne in May, 1933. It began in the Protestant Hall, and finished in the great Melbourne Auditorium, Collins Street, a building that seated 1,900 people. All told, 2,300 people were prayed for, 700 people made decisions for Christ, many were baptised in water and there were some outstanding cases of divine healing.

A great deal of preparation had been done for the first meeting in Collins Street. 30,000 leaflets were distributed by willing workers; large 15 metre banners were hung in the Auditorium—bearing inscriptions such as: "Jesus Christ the same yesterday, today and forever", "As many as touched him were made whole", and, "Jesus said, 'Come unto me, and I will give you rest' "; the place was floodlit; further banners were displayed at the door. And of course, there were the people who had been won over in the preparatory meetings.

However, what happened cannot be attributed only to preparation. Clearly, the Spirit of God was at work. The meetings themselves grew in size. Over 1,000 people attended this first meeting. Within six weeks, this number had doubled. People were queuing at the doors waiting to get in. An orchestra under the leadership of Claude Gadge backed bright chorus singing. Sometimes the audience waved their songsheets in the air as they sang. And miracles began to happen. Although the preaching was exceptionally simple, the very first night in the auditorium, there were 25 converts. In fact, one person said, "Hewitt just told Sunday School stories—but he got results."[20] Over 100 sick people sought healing, and many went away well. The evangelist prayed over cloths and handkerchiefs which were taken away to sick and needy people who could not attend. "Testimonies to healings received began to roll in from everywhere."[21]

On the second Sunday night an outstanding healing occurred. A Salvation Army officer, Ensign H. Jenkins by name, had been given a leaflet about the healing campaign which a friend had found lying in a railway carriage. She had been a cripple for nearly nine years. She described her condition in this way:

> "Since 1924 I have not been able to go upstairs as you have seen me tonight. In 1925 I entered our Hospital. From that time *I have not walked without the aid of a crutch or stick and was more often wheeled in my chair* . . .
> "The pain I was suffering was intolerable. I was just feeling that I could not suffer much more . . . When the Pastor asked those who were seeking healing to go on to the platform, no one knows how difficult it was for me to get up those stairs. I had two bad legs and I did not know which one to save from pain."[22]

When prayer was offered, she felt an initial draining of all strength. Then, however, she felt a new strength come to her, and was immediately healed. She described herself as a "new woman in Christ Jesus." She protested that it was not a case of "getting better" but that she was in a moment made whole.[23]

This story, which was published in the Salvation Army's publication *War Cry* as well as in Apostolic magazines, attracted wide attention, and encouraged many others to seek healing at the Hewitt meetings. When Ensign Jenkins publicly gave testimony in one of the meetings, the audience broke into spontaneous applause.

Other healings claimed included the opening of a blind eye, the healing of a shell-shocked man, deliverance from nervous insomnia, migraine headaches, deafness and deformed limbs.

And on the lighter side, it was at one of the early meetings in Melbourne that Cathcart overbalanced while stepping down from a high platform on to a chair, and slid on his back, halfway up the shiny linoleum-covered aisle. Everyone laughed, including Cathcart, and the previously hard atmosphere "disappeared like magic."[24]

Just at this time, the Church commenced the publication of a twelve page magazine called *Revival Echoes*. Of quarto size page, it burst into print, full of confidence. Its front cover bore an intricate design featuring the Southern Cross, with "the four great islands of the Southern Hemisphere" (i.e. Australia and New Zealand) linked together by a chain.[25] The titles Saviour, Healer, Baptizer and Coming King were seen as searchlight-type echoes between heaven and earth. Appropriate Scripture references were given for each. In the centre of the page was a space for a photo of an Apostolic Pastor, the first edition bearing William Cathcart's photo. It ran into a circulation of 1,000 copies almost immediately.[26]

It is the interior of the magazine which attracts attention, however. In contrast to the rather sedate pages of both *Good News* and the *Australian Evangel*, *Revival Echoes* features large photographs, prominent healings, and positive claims to revival and power. For example, a double-page spread in the second edition featured the heading:

> "Melbourne Miraculously moved—revival unabated
> 700 Decisions for Christ. 2,300 prayed for. Hundreds healed.
> Baptismal services conducted. Church Established in Bible Fashion.
> Conclusive proof that the day of miracles is not yet past."[27]

Beneath this heading is a large 20cm by 11cm photo of the Melbourne Auditorium crowded with people. The rest of the page, and all of the next page report the meetings. Then there are pages of news from other places, testimonies and articles, especially on the Apostolic concept of church government.

Even today, as one reads these publications, one is struck by the confidence and faith of these early Apostolic ministers. The testimonies and articles are still alive. This was a movement in which things were happening. Souls were being saved and the sick were being healed. No wonder people flocked to Apostolic meetings!

In passing, it may be interesting to note one minor feature of Apostolic preaching, namely alliteration. Sermon outlines were often built on alliterative structures. This is reflected even in news reports—"Melbourne Miraculously Moved", "A modern miracle without modern methods" (Jenkins' Testimony), "Points for praise from Perth", "Broadcasting from Bunbury", "Joyful jottings" and "Adelaide Amazed—Critics Confounded."[28] In later editions of the magazine, articles began to predominate over news reports. Eventually, in 1936, the name of the magazine was changed to *Apostolic Herald*. Thus it simply became the Australian edition of a magazine published world-wide.[29] There was a rumour that the Apostolic Church in the British Isles feared that Cathcart was using *Revival Echoes* to present his own image more than that of the movement. Certainly, A. Gardiner became the new editor.[30]

Before Hewitt's Melbourne campaign was over, enough support and interest had been aroused for an assembly to be formed. Thus, on June 4th, 1933, 107 people were welcomed into membership at a breaking of bread service held in the Protestant Hall. These were soon followed by another 40. At this service, Melbourne saw for the first time the Apostolic method of calling people into office. The *Revival Echoes* report seems to be the best way to describe what happened:

> "At this service, the Lord began to speak through His servant Prophet McCabe, and after speaking a word of warning and exhortation to his people, many were called to office. We rejoice that the Lord has established His Church, and it was great joy to us in Melbourne to see God moving, as in days of yore. The Lord called His servant Ellis to be Assistant Pastor in Melbourne, 10 Elders, 4 Local Evangelists, 9 Deacons and 6 Deaconesses, and these were ordained to office. After Pastor Hewitt had expounded on the Prophetical ministry, he laid hands upon several officers who were called, ordaining them to their part in the Lord's work. Many who had never been in an ordination service before were filled with amazement and wonder, and many were heard to exclaim 'We never saw it in this fashion' . . ."[31]

And this was to be the pattern for Apostolic work in this country. As soon as churches were established, people would be called to office

by the Prophets and ordained by the Apostles. Many were impressed, even amazed by this. Others found it puzzling, hard to accept, or branded it as unscriptural. The matter was to become a source of contention for many years.

When Hewitt left Melbourne, he went to Adelaide. Here too, there was outstanding response to his campaign. The pattern was much the same. The Adelaide Town Hall was used for the meetings and attendances built up to about 2,000. There were 500 conversions. At two baptismal services ("the first . . . ever to be held there"), 39 people were immersed by Hewitt.[32] And many were healed. *Revival Echoes* reported:

> "The unbeliever may scoff at the saving of a soul, but what can he say when invalid chairs are discarded, crutches no longer required; when the deaf hear, when the blind see, when tumours wither up, when many, like Peter's wife's mother, rise from a bed of sickness and minister to those around? These things have all happened in Adelaide during the past few weeks."[33]

Again large photographs showed the Town Hall crammed with people, and the same banners as had been used in Melbourne slung along the walls.

An assembly had already been established in Adelaide, and others were added to it during Hewitt's campaign. On July 30th, 175 people attended an ordination service at Zion Temple. Thirty new members were accepted, making a total of 51 for the campaign. And then, as in Melbourne, Prophet McCabe addressed the congregation. Again, an eyewitness's report is best:

> "We have missed the Prophetical Ministry very much during the past few weeks, and our thirsty souls drank in the Word of the Lord. After speaking words of comfort and exhortation, the Lord proceeded to call a number of men and women into office, among them being an assistant Pastor for the Adelaide assembly, four Presiding Elders, five Elders, eight Deacons, one Interpreter and ten Deaconesses for the various Assemblies in South Australia. Those called were invited to the front, where they knelt down, and Pastor Hewitt ordained and separated them for the work whereunto the Lord had called them. It was a beautiful service, hallowed by the presence of the Lord. To many it was a revelation of the way in which God is working in these last days, and we do esteem it a privilege to be in that place, where we can indeed know the Will of God."[34]

When Hewitt left, McCabe continued with evangelistic meetings. During the next month, another 60 conversions were recorded, eight were baptised in the Spirit, and eight in water. Every Sunday new members were received into fellowship.[35]

After this, Hewitt went to Perth, Western Australia, and again,

success attended his meetings, although apparently not on the scale of the Melbourne and Adelaide campaigns. Hewitt continued to itinerate, visiting relatively remote areas like Port Pirie, South Australia. The fact that Hewitt made some of these trips by air gave him added distinction. Air travel was another new feature of Pentecostal evangelism! During these campaigns, Cathcart had been going beforehand to prepare the way for Hewitt. By October, however, he had returned to Melbourne, and McCabe to Adelaide.

Meanwhile, the Church officially opened its new headquarters in Melbourne. The need for this was somewhat urgent—during one particular week, meetings were held in three different halls. McCabe and Ellis discovered a building which had been previously used as an Academy of Music and later as a Salvation Army building. In spite of lack of financial resources, the fact that the hall was heavily rated and that a trust deed laid down that it should be used only as a theatre, prayer was made about the matter. The difficulties were overcome, and on August 12th, 1933, Cathcart officially opened the new Coventry Street Temple, South Melbourne. It seated 1,300 people.[36]

Cathcart was still not happy with the organisation. With headquarters in Melbourne, he saw a need to have both the apostolic and prophetic ministries operating together in Melbourne. So he arranged a convention in Adelaide in which the matter could be discussed. Something of the authority accorded the apostle can be appreciated from the comment made in *Revival Echoes* about this:

> "Melbourne Assembly was somewhat taken aback at the quick decision of Pastor Cathcart to hold a Convention in Adelaide, 500 miles distant, but committing the work to the Lord and bidding Evangelist Isaac Hewitt carry on in Melbourne, Pastor Cathcart and Pastor O.E. Ellis attended the Adelaide Convention."[37]

The result was that Ellis was called to be an apostle and made pastor in Adelaide, and McCabe joined Cathcart in Melbourne. N. Priest and C. Russell were called to be prophets.

The following week in Melbourne, another convention was held. Here again, the ministry of the apostle and prophet was put into operation. Various men were called into office as McCabe spoke.[38] Furthermore, "the Lord also spoke forming a Commonwealth Council of the seven Apostles and Prophets McCabe and Priest."

While the changes resulting from these conventions were being executed, Cathcart went to New Zealand. As in Australia, he was successful in laying a foundation and Hewitt followed up with evangelistic campaigns. Six new assemblies were started and over 200 members added.[39]

Meanwhile other men began to move into office. Pastor F. Hurst took over the office work and literature department in Melbourne. H. Gardiner, A. Cameron and G. Greig took up pastorates in Geelong, Footscray and Adelaide respectively. Additional assemblies were opened

elsewhere—Port Adelaide, Wallaroo and Glenelg in South Australia, for example.[40]

Perth, Adelaide, Melbourne. The next step was obvious. While not as successful as previous campaigns, the Sydney series, held in April, 1934, was nevertheless effective. Congregations in the Railways Institute, Chalmers Street, rose to about 750, there were about 150 converts and again, some outstanding testimonies of healing.[41] However, suddenly in the midst of the programme, the evangelist John Hewitt was "called" to Western Australia: a move which is hard to follow, but which was accepted by all because of its apparent divine authority.[42]

Nevertheless, the pioneering was effective, and before the year was out there were seven assemblies in New South Wales.[43] The basic method used was similar to that in other states. First the groundwork by Cathcart, then the evangelism by Hewitt, and then the establishing of a church, with appointments being made by the prophet. In Sydney, McCabe's coming was highly promoted before his arrival. Thus keen expectation awaited his prophetic utterances. And not only did he call people into office, he also prophesied at considerable length concerning the spiritual welfare of the people. And after he so spoke, Hewitt expounded the prophecies in the same way that others would expound Scripture.[44] It will be appreciated by now, that Apostolic prophetic utterances were not always short, as they normally are in other Pentecostal assemblies. Prophetic utterances might last for half an hour or more. The esteem in which prophecy was held in the Apostolic Church may be gauged by the fact that in later years the periodical (then named *Herald of Grace*) regularly printed prophetic utterances in full as magazine articles.[45]

On 8th July, 1934, 70 members were welcomed in Sydney, a number which soon rose to about 150.[46] On the 11th July, 23 members formed the nucleus of an assembly at Tempe, and on 15th July, 21 members formed the Parramatta assembly.

The programme of expansion continued until both Brisbane and Tasmania had been reached with the Apostolic message. John Hewitt conducted a four weeks' campaign in Brisbane which again resulted in the establishment of an assembly.[47] George Dryden was made pastor, and was later joined by Cecil Harris from Perth. Both these men pioneered further works in Rockhampton and other areas.[48]

The story of the work in Tasmania is somewhat different from that in other places and merits some detail.

During the First World War, a young Australian soldier named Arch Newton attended a Pentecostal meeting in London. Although greeted at the door by a kiss from a man, he overcame his first surprise, recognised the power of God and was baptised in the Holy Spirit.[49]

A few years later, he was the Methodist minister at Wynyard on the North West of Tasmania. So powerfully did he present Christ that during his first twelve months, 248 young people were converted. Furthermore, he constantly preached the need to be filled with the Spirit. As a result

of this, a man named Chilcott was baptised in the Spirit. He lived at the tiny community of Flowerdale. The local church was in fact on a corner of his farm. One night, as he waited on God, he had begun to speak and sing in tongues, although he had not been told anything about this. His wife thought he was out of his mind. So she called Newton in. When he arrived, of course, he was overjoyed that they shared the same experience! However, there was much opposition to what was happening. Some of the church wanted to put Chilcott to bed for a few days! Others felt he was demon-possessed. Nevertheless a few were challenged.

A local preacher named Gordon Bowling, whose father William Bowling, had attended Good News Hall, began to seek the Spirit through Newton's influence. Both Bowling and Newton received letters from the Methodist Conference telling them to withdraw their Pentecostal influence or withdraw themselves from Methodist ministry. Bowling left and went to Melbourne, where he received the Spirit at the Apostolic Church. He later became an Apostolic minister. Newton chose to stay.[50]

Revival Echoes paid this tribute to Newton in 1935:

> "About six years ago, in answer to the call of God, there came to the circuit . . . a little man who was a veritable giant in the things that belong to our God. It was under his ministry that many learned in this centre what it meant to have an unalloyed love for the Lord Jesus . . ."[51]

When Newton was eventually transferred, about 15 people met together each Monday night, at Flowerdale, in earnest prayer for an outpouring of the Holy Spirit. Finally, Pastor Dave Jack was sent from the mainland to provide leadership. He was ultimately followed by Isaac Hewitt who held a campaign in nearby Wynyard. As a result of this, an Apostolic Church was established at Flowerdale with about 25 members.[52] By mid-1935, the assembly at Flowerdale had grown to 33 in membership, and a Tasmanian Convention was held there. Ultimately, the assembly was transferred to the larger town of Burnie. Meanwhile, Jack went to Hobart, and A.E. Gay to Launceston and small assemblies were commenced there as well.[53]

From this point onwards, the Apostolic Church became firmly established. In Adelaide, the Draper Memorial Church, formerly a Methodist building, was purchased in 1936 and renamed Zion Tabernacle. This imposing structure seated several hundred people and was packed for the opening services. Over 300 people attended an Anniversary Tea in the new hall.[54] In Melbourne, a new building was erected in Punt Road, Richmond in 1939, and became the headquarters of the work.[55]

One prominent feature of Apostolic meetings was the style of worship. All Pentecostals are more exuberant, more vocal and more expressive in worship than their non-charismatic fellow-Christians. In the early days, particularly, however, the Apostolic meetings were especially so. Again, let *Revival Echoes* speak on this subject:

> "With a happy lilt and beaming faces the congregation gathered in Coventry Street Temple and sang . . .
> "It was evident to any onlooker that their song was an experience. One heard so many stories about the doings of the Apostolic Church, but when you enter into an atmosphere and services such as the Easter Convention in Melbourne, well, one can understand that what we heard were 'stories' after all. On enquiring whence this happy atmosphere, the answer was, 'This is the outcome of the two half-nights of prayer and the Lord said He would send the Glory cloud . . .' The Apostolic Church had been praying from six o'clock till midnight on two nights before the Convention . . . What a sense of the immediate presence of God filled our hearts as we sat in His presence. His Word came forth in the power of the Holy Ghost . . .
> "The citizens of Melbourne and suburbs were flocking to the beaches and country to enjoy the sunshine and have a 'good time.' The citizens of heaven, the 'Apostolics' as they were called, were flocking to Coventry Street Temple . . . to bathe in the sunshine of His love. No one who had their fill of the country air . . . felt better than we did at the close of the day.
> "At the close of the service the Glory of the Lord came upon us and throughout the day we felt in the secret of His presence . . .
> "The ministry of the Word was very edifying. Some accuse the Apostolic Church of having nothing but prophecy but any intelligent thinker . . . must have been impressed by the lucid, edifying and instructive messages . . .
> "For we did have an abundance of joy as we waited on the Lord. Several times the joy of the Lord so fell upon us as on the day of Pentecost, and several times we demonstrated our joy by marching round the Temple; at other times many were literally dancing with joy as the Glory of the Lord fell upon them; whilst at other times the Lord filled our mouths with laughter. The shouts of joy and praise resounded and re-echoed through the Temple from time to time during the gatherings, whilst at other times our spirits were hushed and mellowed as we realised the presence of Jesus as He revealed Himself to us all at the three large communion services . . .
> "South Melbourne had a shock when the Apostolic Church turned out in marching force and paraded the streets . . . as hundreds . . . with banners flying, texts displayed, and songs of joy witnessed for the Lord. A mass open-air meeting at the street corner . . . concluded this . . ."[56]

Clearly, Apostolic worship included many features, not the least of which was the preaching of the Word of God and the celebration of the Lord's Supper. Worship was uninhibited, almost any expression of joy, from shouting to dancing being allowable. Apostolics expected to have a "good time" at their convention just as much as they expected to

worship the Lord and learn from Scripture, an attitude which is, indeed, wide enough spread in all Pentecostal movements. However, that they could find greater joy in worship than most people were finding crowding the new and flourishing cinemas—where Rudolph Valentino, Charlie Chaplin, Boris Karloff, Mary Pickford and Buster Keaton had their share of devotees—indicates a personal and very real experience of faith.

One anecdote relates how John Hewitt was on one occasion dancing on the platform to a chorus about the future "meeting in the air", when he suddenly stopped and began to laugh uproariously. Already in joyful spirit, he was suddenly struck by the realisation that he was standing on a platform erected over a baptistry. Should the floor have given way under his weight there would have been a meeting in the opposite direction and he would have had an unexpected baptism![57] When Cecil Harris was numbered among the Apostolics, somebody called him the "Fred Astaire" of the movement, because of his dancing prowess.[58]

However, in later years, the movement lost its initial drive. Some of the churches it opened in the thirties languished—in South Australia, for instance, in 1983, only two assemblies were to be found. Zion Tabernacle had been abandoned in favour of a suburban location and the old building has now been demolished. In 1959, there were only fifteen Apostolic Pastors in Australia, with one full-time office worker and 17 missionaries.[59] By comparison, in 1936, 13 Australian pastors were named to be speakers at a convention in Adelaide.[60]

Part of the explanation for this abatement of the early expansion is to be found in Apostolic methodology—and the reaction to it that arose.

Where, for example, did the abundance of pastors come from? For every new centre that opened, it seemed that a pastor was available. Many of them came from existing Pentecostal churches. Norman Priest was a pastor in the Pentecostal Church of Australia. So too, was Len Jones before he went to New Zealand. Cecil Harris, Leo Harris's father, was a member of a Pentecostal Church in Perth. George Dryden was a Foursquare pastor.[61] Hugo had preached in the Pentecostal Church in Adelaide. William Kay was an independent pastor in Sydney.[62] Davis had been an elder in the Pentecostal Church. Add to these the men who came from overseas—Cathcart, the Hewitts, McCabe, Gardiner, Dickson—and a formidable team of men is arrayed.

This exodus of leadership from the existing Pentecostal churches left some bitterness among them. It was true that some pastors and most of the people were genuine Apostolic converts. But the fact that elders and pastors and leaders in the work joined the Apostolic movement did cause unhappiness.

Thus both *The Gathering Call* and *Good News* found it necessary to print articles warning against false prophets and "Apostolic Delusion."[63]

Some of the pastors were from within Apostolic ranks; men such as Taylor and Cameron.[64] But here again, problems arose. Because of the unique system of calling into office, unfortunate mistakes occurred. Some who were called into office either became frustrated, through trying to

do what they could not do; or they tried to exercise an authority they did not really have.[65]

A negative reaction set in to this. Many people left the church, including a number of pastors who had, not so long previously, left other churches to join it. Priest, Davis, Isaac Hewitt, Cameron, Jones, Harris, Taylor and even Cathcart himself all withdrew. The majority returned to the Assemblies of God. Harris and Cathcart were to become pioneer workers in the Christian Revival Crusade. Furthermore, other Pentecostal works tended to under-emphasise the prophetic gift. They veered away from any directive prophecy at all, many taking the stand that prophecy should never be used for such a purpose.[66]

Time is a great healer. The tensions of fifty years ago have now vanished. I personally recall an incident in the early 1960's when an Assembly of God pastor and an Apostolic pastor stood arm-in-arm on the platform at a combined ministers' convention, both tearfully confessing that this was the first time they had shared in such fellowship. In the 1980's combined gatherings and inter-church fellowship are commonplace.

For a start, Pentecostals generally are no longer suspicious of prophetic and apostolic ministry—indeed such things are enthusiastically and universally advocated. The gift of prophecy, in particular, is widely used and openly recognised.

On the other hand, Apostolic practices have been modified since those pioneering days. By 1983, a Council of Apostles and some designated prophets, comprised of about twenty men, provided leadership to the movement.[67] However, this Council only met annually, and basically exercised a supervisory role. Executive committees conducted the day to day affairs of the work. The structure has become less that of a pyramid and more that of a circle.

Moreover, local assemblies had a higher degree of autonomy than in the early days. For many years, for instance, all finances were channelled through a central fund, but by 1982, it was possible for local assemblies to handle their own resources if they chose to do so.

There was a major change in appointment to office, as well. It was now rare, for instance, for the Council to make a pastoral appointment without consultation with the pastor and churches concerned, and a pastor could himself approach the Council to discuss a change in ministry.

Local elders were put forward by the local assembly and confirmed by a State meeting of apostles. But the appointment was only for twelve months. All calls—including those of apostles and prophets—were reviewed every two years. In the 1930's, because such appointments resulted from a prophetic word, they were usually seen to be for life.

Apostles and prophets were still recognised by the Apostolic Church in a way that most Pentecostal churches would not do—and open reference was made to "Ascension Truth" and "Headship order".[68] But it is clear that the teachings of the 30's had been greatly tempered.

Moreover, during the 1970's "new winds" began to blow over the

Apostolic Church.[69]

A full-time Bible Training Centre was established in 1981 at Southport, Queensland[70] and a new magazine was launched in 1979, named *Revival Flame*. After three years, the magazine was discontinued but the flame of revival was not. There were new leaders emerging and new churches being established.

By 1983, there were about 35 assemblies around Australia, several of them commenced during 1982, and over fifty ministers.[71] Moreover, some of these congregations were growing rapidly. Under the leadership of John Hewitt, son of the pioneer Welsh evangelist, the assembly at Boronia, Victoria, had grown to nearly 500 strong, and a striking new building, with seating for 1,000 people was erected in 1983. John Hewitt was also President of the Church in Australia at that time.

Other growing assemblies included those in Perth, W.A. where Robin Cullen was senior pastor; Canberra, A.C.T. (John MacNamara); Bendigo, Victoria (Terry Hunter); and Geelong, Victoria (J. Bowes). All of these had hundreds of people attending services.

In an interesting reversal of direction, there was also an outreach into the United States, where several assemblies were affiliated with the Apostolic Church in Australia. The ministry team at the Pueblo, Col., assembly was led by Ezra Coppin, a former Brethren evangelist who was now baptised in the Spirit and designated as an apostle.[72]

Overall, the Apostolic Church of the eighties presents a positive, confident image. There are not the great campaigns of its inaugural era half a century ago, but there are flourishing churches across the land which can clearly provide sound bases for outreach and expansion. And the new leaders are experienced, mature men with the ability to guide the movement safely into the future.

NOTES

1. *Revival Echoes*, Vol. 2, Nos. 6–7, November–December, 1934, pp.132ff; Vol. 1, No. 2, July, 1933, p.16. Unless otherwise stated, basic details in this chapter are from these sources or from Vol. 1, No. 1, June, 1933 pp.5ff or from T.N. Turnbull, *What God Hath Wrought*, pp.116ff.
2. Ibid, Vol. 1, No. 1, June, 1933, p.5.
3. T.N. Turnbull, *What God Hath Wrought*, p.20.
4. W. Cathcart, *To Glory from Gloom*. See also J. McCabe, in an address given to a conference of the Australian Pentecostal Fellowship in Melbourne in 1964.
5. J. McCabe, address.
6. F. Watson, interview.
7. W. Cathcart, *To Glory from Gloom*, p.119.
8. T.N. Turnbull, pp.173, 177, 178.
9. W.A.C. Rowe, *One Lord, One Faith*, p.243.
10. Ibid.
11. Ibid, p.25. See also *Apostolic Herald*, Vol. 7, No. 3, March, 1941, p.3.

12. *Souvenir Exhibiting the Movement of God in the Apostolic Church*. See also, W. Cathcart, *To Glory from Gloom*, p.123f. Note that Retchford had accompanied Van Eyk for a while as songleader. See *Good News*, May 1928, p.13.
13. E. Watson, interview.
14. F. Watson, interview. See also *Apostolic Herald*, Vol. 1, No. 6, October, 1936.
15. W. Cathcart, *To Glory from Gloom*, p.124.
16. Ibid.
17. Ibid, p.125ff.
18. "By an onlooker." *Revival Echoes*, Vol. 2, No. 1, June, 1933, pp.3–4.
19. L. Harris, interview.
20. Ibid.
21. *Revival Echoes*, Vol. 1, No. 1, June, 1933, p.6.
22. Ibid, p.9. Originally printed in the *War Cry*, May 13, 1933.
23. Ibid.
24. W. Cathcart, *To Glory from Gloom*, p.129.
25. *Revival Echoes*, Vol. 1, No. 1, June, 1933, p.152.
26. Ibid, Vol. 1, No. 2, p.19.
27. *Revival Echoes*, Vol. 1, No. 2, July, 1933, pp.22–23.
28. These headings have been selected at random.
29. *Revival Echoes*, Vol. 3, No. 10, March, 1936, p.182.
30. L. Harris, interview. See also *Apostolic Herald*, Vol. 1, No. 6, October, 1936, p.85.
31. *Revival Echoes*, Vol. 1, No. 2, July, 1933, pp.24,30.
32. Ibid, Vol. 1, No. 4, September, 1933, p.56.
33. Ibid.
34. Ibid, pp.57–58.
35. Ibid.
36. Ibid, Vol. 1, No. 4, September, 1933, pp.51–52.
37. Ibid, Vol. 1, No. 6, November, 1933, p.88.
38. Ibid.
39. Ibid, Vol. 1, No. 7, December, 1933, p.111.
40. Ibid.
41. Ibid, Vol. 2, No. 1, June, 1934, p.9.
42. Ibid, Vol. 2, No. 2, July, 1934, p.32.
43. Ibid, Vol. 2, Nos. 6–7, November–December, 1941, p.80.
44. Ibid, Vol. 2, No. 3, August, 1934, p.50.
45. e.g. *The Herald of Grace*, Vol. 1, No. 7, December, 1941, p.80.
46. *Revival Echoes*, Vol. 2, No. 3, August, 1934, p.50.
47. Ibid, Vol. 2, Nos. 6–7, November–December, 1934, p.133.
48. Ibid, Vol. 3, No. 7, December, 1935, p.134.
49. G. Chilcott, interview.
50. Gordon Bowling, interview.

51. *Revival Echoes*, Vol. 2, No. 12, May, 1935, p.230.
52. Ibid.
53. Ibid, p.231.
54. *Apostolic Herald*, Vol. 1, No. 6, October, 1936, p.89.
55. T.N. Turnbull, *What God Hath Wrought*, p.117. The date on the foundation stone is 17.12.38.
56. *Revival Echoes*, Vol. 1, No. 12, May, 1934, pp.204–205.
57. L. Harris, interview.
58. Ibid.
59. T.N. Turnbull, *What God Hath Wrought*, p.119.
60. *Apostolic Herald*, Vol. 1, No. 6, October, 1936, p.96.
61. *Revival Echoes*, Vol. 2, Nos. 6–7, November–December, 1934, p.133.
62. Ibid.
63. *Good News*, April–May, 1933, p.12.
64. *Revival Echoes*, Vol. 2, Nos. 6–7, November–December, 1934, p.133.
65. These comments are made on the basis of interviews, particularly with L. Harris and C.C.W. Harrison. See also *Good News*, April–May, 1933, p.13. "One of the 'apostles' had become thoroughly discouraged and had given up the ministry and gone back to secular work . . . another of these 'apostles' had backslidden."
66. Cf. *Good News*, op.cit., p.13: "Many of the Pentecostal saints had swung right the other way, and had become absolutely fearful of the gifts of the Spirit."
67. R. Loft, interview. Following details are from this source unless otherwise stated.
68. *Revival Flame*, Vol. 3, No. 1, pp.4–7.
69. Ibid, p.7.
70. Ibid, p.19.
71. Ibid, p.21. See also, R. Loft, interview.
72. Ibid, pp.4,5.

CHAPTER 12
THE CHRISTIAN REVIVAL CRUSADE

The story of the development of the Christian Revival Crusade is very much the story of Leo Cecil Harris, its founder and president. For although in latter years many other men linked their ministries with his, the basic principles and foundational policies of the movement must be attributed to him.

Leo Harris was born on February 25th, 1920, in his parents' home next door to his father's General Store in the main street of Harvey, Western Australia.[1] It was only eight years later that he committed his life to Christ. Interestingly, this was under the ministry of the late C.L. Greenwood. Greenwood was preaching in an upstairs meeting hall in Perth on the text, "Receive not the grace of God in vain" (2 Cor. 6:1). His forthright presentation of this text instilled a healthy fear of God into the heart of the eight year-old, and he joined those who knelt at the front of the hall seeking peace with God. Although a child, he went home that night assured of his acceptance. Immediately, he became fired with evangelistic impulse. For example, he used to write out texts in coloured pencil and stick them on lamp-posts and fence posts through his neighbourhood.

It was at this time that Van Eyk was ministering in Australia. And soon after, the Apostolic Church had its remarkably successful series of city-wide campaigns throughout the country. Cecil Harris, Leo Harris's father, converted under Van Eyk, later became an Apostolic pastor, and the home-life was constantly orientated towards spiritual things.

These were Depression years, and it seemed as though the message brought by those early Pentecostal preachers provided an answer for many people. Harris later wrote,

> "The following years saw the hardships of the Great Depression when our cupboard was sometimes literally empty, but at the same time there was a remarkable outpouring of the Holy Spirit in Pentecostal revival.
> "Every day the church was filled with unemployed people who were praying and fasting (fasting was cheaper than eating anyway!) and God fed them with spiritual bread and refreshed them with the living waters of the Spirit. Although the Full Gospel movement in those early days lacked sound teaching and strong leadership . . . they certainly did not lack fervour and dedication."[2]

The family moved to Brisbane, Queensland, and there on a cold winter's night, in a cold-water baptistry, in a cold gospel tent, Harris was baptised. He was 15 years of age. One year later, he was baptised in the Holy Spirit. So immersed was he in the Spirit, that he took no notice of the fact that all others in the meeting had gone home. He continued to pray and worship God in the new tongue the Lord had given him. Only the patient pastor who had prayed for him remained till he got his attention back on earthly things.

In 1937, Cecil Harris was ministering to a small independent Pentecostal assembly in South Brisbane. Australia had now largely recovered from the Depression. Almost every home had a "wireless." Motor cars were becoming increasingly popular. Talking films, ballroom dancing and big bands dominated the entertainment world. Air transport had come into its own. Life generally was becoming more rapid, more hectic. The way was being prepared for the secularism of the seventies and eighties. Leo Harris was already sensing something of the challenge of the age. But he was not in any hurry about it! At a house meeting one night somebody announced that "Brother Leo Harris" would lead them in prayer. The people waited expectantly, but nothing happened. Harris had disappeared out the door!

However, at Easter 1939, when he was 19 years of age, he preached his first sermon, while his father was away interstate. He later wrote:

> "I preached on Zacchaeus, managed to stretch the sermon out to 20 minutes, and when two men came forward to accept Christ at the close of the service, I was almost too stunned by surprise to know what to do with them!"[3]

In the same year, Harris was asked to take over a dwindling assembly at Ipswich, forty kilometres south of Brisbane. It comprised a German couple and one lady who met every Sunday afternoon to pray, read the Bible and take communion. In six months, there were about 35 people meeting there regularly. He was then offered the pastorate of an Assembly of God at Wynnum, some twenty kilometres from Brisbane. There were about a dozen people attending these meetings. In about six months, this church was also built up to about 30 strong. After this, Harris took over an assembly that was meeting in an undertaker's shop! Three months later he began itinerant ministry through Queensland, Western Australia and Victoria.

These were the years of the Second World War. Young men from all over Australia were enlisting in the forces. The whole country was under a shadow of possible invasion—a shadow made literal by darkened shutters and dimmed lights in the evenings, and bomb-shelters in back yards. Harris was willing to enlist, but was rejected from military service on the grounds of ill health. (He suffered from asthma.)

Excellent prospects opened to him in the business world, but he decided to turn his back on these and to "serve both God and country" in full-time ministry. So again he engaged in itinerant ministry that took

him through North Queensland, then Western Australia and Victoria. Years later, he wryly recalled how it sometimes proved convenient to carry out pastoral visitation around meal times!

In 1941, he and his brother Allan were ministering for an extended period in Ballarat, Victoria, in the Assembly of God. During this time, a man named Thomas Foster was speaking in Ballarat on Bible Prophecy. He adopted an "historicist" approach rather than the "futurist" view now held by many Pentecostals, and claimed that the Anglo-Saxon peoples were to be identified with the Ten Lost Tribes of Israel. Harris regarded his view as unscriptural and had no intention of becoming involved in discussion on the subject, but Foster and he were introduced, the two spent several hours debating it and he was persuaded to change his position. This was to prove a radical decision with far-reaching effects. From that time, a concept of national revival, nation-wide repentance, and claiming both the warnings and the promises of God for Israel as being pertinently relevant to Australia formed a central part of Harris' ministry. During and soon after the war years, particularly, strong emphasis was placed on these themes.

In 1941, both Leo Harris and his father were members of the Assemblies of God. (Cecil Harris had withdrawn from the Apostolic Church in 1937, and after a couple of years of independence in Brisbane, had, with his congregation, joined the Assemblies.) The Assemblies of God, however, fearing that this new view of prophecy compromised the biblical message of salvation, now promptly cancelled any further preaching engagements for Harris. He and his father thus withdrew from that fellowship.

In 1944, Harris was in New Zealand. At Easter of that year, he invited several independent assemblies to unite in an Easter Convention. There they launched what they called the National Revival Crusade. Enthusiasm for this new Crusade was running high, and considerable pressure was applied to Harris to stay in New Zealand and take on an assembly there. However, he also felt an urge to return to Australia. He was 24 years of age, and the decision he made could clearly determine his future.

In July he was ministering in Napier, New Zealand. He spent an afternoon in prayer seeking the guidance of the Lord. During this time he felt clearly led about what to do. Firstly, he knew that he must return to Australia. Secondly, he knew that he would go to Melbourne and Adelaide and establish churches there from which a revival movement would spread throughout both Australia and New Zealand.

Immediately, he wrote a long letter home telling his parents that he was returning to Brisbane, and that he would soon go to Melbourne and Adelaide.

The following night while he was praying for the sick at the conclusion of a meeting, the local pastor, one Donnelly by name, an elderly, zealous man, with long white hair, began to prophesy. Harris noted that the message seemed to have particular relevance to him, and he glanced at the pastor. He was pointing directly at him. And he was saying:

"The Lord would have you to return to your own country, for he has prepared the way and opened doors over there for you. But in due time, you will return to these environs for the field in which you will minister will not be confined to either country but will extend over both."[4]

This was a startling confirmation of what Harris felt the Lord had already shown him.

Afterwards, the pastor who had spoken told him that while he was prophesying he had seen a vision of a great harvest field. Then the whole harvest had divided into two. One half had taken the shape of New Zealand, the other of Australia. Then he was given as it were a "close up" view and saw Harris labouring in the field accompanied by a number of other workers.

Next day, Harris journeyed to Wellington. There he was met by Pastor Vin Brown, who immediately greeted him with, "We have been thinking and talking about you all day. We feel that the Lord wants you to return to Australia and establish a work there."

Soon after this Leo Harris was back in Queensland. He did not immediately hasten south, in spite of the guidance he had received. There were four local assemblies in the Brisbane area at that time calling themselves Churches of God as well as the four in New Zealand. United, they formed the National Revival Crusade.

In 1942, the Harrises had launched a duplicated newsletter called *Echoes of Grace.* By 1944–45, this had become a twenty-page octavo-size magazine of which several hundred copies were being printed. Leo Harris was editor. It was a fairly amateurish production, printed on their own "Kingdom Press." Its front cover portrayed a Union Jack overshadowed by an open Bible on which was written: "HOLY BIBLE. Declaring all the counsel of God for the individual, the Church and the Nation." Under this was written: "The Present Task—Matt. 24: 14; The Coming Victory—Rev. 11: 15."[5] Later editions became more specific and more detailed in describing the aims of both the movement and the magazine. The phrase "Full Kingdom Gospel" was prominently displayed as a description of the message. It was formed from a combination of the expressions "Full Gospel," describing the Pentecostal message and derived from Rom. 15: 19; and "Gospel of the Kingdom"—describing the message of Bible Prophecy, particularly relating to Israel, and derived from Matt. 24: 14.

The Japanese bombed Darwin in 1942—an incident that stunned the whole country. The Harrises felt that they had a message which met both the need and the mood of the hour.

The inside cover page of *Echoes of Grace* made the following declaration:

"WE STAND FOR—
*The word of God as our only constitution
*A co-operative fellowship of churches and ministers under the headship of Christ with no central controlling body
*The freedom of founders to oversee their own churches—the fruit of their own labour
*The privilege and responsibility of all to co-operate for the good of all.
"OUR ONLY STATEMENT OF FAITH:
THE CHURCHES OF GOD PROCLAIM THE FULL KINGDOM GOSPEL, which embraces the Divinity and Pre-Existence of Jesus; Salvation by Grace; Water Baptism by Immersion: Divine Healing: the Infilling of the Holy Spirit with Signs Following; the Operation of Spiritual Gifts; the Progressive Historical Fulfilment of Bible Prophecy; The Israel Identity of the Anglo-Saxon-Celtic Peoples; the Personal Premillennial Return of Christ."[6]

There was no doubt about the distinctive nature of this new movement. It was Pentecostal, but its special emphasis on Bible Prophecy and its jealous guarding of local church liberty separated it from both the Assemblies of God and the Apostolic Church. In fact, this stress on local church liberty was to prove both a strength and a weakness. It opened the way for initiative and spontaneity, but it also encouraged pig-headedness at times!

The distinction in prophetic views was seen to be severe enough for the Commonwealth Chairman of the Assemblies of God in Australia to publish an article in the November, 1944, issue of the *Australian Evangel,* entitled, "Why the Assemblies of God in Australia refute British–Israelism." In this article, he alleged that British–Israelism was unspiritual, unscriptural, unequal, unessential, unfathomable, ungodly and unthinkable. To these arguments Leo Harris wrote a letter in reply. The substance was similar, except for the removal of the "un's!" Both statements were printed in *Echoes of Grace* for all to read.[7]

People who know the Christian Revival Crusade today may be surprised at the great stress placed on the "Israel message" in those years. By the 1980's, it was infrequently heard from Crusade platforms or printed in Crusade publications. The majority of C.R.C. members were generally ignorant of it and a significant number of C.R.C. pastors did not accept it.

In September, 1945, the British–Israel World Federation (Adelaide Branch) invited Harris to Adelaide to conduct a week's meetings. These meetings proved immediately successful, and the series was extended. The organiser was enthusiastic in his praise:

"For three weeks Adelaide has been stirred by the arousing and searching addresses of our brother, Leo. C. Harris . . . This reviving has been most notably outstanding in the Sunday meetings at the Claridge Theatre, where the following addresses have been given: 'Is the Harvest of the World at hand?'; 'Armageddon and After'; and 'A Race-Wide Revival at Hand' to be continued next Sunday with 'Look up! Your Redemption Draweth Nigh.' . . .

> "It was evident from the opening welcome meeting that the man of God sent among us was no mere lecturer of interesting subjects, but a Spirit-filled servant of the Lord whose challenge called for complete consecration."[8]

As a result of these meetings, the programme was further extended into October. On Sunday 7th, Harris concluded his final meeting by giving an invitation for people to commit their lives to Christ. To his astonishment almost the whole congregation rose to its feet! No written records were kept, but it is thought that about 150 people received Christ that night, including even the pianist. This incident illustrates his attitude to the "Israel message." Whereas others taught that the Jews were Israel, Harris was saying that the Jews were Judah and that the Anglo-Saxons were Israel. But both Anglo-Saxon and Jew needed to come to Christ for salvation. In fact, identification with Israel made it even more encumbent on them to do so. There was never any suggestion of superiority or of Christ-less redemption.

Harris had intended continuing to Perth where further meetings had been arranged. However, as the Second World War was just at an end, troop movements made it impossible for him to obtain transport. So when he was requested to continue in Adelaide and establish a National Revival Crusade work there, he accepted this as God's will, and remained. Several Saturday meetings were held during October. Finally, on Sunday, November 4th, 1945, the first official service of the N.R.C. in Adelaide was held. This date is now recognised as being the real starting point of the Crusade work in Australia.

About 30 people attended the initial services in the old King's Theatre, King William Street. Before long, about 70 were attending. The assembly thus formed was placed in the care of Norman Priest. Priest had been in the Victorian Bible Institute in 1925, and had for years been engaged in Pentecostal ministry, both with the Assemblies of God and the Apostolic Church.

Meanwhile, Harris joined Thomas Foster in Melbourne where successful rallies were being conducted. Crowds of over 600 people came to the Grosvenor Theatre to hear messages on Bible Prophecy. Each week, people were converted to Christ, and possibilities for the future seemed good.

However, within three months, Priest was unable to continue through overwork as he was engaged in secular work as well as pastoring the assembly. Harris had to return to Adelaide. However, effective ministry continued in both cities. Five hundred people were attending Foster's meetings in Melbourne, and the Adelaide attendances built up to 150.[9]

A "Grand Easter Convention" held in Adelaide in 1946 was attended by crowds of between 100 and 200. Speakers were Cecil, Leo and Allan Harris.[10]

National Revival Crusade meetings were now being conducted in Brisbane, Adelaide and Melbourne, and some meetings had also been

held in Sydney. In every place, keen interest was displayed.

Still reeling from the aftermath of a World War, Australian cities were enmeshed in widespread strikes that paralysed transport systems and prevented even church meetings from the use of power for lighting. By the end of the war Communist party membership was at an all-time high, having risen to 20,000. This, following hard on the heels of the Japanese threat, concerned many Australians. In fact it is interesting to note that while one prominent Pentecostal pastor in Sydney lamented that even the War had failed to stir the "carefree, casual Australian" who "with characteristic indifference, never repented before God,"[11] Foster and Harris were drawing crowds. In fact, as Van Eyk, Booth-Clibborn, Cathcart and Hewitt had attracted people in the Great Depression with their gospel of joy and power, so Harris and Foster were doing the same in the immediate post-war years with their gospel of national repentance and the Kingdom of God.

During his ministry in Adelaide, Harris did not always find the going easy. It was five years before he earned the equivalent of the basic wage (about £14 a week by 1950) and another five before he owned a car (which he described as "a 15 year old 'bomb' which served to increase my mechanical knowledge very greatly"[12]). Nevertheless, during this time the work in Adelaide continued to grow.

During 1948, there was a significant surge forward. It was the year of the first Australian car—the Holden. An Australian (Dr. H. Evatt) was President of the U.N. General Assembly. But for the few Crusade people in Adelaide, it was the year of the Spirit. Once a week, people used to meet on Wednesday afternoons for prayer, continuing to pray right through until the evening meeting. Largely as a result of these meetings, over 100 people were baptised in the Holy Spirit and many demon-possessed people were delivered. Interestingly, Harris avoided applying pressure in these regards. He simply continued to preach on the fulness of the Spirit until people came to him asking for something to be done about it! 1948 was also significant for it was the year in which Harris married Miss Belle Davey of Ballarat. She proved an invaluable helper to him over the years, supporting him spiritually by her devoted faith, and capably acting as accompaniste in his meetings.

Meanwhile, others were joining the new movement. In Adelaide, Alan Bonython left his market garden to become associate pastor. C.W. Reid, an Assemblies of God minister, and a strong futurist, after discussions with Thomas Foster, adopted the historicist view of prophecy, and began to minister with the Crusade.

On the banks of the Torrens River in Adelaide, the founder of the Apostolic Church in Australia, William Cathcart, had four hours Bible discussion with Foster. Cathcart, too, joined the Crusade. Both men ministered in Melbourne, where crowds of 2,000 attended rallies in the Melbourne Town Hall. Foster had ministered there on Bible prophecy at the time of the miracle of Dunkirk in May, 1940, when 3,000 people were packed in and 3,000 turned away. Then Foster and Cathcart

journeyed to Perth, Western Australia, where again, crowds of several hundred gathered in the Town Hall to hear the "Full Kingdom Gospel." One newspaper columnist is reported to have commented on signs advertising the meetings. One of them read: "Will Russia invade Palestine? In the Perth Town Hall on . . ." He blandly remarked, "I hardly think so."[13]

Unfortunately, Foster had to return to Melbourne, Cathcart went overseas, and Harris was unable to leave Adelaide, so the Perth meetings lapsed.

At this time, the Fosters were living at the Kennedy homestead at Frankston, Victoria, where there were large grounds as well as a commodious house. The late Mrs. Elizabeth Kennedy had prayed that God would use her home for revival and her son, David Kennedy, gave generous support. It was now being used for Christmas camps with about 100 present, and many were being saved and baptised in water.

Then on January 1st, 1949, there was a visitation of the Spirit and scores received the baptism in the Holy Spirit. William Cathcart had visited there just previously, sensed in the spirit that something was coming, and gave out a remarkable prophecy. He declared, "A spring will open here in Frankston, move to Melbourne and spread like a river over Victoria."

From these meetings, an assembly started in Frankston under Don Dawson, and in Melbourne, the assembly flourished with many conversions and large baptismal services. On one day, 23 were baptised in the Holy Spirit. During one month, over 60 received the Spirit. During the year 1952, there were over 400 altogether who were baptised in the Holy Spirit! Among them were two young men named Lloyd Longfield and Noel Hollins.

The new converts fanned out from Melbourne and new Crusade centres were opened in Ballarat, Bendigo, Catani and Forest Hill.

At this time, the name of the magazine was altered to *The National Revivalist.* It was now being printed by a professional printer, and technically was improved in quality. It declared simply that it was "Published in the interests of Inter-Denominational Revival," and supported by free-will offerings.[14]

Thus, although articles on Bible prophecy were still prominent in its pages, the emphasis was shifting more to the message of revival and the power of the Holy Spirit.

It will be clear that the first three years of the National Revival Crusade were dynamic years. In Melbourne and Adelaide particularly, foundations were being laid for strong works in the future. Many people were finding salvation and the fulness of the Spirit. Testimonies of supernatural healing were beginning to appear.

What sort of a man was Leo Harris? 28 years of age at this time, he was tall, dark haired, of slim build. Through the changing fashions and styles of the years, he had a small, neatly groomed moustache. One of his most striking qualities was his deep resonant voice. This gave to

his preaching an authority and depth that reflected the authority and depth of what he said. He seemed equally at home teaching on Bible Prophecy and Old Testament types as he was expounding the letters of Paul or the doctrine of the Holy Spirit. He could present the gospel simply and clearly. He always seemed to have time to give attention to the individual who needed it: he made people feel they were important. He was meticulous in his dress and his leadership, giving careful attention to detail. If he had any fault, it was his reluctance to make tough decisions, especially those affecting other people.

In 1952, there were some differences between the early leaders and while Foster continued to use the name "National Revival Crusade," the Adelaide work adopted the name "Commonwealth Revival Crusade." Other assemblies followed suit. A new assembly was started in Melbourne led by Lloyd Longfield.[15] (The National Revival Crusade has since adopted the C.R.C. name again and is now the Richmond C.R.C. assembly in Melbourne.)

To this time, all meetings were held in hired halls and no property was actually owned by the Crusade. The first property purchase was in Adelaide in May, 1955. A large old house in Wattle Street, Fullarton, was purchased and named Sunrise House. Miraculously, it seemed, funds were provided for this—the final money necessary for the deposit coming in right at the last minute. The house was renovated and became a manse and deliverance centre for Adelaide ministry. Today, it is used as a Christian primary school, sponsored by the Adelaide Crusade Centre. In 1955, however, it was more of a house of prayer than anything. People came to it for help, and Harris himself was led to spend much time in waiting upon God.

In fact, there were several occasions up to this time on which he was led to spend time in prayer and fasting—and all of them were crucial to his ministry. The first was in 1949, where in spite of the successful year before, he became discouraged and gripped by a sense of inadequacy. One night he could not sleep, so he aroused a friend who was staying with him at the time, and the two men prayed and read the Word of God for several hours. Quite suddenly, at 4.20 a.m. Harris felt strongly challenged by Matthew 28:19–20: "All authority in heaven and on earth has been given to me. Therefore go . . ." He later wrote:

> "It seemed as though the words came from the risen and enthroned Christ himself. I found myself repeating them over and over. My friend seemed merely to share the 'mercy drops' but he knew that the Spirit of the Lord was mightily present. To me it seemed that the heavens had rolled apart and that I had gained an entirely new concept of the authority of the risen and glorified Christ."[16]

This experience proved to be a transforming one. He began to stress more and more the authority of Christ and the possibility of personal victorious living. In fact, from this time onwards, his preaching concentrated more on a positive, authoritative ministry and message of

deliverance from sin and satanic bondage.

Two years later, Harris and two pastors from other Pentecostal assemblies in Adelaide spent a few days in prayer and fellowship at a beach house. On the last night, again Harris felt dissatisfied. And again, sleep eluded him. For hours he meditated on the book of Ephesians.

When he returned to the pulpit, on the next Sunday he said:

> "Many of you know that we have been away seeking the Lord through the past week, and you expect me to open my bag and bring out a revival! That is exactly what I intend to do."

He then opened his bag and produced his Bible. He went on,

> "It is all here. Here is the secret of revival and victory and power with God. All we need to do is receive it, believe it, and act upon it. We need to know who we are, what God has said concerning us, what our authority is in Jesus Christ."[17]

And thus began what came to be known as the "positive message," namely preaching about the believer's position in Christ and faith in the positive declaration of the Word of God.

Two years later again, in 1953, Harris spent many hours seeking yet further keys to successful ministry. This time, he was led to a deeper appreciation of the power of the Word of God and the simple key to it—the power of faith. The book that resulted ultimately from this—*Your Faith is Power*—has gone around the world.

Perhaps the deepest experience of all was another two years later. This time, in 1955, a deep concern was laid upon him for people who were bound by the powers of darkness. He could tell them the keys he had already learned, but there still seemed to be the need for an authoritative ministry to liberate such people. Of this period, Harris wrote:

> "I continued to live each day under the pressure of the needs of men and women, and with a consciousness of the inadequacy of my ministry.
> "Looking back at that time, it seems that for more than a year I spent as many meal times away in my 'den' seeking the Lord as I spent at the meal table; and it seems I spent as many nights in that 'den' as I did in my bed.
> "It was not a matter of counting meals missed or nights spent in prayer, but a question of how to live with the burden, which was not sought nor even desired, but seemed to be laid upon me by the Spirit of God.
> "It was obvious to me that one could not live in this state indefinitely. Very necessary work had to be completely neglected. The demands placed upon me by a rapidly growing work of God had to be deliberately ignored.
> "It was apparent that this was yet another crisis in my ministry, and . . . the Lord was preparing me to receive another key of authority . . .
> "The eternal truths of the Word of God which were unfolded to me and impressed deeply on my spirit during those hours and days spent alone in my 'den' have become an interwoven pattern in my ministry ever since."[18]

From this time, the ministry of deliverance became a vital part of the activities at Sunrise House. Often this ministry was criticised. Sometimes unwise methods were used. Strange behaviour attributed to demon-possession occurred. For example, such ministry normally took the form of praying personally for a person and then rebuking demons and commanding them to leave. Sometimes this went on for extended periods and was often accompanied by shouts and loud cries by the person prayed for. This was seen to be consistent with New Testament occurrences (Acts 8:7. etc.), but it did leave the way open for emotionalism and deception. Having been so deeply impressed during 1955 with the deliverance message, and feeling so strongly that he had been led into it by the Spirit of the Lord himself, Harris persevered in spite of criticism and misunderstanding. Towards the end of his life, however, he spent more time in counselling than in actual prayer, and "manifestations" of demons were less frequent.

Up to this time, the Victorian assemblies had also experienced great blessing. Lloyd Longfield, in Melbourne, had built up the assembly there. And Noel Hollins, now in Geelong, was drawing up to 300 people to his meetings. The assembly had opened its own hall in December, 1957, and gave every indication of unlimited success in the future.[19] Arthur Hooper was ministering in Bendigo. Ken Chant, a South Australian, was in Ballarat.

The year 1958 was a vital year in many ways. In Adelaide, there were two significant events. First of all, in February of that year, the assembly's first major evangelistic campaign was organised.[20] Prior to this, there had been special convention meetings and rallies as we have seen. But now for the first time, an overseas evangelist was used. His name was Billy Adams and he came from the renowned Angelus Temple in Los Angeles, the church founded by Aimee Semple McPherson. He had already conducted successful meetings in Perth, Western Australia. His sermons were thought by some to be shoddily organised and unsystematic. But a number of other factors prevailed. His personality was winning and his faith was strong. Because it was the first such effort, the people were enthusiastic. The meetings were held in a tent erected on the grounds of Sunrise House; this was an unusual feature. Furthermore, it had originally been decided to erect the tent in the city parklands. The city council refused a permit, but granted permission to a circus! This provoked quite extensive newspaper publicity, which in turn helped publicise the campaign.[21] And it is more than likely that many people outside the Crusade confused Billy Adams with Billy

Graham, who at that time had not visited Australia, and was known mainly by hearsay.

Most of all, there was the work of the Spirit of God. The presence of the Lord could be felt in the meetings: people claimed that they could sense it even before arriving. In eleven days, 455 people responded to altar calls and among them were 312 genuine first decisions for Christ. Seventy people were baptised by immersion in a single baptismal service on the second to last day of the campaign. Sixty people took up membership in the Adelaide assembly, and a few in newly established assemblies at Port Adelaide and Stirling. Over 1300 people attended the final rally. And many miracles of healing happened. The deaf and the crippled were healed—a notable miracle being the instant healing of a twelve-month old baby who had been born with a club foot.[22]

There had been more successful campaigns in other times and places. Wigglesworth, McPherson and Hewitt had larger attendances in Melbourne, for example. As far as the C.R.C. was concerned, however, this effort was fruitful in building the Adelaide assembly and as part of the growth of the work it was determinative. Furthermore, notably absent were many of the "Pentecostal" manifestations witnessed in earlier times. All of the meetings were basically orderly and acceptable to any—even to the singing of the National Anthem at each meeting.

The year 1957–8 saw the following results: a total of 426 decisions for Christ; 170 baptised in water and 130 baptised in the Holy Spirit.[23]

Meanwhile in Geelong the work was expanding quickly as well. During July, 1958, 32 people were baptised in water. And distinct healing results had attended a series of special meetings.[24] Lloyd Longfield of Melbourne was launching out in tent campaigns. An early effort in Brisbane resulted in 20 decisions for Christ and 50 people receiving the Holy Spirit.[25]

The second event of significance in Adelaide took place in September. The Adelaide assembly purchased the building that was to remain its meeting place for many years to come—Crusade Hall, Sturt Street. Mounting crowds in Legacy House, the building used at this time for Sunday meetings, had forced consideration of a new venue.[26]

So far the work of the Crusade was loosely organised and cooperation was based almost solely on fellowship and personal loyalties. However, the need for some more tangible form of association was recognised and a constitution was drawn up at a conference in Adelaide in November, 1958.[27] In the light of bold statements in the old Echoes of Grace to the effect that the Word of God was the "only constitution" this was somewhat of a turn-about! However, when properties were purchased, and legal requirements had to be met, such idealism proved less than adequate. Leo Harris became President, a position he was to hold till his death.

Satanic tactics seem to be: If you can't stop them, divide them. So it happened. Longfield and Hollins opposed the constitution. They felt that it was unscriptural and contrary to the principles of local church autonomy. Furthermore, they were critical of Harris's deliverance

ministry. And they had begun to teach that although repentance and faith lead to salvation, refusal to be baptised or the breaking of fellowship meant forfeiting that salvation. Later, their position was made quite clear. Longfield and Hollins taught unequivocally that both baptism in water and baptism in the Holy Spirit were necessary for salvation.

As a result, Longfield and Hollins dissassociated themselves from the Crusade. They adopted the names Melbourne Revival Centre and Geelong Revival Centre respectively, and proceeded independently. In both cases, some members refused to change, and small Commonwealth Revival Crusade Assemblies were started again in both cities.

This breaking of fellowship in 1958 was a bitter blow to the Crusade. The work was set back on its haunches. Nevertheless, God had his hand on the movement, as subsequent events were to prove.

Some of the problems that beset the Crusade in its formative period were the result of untrained men being put into a place of leadership. Having no basic biblical training, they were forced to attempt to establish doctrine for themselves. Partly in an endeavour to forestall such developments in the future, and partly to provide a basic teaching centre for all who desired to learn more of the Scripture, the Adelaide Assembly started Crusade Bible College in 1959, a part-time school offering evening classes. It continued for twenty years, when it became the nucleus of the non-denominational Tabor College, established by Crusade pastors Barry Chant and Dennis Slape. Special training programmes have since been developed in S.A. in conjunction with the Tabor curriculum, and training seminars are conducted in all states. Also many Crusade churches conduct local Bible Schools for training for local ministry.

One of the strengths of Crusade teaching was its emphasis on teamwork. This was written into the Constitution, and formed a basic part of the ministry of Leo Harris.[28] This was put to the test quite strongly in 1960 when the Harris family toured the United States, leaving Ken Chant and Alan Bonython in charge of the assembly at Adelaide.[29] The loyalty of the members and the associate pastors was such that the assembly was stronger at Harris' return than when he left it. In the light of past upsets, this was a vital and encouraging sign. This was reflected in the conditions for membership in a Crusade assembly. Applicants were not asked to agree with all the doctrine taught, but they were asked to respect the oversight functioning in the assembly. The appeal was to loyalty and love, rather than to technicalities of doctrine.

Twelve months later, 1962 was launched with a vision. It was "Operation Outreach Year". As a result, eight new assemblies were opened. Further, Ken Chant moved to Tasmania to take over an independent assembly there.[30] Next year, the first missionaries went to New Guinea.[31]

Meanwhile the Victorian assemblies were getting on their feet again. A new assembly in Melbourne was being led by Russell Hooper. Many of the people in Geelong later rejoined the C.R.C., leaving Hollins to

re-establish a new work. Other Victorian assemblies were established.

From January, 1963, because of a change in Government regulations, the name "Commonwealth" was dropped and the word "Christian" used instead. Many felt it was a more meaningful title anyway, although it does not specifically describe the national vision with which the movement was born.[32]

From the mid 1960's, the Crusade continued to grow. In 1969, for instance, ten new congregations were commenced.[33] Assemblies were now to be found in New South Wales as well as South Australia, Victoria, Queensland and Tasmania. The individual stories of faith in some of these places are worth relating in themselves.

The revival that led to the work at Broken Hill, New South Wales, is a thrilling tale of faith. Here, Cliff Beard pioneered one of the "toughest" cities in the country.[34] After years of itinerant evangelism, Cliff and Helen Beard attended Crusade Bible College. Then in 1966 they felt called to go to the Upper Murray district in South Australia. Within four months, an assembly had been established at Berri. From here, they moved to Mildura, Victoria, and again, within a few months a new assembly was formed. In both places, today, there are Crusade buildings and healthy congregations. During this time, Cliff Beard was supporting himself by working as a photographer. This Pauline method of engaging in secular employment and meanwhile building up a church has been widely used by C.R.C. pioneers in recent years.

From Mildura, Beard made contact with some people at Broken Hill, New South Wales. Here, his visit was marked by miracles of healing, an outstanding case being that of a taxi driver whose spine was in such condition that he had been pronounced unfit for work and who wore a spinal brace. He was instantly healed, and his testimony spread through the radio network of his taxi company the next morning. Another notable testimony was that of well known artist Pro Hart, who was healed and saved under Beard's ministry. His witness has been extensive. Finally, an assembly was established which is also now housed in its own building.

From all of these assemblies, branch works were commenced. Beard ultimately established an assembly in Sydney, New South Wales, as well.

An ex-school teacher, Lyle Potts, opened up a trail of assemblies through Gippsland in Victoria.[35] Chas Wright developed a fine group of churches in the New South Wales Riverina area. Peter Vacca established the well-known Bethesda Christian Centre at Mitchell Park, S.A., with its many outreaches and telephone counselling service, a church which is now independent.

The assembly to which Ken Chant went in Launceston was different again. An itinerant American evangelist, A.S. Worley, had been invited there by a man named Douglas Bushby in 1960.[36] Accompanied by Norman Armstrong of Sydney, he ministered in a hired hall, until in seven weeks, crowds of 800 were attending Sunday night services in the National Theatre. It was a salvation-healing campaign. Little mention was made of the baptism in the Spirit. Many people were healed of all

kinds of complaints. Arthritis, boils, deafness, dumbness, leukemia, lameness, rheumatism, blindness, physical deformities—all were healed, some before the very eyes of the audience.[37] There were over 200 decisions for Christ.

Meetings were continued after Worley's departure by Frank Houston, who was then an Assemblies of God minister from New Zealand. Even larger crowds attended. Ultimately, however, an approach was made to the C.R.C. in Adelaide for ministry. So Ken Chant moved out in faith to Launceston. After his arrival, many of the people decided to join the Crusade.

Many assemblies in the Crusade—as in other groups—were doggedly pioneered in country towns. All in all, in 1984 there were 82 C.R.C. assemblies throughout the country, not to mention the other assemblies who owed their origin to the Crusade. The Adelaide assembly had about 600 members, and there were several others with congregations in the hundreds. Churches at Springvale, Vic., Wollongong, N.S.W., Ringwood, Vic., Penrith, N.S.W., Frankston, Vic., and Geelong, Vic., were typical examples.[38]

One significant arm of the Crusade that has been assumed throughout this chapter is that of publications. A range of books dealt with topics like divine healing, local church government, deliverance, the baptism in the Spirit, the second coming and faith.[39] Some of these books had been printed overseas in other languages—for example, Dutch, Indonesian, Russian, Korean and Italian. *Crusade* was now the title of the magazine which was widely circulated in Australia.

Similarly, there had been an effective missionary programme over the years. Having begun as a combined operation with the International Church of the Foursquare Gospel in Papua New Guinea (a refreshing example of Pentecostal co-operation and unity), C.R.C. missionary activity later found expression in other countries as well.

In fact, in 1984, Australasia's largest C.R.C. congregation was in Port Moresby, P.N.G., with regular Sunday attendances of about twelve hundred. Furthermore, under the apostolic direction of its pastor, Barry Silverback, some 80 additional churches had been founded in that country with over 10,000 members.[40] This exciting and rapidly growing work was described by one Australian pastor as the "nearest thing to the Book of Acts that he had ever seen."[41]

By 1984, growing churches had also been developed by Don Smyth in Hong Kong and Neil Milne in India—this latter work also having an extensive ministry to ministers.[42]

On September, 24, 1977, an event occurred which was to prove rather traumatic for the C.R.C. over the rest of the decade—and even into the 80's. At the relatively young age of 57, Leo Harris died suddenly after an early morning jog.

His funeral service was one of the largest Adelaide had seen, with thousands of people in attendance and a police escort for the procession. Tributes came from around the world.

Naturally, a leadership vacuum occurred which took some time to fill. Ian Simpson, one of Harris' associate pastors, ultimately became leader of the Adelaide church. Russell Hooper, of Melbourne, was already Commonwealth Chairman and continued in that role. The various state Chairmen began to exercise stronger leadership. The position of President died with Harris.

In 1973, the Crusade had adopted what it called the "Charter of the Christian Revival Crusade." This was a statement of principles that was designed to be a preamble to various state and assembly constitutions.

It included a declaration of faith and of ministerial and ethical principles. It was an attempt to provide cohesion to the movement without excessive constitutional machinery. It very much represented the spirit of Leo Harris himself and in many ways expressed his own character and personality.

After his death, however, there were moves from some quarters to "tighten" organisational structures. These moves were equally strongly resisted by others.

So several years of hard debate ensued, culminating in a series of documents approved in 1983 which basically included the original Charter, and safeguarded local church liberty, but which also provided for clearer and more definite structures for both national and state affairs.

By most standards, the new constitutions were both simple and brief. However, for a movement which began by claiming that its only constitution was the Word of God, they were complex enough!

Another interesting departure from the early foundations lay in the description of the movement as being a fellowship of both ministers and churches (not just churches). This was a formal recognition of the fact that several C.R.C. ministers were engaged in para-church or non-local-church ministries of various kinds—an aspect of ministry not considered in the 1940's.

It is also interesting to note that there was no reference to British Israelism in the Charter's declaration of faith. In fact the whole paragraph on Bible prophecy was left deliberately open, to accommodate any evangelical approach.

The rest of the Charter laid down clear instructions about goals, ethics and the like. The need for C.R.C. ministers to respect the views of others when invited to share their platform and to insist on proper ethical behaviour in inter-church communication, for instance, was clearly expressed.[43]

Further, at a recent Commonwealth Executive meeting of the Crusade, the desire was expressed that independent charismatic or Pentecostal groups might feel free to affiliate with the C.R.C. on the basis of the new Charter.

The five years after Harris' death were hard ones for the Crusade. So much attention was being given to new leadership roles, constitutional affairs and the like, that there was little growth and few new assemblies

were opened.

However, it did prove to be a time of consolidation. New leadership developed and several assemblies showed strong internal growth, in some cases indicated by new, well-equipped buildings.

By 1983, pioneering work was well under way again. Tony Smits, a Crusade pastor of many years experience, was developing a strong church in Ballarat, Vic., with outreaches in neighbouring towns. Russell Hooper resigned as senior pastor in Ringwood, Vic., in order to start a new assembly in the heart of Melbourne, Vic. There were further good indications of expansion and growth all round.

All told, including children, there were nearly 19,000 people attending C.R.C. churches in Australia and Papua New Guinea in 1984.[44]

In summary, it could be suggested that Harris might have felt well satisfied with the vision given him in New Zealand forty years ago. Not only had he pioneered a new and significant Australian Pentecostal movement, but he had also developed new emphasis and approaches to ministry that offered refreshing insights and creative possibilities to all. As a result, the concepts of the believer's authority and the so-called "positive message" are now widely taught in all of the major Pentecostal groups.

On the occasion of the twenty-fifth anniversary of the C.R.C., however, he wrote:

> "We are certainly grateful for what the Lord has done, but we are continually being challenged by the great opportunities and the call of people throughout Australia and elsewhere who have never heard the message which we know can meet their every need."[45]

These words are as apt today as they were then. And the indications are that the Christian Revival Crusade will continue to meet the challenge with the same positive faith as when it first began.

NOTES

1. L. Harris, "Mileposts of Revival" in *Revivalist*, No. 332, Nov. 1970, p.2. Unless otherwise stated, basic biographical details are from this source, from interviews with L. Harris, or from my own personal experience.
2. Ibid., p.3.
3. Ibid.
4. L. Harris, interview. See also L. Harris, *Vision*, pp.6–7.
5. *Echoes of Grace*, No. 37, May 1945.
6. Ibid, No. 45, January, 1946 p.2.
7. Ibid, pp.14–16. Note that the Apostolic *Revival Echoes* had earlier published articles condemning "British Israel." See for example Vol. 3, No. 2, July, 1935, p.23. Note, however, that the C.R.C. never taught salvation by any other means than faith in Jesus Christ. It was never suggested that Anglo-Saxons had any advantage over others in this respect.
8. F. Stone. "Great Spiritual Stirrings in Adelaide," Ibid, No. 42, October, 1945, p.7.

9. Ibid, No. 49, May, 1946, p.16.
10. Ibid, No. 450, June, 1946, pp.6–8.
11. P. Duncan, *Pentecost in Australia*, p.19.
12. L. Harris, "Milestones" p.4.
13. L. Harris and T. Foster, interviews. See also, W. Cathcart, *To Glory from Gloom*, p.142.
14. *The National Revivalist*, No. 76, September, 1948, p.2.
15. *Revivalist*, No. 124, December, 1952, pp.4, 12–17.
16. L. Harris, *Five Keys of Authority*, pp.7–8. This book is based on the new dimension of his ministry after 1949.
17. Ibid, p.14.
18. Ibid, pp.29–30.
19. *Revivalist*, No. 180, February, 1958, pp.1–9.
20. Ibid, No. 182, April, 1958, pp.1–3; Ibid, No. 183, May, 1958, pp.1–3. Basic details of campaigns are from these sources or from my own personal knowledge.
21. Ibid, No. 181, March, 1958, pp.2–3.
22. Ibid, No. 183, May 1958, front cover and p.3.
23. Ibid, No. 188, October, 1958, p.2.
24. Ibid, No. 1897, September, 1958, p.7; Ibid, No. 184, June, 1958, p.5.
25. Ibid, No. 179, January, 1958, p.4.
26. Ibid, No. 189, November, 1958, p.2.
27. Ibid, No. 190, December, 1958, p.5.
28. See "Constitution of the Christian Revival Crusade Inc.," February, 1963, Clause 2(i), 3(c); L. Harris, *Operation Outreach*, p.9ff.
29. *Revivalist*, No. 206, April, 1960, p.6.
30. Ibid, No. 235, October, 1962, p.5.
31. Ibid, No. 237, December, 1962, p.2.
32. Ibid, No. 238, January, 1963, p.2.
33. *Revivalist*, No. 323, February, 1970, p.2.
34. Ibid, No. 310, January, 1969, p.3ff. Following details are from this source.
35. Ibid, No. 343, October, 1971, p.3ff.
36. D. Bushby, interview. Unless otherwise stated basic details are from this source or from my own personal knowledge of my brother's ministry in Launceston.
37. A group of about twenty of the members of the C.R.C. in Launceston claimed that all of these afflictions had been healed—some instantly.
38. C.R.C. Annual Report, 1983–84.
39. E.g. the following titles all published by either Crusader Publications or the Christian Revival Crusade:
    L. Harris: *God Heals Today, Victory Over Satan, Operation Outreach, Your Faith is Power, Five Keys of Authority, The Day Christ Returns;*
    K. Chant: *Asked and Answered, Christ is the Answer, This We Believe;*
    H. Beard: *Release for the Inner Man;*
    B. Chant: *Fact or Fantasy, The Secret Is Out.*

40. Christian Revival Crusade, Annual Report, 1983–84; B. Silverback, personal communication.
41. Russell Hooper, personal communication.
42. C.R.C. Annual Report, 1983–84.
43. Charter of the Christian Revival Crusade and Constitution of the Christian Revival Crusade, 1983.
44. C.R.C. Annual Report, 1983–84.
45. *Revivalist*, No. 332, November, 1970, p.2.

CHAPTER 13
OTHER PENTECOSTAL DENOMINATIONS

The Associated Mission Churches of Australasia

One of the most interesting Pentecostal groups in Australia is the one known officially as the Associated Mission Churches of Australasia, but popularly as the "Latter Rain" or "Immanuel" movement. Information about the group is not always readily available. This stems partly from the fact that the group does not like to be labelled as part of the Pentecostal movement.

To understand the Immanuel movement, it is necessary to take a brief look at its early history. Its initiator was an American named Ray Jackson. Stocky of build, he was a competent speaker, with a strong voice and an active presentation.

After travelling through Indonesia and Malaysia, where he established short-term Bible training schools,[1] Jackson came to Australia in 1952, from Bethel Temple, Seattle, Washington, where W.J. Offiler was minister.

(There are now over 3,000 churches in Indonesia which hold to similar teachings and practice as the Associated Mission Churches of Australasia, and which are in co-operative fellowship with them.)

In Sydney, also, Jackson established a Bible School and a church. Some of his earliest students were Kevin Connor, of Waverley, Victoria, who has spent many years in itinerant teaching ministry in Australia and overseas; Peter Morrow, who in 1984 was pastor of a large and thriving Pentecostal church in Christchurch, New Zealand; and Rob Wheeler who was also pastoring a large church in New Zealand, this time in Auckland, at that time.[2]

From that time about 15 self-governing churches were established in Australia,[3] a couple of which (in Melbourne and Brisbane) had congregations of over 500. The Bible School continued. For some years it was conducted in Melbourne, although for a time during 1973 it was located in Brisbane, to allow students from Queensland to attend.[4] In 1982, it was housed in a fine new 70 acre property in the Melbourne suburb of Croydon. There were about 50 full time students.

Individual congregations rarely used the name Associated Mission Churches of Australasia. The largest group in Canterbury, a Melbourne suburb, for example, called itself "Immanuel", a term which later came into common usage for the movement as a whole.[5] To many older Pentecostals, however, the movement was still known as the "Latter Rain" movement.

There was a constitution for the group as a whole, although organisation was kept to a minimum. Co-ordinated activity was expressed in conventions, camps, conferences and similar united gatherings. In June 1973, a "South East Asia—Pacific Ministers Conference" was held at Immanuel, in Melbourne. This was attended by Australian Immanuel ministers, as well as some from other Pentecostal groups. Other sizeable delegations came from Indonesia, Singapore and New Zealand.

The Melbourne congregation had its own printery, from which were issued booklets, song books and other publications. A monthly magazine was inaugurated in 1973 entitled *The Trumpet Sounds*, containing about 32 duplicated pages, mainly of teaching articles and news reports, but was later discontinued.

A radio programme was also commenced in 1974. Under the name "The Sound of Immanuel," it was transmitted over half a dozen Victorian country radio stations.[6]

In 1984, Ray Jackson was still universally recognised as the spiritual leader of the movement. To outsiders, he appeared to have a very strong position. Members agree with this, but stress that his position was not one of man-made rank, but purely of free recognition by his fellow-ministers and members. He was seen as a kind of "father" to them. Thus Jackson had no official title. In tune with this was a reluctance even to call ministers by the title of "Pastor." Titles of rank were not normally used. (This is explained also by the view that because there are many different ministries in the Church, it may not, therefore, be appropriate to call a man "Pastor" if he is, for example, an evangelist.)

There was no official statement of faith. One member said to me, "Our statement of faith is to be read from Genesis 1:1 to Revelation 22:21."

However, there was of course, an agreed interpretation of the Scripture which united the whole, and in practice, Latter Rain churches and people could be clearly distinguished from others.

Some of the basic, foundational teachings of the Associated Mission Churches have already been hinted at. The term "Latter Rain" itself suggests one aspect. The name actually stemmed from a significant development in a church in North Battleford, Saskatchewan, in Canada in 1948.[7] Here, the value of laying on of hands and of praise and worship, especially singing in the Spirit, was re-emphasised. Those who were involved called this a "Latter Rain outpouring of the Holy Spirit," on the basis of James 5: 7–8, which talks of the farmer who waits for "the precious fruit of the earth" upon which falls the "early and the latter rain." Now, the latter rain was falling, too."

Jackson, was present at this outpouring of the Holy Spirit in Canada. He did not, in fact, accept or endorse everything that happened there. Nor was he involved with the Latter Rain churches in Canada and the U.S. which resulted from it. But his teaching had an emphasis on at least two areas of similarity. The first was corporate and vocal worship. Corporate worship has, of course, always been a vital part of

Pentecostalism. The Mission Churches gave it a much greater emphasis, however.

Worship was expressed in normal Pentecostal fashion (hands raised, united vocal praise, etc.) and particularly in music. Singing with the spirit (that is, singing in tongues by a whole congregation) was developed into an art. Chorus singing—especially the singing of choruses based on Scripture verses—became a spiritual experience. From Immanuel in Melbourne, for example, came the "Firebrands" a musical group which ministered widely in Australia with great effect. Similarly, "dancing before the Lord" was a prominent part of Immanuel worship for years.

In the 1950's some members of existing Pentecostal churches left their own churches to join Mission churches. Sometimes, they tried to persuade others to do likewise. Or they would return to their churches and try to introduce a similar "spirit of praise" there.

Naturally enough, this kind of behaviour aroused antagonism from the existing churches, and rightly or wrongly the Latter Rain movement gained a reputation for "sheep-stealing." This, in turn, aroused a kind of "martyr complex" among some Mission Church people.

In later years, however, there has been a change of attitude on both sides. Many Pentecostal churches now worship in a fashion very similar to the Immanuel churches. Singing with the spirit is widespread, choruses are sung over and again, instead of just the traditional twice. Scripture choruses are very popular, and "dancing before the Lord" happens in many places. Indeed, this has been one of the positive benefits of the Latter Rain movement to the Pentecostal churches generally. Because of its influence, there has been a pleasing re-emphasis on corporate praise.

The second area of emphasis which justifies the term "Latter Rain" being applied to the Mission churches, is the belief in "that glorious day when the Church of the Lord Jesus Christ will be perfected and cleansed of all sin."[8] And this is probably the most distinctive teaching of the movement.

It is because of this teaching that the group does not like to be referred to as "Pentecostal." The Mission churches are, of course, Pentecostal, teaching that the initial evidence of the baptism in the Spirit is speaking with tongues. However, they stress that they want to go beyond this to a further experience—a perfecting experience. One pastor put it like this: "Although we practise baptism by immersion, we are not Baptist. Similarly, although we practise speaking with tongues, we are not Pentecostal. We want to go beyond both of these."[9] Another said, "To call ourselves Pentecostal would be to profess our experiences as the ultimate goal. We prefer to be called Christians—Christ is our goal."

This idea of going on to perfection is based largely on an understanding of the Old Testament feasts. They claim that just as Passover and Pentecost have been fulfilled, in the Christian era, so also will the feast of Tabernacles. Linking it with the Feast of Trumpets and the Day of Atonement (Leviticus 23:23–43), they believe that the blowing of the

trumpets is on the Church now, calling people to be overcomers.[10] This will then lead them into the Day of Atonement, at which the Church will actually be made perfect.[11] Then will occur the greatest revival the world has ever seen—a real Latter Rain outpouring—followed by 3½ years of the Great Tribulation, during which the perfected Church will be caught away to safety. This will in turn be followed by the eighth day of the Feast of Tabernacles, on which Christ will return.

All of this teaching draws heavily on the Old Testament, (especially the Authorised Version of it), follows a rigidly fundamentalist approach[12] and adopts an arbitrary system of interpretation of typology.

Included is the belief that on the Day of Atonement Christ will appear visibly as he did to Paul and John, to those who are looking for him, that is, some years before he actually returns at the Second Coming.[13]

Most Pentecostals find these views somewhat difficult to accept. Especially when they learn that only those who hear the Trumpets will be perfected on the Day of Atonement, and that other Christians will therefore not be a part of the Bride of Christ, but will remain to be martyred during the Great Tribulation! And the idea that the "church" to be perfected (Ephesians 5:27) includes only those alive at the end-time, and not the church of all time is clearly unacceptable. It is this aspect of Latter Rain teaching that has disturbed other Pentecostal leaders.

Yet from the Immanuel point of view, there is no problem. They see their major mission as declaring the purpose of God to make the church one body under Him. For this to happen, the church must be perfected, as true unity requires perfection. So when those who hear the call come out from their churches there will be only one church—the true body of Christ. This will be a supernatural achievement brought about by the Spirit of God.

So Immanuel are not interested in human efforts to produce unity. As long as we are imperfect we will be divided because "imperfection is what keeps us apart."[14]

Another controversial area concerns baptism in water. Although the doctrine of baptism itself seems Pentecostally orthodox—that is, believer's baptism by immersion—there is one aspect that is not, Latter Rain teaching is that there is but one fully valid formula for baptism, namely, the words, "In the name of the Lord Jesus Christ." Behind this concept lies a long development of argument, beginning in the concept that the words "Lord Jesus Christ" make up the "name" of the Trinity—Lord being the name of the Father, Jesus the name of the Son, and Christ the name of the Holy Spirit.[15] Just as Solomon's temple was to be "for the Name of the Lord" (2 Chronicles 6:5ff), so is today's temple, the church.

Only people who are baptised "in the Name" are genuinely baptised. People who have not been so baptised are readily re-baptised with the proper formula.

In the last couple of years, some barriers seem to have been broken

down. I know of at least two Mission Churches who regularly have combined meetings with other Pentecostal assemblies. As I have mentioned, the concept of praise and worship has spilled over into other groups. Furthermore, Immanuel teaching has promoted a new interest in the study of the Old Testament, with more attention being given to Old Testament typology, if only to discover an alternative view!

Thus the Associated Mission Churches have made a significant contribution to the overall pattern of worship in Pentecostal churches—and in some places a contribution bigger than their size would suggest.

The United Pentecostal Church

It is popularly believed that Australian Pentecostalism is "another one of those American sects." In fact, as the earlier chapters of this book have shown, the various Pentecostal groups in this country have sprung from a variety of sources, with only a minor degree of American influence. In recent years, however, some American Pentecostal movements have established branch groups in this country. One of these missionary outreaches is the United Pentecostal Church. This movement is quite strong in parts of the U.S.A. For example, there are over 40 of its churches in the city of Houston, with congregations ranging from 200 to 2,000. The movement began as a breakaway from the newly formed Assemblies of God in 1916.[16] In 1970, it had over 2,000 congregations in the U.S.[17]

The United Pentecostal Church started in Australia in 1954, when Glen Bogue arrived in Sydney from the U.S.[18] He established an assembly in Belmore, a Sydney suburb, some of whose members came from a nearby Assembly of God. In 1964, another American took over the pastorate, name John Brian. The assembly at Belmore then numbered about 125 active members. By 1984, there were about 20 assemblies in Australia, approximately half of them in New South Wales and at least one in every other State.[19] The Croydon, Victoria, assembly was probably the largest, with several congregations numbering over 100 members, many of them housed in new buildings.

The movement was not tightly organised. An annual convention and camp meeting was held and there was a recognised Superintendent of the fellowship, a Home Missions Director and a Foreign Missions Director. Indeed the movement is quite missionary-minded. In 1974, two missionaries were supported in Papua New Guinea and there were over 20 pastors in the Philippines who were assisted financially. Local pastors were also supported in Thailand and Indonesia. By 1983, there were many national pastors in Papua New Guinea and some 900 people.

The South Pacific Bible Institute was established at Belmore, offering a two-year course with lectures five days a week. In 1973 there were 17 students, and three lecturers. The school later transferred to Brisbane, Queensland.

As usual, it is doctrine which separates this movement from the rest of Australian Pentecostalism. The doctrines involved in this case are a kind of amalgamation of Latter Rain and Revival Centre doctrines, with a United Pentecostal synthesis!

In the United Pentecostal Church there is an emphasis on the name of the Lord Jesus Christ. Like Latter Rain people, they believe that baptism must be in this name.[20] The words of Peter in Acts 2:38 and Acts 10:48 are taken quite literally. If Peter "commanded" believers to be baptised in the name of the Lord Jesus Christ, then believers should still be so baptised.[21]

But this is taken still further. For "if a person is not baptised in the name of Jesus, he is not born again, even though baptised in the Spirit. Peter had the keys of the kingdom. Therefore he had to open the doors to the Gentile world. Thus Acts 10:48 is still a command."[22] In fact, new birth is seen as involving a four-fold experience. To be born again, you must believe, repent, be baptised in water and receive the Holy Spirit. "Receiving the Holy Spirit will complete your experience of being 'born of water (baptism) and the Spirit' (John 3:5)"[23]

The distinctive United Pentecostal teaching lies beyond this again, however. It is what is normally referred to as "Oneness." And it was this teaching which led over 150 of the pastors of the infant Assemblies of God in the U.S.A. to leave that movement nearly sixty years ago.

It is a form of Modalism—one of the earliest doctrinal issues faced by the Christian Church hundreds of years ago. In brief, it states that the Lord Jesus Christ was not just one person of the Godhead, but that he was only and entirely God. He was not "one third of God," he was God.[24] He was himself the Father and the Son and the Holy Spirit. These terms simply describe offices, not persons, for there was and is but one person. "We have one God with a three-fold manifestation: Father, Son and Holy Spirit."[25] When Jesus prayed to the Father it was Jesus as a man praying to the divinity within him. It was only at Bethlehem that Jesus became the Son of God.[26]

In that all of the other Pentecostal movements in this country are Trinitarian, it is obvious that the United Pentecostal Church has little to do with the others. Moreover, its doctrine of salvation also makes fellowship with the rest of the movement impossible.

United Pentecostals see themselves as part of a movement in which "God is leading the church back to the whole truth of the Bible." But they are not arrogant about this. "We could even be left at the post," said one leader.[27]

Patterns of worship are fairly typical of Pentecostal congregations. Prophecy, tongues, interpretation, dancing, hand-clapping and bright singing are normally practised.[28]

The United Pentecostal Church may seem to be somewhat ill-named. Its title suggests that it is reaching out to unite all Pentecostals. In fact, it is rather isolated in Australia. Nevertheless, inspired by its greater extent in America, its pastors are expecting considerable growth in the future.

It is unfortunate that its doctrine of salvation is so extreme. The "Oneness" teaching could perhaps be accommodated. But the concept of the new birth cannot be. As long as it adheres to this concept, it will be ostracised by the rest of the movement. For on one thing Pentecostals in Australia have always been emphatic—salvation is by faith through God's grace. It is achieved through the blood of Christ, and is never to be identified with either baptism in water or the Spirit. To say more is to frustrate the grace of God.

The Revival Centres

In 1958, the Christian Revival Crusade (then known as the Commonwealth Revival Crusade) was being led in Melbourne by Lloyd Longfield and in Geelong by Noel Hollins.[29] Longfield was of medium build, with a smooth and pleasant speaking voice, and a persuasive manner. He had been a travelling salesman, a staff sergeant in the A.I.F. for six years during the Second World War and a delicatessen proprietor for three years.[30] His war experience in the Middle East gave him an interest in Bible Prophecy and he was thus an early convert of the C.R.C. in Melbourne, where Bible prophecy was being strongly taught. He had been quickly recognised as a man of great promise, and had been used with some effectiveness in both preaching and healing ministry. In 1952, he had become pastor of the assembly.

Numbers began to grow under his positive preaching. His manner was such that even those who disagreed with him found him to be an interesting—even entertaining—speaker. There seemed to be an underlying sense of the humorous when he spoke—the twinkle in his eye and the inflection of his voice suggesting that there was another side to what he said.

Noel Hollins was a tall young man, well over six feet. His preaching voice was strong and his methods direct. He spoke simply and to the point, and with a seriousness of purpose that reflected an intensity of character. At his conversion, he had abandoned a university course, and devoted his future entirely to the Lord's work. A bachelor for many years, he was regarded as a prime goal by many of the female members!

Neither Longfield nor Hollins had any previous experience of Pentecostalism, or of serious Christianity of any kind, for that matter. Their Christian experience began with their conversion; they had never known any committed Christians beyond the Crusade. This fact explains in a small way some of the subsequent events.

From about 1955 onwards, tensions began to develop between assemblies in Melbourne and Geelong and Adelaide. Initially, the rivalry was friendly. Attendance figures were compared, and both Adelaide and Geelong, for example, were running about level with congregations numbering around 300. Geelong opened its own hall in December, 1957—a converted nissan hut of unusual but attractive design.[31] The next year, 1958, Adelaide purchased its first hall. Longfield meanwhile, had purchased a tent and conducted evangelistic campaigns in Geelong and Brisbane.[32]

Such mutual challenging was healthy. But it also opened the doors for criticism. Longfield visited Adelaide, and was rather distressed by what he regarded as extreme methods of exorcism. He also felt that the South Australians were not firm enough in their understanding and proclamation of the baptism in the Spirit. So he and Hollins drew up what they claimed was a statement of faith for the Victorian assemblies in which they declared that salvation was the result of repentance and faith, but that if a believer then refused to be baptised either in water or the Spirit, he would forfeit that salvation. Similarly, a breaking of fellowship with the assembly could result in forfeited salvation.

When the rest of the Crusade pastors got together to draw up a constitution, Longfield and Hollins refused to co-operate—to do so would be to abandon their "liberty" and autonomy as local churches.

At this stage, the Crusade work in Australia was relatively small. With three dominant personalities such as Longfield, Hollins and Harris, it was inevitable that unless tolerance was practised, clashes would occur. Harris and Adelaide business man Don Barrett journeyed to Victoria to try to resolve things, but found that there was nothing that could be done, and so when in November 1958, the rest of the C.R.C. assemblies drew up a constitution, the two Victorian works disassociated themselves and became the Melbourne Revival Centre, and the Geelong Revival Centre, respectively.[33] Some other assemblies joined with them—mainly ones like Canberra (A.C.T.) and Port Lincoln (S.A.) which had been started as a direct outreach of the Melbourne and Geelong works by a roaming preacher named Len Day—a happy-go-lucky fellow who flew a small plane all over the country and treated all he met as long-lost friends.

Most remained loyal to the original Crusade movement, with small groups in Geelong and Melbourne refusing to follow their pastors' lead, and maintaining affiliation with the Crusade.

After that time, the doctrinal position of the Revival Centres became quite clear. Without any compromise they openly declared that baptism in water and in the Holy Spirit were necessary for salvation. Longfield once said, "Jesus is coming again for those who pray in the Spirit, who are sealed by the Spirit," and, "If they haven't received the Spirit they haven't any life in them and are dead in trespasses and sins."[34]

In a leaflet entitled "What must I do to be saved?" Longfield wrote,

> "If we really believe Him, we obey Him. We believe He is alive and that He has given to us the path of salvation. We accept gladly the pattern of repentance, of water baptism and the promised power of the Holy Spirit. Our obedience indicates that we 'rely' on Him, we 'trust' Him to save us from sin and to fill us with the Holy Spirit. Such believing will bring the power of God into our lives."[35]

The wording of this passage was careful. But the meaning was clear.

Without baptism by immersion or baptism in the Spirit, there was no real believing, and hence, no real salvation. The following quotation made the matter perfectly plain:

> "Any Greek concordance will assure us that to believe (pisteuo) is to 'adhere to,' 'trust' or 'rely on.' In short, to believe embraces placing oneself in the hands of God. To believe the Gospel is to accept the fact that it will be by obeying the commands we are now considering that our salvation will be effected . . ."[36]

This then was the distinguishing mark between the Revival Centres and most other Pentecostal groups in Australia. Whereas the others taught both baptism in water and baptism in the Spirit, they still agreed that there was only one absolute essential for salvation, and that was trust in Jesus Christ himself alone for righteousness and freedom from sin. The doctrines which separated these groups were important to them, but they were never made pre-requisites for salvation. Thus, on occasion, almost every Pentecostal church in this country has co-operated with churches of another Pentecostal denomination in some kind of joint venture. In some states, all Pentecostal pastors meet regularly for fellowship together. Revival Centres, however, like the United Pentecostals, clearly stand apart from all this.

The Revival Centre doctrine of salvation resulted in other kinds of exclusivism. Non-Pentecostal churches were fiercely criticised. So Longfield wrote:

> "What Gospel? A Gospel that will bring people to believe, to be baptised, to speak in tongues, to work miracles? Or another Gospel? A Gospel described in both Old and New Testaments as one of Holy Ghost fire and power, or the insipid apology for a so-called Gospel the professing church has foisted on the unwary today?"[37]

In his preaching, he often challenged the congregation to prove that God is real. What happened in the churches they come from? What evidence did they have that God is alive? In the Revival Centres there was evidence of the reality of God. People were healed and baptised in the Spirit. Signs indicated God's power.

On one occasion he challenged:

> "I meet a lot of people who say they are saved but who have never had a phenomenal experience. The gospel should startle. Tell me why people jump out of the baptistry here like a startled antelope shouting, 'Who electrified the water?' "[38]

Longfield and his fellow-pastors found it necessary also to condemn the Pentecostal churches for compromise. When Pentecostals associated with functions like the Billy Graham Crusades, they were supporting a watered-down form of the Gospel.

Pentecostals, on the other hand, felt that such criticism fell strangely from men who used a hymn-book in which there are more hymns by non-Pentecostals than anyone else! And who used translations of the Bible, which were produced by (un-saved) non-Pentecostals!

A final by-product of the extremist doctrine was a rigid control over church members. Most Pentecostals teach the importance of divinely-called leadership. The offices of pastor, evangelist and teacher are seen as the result of divine calling rather than human choosing or training. Thus, such ministries ought to be respected. The Revival Centres, however, emphasised this more strongly yet. For example,

> "So many today are roaming around from one church to another. They believe this to be the 'liberty' of the Lord. It is not. It is a form of lawless independence. This is usually because they are not amenable to any type of oversight or correction . . ."[39]

In practice, when people visit a Revival Centre, they are asked where they come from and what their intentions are. If they belong to another Pentecostal church they are told clearly that they should either go back there or move in totally with the Centre. Unbelievers who attend are, of course, encouraged to join the group.

On the positive side, this same attitude produces a movement of confident, forthright, fiercely loyal people. There is no room for compromise. You either accept everything that is taught or you leave. Many do, in fact, leave. But hundreds of others stay and fully endorse what is said and done.

Revival Centre meetings are lively and positive. There is a straightforward hard-hitting quality about them. As may be imagined, there is little sentiment or soft-pedalling. The singing is enthusiastic, the praise fervent, the preaching forthright, and the expectancy high. Some Pentecostal services give the sense of joyful spontaneity or of family fellowship; these qualities can be found in Revival Centres, too, but with them, there is also a sense of militancy. These people are more like an army than a club.

The Melbourne Revival Centre has been frequently in the news. In March, 1966, they paid over $90,000 for a property in Harcourt Street, Auburn. This included one and a half acres of land and a seventeen-roomed house which had formerly been inhabited by the Lord Mayor of Melbourne. Nearby residents feared that the building of a hall on the property would spoil the previously quiet character of the area, and their protests made newspaper headlines both in Victoria and interstate.[40]

Ultimately, permission to build the hall was refused, but the residence was kept as a manse for Pastor Longfield.

The assembly purchased the old Rialto Theatre in Kew where crowds of up to 800 met for special meetings. Normally about 500 attended.

In 1970, the Revival Centres again made the news when the Melbourne *Truth* launched vigorous attacks against them.[41] The Christian Revival Crusade and other Pentecostals were also included in a series of articles which "exposed" many things that never happened in the first place.

Hollins' assembly in Geelong eventually broke up. The majority of the congregation ultimately claimed the hall, and applied for re-admittance to the Christian Revival Crusade, which was granted. Hollins began again, and fairly soon built up another strong assembly at Norlane, a Geelong suburb. In 1972, there was a further disagreement between Hollins and Longfield. At the time of writing, they were out of fellowship with each other.

In 1969, there were 14 Revival Centres in various parts of Australia, six of them in Victoria, the rest mainly in capital cities elsewhere, and by 1984, there were 45 registered ministers.[42]

Another feature of this ministry was its radio voice. For years, Longfield broadcast every Sunday over a number of stations.[43] And on air, as in pulpit, lampooned the churches and proclaimed his forthright, uncompromising message. Regular church camps were held. The location varied from year to year according to the availability of camp sites. Recently, no camp site being available, the people simply booked out normal public caravan parks along a Victorian coast. Each family provided its own tent or caravan and attended to its own cooking. Combined rallies were held in the evenings. Up to 1000 people attended such events. Evening rallies were effective in winning converts, who were usually baptised in the sea as soon as possible.

A periodical called the *Voice of Revival* was published. Although dated, individual issues were devoted to particular themes—Bible Prophecy, the baptism in the Spirit, divine healing, etc. True to the traditions of the Crusade from which it originated, the *Voice of Revival* was labelled as "proclaiming the gospel of salvation to the individual, the church and the nation."[44] Thus, the original vision for national revival was still there.

Early in Longfield's ministry, he was campaigning in Geelong. A man came to the service one day who was well-known for his divisionary spirit. Longfield politely asked him not to come again. But next Sunday, he was again present.

Standing at the door was a new convert named Jack Clay. An ex-sailor, he was muscular and strong. He had just been healed from an incurable disease.

He looked at this man, and began to speak to him. "Didn't Mr. Longfield ask you not to come here again?" Then he grasped the man by the scruff of the neck and the seat of his trousers and bodily lifted him into the air. He continued: "Mr. Longfield is a gentleman. I'm not. If I see you here again, I'll pick you up, carry you outside and throw you over the fence!"

With that, he put the man down. He was never seen at these meetings again![45]

Jack Clay later became a prominent preacher in the Revival Centres. With time also came maturity, but nevertheless, this anecdote clearly reveals the enthusiasm and vigour that Longfield's ministry promoted.

Not everyone agreed with him—indeed, many were antagonised. But no-one could deny that his forthright approach left people in no doubt at all about where they stood!

The Church of God

There are at least three groups in Australia which use the popular Pentecostal name of "Church of God". They all have their origin in the United States.

The New Testament Church of God was officially commenced in Australia in January 1976 with a visit from the General Overseer from the U.S. The founding pastor was Billie McAlpin who had come to Australia a few months earlier and initiated a congregation in Campbelltown, New South Wales.[46] The Church of God is one of the oldest and largest American Pentecostal groups, tracing its beginnings as far back as 1896, ten years before Azusa Street.[47] Stemming from the Holiness tradition, the movement continued with a strong stress on sanctification and separation from the world and its ways. In most other respects, it is Pentecostally orthodox, except for the fact that washing of feet is practised as a ordinance.

By mid-1984, there were seven assemblies in Australia and three missions among aborigines. Total membership numbered over 400. In September of that year, the McAlpins returned to the United States and Harold McLeod became the new Australian overseer.

During the 1970's, a couple of congregations of the Church of God of Prophecy were established in New South Wales. This movement separated from the Church of God in the 1920's and adopted its current name in 1953.[48] It reportedly held an exclusive view of salvation.

There is also in Australia a small representation of the Church of God, Anderson, Indiana. This fellowship is unusual in that it is not uniformly charismatic. In 1974, at least one congregation was strongly charismatic, at least one was anti-charismatic, while a third was between these two extremes.

The movement was started in Australia by Cole Schwardt, an American, in 1960.[49]

There are one or two other individual churches which also use a variation of the name Church of God.

It seems clear that in the future more American denominations will attempt to open branches in Australia. No doubt this will add colour and effect to the movement as a whole, but the uniquely Australian flavour of Pentecostalism in this country is now so well developed that it seems unlikely to change.

NOTES

1. R. Beckinsale, interview. Unacknowledged information in this chapter comes from this source or from my own personal knowledge.
2. *The Trumpet Sounds*, November, 1973, pp.14–15.
3. Ibid., April, 1974, p.27.
4. Ibid., November, 1973, pp.14–15.

5. Ibid., April, 1974, pp.8,26,etc.
6. Ibid., October, 1974, pp.34–35.
7. See J.T. Nichol, *Pentecostalism*, pp.237ff.
8. "The appearing of Christ at the Day of Atonement," in *The Trumpet Sounds*, October, 1974, p.10.
9. R. Beckinsale, interview.
10. "The Feasts of the Lord," pp.10ff.
11. Ibid, p.9. "Without listening to the Trumpet, we can never appropriate the Day of Atonement."
12. D. Burkett: "The Number 120," in *The Trumpet Sounds*, October, 1974, p.18.
13. "The appearing of Christ," pp.10ff.
14. R. Forth, interview.
15. It is sometimes argued that Christ is not actually the name of the Holy Spirit, but that the name "Christ" is "revealed through the Holy Spirit."
16. W.J. Hollenweger, *The Pentecostals*, p.32.
17. H.W. Coxill and K. Grubb, *World Christian Handbook*, p.127. See also Vinson Synan, *The Holiness-Pentecostal Movement*, pp.153ff.
18. J. Brian, interview. Basic information is from this source unless otherwise stated.
19. *Commonwealth of Australia Gazette*, 21/8/1984, "United Pentecostal Church", passim.
20. "Water Baptism", undated leaflet.
21. It should be noted, however, that United Pentecostal believers do not insist on the use of the exact words "Lord Jesus Christ" at baptism. A formula such as, "In the name of Jesus" is regarded as valid.
22. J. Brian, interview.
23. "Here is a Personal Message from God for You," undated leaflet.
24. J. Brian, interview.
25. G. Davies, "Jesus, the Only True God" in *The Pentecostal Light*, Vol.4, No.6, December/January, 1981, p.11.
26. "Mystery of All Mysteries," undated leaflet.
27. J. Brian, interview.
28. Ibid.
29. Basic details in this section are from my own personal knowledge.
30. *The Sun*, 5-3-1966.
31. *Revivalist*, February, 158, pp.1,8,9.
32. Ibid, October, 1957, pp. 1,6,7.
33. The term "Revival Centre" had been used unofficially in the Christian Revival Crusade prior to this time eg ibid, p.12.
34. L. Longfield in a sermon preached in Melbourne, 30-1-1966.
35. L. Longfield, "What Must I Do to Be Saved?"
36. Ibid.
37. L. Longfield, "Speaking in Tongues Is Bible Evidence of Holy Ghost Baptism".

38. L. Longfield, sermon.
39. L. Longfield, "What Must I Do to Be Saved?"
40. *The Herald*, 3-3-1966; *The Sun*, 5-3-1966.
41. "Sect That Makes a Fortune", *Truth*, 5-9-1970, p.11.
42. *Voice of Revival*, January–February, 1969, p.12; Commonwealth of Australia Gazette, 21-8-1984.
43. Ibid.
44. Ibid, p.1.
45. K. Chant, interview.
46. K. McAlpin, interview. See also W. McAlpin, "Where God's Finger Points".
47. J. Nichol, *The Pentecostals*, pp.102ff.
48. Ibid, pp.137ff.
49. R. Painter, interview.

CHAPTER 14
THE FULL GOSPEL CHURCH

One of the more recently formed Pentecostal movements in Australia is the Full Gospel Church (Gospel Light Ministry). Registered as a denomination in 1963, the movement started on a basis rather different from that of others.[1]

The groups that we have considered so far nearly all began at a central point and expanded from there. Their subsequent history was basically one of growth and outreach.

The Full Gospel Church, however, basically began as a fellowship of assemblies that were already in existence but which had no affiliation with other Pentecostal assemblies.

So far, we have traced the development of Pentecostal fellowships and denominations. However, there has also been a number of independent groups. In Australia, it has been difficult for ministers of such groups to be licensed to conduct marriages. The situation has eased recently, but it is still less difficult to be authorised as a celebrant if you belong to an established, recognised movement. Furthermore, isolationist groups suffer from lack of strength and reassurance that membership of a fellowship provides.

It was largely to meet these needs that the Full Gospel Church was formed. Initially, almost anyone who shepherded a few people and worshipped in Pentecostal fashion could apply for, and usually got, registration with the Full Gospel Church. In one town, for example, there were, in 1974, five registered ministers for an assembly of no more than 50 people![2] There are also several cases of ministers' wives being registered as well.

Attempts were soon made to improve the situation. A circular issued in 1972 described three different credentials available through the Full Gospel Church. The first was a "Worker's Credential" for those who served under the supervision of a recognised pastor. The second was a "Pastor's Credential" for those who pioneered an assembly or successfully shepherded one for twelve months. The third was an "Ordination Credential" for those who served for two years as a pastor and who received a diploma recognising four months in Bible School.

The circular declared that "the whole purpose of the granting of credential cards is to maintain a true standard of ministry . . ." In view of the fact, however, that no Bible School existed at that time (it was planned for 1974), it is obvious that at least one of these conditions could not apply. In practice, it was still fairly easy to gain an "ordination

credential". In 1982, for instance, only 23 assemblies were listed in the *Full Gospel Messenger*, suggesting that many pastors and leaders who had sought registration through the movement were not actively involved in it.[3]

The movement was started by a Brisbane pastor, Ian Munro. Born on 25th October, 1916, in London, U.K., Munro was baptised in the Holy Spirit under the ministry of Philip Duncan in Cairns, Queensland, in 1951. As a result of this, two years later, Munro began meetings in the downstairs hall of the Windsor School of Arts in Brisbane, Queensland. Steady growth took place, and five years later, land was purchased and a church building erected. By 1969, a manse had also been erected. The assembly was known as the Windsor Full Gospel Church and there were about 60 members.

For some time (November, 1955, to July, 1962) the assembly was in fellowship with the Assemblies of God, but ultimately returned to independent status. It was soon after this, that attempts were made to set up a new fellowship. Munro sought recognition as a minister of the gospel elsewhere and found it in the independent Gospel Lighthouse Church, Dallas, Texas, a thriving Pentecostal assembly of some 4,000 membership. It was this ordination which helped him in his application to the Australian Commonwealth Government for recognition as a minister of religion. So in June, 1963, The Full Gospel Church (Gospel Light Ministry) was formed and registered.

As the movement was already incorporated in the U.S.A. no separate constitution was drawn up in this country. Local churches were free to write their own constitutions. A sample was available for their guidance, but no directives were given.

At first only a handful of ministers were involved. However, the organisation was such that many others were attracted. The appeal seemed to lie in the frequently repeated emphasis that the movement was an association of "free" churches. Newsletters stressed this; published documents underlined it. "I'm a free church man myself," declared Ian Munro in a letter to me. An official statement read

> "We are going to shepherd and strengthen all the 'free' churches of Australia and put our arms around all the 'waifs' and 'strays' and to stand with and help those 'free' Assemblies who so often are overlooked by our brethren of the denominations!
> "We believe the Bible Pattern is a co-operative fellowship of FREE churches and that the MINISTRIES are set in the Body DIRECT BY THE LORD JESUS (Eph. 4: 11–16; Rev. 1: 20). We acknowledge these Ministries and set them forth FREELY to minister in and among the churches which are HIS INDIVISIBLE BODY, and not subject to restrictive policies and discretions that stem from denominational bias . . .
> "Being not a denomination but an association of entirely free independent and non-denominational Assemblies, no one Pastor can

speak for any other free Pastor or his free church . . .
"You either have to set up as we are . . . or set up politically as the denominations are."[4]

Such a movement, of course, was very appealing to men who had already found it impossible to fellowship with denominations which they had seen as restrictive. Here they could be part of a fellowship and yet without obligation.

All was not as it seemed, however. For instance while each local church was free to govern itself as it saw fit, a "written direction" was issued in 1965 not to solicit members from other fellowships or to promote disunity in another fellowship. Furthermore, it was decided in the same year that it was "completely unacceptable" for any minister of the Full Gospel Church to have fellowship with members of two particular Pentecostal groups (which were named). Ministers were required to give a complete assurance in this regard.

Furthermore, applicants were also asked to accept the fact that the movement was "Futurist in Prophetical Interpretation" and did not accept "the 'Name' doctrine or the British Israel position." They were asked to sign a declaration that "affiliation with the movement must essentially be on the basis of unity of doctrine."[5]

Ian Munro was the Commonwealth Chairman of the movement and a council of one delegate from each state was recognised as a Commonwealth Council which had the right to withdraw credentials from any minister who was seen as disrupting the fellowship.

Nevertheless, in practice, a minister or local church that wished to belong to a movement without being responsible to do anything much for it would have found the Full Gospel Church a suitable haven.

This proved to be the case with a few ministers of established denominations who had been baptised in the Spirit. A disenchantment with their own denominational structure made them suspicious of any other. As the Full Gospel Church's doctrinal statement was readily acceptable, such men found affiliation an attractive proposition.

By 1983, the Full Gospel Church was well established. Published statements continued to stress that it was a fellowship of "free self-governing local churches united in one Spirit and common doctrine" and that it allowed for "full freedom of the Holy Spirit to function amongst the believers."[6] It welcomed "the despised, the rejected, the little man who wants to go all the way with Jesus." For the little man was "big in the eyes of both God and the Full Gospel Church."

Nevertheless, it was also clear that the movement was seeing increasingly the need to pull together and share its resources. Members were all expected to hold to "pretribulation doctrine", for instance (eschatological teaching that many churches would consider a matter of opinion rather than conviction). Similarly, obvious attempts were being made to consolidate the movement in other ways.

At the end of 1982, a National Convention was held at the Bethel

Assembly at Mt. Druitt, N.S.W. About 250 delegates, including about 40 ministers, from all the mainland States attended.[7] Six new ministers were welcomed into the fellowship at a special ministers' Conference, which was part of the Convention.

The Bethel Christian Academy Bible College at Mt. Druitt was given endorsement by the Conference and pastors were urged to encourage those with developing ministry gifts to attend. There were about a dozen students in attendance in its first year of operation in 1983.

More significantly, the Conference reached a unanimous decision to establish an annual church annuity. In keeping with the movement's commitment to the independence of local churches, this levy was made voluntary, but nevertheless, systematic giving had become "urgent and mandatory" if continued growth was to occur.

Furthermore, continued attempts were made to screen applicants for credentials more carefully.[8]

Other signs of increasing organisation were the appointment of a secretary and the stress laid on the importance of the *Full Gospel Messenger* as a coordinating factor.

In simple terms, the Full Gospel Church was clearly doing what other movements had done before it—wrestling with the tension of working out an ideal of independent churches in fellowship in the light of the harsh realities of the need for organisational viability. In its twentieth year, however, the movement showed all the signs of being stronger than before, with a capable group of pastors and leaders developing.

Ian Munro continued as chairman in 1983. Other names of interest included those of Maurie Furner, secretary and editor of the magazine, Les Keys, pastor of the growing Bethel assembly at Mt. Druitt, and his son, Tony Keys, Dean of the Bible College.

The Mt. Druitt church was started in 1971 as a small house meeting. After some affiliation with both the Assemblies of God and the International Church of the Foursquare Gospel, the assembly joined the Full Gospel Church in 1980. In 1983, it was about 200 strong, had a fine property, sponsored a day-boarding school with about 100 students and a Bible College and had an effective missions programme.

The Full Gospel Church has a keen interest in missions, both at home and abroad and good work is being done amongst Aborigines.

Most assemblies are in Queensland and New South Wales—seventeen of the 23 listed in March 1983 and 72 of the 106 ministers registered in January 1982 were from those two states.[9]

The indications are that the Full Gospel Church will become increasingly consolidated and effective in ministry. This new spirit of corporateness is "something it hasn't had before", said one grateful pastor.[10]

NOTES

1. I. Munro, *Full Gospel Messenger*, May–June, 1972, p.1. Unless otherwise stated, basic information is from this source, or from correspondence with Ian Munro, or from my own knowledge.
2. *Commonwealth of Australia Gazette*, 14.11.74.
3. *Full Gospel Messenger*, March 1983, p.9.
4. Ibid, May–June, 1972, pp.2–3.
5. "Application for Issue or Re-endorsement of Ministerial Credentials", Full Gospel Church.
6. *Full Gospel Messenger*, March, 1983, p.2ff. The following information is from this source unless otherwise stated.
7. Les Keys, interview.
8. Ibid.
9. See also *Commonwealth of Australia Gazette*, 11.8.82.
10. Les Keys, interview.

CHAPTER 15
THE LAST DECADE

The last decade has seen an expansion and acceleration of Australian Pentecostalism that its pioneers could never have dreamed possible. Even in the thirty or so years that I have been associated with the movement, there has been an astounding development.

I can remember, for instance, when there were only four Pentecostal assemblies in the city of Adelaide, with one small one in the country. The largest of these had about 100 people. All except one were using hired venues for their services. Often, meetings were held in dusty, cold back-street halls, with hard benches and jangling pianos. It seems inconceivable that today there are nearly fifty Pentecostal assemblies in South Australia, many with fine, modern amenities.

Similar things may be said of other Australian States, too.[1]

It is illuminating to compare the growth rate of Pentecostalism in Australia with that of other major denominations. The comparison is not entirely valid, of course. Some of the traditional churches regard all who are baptised as members, whether they are actually involved in church life or not and their figures do not reflect the active membership. In the case of the Uniting Church, for instance, there was a loss in nominal membership, but a gain in active membership over the last few years of the seventies.[2]

Even so, recent Census figures do unveil some interesting statistics. Since the first edition of this book appeared, there have been two Commonwealth Censuses taken. These are also the first two to include Pentecostal membership as a separate listing in the religious denomination section.[3]

From 1976–1981, the Australian population grew by 7.59%. A denomination had to grow by at least that much to maintain its share of the population. In simple terms, a church of 100 needed to gain eight members more than it lost over that period to keep level with population growth. This is less than two members a year.

It seems incredible, but several major Christian church groups failed to do this. For instance, the Anglican Church grew by only 1.55%. The Churches of Christ fared little better with an increase of 2.96%. The Lutherans grew by 4.29%. The Uniting Church actually lost 3.74%.

Of those which exceeded population growth, the Baptists showed a 9.25% growth rate. The Roman Catholic Church grew by 8.72%. The Salvation Army increased by 13%. The Pentecostal churches grew by an astonishing 87.92%! This is reflected, also, in the increase in the

number of ministers. In 1976, there were 388 Pentecostal ministers registered as authorised marriage celebrants with the Commonwealth Government. By 1982 there were 690.[4] This is a percentage growth rate of 77.84% which is very similar to that of the movement over all. Even more significantly, from 1972 to 1984, the movement increased by 196%![5] No other Christian church group is growing at anything like this rate.

To put it simply, the Pentecostal movement is coming close to doubling every five years. Now it may be argued that given the fact that most of the Australian population is already nominally a part of a denomination, there is no comparable potential for growth in the larger church movements. Undoubtedly there is some point to this. On the other hand, in the last Census, one in every four Australians claimed no religious affiliation at all. This represents a harvest field for evangelism of several millions.

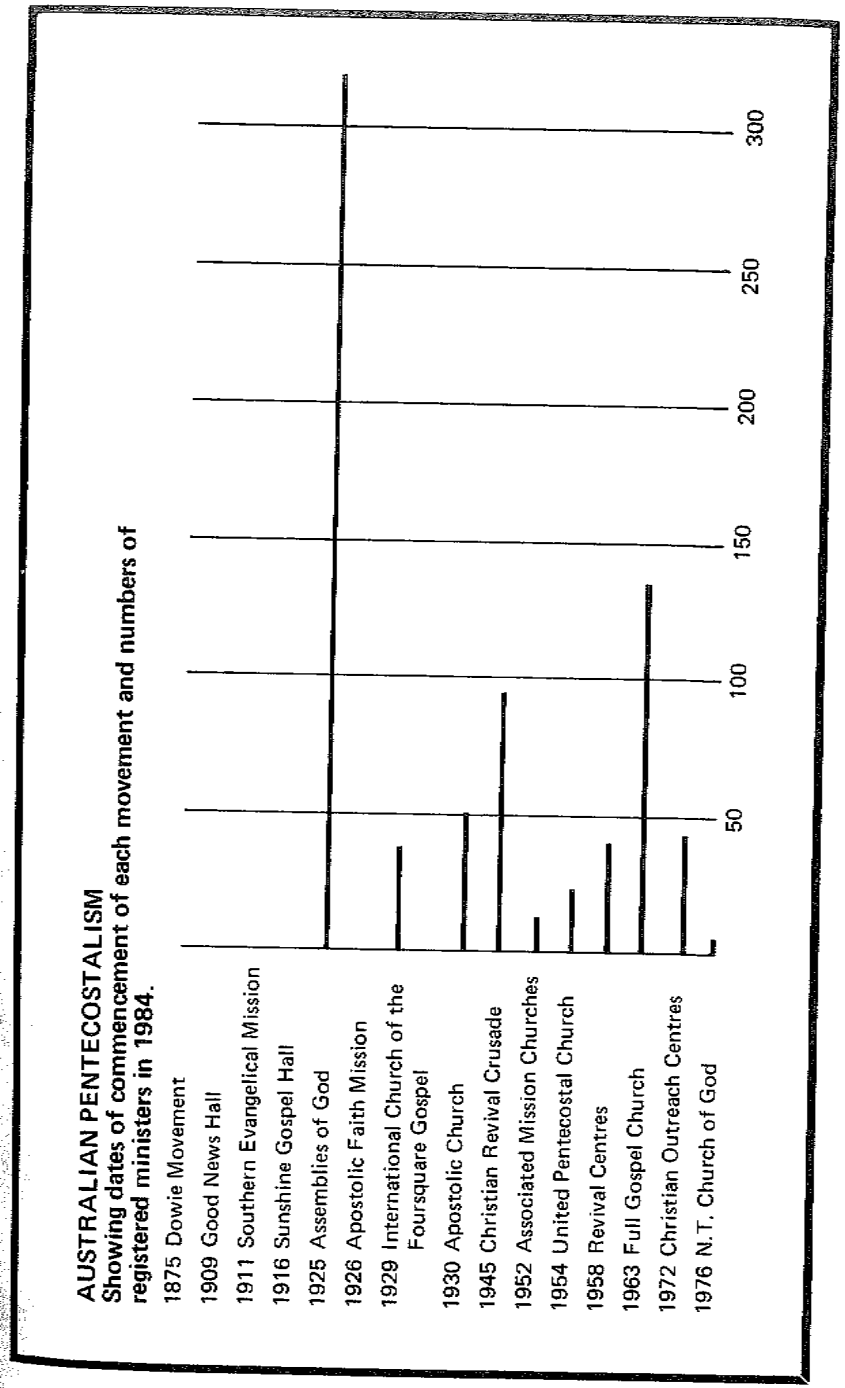
It may also be alleged that all the new Pentecostals are simply old Anglicans, Methodists, and Lutherans who have changed camps! However, there is considerable evidence to suggest that it is by no means universally true. Much of the growth is the result of evangelism.[6]

It must also be pointed out that the actual numbers of people involved are as yet small. In 1981, there were 72,148 people who called themselves Pentecostal. There were nearly four millions who called themselves Catholic! And it is sobering to realise that there were more Moslems than Pentecostals in 1981—five thousand more, in fact.

Nevertheless, if Pentecostal growth rate is maintained, there should be an *increase* of some 60,000 by the next Census (1986). Following the same percentage increase, there should be an additional four hundred thousand (420,950) in the five years preceding the year 2001. This will mean a total Pentecostal population of almost one million! There will also be nearly 10,000 Pentecostal ministers by then.

To this point, there is no suggestion that the rate of growth is slowing down. From June 1979, for instance, to June 1981, the Assemblies of God grew by 119.8%[7] In fact, they were opening a new church about every ten days. Similarly, the Christian Revival Crusade showed a 216% increase over the 1970's and early 1980's. There has been a dramatic increase in the number of independent Pentecostal ministers as well, from 10 in 1974 to 84 in 1984—eight times the number.

Given the fact that Pentecostal membership is largely an active one, the impact of the Pentecostal churches may well be much greater than their numbers suggest. The 21st Century will be very interesting. It is not beyond possibility that Pentecostalism may well become the major Christian grouping in this country in time to come! If this conjecture is correct, we are, in fact, on the verge of a religious revival of unprecedented dimensions.

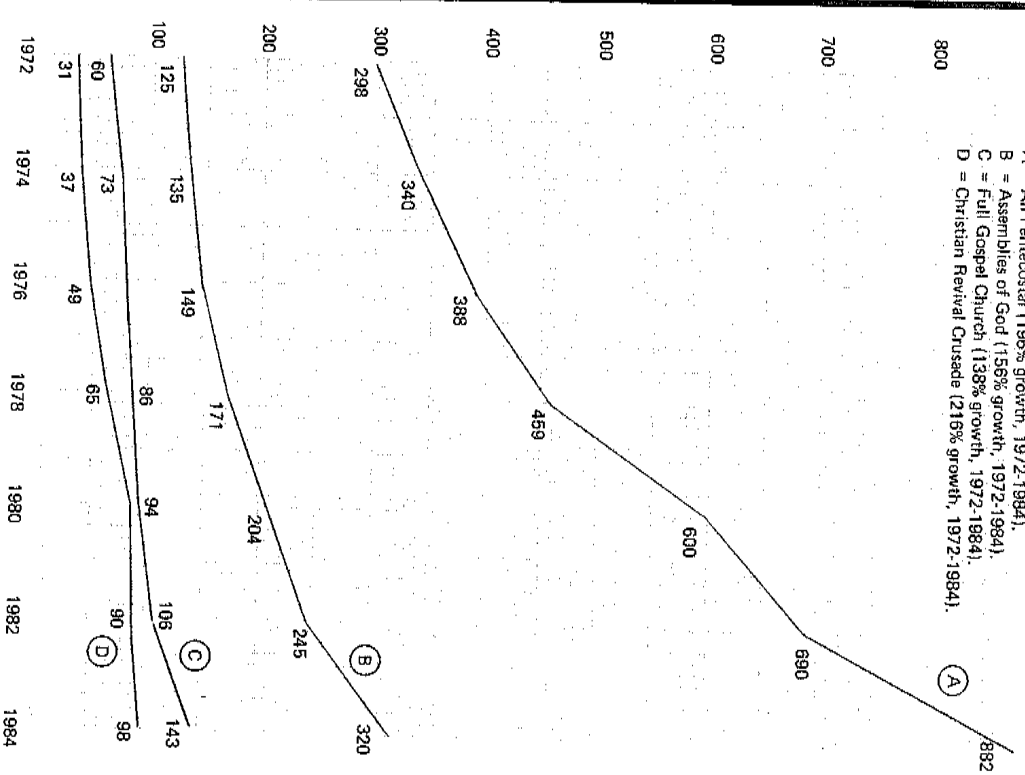


REGISTERED PENTECOSTAL MINISTERS AS AT JANUARY 1st, 1984.
(Figures from Commonwealth of Australia Gazette, 14/11/1974 and 21/8/1984).

	Total 1974	NSW	VIC	QLD	SA	WA	TAS	ACT	NT	Total 1984
Apostolic	33	4	20	6	2	13	4	2		51
Assemblies of God	135	89	46	114	40	20	4	5	2	320
Associated Mission Churches	4		7	4	3					14
Calvary Life Assemblies		8		1						9
Christian Outreach Centres		10	1	36				1		48
Christian Revival Crusade	37	20	33	2	35		4	3	1	98
Church of God	4	2	3	1	1					7
Full Gospel Church	73	39	17	68	5	6	1	1	6	143
International Church of the Foursquare Gospel	31	17		2	1	18			2	40
N.T. Church of God		4	1	3	1					9
Revival Centres	11	10	15	9	4		1	4	2	45
United Pentecostal Church	2	10	4	3	2	1	1	1		22
Independent	10	21	23	15	12	11	2			84
Total	340	234	170	264	106	69	17	17	13	890

Note: The number of independent churches has been conservatively estimated. There could be as many as 100.

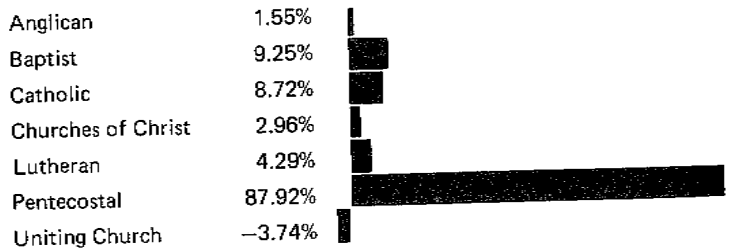
REGISTERED PENTECOSTAL MINISTERS IN AUSTRALIA, 1972-1984.
(Figures based on Commonwealth of Australia Gazette, 1972-1984).



Pentecostals as a percentage of the population (based on figures supplied by the Australian Bureau of Statistics).

	1976	1981
N.S.W.	0.15	0.28
VIC.	0.19	0.36
QLD.	0.68	1.05
S.A.	0.49	0.87
W.A.	0.25	0.45
TAS.	0.20	0.32
N.T.	0.24	0.63
AUST.	0.28	0.49

Comparison of Denominational Growth Rates, 1976-1981 (based on figures supplied by the Australian Bureau of Statistics).



To document in detail what has happened in the last decade is beyond the scope of this book. It would really demand a whole new volume just on this period. However, some things can be highlighted.

First of all, in addition to the actual growth in the numbers of Pentecostal people and churches, there has been significant growth within some congregations as congregations. For instance, in 1983, the large Assembly of God church at Paradise, South Australia, had some 2,000 people in regular attendance. Their new building (1982) had become something of a landmark in Adelaide's north-eastern suburbs and people of many churches frequently visited there for inspiration and encouragement. The senior pastor, Andrew Evans, was also General Superintendent of the Assemblies of God in Australia.

Similarly, the Garden City Christian Church in Mt. Gravatt, a Brisbane suburb, was also a growing, thriving congregation. A new building was erected there in 1982 with accommodation for 2,300 people. Regular services numbered well over 1,000 in attendance although probably twice that number were attending altogether.[8] There was a school of theology attached to the church, together with publishing, recording and other departments. The pastor, Reginald Klimionok, was the author of several books and was widely recognised as a teacher and preacher.[9]

One of the most exciting Assembly of God churches was Christian Life Centre in Darlinghurst, an inner suburb of Sydney. Its founding pastor, Frank Houston was for many years General Superintendent of the Assemblies of God in New Zealand, where he pastored a flourishing and growing church in the city of Wellington. In July, 1977, however, he began a new church in Sydney, New South Wales. Many people were astonished that a man of 55 years of age should pioneer a totally new church, but it proved to be a most successful venture. By mid-1984, just seven years later, there were 1,400 members in the assembly, a full-time staff of 23, 90 home fellowship groups, eight outreach churches, plus all the usual departments one would expect in a local church![10]

The assembly was then meeting in a warehouse-office building. Four services were conducted each Sunday. An interesting feature of the church structure lay in the fact that the main congregation actually met in three different locations each Sunday, coming together each two months for a major celebration in the Sydney Town Hall. A further innovative venture was the establishing of the International Institute of Creative Ministries. This was a school teaching not only theology but also art, drama, music and the like. The music department, in particular, was highly professional. Indeed, creative music and worship was a feature of the Centre since its first establishment.

Similarly, in the early 1980's there were several growing churches in the Christian Revival Crusade, with many assemblies having 300 or more people in regular attendance. Some of these included Wollongong, N.S.W., where Bill Beard was senior pastor; Frankston, Victoria (Don Dawson); Mildura, Victoria (Robin Taylor); Adelaide, South Australia (Ian Simpson); Grange, South Australia (Bill Vasilakis); West Lakes,

South Australia (Keith Walsingham); Ringwood, Victoria (Russell Hooper) and Springvale, Victoria (Dennis Prince and Ray Gilmour).[11]

As we have also noted, the last decade has seen growing churches in other major Pentecostal groups as well. The Apostolic Church had several thriving congregations, including the church at Boronia, a Melbourne suburb (John Hewitt), and other congregations at Bendigo, Victoria (Terry Hunter); Geelong, Victoria (Joe Bowes); and Canberra, A.C.T. (John Macknamara); to name just a few.

One could go on naming many other congregations which were growing rapidly during the early 1980's within the Pentecostal denominations. However, these few are probably enough to give an idea of what was happening.

Another feature of the period was the rise of independent churches. By 1984, there were dozens of such congregations around Australia. Some began to form themselves into groups of churches in their own right. Others linked with one of the existing denominations. But most remained independent.

One of the most exciting and influential of these independent churches was the Christian Life Centre in Brisbane. Trevor Chandler, a New Zealand businessman with a positive, enthusiastic approach, came to Brisbane in January 1970 where he became pastor of the Full Gospel Church at Windsor. The work began to prosper, and within a couple of years, numbers had grown until about 800 were attending the Sunday evening rallies. Chandler placed strong emphasis on celebration and rejoicing; and "dancing before the Lord" was a feature of his meetings.

This attracted nationwide interest and many people travelled from other States to see what was happening. Some were enthused; others were doubtful. But the church continued to grow. In 1972, Chandler withdrew from the Full Gospel Church and established Christian Life Centre. By early 1984, the assembly owned a large complex in Fortitude Valley, Brisbane which included a large auditorium, offices, print shop, book shop and ancillary rooms.

Over 600 people were in regular attendance. In addition another six outreach assemblies had been established with a total additional membership of over 800. Like most Pentecostal churches, the Centre had an active missionary programme. Two Bible Schools were established in Papua New Guinea, and there were over 70 assemblies there.[12]

Chandler was spending much time in itinerant ministry, including overseas ministry, and he had written a couple of books.[13]

Another independent work which showed dramatic increase during the 1970's and early 1980's was Clark Taylor's Christian Outreach Centre. Born in 1937, Taylor had worked as a young man on Queensland cattle stations. After being converted to Christ he trained for and entered the Methodist ministry. In 1967, he was baptised in the Holy Spirit, and subsequently joined Trevor Chandler as an associate pastor. From 1972–1974 Taylor travelled in itinerant ministry, and was led by

prophecy to return to Queensland.

In June, 1974, he began meetings in his own home. In the following decade, there was remarkable growth. By September 1983, there were some 2,500 people in regular attendance at what he now called the Christian Outreach Centre. A new building, opened in May of that year, had accommodation for more than that number, plus offices, chapel and school buildings. There were 34 full-time staff members and 55 home fellowship groups. In addition, another 31 local churches had been established by the Centre, mostly in northern New South Wales and Queensland. All told there were 53 Christian Outreach Centre pastors.[14]

Taylor was one person who made good use of television and video as a medium for both evangelism and teaching. A regular television programme was conducted for some time and each week he made video tapes which were used in all the home churches. A video Bible School was also being conducted.

Taylor presented an image of the typical Aussie, using his cattleman background and his Outback Queensland accent to the full. His ministry was also noted for its dramatic style. Just as Van Eyk used a flamboyant approach to great effect, so Taylor was demonstrative and outgoing. "Falling under the power" was a noted feature of Taylor's healing ministry and it is said that he once jumped into the baptistry fully-clothed to make a point!

Not everyone liked Taylor's approach and some of the established Pentecostals found it hard to accommodate. However, the Christian Outreach Centres were a strong and well-established part of the Pentecostal scene by 1984, and were clearly here to stay. All told, there were some ten thousand members at that time.

Another Queensland ministry that began independently was the "He Lives" ministry led by Jack and Swanny Kooy.[15] This work was launched in 1974 and developed as a conference venue. Located in Beenleigh, the centre eventually had an auditorium, kitchen and camp facilities, a Christian primary school and printing department. The Kooys also ministered overseas, especially in Indonesia, on a regular basis. In 1982, Jack Kooy was credentialled with the Assemblies of God.

A mushrooming church in Melbourne in 1983 was called Revival Flame. Begun by Stephen Hollins, a former Apostolic evangelist who had experienced considerable success in planting and growing churches in New South Wales and Western Australia, but who had withdrawn from that fellowship in the late 1970's, Revival Flame attracted media attention because of a couple of outstanding healings that occurred. Within a year, there were 600 members and three full-time pastors. There was a strong emphasis on deliverance ministry and an aggressive approach to evangelism.[16] The work was not long enough established in 1984 to assess its real strength.

Another independent church in Melbourne was Life Ministry Centre in Ringwood. Originally a member of the Christian Revival Crusade, the Centre became independent in 1976. Under the leadership of Hal Oxley

it continued to do well. In 1983, some 700 people were attending regularly and a fine building complex had been developed. There were over 40 home groups and nine outreach assemblies. A flourishing Christian school had been established with over 350 students and there was a successful full-time Bible College.

Oxley was the prime mover in establishing Intermin, an Inter Church Ministry Fellowship for independent pastors which conducted regular live-in seminars. A steering committee included Trevor Chandler, Kevin Conner, Gordon Gibbs, K. Greening, Bill Hawkins, Richard Holland, Jack Kooy, Peter Morrow, Hal Oxley and Peter Vacca.[17]

A former lieutenant-colonel in the Australian Army and, after that, a successful businessman, Oxley always displayed a disciplined and commanding presence. He was a strong believer in the independence of local assemblies and leaned towards an idealistic and literalistic interpretation of Bible Prophecy. He was widely respected both as a man and a pastor.

In South Australia the Bethesda Christian Centre was another former Christian Revival Crusade church which had become independent in 1977. Under the leadership of Peter Vacca, the assembly established an auditorium, youth centre, bookshop and printing office at Mitchell Park, an Adelaide suburb. One notable feature of the church's diversified ministry was the Living Hope Counselling Service, a telephone counselling facility which proved highly successful. Bethesda also conducted both primary and high schools.

Born in 1940, Vacca pioneered several churches in country areas before establishing Bethesda. A man of enthusiasm and compassion, he showed particular concern for struggling pastors and small churches. Some 13 local congregations were affiliated with Bethesda in early 1984. At that time, there were over 700 people breaking bread at the Sunday morning service. There were six full-time pastors on the staff, plus several other full-time staff members.[18]

There were several strong assemblies in Perth, Western Australia, in 1984. The Inner City Faith Fellowship, led by Brian Baker, was a notable example. With some 1,000 people in regular attendance, the church was noted for its emphasis on the "faith message". Baker had been trained under Kenneth Hagin, well-known American "faith teacher", and had come to Perth presenting a very positive approach. By late 1983, they were building an extended auditorium which would accommodate two thousand people. The Rhema Bible Training Centre was flourishing with over 100 new students enrolled in each of 1982 and 1983.[19]

Similarly, the Christian Outreach Centre in Perth was growing well. Having no connection with its namesake in Brisbane, this was a church which began as an outreach to people on the streets. Led by Philip Howell, a former youth leader in the Uniting Church, the work began with young people going into the main streets of Perth each weekend to witness for Christ. Soon numbers began to grow and within two years,

there were some 600 or so meeting regularly. By late 1983, there was a regular programme of meetings each week, catering for the whole family. The street witness continued, however, and evangelism remained a priority. There was also a welfare programme for disadvantaged young people. The whole programme operated under the name New Day Ministries Inc.[20]

A small group of assemblies was formed in July 1983 under the name Calvary Life Assemblies. The president was Mal Hibbard, who was regarded as an apostle by the rest of the movement. Originally a minister with the International Church of the Foursquare Gospel, Hibbard had pioneered several churches in New South Wales which he had incorporated into the Full Gospel Church.

At the time of the formation of Calvary Life Assemblies, Hibbard was pastoring a growing church in Coffs Harbour on the New South Wales coast. The new group had its own constitution and held regular meetings for its ministers. There were nine assemblies in 1984, eight in New South Wales and one in Queensland.[21]

The last twenty years, and the last ten in particular, have seen the rise of what is commonly known as the Charismatic Movement. In many ways, this is one of the most exciting things that has happened—and it is also one of the most difficult to assess. The Charismatic Movement is essentially a Pentecostal revival within the established churches. However, unlike the early revival, which was basically rejected by the denominations, this new movement has been variously tolerated, welcomed, accommodated and accepted, although in some cases, it, too, has been rejected.

The other major difference between Pentecostalism and the Charismatic renewal is that Charismatics are not so committed to the teaching that speaking in tongues is the evidence of baptism in the Spirit. Because of this, there are many who would call themselves Charismatic who do not speak in tongues. Nevertheless, by and large the Charismatic renewal has meant the introduction of spiritual gifts—the charismata—into many churches where they would never have been even contemplated a few years ago.

To attempt any kind of comprehensive assessment of this new movement would require a complete study in its own right. Furthermore, it is quite difficult to gain accurate figures of the extent of the movement because of its very nature. There is no clearly-defined membership and no easy means of finding out who belongs to it. Nevertheless, a few observations can be made.

In 1983, there were recognised Charismatic fellowships in the Catholic, Anglican, Uniting and Lutheran Churches and in the Churches of Christ. Each of these Charismatic fellowships had a regular journal or newsletter. The Catholic paper, named ***Ruah***, was published in South Australia but distributed nationally. The Churches of Christ Charismatic journal was a well-produced bi-monthly called ***Fire in the Hearth***, and featured testimonies and basic teaching about things charismatic. The

Uniting Church renewal group was publishing a journal called *Renewing* which carried comprehensive teaching articles as its major content. There was an intermittent Anglican newsletter.[22]

Each of these fellowships held rallies and conferences from time to time in the major cities, with varying degrees of success. In the early 1980's, it seemed that more people were interested in local house meetings or prayer groups than in large rallies and there were many of these.

There were hundreds of ministers and thousands of people touched by this movement. In most cases, however, the renewal had not yet fundamentally changed the churches or congregations concerned. There were some local churches which had become thoroughly charismatic in their worship and liturgy, but in most cases, regular Sunday services maintained their normal form and only mid-week meetings were affected. It seemed that many ministers were reluctant to try to bring about total renewal—perhaps for fear of losing people or of losing their positions. On the other hand, many people were simply not in a position to cultivate renewal when their ministers were not so inclined.

By the early 1980's, it was evident that Charismatic renewal was still going on. Scores of ministers were continuing to receive the Spirit in his fulness, for instance. But the churches as such were still largely unaffected. Unfortunately, the renewal later withdrew to some extent behind denominational walls, perhaps out of respect for denominational hierarchies.

One of the primary agencies in promoting this early ecumenical renewal was an organisation intially known as the Temple Trust and later as Vision Ministries.[23] Founded in 1972 by Alan Langstaff, a Methodist minister, the Temple Trust's vision was "God's work of restoration and renewal of the church through the power of the Holy Spirit."[24] Its main thrust was in organising conferences for both Charismatic people and ministers. Langstaff proved to excel at human relations. Because of his policy of constant consultation with ministers and leaders across the land, he soon won their support and encouragement.

Many conferences were held in major Australian cities, with leading international and Australian speakers from all denominations. It was not unusual to see Catholic priests and nuns joining hands with Protestant ministers as they worshipped or to see them embracing one another in love. In 1979, the name Temple Trust was dropped and the organisation took the name Vision Ministries. In that same year, a major conference was held in Sydney under the title "Jesus '79". An estimated 15,000 people attended! It was certainly the biggest such conference that had ever been held to that time.

A magazine, named *Vision*, was published and a Bible School—Vision College—established. Vision Ministries became Australia's leading service organisation to both Charismatic and Pentecostal people alike.

In 1981, Langstaff announced to a surprised Advisory Board that he was resigning his post and moving to the United States. Harry Westcott, another Methodist (now Uniting Church) minister, who had led a successful Charismatic church in Canberra, A.C.T., became the new Chairman of the Vision Ministries Board.

The next three years saw some changes in the direction of Vision. There had been no conference in 1980, but now conferences were resumed. By 1984, there were over 4,000 people attending the Vision '84 Conference in Melbourne. Similarly, Vision became more of an evangelistic, missionary organisation, with an aggressive programme of campaigning across the nation and in the Pacific. In 1983, Vision conducted outreaches in every Australian State at least twice. Harry Westcott personally travelled the country in preaching and teaching meetings.

By early 1984, there were some 15,000 people on Vision's mailing list, and it was clearly a strong voice for the Charismatic movement in Australia.

Another non-denominational Charismatic service organisation was the House of Tabor. Commenced in Adelaide, South Australia, at the beginning of 1979, by Barry Chant and Dennis Slape, two Christian Revival Crusade pastors, its primary aim was to be a charismatic/teaching centre for people of all churches. A Bible College formed the nucleus of the programme with additional courses and seminars arranged on a regular basis.

Tabor also developed as a publishing house. A magazine was published called *Impact* (later *Australia's New Day*). A number of books were released, many by Chant (including the *Spindles* series for children) and some by other Australian authors. In 1980, a summer school was organised during January. Two years later, this had become a "United Charismatic Convention". By 1984, there were some 2,500 people at the closing rally of the Convention, with more than 4,000 attending altogether.[25]

While Tabor's publishing ministry reached across Australia and overseas, its teaching ministry and its conventions were basically conducted in South Australia. Barry Chant was for five years a member of the Heads of Churches committee in Adelaide and was seen by some as an unofficial spokesman for both Pentecostal and Charismatic activities in that city. He also conducted a fortnightly talk-back programme on commercial radio during 1983 and 1984. His ministry was mainly one of teaching and writing with a special emphasis on unity and on bringing the people of God together.

The Logos Foundation was another para-church organisation which was influential during the seventies and early eighties. However, as it was also involved in the establishing of local churches, it had elements of a denominational structure as well. Started in 1969 in New Zealand by Howard Carter, a former Baptist minister, the Foundation was transferred to Australia shortly afterwards. Its described aim was "to serve the people of God" with a message of "the Gospel of the Kingdom,

the Good News that there is a total redemption for mankind and total victory for God's people under the moral government of God".[26]

The emphasis was on discipleship and obedience not only to God but to his shepherds as well. This emphasis was particularly presented through local congregations. On a broader scale, the Foundation ministered with a wider message through the pages of its magazine *Restore* and through the conventions, seminars and conferences which it sponsored. Annual conventions in the Blue Mountains were attended by crowds of well over a thousand people who lived in at the convention venues. Correspondence Bible studies, tapes and teaching materials were widely distributed.

In 1984, it was announced that regional family conventions would be held in Sydney, N.S.W., Brisbane, Qld, and Perth, W.A. However, the other ministry arms were to continue as before.

Another inter-denominational ministry which was effective in spreading Charismatic renewal in Australia was the Full Gospel Businessman's Fellowship International (FGBMFI).

Founded by Demos Shakarian, an Armenian American, this organisation was geared to bring the "full gospel" to businessmen. Only men could be members and only laymen could hold office, although both women and ministers regularly attended banquets, conventions and other meetings. The FGBMFI exercised considerable influence in the formative stages of the Charismatic renewal in the U.S. Here, in Australia, as overseas, the FGBMFI organised banquets and conventions and promoted a South Pacific edition of the Fellowship's magazine *Voice*.

In 1984 there were 68 chapters in Australia, most of them in New South Wales, Victoria and Queensland. Although the first chapter outside the U.S. was launched by Adelaide businessman Howard Seidel in South Australia in 1960, there were still only three chapters there some 24 years later. Initially, the FGBMFI was not encouraged by some of the Pentecostal churches, as they saw it as trying to do what they felt to be their task. The organisation has continued, however, and has played a significant role in the overall Pentecostal-Charismatic scene in Australia. The Australian president in 1984 was Bernie Gray, with a head office in Brisbane.[27]

Pentecostals have also been active in reaching out to the underprivileged. While many churches have been busy with coffee-shops, street witnessing, social welfare and the like, there are a couple of organisations which have specialised in this field. In years gone by, Pentecostals tended to be deficient in this area, one notable exception being Good News Hall. It is refreshing to see a greater attention to welfare work being given in recent years.

Teen Challenge is a vital organisation with an effective ministry to young people, especially those with drug-related problems. Commenced initially by the American Assemblies of God pastor, David Wilkerson, whose book *The Cross and the Switchblade* has been an international best-seller, Teen Challenge has had a successful and dynamic ministry

in many parts of the world. The work was commenced in Brisbane, Queensland, in 1971 by Charles Ringma, a former missionary to aborigines in Western Australia. Ringma received his theological training at the Reformed Theological College, Geelong, Victoria, and was able to blend this solid biblical background with Pentecostal dynamic in an effective way. In early 1984, he described the main thrust of Teen Challenge's ministry as to bring together "the various social science disciplines, to re-interpret them for a Charismatic framework and to train young Christians accordingly." Hence, it was not only concerned about evangelism to troubled youth but also with after-care and discipleship.

By early 1984, there were 12 full-time staff in the Brisbane centre. There was a rehabilitation centre, an activity centre for young people, a coffee house, a farm for hospitality and recreational activity and an emergency youth centre. All told, they were ministering to some 4,000 young people each year. Over 500 homeless young people were being cared for in the emergency youth centre.[28]

Teen Challenge was represented in other capital cities in Australia as well. The Adelaide branch, for instance, under the direction of John de Jong, a former missionary to Brazil, was conducting a similar programme during 1984.

While Teen Challenge ministers were normally credentialed with the Assemblies of God, the centres ran their own programmes according to the needs in the areas where they work.

Another successful youth work was the Western Australian Jesus People Inc. Founded in 1974 by Jeff Hopp, a former criminal, Jesus People Inc has become one of Australia's leading welfare agencies. Jeff Hopp himself was awarded the Jaycees Outstanding Australian Award in 1978 and the Citizen of the Year Award from the West Australia Week Council in 1981. He also received a Churchill Fellowship in 1983.

Jesus People Inc was set up as a "transdenominational Christian organisation" but was basically charismatic in its ministry. Its major work was among homeless, destitute and drug-addicted young people.

In 1983, there were 57 full-time staff. The organisation was operating a Crisis Centre in the city of Perth plus a couple of hostels providing emergency accommodation. There was also a women's refuge, a drug crisis centre, and a "street cruiser"—a mobile unit patrolling the streets to provide practical, on-the-spot care for addicts.

Plans were being made in 1983 for the development of Fairbridge Village, a former orphanage, which Jesus People Inc purchased in that year. Ultimately, it was planned that the village would accommodate and provide employment for some 250 young people in a kibbutz-style community. Several families had already moved in to develop the property.

The organisation also specialised in family entertainment and regularly promoted musical performances which drew capacity crowds in venues like the Perth Concert Hall.

Through all of these activities, the gospel was preached and people were encouraged to become disciples of Jesus.[29]

Pentecostals have always been quick to put the gospel into print. In earlier chapters of this book there has been frequent reference to magazines like the *Good News*, *Revival Echoes*, the *Australian Evangel* and the like. Today there are many such magazines and journals in print, also. Most of the Pentecostal denominations have their own journals and there are several para-church or non-denominational publications as well. In addition to this, nearly all local churches have weekly bulletins. In the case of the larger churches, some of these are quite substantial.

It is impossible to document all of these publications. However, there are some that must be mentioned. The most important denominational paper in the 1980's was still the *Australian Evangel*.[30] Originally launched in 1926, this magazine continued to serve the Assemblies of God ever since. In 1984, it was still being published monthly. It was now a 24-page journal featuring a full-colour cover and two colours internally. The magazine normally consisted of sermons by Assemblies of God pastors together with news reports, advertisements of Assemblies of God activities and occasional testimonies. Generally, the magazine was read mainly by members and pastors of the Assemblies of God.

The magazine with the largest circulation in Australia in 1984 (11,500) was *Restore*, published by the Logos Foundation.[31] The large circulation may have been partly due to the fact that the magazine was free, and perhaps also because it regularly contained articles by well-known overseas Bible teachers. It was particularly popular with ministers and leaders. Uusually of about 32 pages, *Restore* carried no advertising, and concentrated on a clear presentation of teaching particularly related to issues like prayer, spiritual authority, the purposes of God, and the like. The editor was Howard Carter, Director of the Logos Foundation. The magazine was not aggressively charismatic, and probably included many non-Charismatics among its readership.

The only comprehensive Pentecostal-Charismatic magazine published in Australia in the eighties was *Australia's New Day*.[32] Formed in 1980 by a merger of *Vision*, formerly published by Vision Ministries, and *Impact*, formerly published by the House of Tabor, *New Day* became a joint production of both organisations. However, within a year or so, Tabor took over the total production, with Barry Chant as editor.

In 1984, *New Day* was a quality magazine of some 52 pages with a circulation of just over 4,000. It carried feature articles, teaching, testimonies, news reports and advertisements. It was also the most viable medium for effective advertising as there was no other Pentecostal or Charismatic journal which was distributed among people of all churches. Unlike other journals, *New Day* was neither the vehicle of expression for a particular organisation nor the official organ of a denomination. This gave it a freedom to carry news from all quarters and to print articles by writers from all churches.

Another important development in Pentecostalism during the

seventies and eighties was the rise of Christian bookstores. While there were bookstores being opened by people of all churches, the majority of them seem to have been charismatic or Pentecostal. Two of the longest-standing wholesalers were initially founded by Pentecostals, for instance. W.A. Buchanan, who has been mentioned many times in this book, founded a wholesaling company under his own name in Brisbane. While this company was handling books on all subjects and distributing to bookstores of all denominations in 1984, it was still a major supplier of Pentecostal publications. The second Pentecostal wholesale firm was the Gospel Film Ministry Inc.[33] Founded in 1946 by Raymond Moulton, who was formerly a pastor in the Assemblies of God, the Ministry, as its name suggests, was primarily a distribution centre for Christian films. However, it also became a major book distributor as well with its own chain of Word bookstores, handling books on all subjects, not just those of interest to Pentecostals, although specialising in several Pentecostal publishing lines. By 1984, records, cassettes and video tapes were also a major part of its operation.

The publishing ministry of the House of Tabor has already been mentioned. Perhaps it could be added here that as a Pentecostal-Charismatic publishing house, it was endeavouring to build up a range of books by Australian Charismatic writers. By 1984 this was still in the formative stages, but there were some fifteen books then published under the Tabor logo, with several more planned for 1985.[34]

The relatively new field of video tapes was being well explored by Pentecostals in the early 1980's. Most of the larger churches had their own equipment and were developing teaching programmes or video-hire programmes as fast as they could. Clark Taylor was working hard in this area with a Video Bible College and a network of video-taped Bible studies through his fellowship.[35] Similarly, as we have noted above, the Gospel Film Ministry was marketing video-tapes through its bookstore outlets. Probably the largest Pentecostal video library was Video Tape Ministries of Adelaide. Originally commenced as a private venture by a Uniting Church layman named Ren Leslie, the library passed after his death into the hands of a non-denominational Board. However, in 1984, it was taken over by the Adelaide Crusade Centre. The library consisted mainly of hundreds of taped sermons, but there were some music tapes and a few feature films. The ministry was a growing one and videos were being sent all over the country.

Another interesting publishing venture was that of Resource Christian Music in Springvale, Victoria. Dennis Prince, one of the pastors of the Christian Resource Centre there, together with his wife Nolene, published a collection of worship and Scripture songs in several forms—word books, music books, cassette tapes and overhead transparencies.[36] This music programme was being widely used throughout Australia by 1984.

There has been mention in this chapter already on a number of occasions of Christian schools. This is another movement which spread

widely across the country over recent years. Many of the schools were non-Pentecostal, but a significant number were started by Pentecostal assemblies. There may have been as many as seventy Pentecostal primary schools in Australia by early 1984, plus some high schools.[37] Most of these were started and run by local congregations. This development was yet another reflection of the growing sophistication in modern Pentecostalism—as well as its continuing emphasis on the importance of the Bible and the need for its children to be brought up in a Christian environment.

Fifty years ago, there was probably only one Pentecostal Bible School in Australia. The last decade has seen the emergence of dozens of them. Basically, these have been of three kinds. First, there were the denominational schools. The Assemblies of God Commonwealth Bible College in Katoomba, New South Wales, was the prime example of these. A fine school with outstanding facilities, it was responsible for the training of many of today's Assemblies of God ministers. In 1984 there were 68 full-time students at the College.[38] Similarly, the Apostolic Church established a new College in Southport, Queensland, in 1981.

Secondly, there were independent Bible Colleges. The two best-known of these in 1984 were Vision College in Sydney[39] and Tabor College in Adelaide. Both of these Colleges, sponsored by para-church organisations, provided theological teaching and leadership training for people of all churches. Although Ken Chant, a Pentecostal, was principal of Vision College for a time (1979–81), it was basically established within the framework of the Charismatic movement, rather than the Pentecostal movement. In 1984, there were 45 full-time students.

Tabor College, on the other hand, while being specifically set up to provide teaching facilities for Charismatic people, was basically a Pentecostal school and attracted students from both areas. In 1984, there were about 200 diploma students, with dozens of others attending special courses and seminars.

Being independent, both schools lacked the financial backing of denominational schools. On the other hand, they were both able to draw teaching staff from the whole spectrum of Christian heritage and to attract students from both Pentecostal and Charismatic churches.

Thirdly, there was a large number of local church Bible Schools. Some of these, like Rhema College of Christian Ministries in Townsville, Queensland, a school sponsored by the large Assembly of God church there, led by David Cartledge, had achieved a high standard of excellence. In December, 1983, this College was officially endorsed by the Assemblies of God as a recognised training institution, the first in Australia to receive such recognition apart from the Commonwealth Bible College.[40]

By the early 1980's, there were several other local church-sponsored Bible schools which provided a high standard of training. However, most local schools were small part-time training programmes offering classes a couple of nights a week.

Such schools, even the small ones, had the advantage of being able to integrate practical local church experience into their training programmes. However, they were also limited in the range of tuition they could provide and the number of teachers that could be employed.

During the last two decades, several ethnic congregations developed. Set up to provide worship for people who do not speak English as their mother tongue, these churches added a richness to the Australian Pentecostal scene. In May, 1984, for instance, there were seven Italian Assembly of God congregations in the Eastern States.[41] There were Slavic congregations in Sydney, Melbourne and Adelaide, Korean and Fijian assemblies in Sydney, and a Fijian assembly in Melbourne. Similarly, there were several independent ethnic assemblies such as the Italian and Slavic assemblies in Adelaide and a Chinese assembly in Melbourne.

Some of these congregations numbered several hundreds and were engaging in aggressive evangelistic programmes among their own ethnic groups.

One of the outstanding features of the late 1970's and early 1980's was a revival among the Australian aborigines. This deserves a complete study in its own right as it may well prove to be one of the outstanding features of the Pentecostal revival in this country.

In 1942, a mission station was established at Elcho Island off the north coast of Arnhem Land in the Northern Territory. The mission's first aboriginal pastor was appointed in 1977. He had come from Elcho in the first place. His name was Terry Djiniyini.[42]

Just prior to Djiniyini's appointment, there had been some charismatic expression among the people there and a small Charismatic fellowship group had been established. Djiniyini was well educated and well schooled in the ways of the white man. His father was an elder in the tribe, so he was fully trained in tribal law and culture as well. When his wife experienced a dramatic healing, he began to experience a Charismatic dimension, too.

A local school teacher whose name was Kevin Rrurrumbu was also a gifted evangelist. In 1976 a number of people had come to Christ under his preaching— often with tears of emotion and blessing.

A visit from John Rudder, an anthropologist and an elder from the O'Connor Uniting Church in Canberra in 1978 proved significant. About a dozen people gathered to pray with Rudder, sometimes into the small hours of the morning. Out of these prayer times came a sense of release from demonic oppression—both for the community as a whole and for Djiniyini in particular.

Everything was prepared for the visit of Dan and Sue Armstrong in May 1979. Armstrong was a Uniting Church evangelist, at that time associated with Vision Ministries.[43] Some 200 people a night gathered for the initial meetings but soon this number doubled. In six days, at least half of the Island's one thousand people were won to Christ! Some 700 people attended the final meetings. For months afterwards, people

met every night of the week for prayer and soon regular Bible Study and teaching meetings were established.

One journalist wrote,

> "No single word is adequate to describe what God did at Elcho Island, but there is a sense in which it has been an awakening, a first-time realisation amongst the aboriginal people themselves of the true nature of Christianity. Their excitement at this discovery has been so contagious that out of it has arisen a spontaneous development of evangelism."[44]

Certainly, what happened at Elcho was not confined there. John Blacket, a Uniting Church minister who had previously been stationed at Elcho Island, was now at Alice Springs. His first major outreach was with a Billy Graham landline programme, through which many aborigines came to Christ. This was followed by a couple of conventions in which there were real problems with follow-up of new Christians. Finally, however, in 1981, Dan Armstrong, Kevin Rrurrumbu, John Rudder and a team of helpers visited Alice Springs. From there, they also went to Warburton, a desert community of about 400 people, some 250 kilometres west from the point where the Western Australian, South Australian and Northern Territory borders meet. Many people committed their lives to Christ.

Later that year, in mid-December, another team visited Warburton, this time led by Terry Djiniyini. Hundreds of people came from all the communities around, so many, in fact, that meetings had to be held outdoors. There was a large response to the invitation to follow Jesus and many people were baptised in the Holy Spirit.

From this time onwards, Warburton people began to send out evangelistic teams. Often they faced anger and opposition—as indeed they had at times at all the meetings so far described—but they responded with love and faith.

Now, under the leadership of men like the guitar-playing Terry Robinson, mission teams of 60 or 70 people began to travel the country, usually simply trusting the Lord to meet their expenses.[45] Wherever they went, lives were changed. In at least one place, the hotel proprietor offered free beer in a desperate attempt to regain lost custom!

The extent of this revival was such that it was documented by several television stations and news reports were screened nationally. Thousands of Christians were meeting together in conventions, especially those organised by the Aboriginal Evangelical Fellowship. Bible Schools were set up and evangelistic programmes developed.

At the United Charismatic Convention in Adelaide, South Australia, in 1984, Aboriginal speaker Ron Williams said, "When the white man first came to this country, we showed him where the water holes were. Now we will show you where the spiritual water holes are."[46] This statement may well prove to be prophetic.

During the 1960's there were moves to bring about greater unity among the various Pentecostal groups. In 1964, the Australian Pentecostal Fellowship (A.P.F.) was formed. This was an organization of Pentecostal ministers designed to promote fellowship and mutual understanding. In that year, a convention was arranged at the Beulah Heights Convention Centre in Melbourne, which was attended by some 200 ministers and their wives.

This proved to be a breakthrough in restoring relationships for many people. Men and women who had not spoken to each other for years because of some dispute over doctrine or policy found themselves worshipping the Lord side by side or embracing each other in love.

In most capital cities branches of the A.P.F. were formed. These continued to meet at regular intervals for some years. Several further conventions were organised in other cities.

Later, in some places, the name was changed to Charismatic Ministers' Fellowship, in order to accommodate those who were experientially, but not denominationally, Pentecostal. However, in the late seventies, most of these groups had dissolved. In some cases, it may have been that too much was expected of the groups—they began to undertake ambitious programmes which proved too time-consuming for all concerned. Moreover, in the long term, as the various Pentecostal groups grew in size, many ministers simply could not give the time to outside meetings, and the A.P.F. languished for lack of support.

In 1978, a few senior Pentecostal men met together in Sydney to plan and promote another national Pentecostal ministers' conference. This was subsequently held in Sydney in January 1980 with several hundred in attendance. Planning committee members included Andrew Evans, Reg Klimionok, David Cartledge, Clark Taylor, Trevor Chandler, Peter Mullins, Norm Armstrong, Barry Chant, Russell Hooper, Fred Anderson, John Hewitt, Alan Langstaff, Fred Buse, Ken Chant and Don Baker.[47]

Just over two years later, in June 1981, in Adelaide, South Australia, another conference was held. On this occasion, the Assemblies of God, the Christian Revival Crusade, the Apostolic Church and the International Church of the Foursquare Gospel all combined their annual or biennial conferences so that major rallies were attended by all and separate sessions were held for business matters. Over 800 delegates attended what proved to be a historic occasion. The expression of unity and combined vision was a tonic for all concerned.

Another conference of Pentecostal ministers was planned for early 1984 but cancelled for organisational reasons. It is to be hoped that such combined activities will be continued in the future.

Overall, the 1970's and early 1980's may have seen more happen than all the previous years of this century. The numbers of people affected, and of churches established exploded exponentially. The potential for future growth was immeasurable.

Nevertheless, no building can be erected without a strong foundation, and what was achieved in the early years of this century made possible

the things that have happened today.

NOTES

1. Much of the information in this chapter is drawn from my own personal experience and knowledge and is not, therefore, documented.
2. *Australia's New Day*, No. 24, Jan–Feb, 1983, pp.4–5.
3. The relatively small numbers and the multiplicity of denominational and local church names militated against a separate listing of Pentecostals prior to this. Representation by the author to both the Bureau of Statistics and to the various Pentecostal leaders was responsible for the initial moves that eventually overcame this difficulty.
4. *Commonwealth of Australia Gazette*, 1/10/76 and 11/8/82.
5. Ibid, 14/11/74 and 21/8/84.
6. Barry Chant, "The Promise of the Charismatic Movement" in *The Shape of Belief*, p.112.
7. Andrew Evans, personal communication.
8. Reginald Klimionok, interview.
9. For instance, *God Sent His Angel*; *Giants or Grasshoppers*; *Twelve Steps to Mental Wholeness.*
10. Frank Houston, personal communication. Also, *Australia's New Day*, No. 39, July 1984.
11. Christian Revival Crusade Annual Report, 1983/84.
12. Trevor Chandler, personal communication.
13. e.g. *The Power and Problem of Forgiveness.*
14. Clark Taylor, personal communication.
15. Jack Kooy, personal communication.
16. Stephen Hollins, personal communication.
17. Hal Oxley, personal communication.
18. Peter Vacca, personal communication.
19. Brian Baker, interview.
20. Phil Howell, interview.
21. Malcolm Hibbard, James Buchanan, interviews.
22. See the bibliography for details of these publications.
23. Harry Westcott, personal communication.
24. Alan Langstaff, circular, 14/8/1973.
25. *Impact*, No. 428, September, 1979, pp.4ff.; *Australia's New Day*, No. 35, March, 1984, p.34f.
26. *Restore*, Vol. 14, No. 4, May, 1984, p.3.
27. *South Pacific Voice*, No. 30, p.11.
28. Charles Ringma, personal communication.
29. *Australia's New Day*, No. 29, July–August 1983, pp.22f; Jesus People Inc. 8th Annual Report, 1982–83; "Vision Splendid", pamphlet.
30. See bibliography for publication details.
31. See bibliography for publication details.

32. See bibliography for publication details.
33. Norman Moulton, personal communication.
34. "Tabor Book Catalogue, 1984"
35. Clark Taylor, personal communication.
36. e.g. *The Resource Chorus Book.*
37. This is an estimate based on general observations only. Exact statistics are not available. Certainly, there were about 150 "Christian Schools" in Australia in 1983.
38. Figures supplied by CBC Office.
39. Harry Westcott, personal communication.
40. *Australia's New Day*, April 1984, p.45.
41. *Australian Evangel*, May 1984, supplement.
42. Alan Williams, in a series of articles scheduled for publication in *Australia's New Day*, November, 1984 to February, 1985. Following details are from this source unless otherwise stated.
43. *Vision*, No. 33, July–August, 1979, pp.4ff.
44. Alan Williams, articles.
45. *New Life*, 21/4/83, p.11.
46. *Australia's New Day*, No. 35, March 1984, pp.34f; No. 38 June, 1984, pp.6,7.
47. *Impact*, No. 427, August 1979, p.23.

CHAPTER 16
MARCHING IN THE TREETOPS

In the first edition of this book, I began the final chapter by pointing out that it is impossible to understand the present without some knowledge of the past. It was my hope that by understanding what had gone before, we might be more successful in the future.

On the other hand, it has also been said that the only thing we learn from history is that no-one ever learns anything from history! Sometimes, what happens in Pentecostal churches inclines one more to the latter view than the former. We seem to go on making the same old mistakes!

However, overall I am encouraged. Pentecostalism has never had a brighter future in this country than it has now. The potential for development, growth and revival is almost immeasurable. In fact, given the creeping decline that it is evident in many of the major denominations,[1] Pentecostalism may well offer the only real hope.

In fact, the signs are that the Australian Church of the 21st Century will be quite different from the Church of today. The traditional modes of worship will be replaced by a more contemporary, Charismatic approach. A new wind of the Spirit is blowing across the land and the next phase of Australian Christianity will be fresh, vital, contemporary and relevant. Some of the old forms will remain, of course, and some aspects of Pentecostal worship will change. But by and large, the sad truth is that, were there no Charismatic-Pentecostal revival in Australia today, one would be forced to look with dismay on the future of the Church.

Having said all that, we must look closely and objectively at today's Pentecostalism. It has much in its favour—but it has some dangerous weaknesses as well.

First of all, there can be no question about the fact that Pentecostalism's emphasis on the person and power of the Holy Spirit has been its greatest strength. From those very early days, when people prayed for hours on end and sought earnestly for an impartation of the Holy Spirit, there was a strong emphasis on the need to be baptised in the Spirit. This was the thing that made Pentecostals Pentecostal. Pentecostal practice is insistent in nature. It is very hard to be a nominal member. You are expected to speak in tongues, to lift your hands in worship, to join in singing in the Spirit and so on. It is not easy to do those things if you don't feel enthusiastic about them.

On the other hand, there is, ironically, a danger that these outward

forms of worship can be maintained without the inner dynamic that gives them life. They may well be expressions of Charismatic worship, but they are not of themselves the essence of revival. The inner fire of the Spirit is the essence of Pentecost. In all the chequered history that this book has covered, the enabling of the Spirit remains a constant factor.

Pentecostalism began with the concept of a supernatural baptism in the Spirit accompanied by the evidence of speaking in tongues. If it is to continue its growth and mission to change Australia, it will need to maintain this concept. Charismatic forms without Pentecostal power will never have more than a cosmetic effect. All the signs are that genuine, spirit-centred revival is, in fact, on the increase; and it is fundamentally changing the Australian church.

Another great strength of Pentecostalism has been its attitude towards the Bible. In 1957, Dr Martyn Lloyd-Jones, of Westminster Chapel in London, declared:

> "Various contemporary and fairly successful movements owe their success, I think, to their claim to authority. Without doubt the secret of the power of the Roman Catholic Church lies in this fact, that she claims to have authority . . . At the opposite extreme, I believe the success of Pentecostalism, speaking generally, is to be attributed to the same cause. For within that movement there seems to be a note of certainty and assurance—a note of authority."

There is more than a little truth in what Dr Jones says. While many ministers and theologians are treating the Scriptures with caution and even scepticism, Pentecostals universally declare the Bible to be the Word of God and preach it so. A glance at the sermons in the latter part of this volume will provide plenty of evidence of this.

I remember recently speaking to a group of chaplains about the ministry of healing. When I had finished, one of them commented, apparently with some surprise, "You seem to take the story of Lazarus literally". It was with considerable shock that I realised how far apart we stood theologically. The distinctives of Pentecostalism are not only firmly based on a conviction that the Bible is the Word of God, but they *require* such conviction. It is impossible to teach divine healing, and the gifts of the Spirit as contemporary phenomena, for instance, if you don't believe those things really happened in the first place!

More than this, however, Pentecostals stress the authority of Scripture in every aspect of life. The Bible is the authority in all matters that pertain to salvation and Christian living. So home life, relations with one's neighbours, patterns of worship, beliefs, practices—all must square with the Word of God.

From the days of Dowie, Lancaster and Wigglesworth, faith in the Word has been stressed. People have been taught that if a doctrine cannot be found in Scripture it must be rejected. Indeed, the only source book for many Pentecostal preachers is the Bible. Books written by Pentecostal authors tend to be simple expositions of Scripture. If the

Bible says it, then that is enough.

Ironically, this has resulted in very few comprehensive theological works being written by Pentecostals. All the major scholarly works on the Holy Spirit, for instance, are written by non-pentecostals. We still await an in-depth study by a Pentecostal writer. No doubt this will come, in time. Hopefully, some of the new Bible and theological schools will produce the kind of people who can fill this gap. (And it could be argued that Pentecostals are too busy "doing it" to write books about it!)

Meanwhile, most Pentecostal preachers will continue to proclaim the simple direct teaching of the Bible, without undue concern about the more complex theological issues. And they will do so with authority and conviction. Some of their better-educated non-Charismatic colleagues will wince at times at their simplistic approach, but they will envy the eagerness with which their hearers take hold of their words.

Incidentally, because of this total commitment to Scripture, many Pentecostals continue to use the Authorised Version of the Bible. There used to be a general, unspoken belief that this version was somehow more spiritual than the others and that most of the modern versions departed from the original Word of God in greater or lesser degree. This is a trend which is changing, however, particularly with the advent of translations like the New American Standard Bible and the New International Version of the Bible which have gained fairly wide acceptance among Pentecostals.

It should also be mentioned at this point that many Pentecostal pastors have had little or no formal ministerial or theological training. It is generally agreed on the basis of Ephesians 4:11, that all ministries are given to the Church by the risen Christ. Thus, if you are commissioned by the Lord as an evangelist or pastor or prophet, you will succeed, whether trained or not. On the other hand, all the training in the world cannot give you what you do not have. This basically Scriptural concept has given Pentecostal ministry another strength: every minister has a sense of calling and, again, authority. But where this belief is used as a reason for avoiding Bible College training, it is counter-productive.

The upsurge of Bible Colleges in the last decade should ensure that there will be more trained ministry in the future. Furthermore, to be fair, it must be pointed out that people have sometimes found themselves sharing their faith in such an effective way that they have developed a congregation without actually intending to do so! It has not been possible, in some of those cases, for the pastors concerned to attend a college.

All of this means that along with the positive, authoritative presentation of the gospel, there have been some unusual and strange teachings presented. Some of these have been mentioned already. But the area that highlights this most of all is that of eschatology. Occasionally, somewhat bizarre interpretations of Biblical prophecies about the end of the age are presented. However, the major thrust is always the return of the Lord and the need to be ready to meet him, and things always seem to turn out all right. The sad thing is that often such interpretations become divisive issues.

There is one further danger area in this matter of authority. A friend once said to me, "In our denomination we don't believe in the Pope. We just have a little pope in every church." Something similar might be said at times of Pentecostal congregations. It is the exception rather than the rule, but occasionally the areas of the authority of ministry and the authority of the man do overlap. There have been a few sad cases of people being badly hurt through a domineering, authoritarian approach.

A third strength of Pentecostalism is, at the same time, its greatest weakness. Paul said that the first fruit of the Spirit would be love (Gal 5:22) and the Lord Jesus Christ taught that love would be the identifying mark of his disciples (John 13:35).

In many respects such love is characteristic of Pentecostal people. The atmosphere in meetings is generally warm and compassionate. Whenever a sick person is brought for prayer, for instance, there is usually a fervent expression of concern from the people. Visitors are usually made very welcome and people in trouble will usually find a helping hand. One of the disarming aspects of Pentecostal worship is the way in which people often embrace each other. Visitors are variously bewildered, embarrassed, surprised and delighted by this.

Nevertheless, Pentecostals sometimes find it hard to get on with each other, and there is significant disunity in the movement. There are several reasons for this. One may be found in its origins. The first three Pentecostal assemblies in this country—Good News Hall, the Southern Evangelical Mission and the Sunshine Gospel Hall—like the Jews and the Samaritans, would have no dealings with each other. So there were cracks in the very foundations of the movement. Some of the divisions today result directly from this time.

Secondly, the early Pentecostals often found themselves in a position where they had to fight hard for the truth that they held. They were frequently scorned, abused and ostracised for their beliefs. This tended to make them defensive—not only against those who attacked their Pentecostalism, but also against those within the same movement who held different ideas. Whatever plausible reasons may be given today, the sad truth is that some of the most serious differences occurred because of intolerance of another's views and because of a sense of insecurity.

There were other reasons as well. For instance, new movements sometimes began around the ministry of one person who had no axe to grind but who simply developed a new work without reference to other people. Others believed that they should remain independent of all denominational systems.

Looking at the overall scene today, it is really hard to justify the continuing divisions between the major Pentecostal denominations. In most cases the issues that originally separated the groups—interpretations of Bible prophecy, or of the role of apostles and prophets,

or of the ministry of a recognised leader and the like—have long since ceased to exist. There is no good reason, for instance, why the Assemblies of God, the Christian Revival Crusade, the International Church of the Foursquare Gospel and the Apostolic Church, to name just a few, could not combine as one Australian Pentecostal fellowship. The only significant differences are organisational. In every case, there would sometimes be greater differences in preaching and practice between individual congregations within the same movement than between many of the congregations in the different movements.

The only serious objection to merging is that it would be difficult to reorganise denominational structures. There are those, of course, who talk of the "heritage" or "tradition" which they fought to establish. In this they reflect the very spirit that the original Pentecostals rejected in their passion to move on with God.

This is not to say that the various movements have not had a distinctive contribution to make. The Pentecostal Church of Australia (now the Assemblies of God) set the tone of biblical orthodoxy. The Apostolic Faith Mission laid down the gauntlet for evangelism. The Apostolic Church brought renewed emphasis on the ascension gift ministries. The Christian Revival Crusade unfolded the positive message of the believer's position in Christ. The Associated Mission Churches awakened a spirit of praise. The Christian Outreach Centres displayed an aggressive boldness of faith. All of these distinctive emphases were important at the time and needed to be developed. No doubt, too, there were over-emphases at times and concomitant over reactions. Today, however, something of the contribution of each has brushed off onto the others and it is not always easy to tell the difference! A casual traveller around the land would be hard put to know the denominational name of each Pentecostal assembly he visited if he had to judge solely by their style of worship. The similarities are overwhelmingly greater than the differences. The point is that whatever need there may have been for particular emphases initially, that need has now been fulfilled, and the circumstances which occasioned them must be forgotten.

But we can go even further than that. Even if those distinctive emphases were to remain, this is still insufficient justification for denominational divisions. If we truly loved one another as Jesus told us to do, could we not accommodate one another without fear, prejudice or anger? Why cannot people of differing views on prophecy, for instance, not worship together? Why cannot they allow different views to be presented within the same church without distress? Or if that is too idealistic, why cannot congregations with differing views continue together in the same denomination?

Just getting together for the sake of it does not necessarily create unity, of course. There must be a unity of spirit and of the Spirit. But if Pentecostals are serious about the importance of the Holy Spirit's ministry and about the words of Jesus, then continuing efforts need to be made in this direction. Informal talks exploring the possibility of

merging have from time to time been initiated by some leaders, although so far without much success. Furthermore, the combined Pentecostal Ministers' Convention in Adelaide in 1981 was a positive move in the right direction. It is to be hoped that further such conferences will be held in the future. The Australian Pentecostal movement is already looking very promising as a vital spiritual force in the 21st Century. As a more unified, cohesive body it could become the major Christian movement in the country.

It has been argued that diversity in fact produces growth, and that like the simple cell which divides to grow, churches also grow by division. This is an appealing analogy, and there is some evidence for it in Australian Pentecostal history. However, it is interesting to note that the Assemblies of God is probably the fastest growing Pentecostal denomination of the eighties and it is also the largest and most cohesive. Furthermore, the Scriptures roundly condemn divisiveness and party spirit.

What can be argued is that there should be plenty of room for diversity of worship within a movement. There is one valid point to the cell analogy and that is that Pentecostalism is a living thing. Because of this, it will never be possible to contain it within rigid, fixed limits. This is made plain by the spontaneous way in which new trends develop across the movement, independent of organisation or denomination. For instance, around 1970, singing in the Spirit (i.e. corporate singing in tongues) began to emerge in many Pentecostal churches. The practice ignored denominational boundaries. It was not new, of course. As we have seen earlier, it was part of the earliest Pentecostal worship in this country. But it returned with a new vigour. Some assemblies practised it; others rejected it. Fortunately, no-one really made an issue of it. This is the ideal. Within the unified body, there needs to be freedom of initiative and expression so that no move of the Spirit is quenched.

Two years later, there was another trend, this time "dancing before the Lord". Unfortunately, this did become an issue. Some who advocated the practice began to claim that those who danced were "free" while those who did not were in "bondage". Naturally enough, others reacted against this concept and pointed out that freedom was a spiritual matter, not a physical one.

Their desire to keep their feet on the ground did however, at times, reflect a stiff spirit within. Most people found themselves caught between the two. At least two Pentecostal groups came close to division over the issue, but fortunately, wisdom prevailed. Today, nobody cares either way any more. Some "dance"; some don't.

Again, if this kind of tolerance can be expressed over such issues, it should be possible to spread it to other questions, too. Different people do appreciate different approaches to worship. It should be possible to make allowances for all concerned.

A fourth strength of Pentecostalism is its fervour. To the uninitiated, Pentecostal worship and evangelism often seem strange. People brought

up in the dignity and formality of traditional liturgical worship may well find the spontaneity and noise of a Pentecostal meeting rather unnerving. Pentecostal worship is an expression of a faith experienced, not just inherited. It reflects a movement in which the Spirit of God is seen as a live, vibrant Person who is very much at work among them.

Pentecostal believers expect to experience the touch of God when they meet together. Through gifts like prophecy, tongues, interpretation, the word of wisdom and the word of knowledge, they expect the Spirit to speak to them. All of this injects a note of excitement and anticipation into meetings. Similarly, music is animated, expressive and enthusiastic.

It is standard procedure in most Pentecostal assemblies to have an "altar call" each week to invite people to receive Christ as Saviour and Healer. The winning of souls and the healing of the sick are primary aims.

The emphasis tends, as a result, to be on experience and blessing, rather than the more solid factors of sound teaching and spiritual growth. This seems a contradiction to my earlier comments about the authority of Scripture. The point, however, is that the preaching of the Word is expected to ***work***, to get results. In the last decade, in particular, there has been an increasing interest in teaching ministry. More importance is being attached to solidity and stability of faith than short-lived enthusiasm. Nevertheless, by its very nature, Pentecostalism tends to encourage experiential religion.

There are obvious dangers here. If experience be the test of truth then the most exciting doctrine automatically becomes the most authentic. There are real risks here for a pastor or evangelist who is seeking to develop a successful ministry. There is a strong temptation to do things that seem dramatic or demonstrative in order to gain recognition. There are also risks for new converts who may have come to the Lord on a wave of blessing—healing or deliverance from addiction and so on—and who expect such miracles as their daily fare.

In both cases, the answer is integrity and discernment. Integrity, first of all, which means that you can never be dishonest with yourself, with God or with people. Discernment, so that you know what is really of God and what is not.

Unfortunately, Pentecostalism being what it is, there will always be those who will fall into error. Others will seek novelty for the sake of novelty. Solomon wisely warns us that, "What has been is what will be . . ." and "there is nothing new under the sun" (Ecclesiastes 1:9). To people who have joined the Pentecostal Movement in the last decade, everything seems new. However, a brief review of our history shows at a glance that most "new things" have happened before. "Dancing before the Lord", for instance, has occurred at regular intervals since the days of Good News Hall. And being "slain in the Spirit" has a similar track record.

Some things that have happened before we would do much better without. Others will still be of value. But mere newness of itself does

not make a thing good!

Australian Pentecostalism includes small groups here and there who have not been described in this book because of the extreme nature of their doctrines and practices, most of which are related to some "deeper" or "higher" experience. There are those who believe that they hear voices, or see haloes, or whose clothes "never wear out", or who believe in sinless perfection or that they will never die and so on. By the grace of God, these people form a very small minority. But they are indicative of a danger area that is ever present. With each year that passes, the maturity of the movement is increasing and, hopefully, the risk of such aberrations is being reduced.

Nevertheless, a warning needs to be sounded from time to time against elevating experience or blessing above teaching. It is interesting that Paul carefully lists the ministries or apostles, prophets and teachers before all of the more spectacular ones (1 Cor 12:28ff).

More traditional churches may be scornful at times of the occasional follies that emerge like tropical islands in the Pentecostal sea. But it is only in a Pentecostal environment that such a risk occurs. One way to solve the problem, of course, is to forbid all extemporaneous manifestations of the Spirit. But as long as you allow the genuine, there is always the possibility of the spurious. The risk is worth it. It is important that people seek after a discernible, spiritual experience with God. Christian faith should have an impact in the lives of God's people and it should make a difference. A faith that leaves people unmoved is sterile. Nevertheless, Pentecostalism will always have those who seek the blessing rather than Him who blesses.

One of the sadder lessons that emerges from a study of Australian Pentecostalism is that of the frailty of the flesh. The outstanding examples are, of course, John Dowie and F.B. Van Eyk. Alas, there have been many more. In the last twenty years, I myself have known of at least a dozen ministers who have fallen into serious sin and whose ministries have been affected as a result. How does it happen? This is not the place to discuss the causes of immorality and the like. But a couple of points can be made.

It may well be, for instance, that there is a connection between an evident character weakness and what appears to be a character strength. Dowie and Van Eyk, for instance, both displayed great boldness in their service for the Lord. Where lesser men would quail, they moved in fearlessly. In fact, audacity like this seems to be characteristic of many great leaders. Dangers that the wary see and carefully avoid are ridden straight over by the bold. But may not this very strength be fragile? Van Eyk was the boldest of them all: yet it was he who ran headlong into a compromising situation that others stayed well away from.

There is a sound warning here for all leaders, especially those in a charismatic setting, where the opportunities for daring faith are many and the doors are open for them to undertake new enterprises and exciting bold projects for God. "So, if you think you are standing firm,

be careful that you don't fall," warns Paul (1 Cor 10:12). His words are very relevant today.

One of the best safeguards lies in teamwork. A leader who cultivates an independent style leaves himself wide open to Satanic attack and temptation. This was apparently one of Dowie's weaknesses, for instance. It is pleasing to see that team ministries have become widespread in Pentecostal churches in recent years. In the larger congregations, pastoral teams are the norm. Only small congregations have but one pastor, and he is usually supported by elders. This is, of course, consistent with the pattern of the Early Church, where one never reads of anything other than plural elderships.

After delivering a course of Bible College lectures on this subject some years ago, I invited the students to list the most important lessons they had learned from the series. The most frequently listed points were these:

The need for balance
The need for unity
The importance of teamwork
The need for better organisation
The need for sound teaching
The importance of love

I do not think further comment is needed.

Well, what of the future? There has been a rising tide of confidence among Pentecostals over the last decade. Whereas a church of 500 members was once seen to be extraordinary and a church of 1000 an impossibility, there are many today who are aiming for congregations of 5,000 or 10,000 and, perhaps even more significantly, who believe they will attain them!

The "1,000 barrier" has been broken by several congregations already, and others are heading in that direction. Not that all assemblies will do so, of course. There will always be many small local congregations, who are not so aware of the overall growth as the larger ones. It is often easy for them to feel discouraged and disheartened. The reality is, however, that there are many good pastors who simply do not have the necessary gifts and talents to build large churches, no matter how diligently they try. For every Cathcart, Harris or Klimionok, there are dozens of unacknowledged, unheralded faithful shepherds simply caring for their flocks. In the light of this, the presence of the larger assemblies is good for the whole movement. It creates an image of strength, confidence and self-assurance for all.

Pentecostalism's view of itself is changing. It is no longer a despised minority group. It is now a significant identity in Australian Christendom and will continue to grow in influence and effectiveness.

This is reflected, too, in many of the songs that people are singing now. Often, they talk of victory, of achievement and success. There is a positiveness about them that reflects the growing confidence of the movement. Together with that, is a growing sense of the majesty and

power of God. Indeed, Australian Pentecostal churches have a freshness and vitality in worship that is not found in some other parts of the world.

I believe that the future is bright. On the basis of both statistics and the prevailing atmosphere in the churches we can expect continued growth. The 21st Century Australian Church will be quite different from that of the 20th Century. There is a new breed of Christianity emerging across the land which will be fresh, vital and relevant. We are in an exciting time of change.

The one misty area is the future of the Charismatic Movement. To this point, those who have desired to be totally committed to revival and renewal have sometimes found themselves in a position where they have had to leave their churches and join Pentecostal congregations. It appears that some degree of holding back has been necessary in many cases for people to remain. Few traditional churches have been thoroughly transformed into Charismatic assemblies.

I fear that in the long term many Charismatic people and leaders will need to make a choice about where they stand. If this happens, and they are forced to abandon their ships, traditional churches may see even further decline.

Hopefully, I am wrong. If the mainline churches can be totally renewed by the Holy Spirit and, if the winds of revival can blow freely where they will, then the next century will see sweeping changes across the whole of the Australian Church.

It was once thought that perhaps the Pentecostal churches would have no further reason to exist if the traditional churches were renewed. Time has proven the contrary. Even if those churches are revived, there will still be a need for the creative and enterprising leadership that the Pentecostal churches can provide and for the benefit of their experience in the ways of the Spirit. For their part, the Pentecostals, if they are wise, will learn all they can from the wisdom, theological insights and proven heritage of the older denominations, too.

Australians, of all people, should be familiar with the ways of pioneers. In the opening up of a new country, pioneers blaze the trail, usually at the cost of great personal suffering and loss, and sometimes even death. Through ignorance of what lies ahead, they make mistakes, take wrong turnings, follow blind gullies, camp at dry waterholes, and mistake creeks for rivers and lakes for inland seas. But because of what they have done, the way is so much easier for those who follow behind. What costs the pioneer his life, others may enjoy with little effort at all.

If the new Charismatics are to attain fully to the benefits of the Spirit-filled life, they should not ignore the Pentecostal pioneers. There is little point in trying to blaze the trail again. It is wise to profit from the mistakes of those who first walked that way.

On the other hand, those who are Pentecostals, who live along the track, should not despise the new travellers who speed past and who sometimes seem reluctant to stop at the Pentecostal hamlets for refreshments. The things they bring with them may prove to be of great

value to all.

My family and I like to spend our holidays camping in South Australia's beautiful, remote Flinders Ranges. Although creeks there only flow when it rains, enough water seeps down to encourage the growth of the great River Red Gum trees. In fact, in the flat country between the jagged Ranges, you can follow the course of a creek, even though it may be miles from you, by the line of Red Gums that marks its way. In the late afternoons, strong breezes roll down from the mountains. You hear them come before you feel them. When they finally reach you, the rushing of the wind through the leaves of the gums is like the roar of waves crashing on the beach.

One evening I was sitting beneath the trees listening to the rush of the wind as it swept down from the hills. By the time I felt it, I thought that all the trees would tumble under its force. I remembered the Old Testament story of David. When he inquired of the Lord whether he should attack the Philistines or not, he was told, "As soon as you hear the sound of marching in the tops of the balsam trees, move quickly, because that will mean the Lord has gone out in front of you . . ." (2 Sam 5:24).

The sound of the wind in the Red Gums was like that. Just a distant murmur at first, it gradually increased until it seemed that the very mountain itself was moving down the creekbed!

There is a moving of the wind of the Spirit in the treetops of Australia. The 21st Century is almost upon us. We must move quickly, because the Lord has gone out before us.

God is moving by His Spirit and already Australia's heart of stone is becoming a heart of fire!

NOTE

1. As there is little new historical or factual information introduced in this chapter, I have not attemped any further documentation.

AFTERWORD

This book has been many years in the making. I cannot remember when the idea of it first began to stir in my mind but suddenly, it was there. I am sure of one thing—it was connected with a desire to promote fellowship and mutual understanding between Pentecostal churches. This desire is still deep-rooted within me.

My first research was a series of letters to various groups seeking brief statistics so that I could put together a survey of Australian Pentecostalism for a series of Bible College lectures. This information was rather skimpy and told me little of the origins of the work. When I hunted for books on the subject, I found only one, and that very brief.

So nearly twenty years ago now, I began research. I attended a couple of conferences where some of the "old-timers" reminisced about the past. I got it on tape. I heard that another pioneer was in Adelaide, so I asked him to address the College on the subject, and had the talk transcribed.

Then I began to ask questions. I discovered names of elderly people who had been there from the beginning. Whenever I travelled interstate I interviewed those whom I could find. Others I wrote to. Once I spent half a day in the Melbourne G.P.O. with a pile of coins, telephoning people one after the other for stories!

Gradually, I began to track down old magazines. They were hard to find, but over the years, my collection has built up. As the word got around that I was doing this research, friends who came across anything that they thought might be helpful sent it to me. (You still can!) These magazines have been most valuable. I cannot convey the sense of excitement that I experienced when I received a whole bundle of *Good News* magazines with detailed reports of the ministry of Fred Van Eyk—details which some people simply preferred to forget, but which to me filled a gaping hole in the story. Or when I came across a booklet written by John Dowie, on which was his own signature, written nearly one hundred years ago.

"Institutional sources"—that is, minute books, church records and the like, have been difficult to find. In many cases they do not exist. Pentecostals never worried too much about such things in the early days. In some cases, where such books did exist, it was difficult to gain access to them.

Nevertheless, I have endeavoured to validate every detail of this history. For this reason, each chapter has been fully documented. I have

been conscious that I am producing the first book on a subject, upon which I hope others will draw. Furthermore, whenever I have used only personal interviews for information, I have endeavoured to obtain a second source for confirmation.

In spite of all, I am aware of the distinct possibility that I have made mistakes, and that I have omitted certain important details. To this end, I can only apologise to anyone who has been misrepresented and appeal to my readers to write to me with any information which may be at their disposal which could be incorporated in a revised edition.

Furthermore, as my high school history teacher often stressed, every historian sails under a flag, and although I have tried to be objective, some readers will probably feel like lowering my flag to half-mast!

My special thanks go to the many people who helped in providing information, or in assisting me to find the people or publications with the information. They are too numerous to name. Special thanks must go, however, to:

–the late pastors L. Harris and C. Harrison, and to C. Enticknap and J. Sharman, all of whom gave time in the midst of a busy programme for interviews;

–C. Buchanan, I. Munro, L. Averill, L. Jones, N. Priest, A. Banton, and G. Muir, who all wrote letters containing invaluable information;

–N. Armstrong, who inspired me with the idea for the title of the book;

–Mesdames Brabham, Henderson, B. Harris, E. Rayner, E. Weir, and E. Watson, who all talked with me or wrote me letters in a couple of cases, under great personal difficulty because of ill-health;

–Misses L. Hart and J. Ferguson, who gave both time and written information;

–Mrs. S. Dowling, who made an almost-complete set of *Good News* magazines available to me;

The late C.L. Greenwood and P. Duncan were also both helpful through public addresses which they gave.

I particularly appreciate the many glimpses into the past that I had through my contact with the late Leo Harris over the years. I often dashed (decently) from his presence to my notebook to get something down before it escaped me.

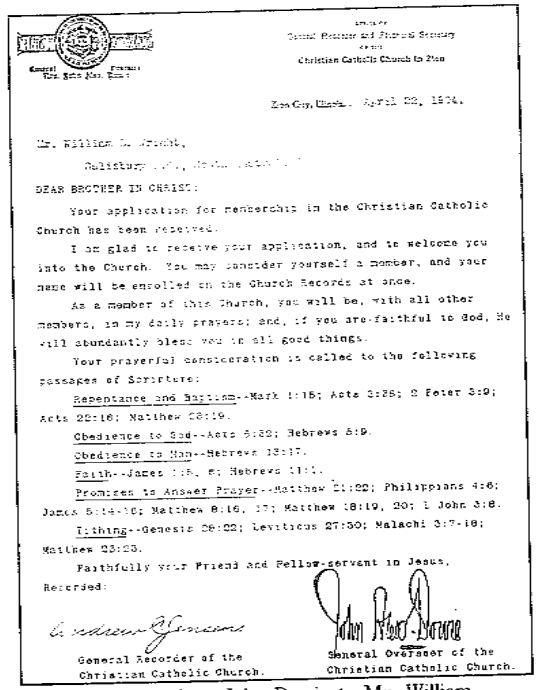
Finally, I must express my sincere thanks to the typistes who gave hours of time to a long task—in particular Kay Hart and Barbara Finn, and also Carol, Wilma, Robyn, Helen, Jan, Kay, Sonya, Michelle, Kay, Brendalea, Kathy and Dawn.

My special thanks also go to Pro Hart for the beautiful art-work for the cover which he donated.

I should particularly like to thank my wife for her patience in living with me in the development of this book. At times it seemed like a baby that refused to be born, but during this lengthy waiting period, she was generous in her encouragement and enthusiastically shared the burden.

Finally, I should like to thank the Lord for giving me the vision to

write and the grace to see it through. At times it would have been easy to abandon the project, for more "spiritual" work. However I believe the vision was the Lord's. I am certain that the Holy Spirit often led me to the right places at the right times for information that I needed: it has been exciting to sense his guidance. I hope now that it will have been worth it, and that out of it all will come the greater glory of the Lord Jesus Christ.



Zion City, Illinois, April 22, 1904.

Mr. William S. Wright,
Salisbury, [illegible], South Australia.

DEAR BROTHER IN CHRIST:

Your application for membership in the Christian Catholic Church has been received.

I am glad to receive your application, and to welcome you into the Church. You may consider yourself a member, and your name will be enrolled on the Church Records at once.

As a member of this Church, you will be, with all other members, in my daily prayers; and, if you are faithful to God, He will abundantly bless you in all good things.

Your prayerful consideration is called to the following passages of Scripture:

Repentance and Baptism--Mark 1:15; Acts 2:38; 2 Peter 3:9; Acts 22:16; Matthew 28:19.

Obedience to God--Acts 5:32; Hebrews 5:9.

Obedience to Man--Hebrews 13:17.

Faith--James 1:6, 8; Hebrews 11:1.

Promises to Answer Prayer--Matthew 21:22; Philippians 4:6; James 5:14-16; Matthew 8:16, 17; Matthew 18:19, 20; 1 John 3:8.

Tithing--Genesis 28:22; Leviticus 27:30; Malachi 3:7-10; Matthew 23:23.

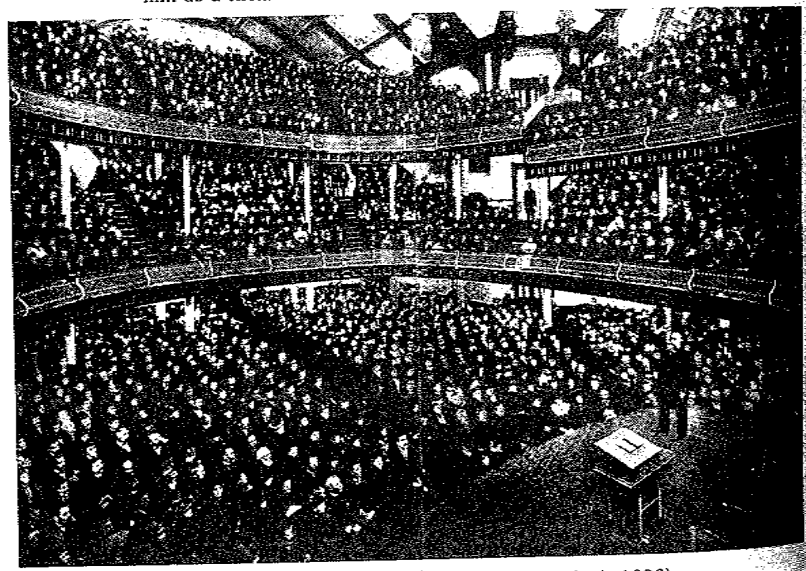
Faithfully your Friend and Fellow-servant in Jesus.

Recorded:

General Recorder of the Christian Catholic Church.

John Alexander Dowie
General Overseer of the Christian Catholic Church.

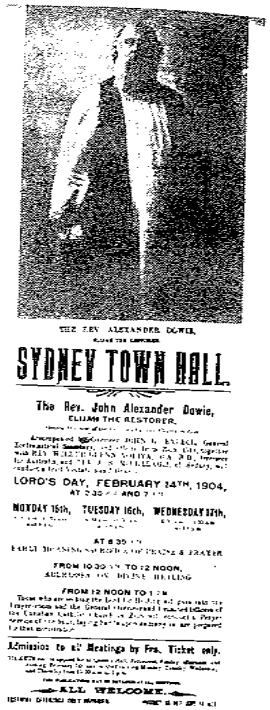
Copy of a letter from John Dowie to Mr. William Wright of Salisbury, S.A., dated 22/4/1904, accepting him as a member in the Christian Catholic Church in Zion.



John Dowie preaching in the Chicago Tabernacle (c.1898).



John Alexander Dowie, the First Apostle of the Lord Jesus the Christ in the Catholic Apostolic Church in Zion, 1904.



THE REV. ALEXANDER DOWIE,
CLAIMS THE RESTORER.

SYDNEY TOWN HALL.

The Rev. John Alexander Dowie,
CLAIMS THE RESTORER.

LORD'S DAY, FEBRUARY 14TH, 1904,
AT 2.30 P.M. AND 7 P.M.

MONDAY 15th, TUESDAY 16th, WEDNESDAY 17th,
AT 8.30 P.M.

FROM 10.30 A.M. TO 12 NOON,
ADDRESSES ON DIVINE HEALING.

FROM 12 NOON TO 1 P.M.

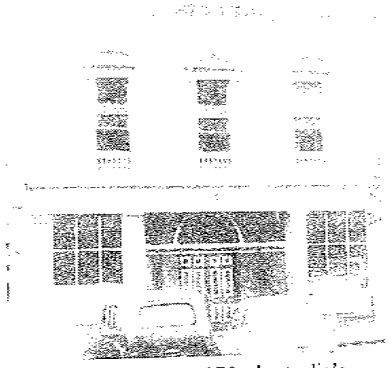
Admission to all Meetings by Free Ticket only.

ALL WELCOME.

Newspaper advertisement for John Dowie's "visitation" to Sydney in 1904.



Cartoonist's impression of Dowie in 1904.



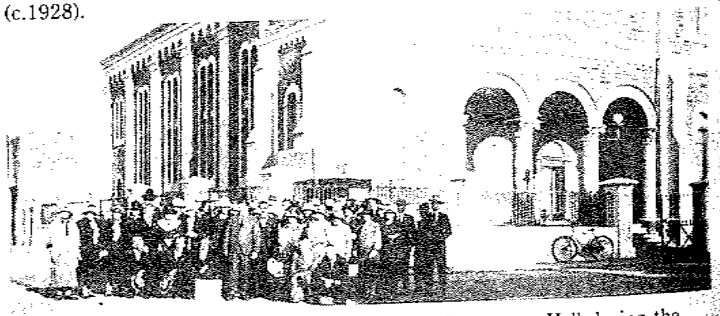
Good News Hall in 1970. Australia's first Pentecostal building.



Mina Brawner (seated, left) and Janet Lancaster, Bible in hand, in Good News Hall (c.1928).



Aimee Semple McPherson



Early Adelaide Pentecostals outside of the Protestant Hall during the "Cyrus Fockler Campaign" in 1927.



Federick Van Eyk (1927)

Florrie Mortomore (c.1925)

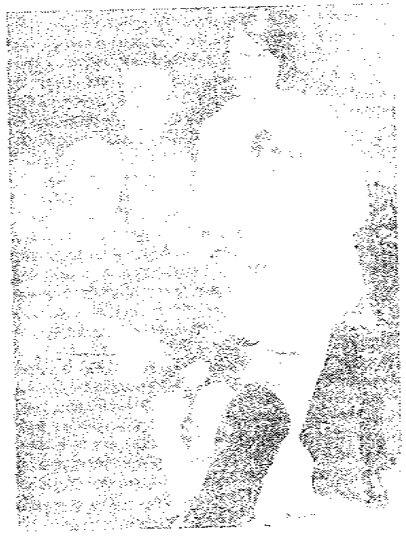




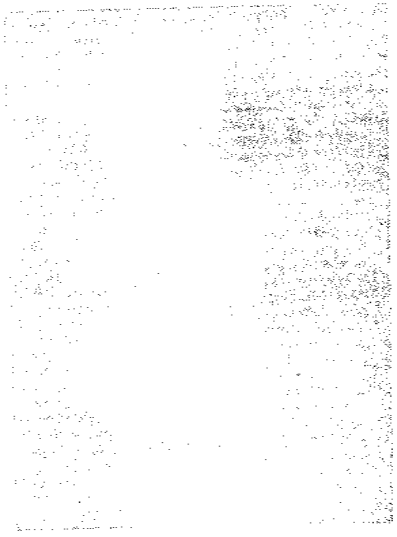
George E. Burns (c.1929)



W.A. Buchanan (c.1935)



Mrs. F.B. Van Eyk, with her children, Neilsie, Dick, Freddie, and Faith (c.1928).



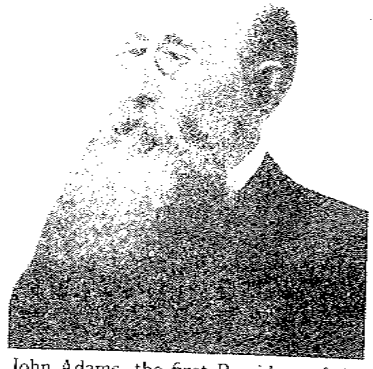
Mina Brawner (c.1930)



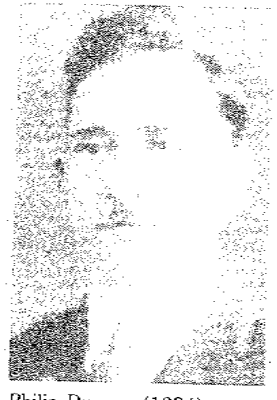
Frederick Van Eyk conducting a baptismal service in Freshwater Creek, Cairns, Qld, in 1928.



Kelso Glover (c.1926)



John Adams, the first President of the Apostolic Faith Mission of Australasia (1927).



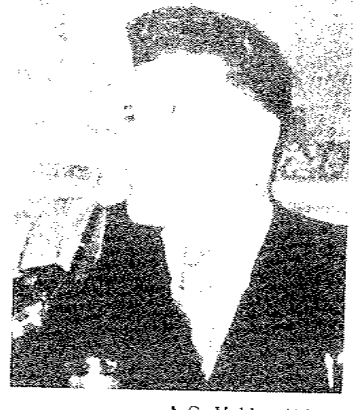
Philip Duncan (1934)



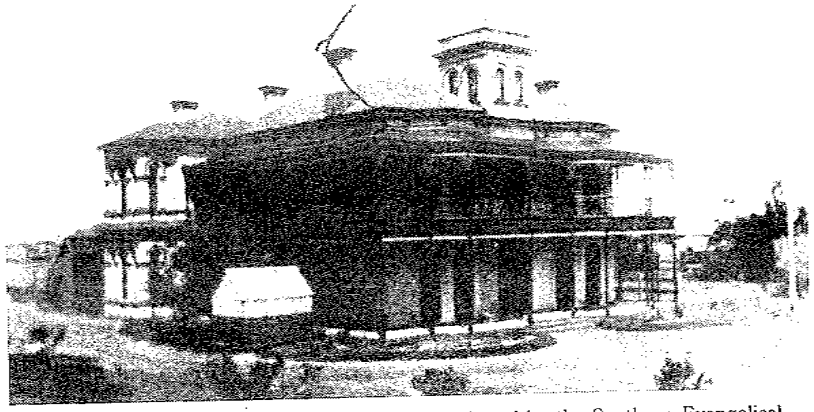
C.L. Greenwood (c.1948)



Robert and Mrs. Horne of the Southern Evangelical Mission.



A.C. Valdez (1948)



"Chevy Chase", Brighton, Vic., when first purchased by the Southern Evangelical Mission in 1927.

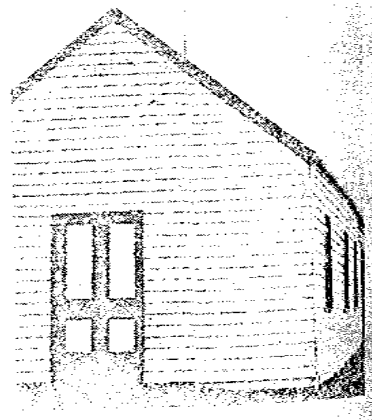


Richmond Temple (c.1930)

The first building erected in Australia as a Pentecostal meeting place at Cleveden, N.S.W. (1926).

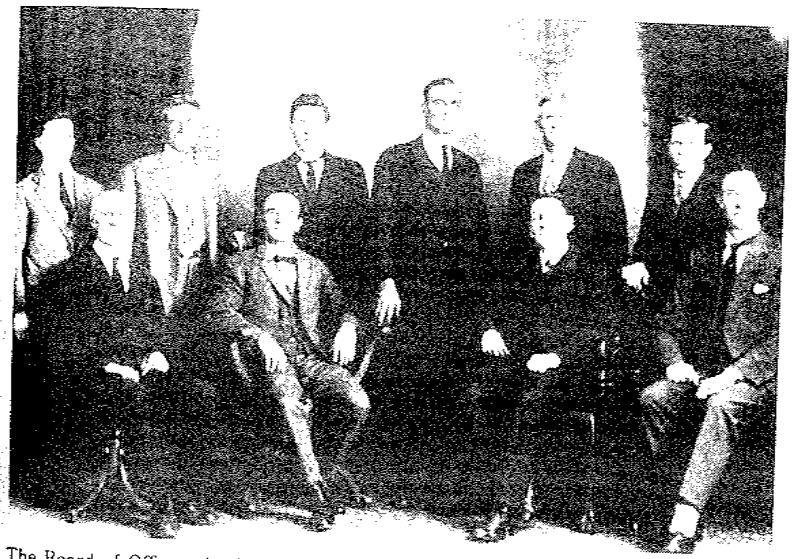
Sunshine Hall in 1972.







The Victorian Bible Institute, the first Pentecostal Bible College in Australia, 1925–1926. The principal was Kelso Glover (front row, fourth from right).



The Board of Officers in the Pentecostal Church of Australia, Adelaide, S.A. in 1927 or 1928. *Back row:* Messrs H. Ridd, Batts, R. Greaves, Day, A. Priest, Waters. *Front row:* Messrs H. Weber, Redsell, A. Marks, R. Davis.



Members of the Pentecostal Church of Australia assembly in Adelaide, S.A. (c.1930) Centre, holding Bible, Pastor H. Brown.



The stringed musical group in Richmond Temple (c.1928). C.L. Greenwood is seated in centre front.



The Assemblies of God Executive Presbytery in Queensland in 1936–37. *From left:* R. Greaves, Mrs. L. Buchanan, H. Akehurst, W.A. Buchanan, T. Hallop, C. Enticknap, M. Armstrong, H. Wiggins, W. Lindsay.



Pastor H.E. and Mrs. Wiggins with Assemblies of God Bible training school students in 1937 at Toowoomba, Queensland.



John Hewitt and his family in 1935.



Apostolic people at the Victorian Centenary Celebration Convention in Melbourne in 1934.



"Apostles, Prophets and Pastors" of the Apostolic Church in 1934 in Melbourne, Vic. William Cathcart is second from the left in the second row and John Hewitt is third from the right.



Apostolic rally in the Adelaide Town Hall, September, 1933.



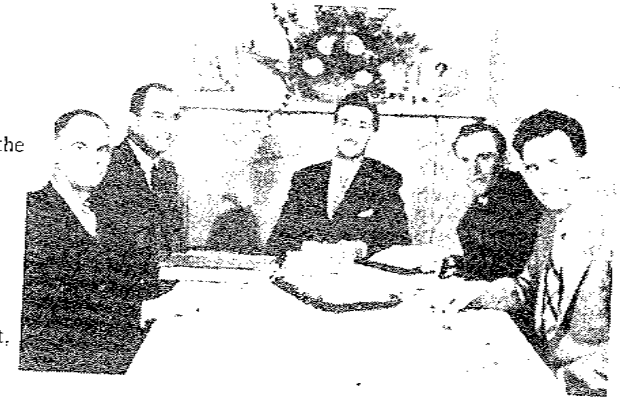
Office bearers in the Apostolic Church, Brisbane, 1935. Third and fourth from the left in the back row are Allan and Leo Harris. Cecil Harris and William Cathcart are fourth and fifth from the left in the front row.



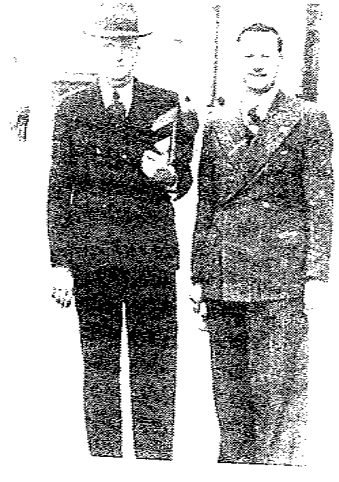
Zion Temple, Adelaide, S.A. during John Hewitt's campaign there in 1933. (Hewitt is seated in the centre front row with his little daughter on his left.)



"Sunrise House" when first purchased by the Christian Revival Crusade in 1955.



First meeting of the Christian Revival Crusade Commonwealth Council in 1958. *Front left:* D. Dawson, D. Barrett, L. Harris, K. Chant, A. Hooper.



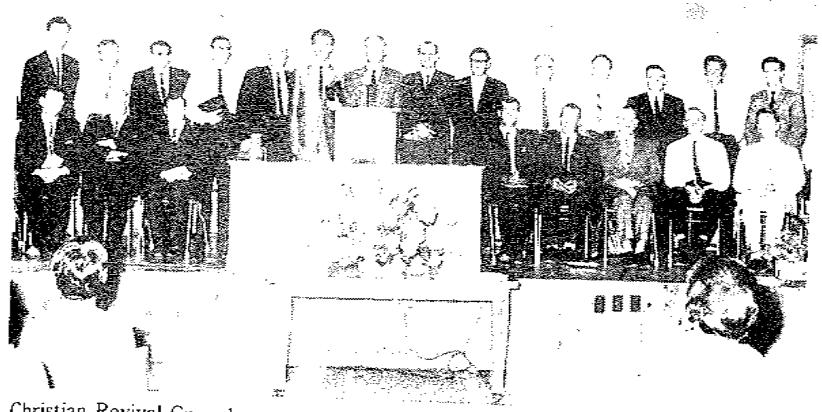
William Cathcart (left) and Thomas Foster in Perth, W.A. in 1940.



Crusade Hall, Adelaide, S.A., crowded for a Christian Revival Crusade conference in 1965.



Graduates of Crusade Bible College in Crusade Hall, Adelaide, 1963.



Christian Revival Crusade pastors c.1963. *Back row (from left):* A. Smits, A. Murrells, C. Carslake, R. Lindner, A. Simpson (N.Z.), L. Harris, H. Oxley, C. Beard, B. Leane, D. Dawson, E. Garrard, A. Stevens, M. Hancock, D. Cooper. *Front row:* V. Costin, N. Baker, L. Paulson, K. Evans, K. Evans (Sr), A. Bonython, K. Chant, B. Chant.



Leo Harris (c.1970)

Crusade Hall, Adelaide (1966).





1



2



3

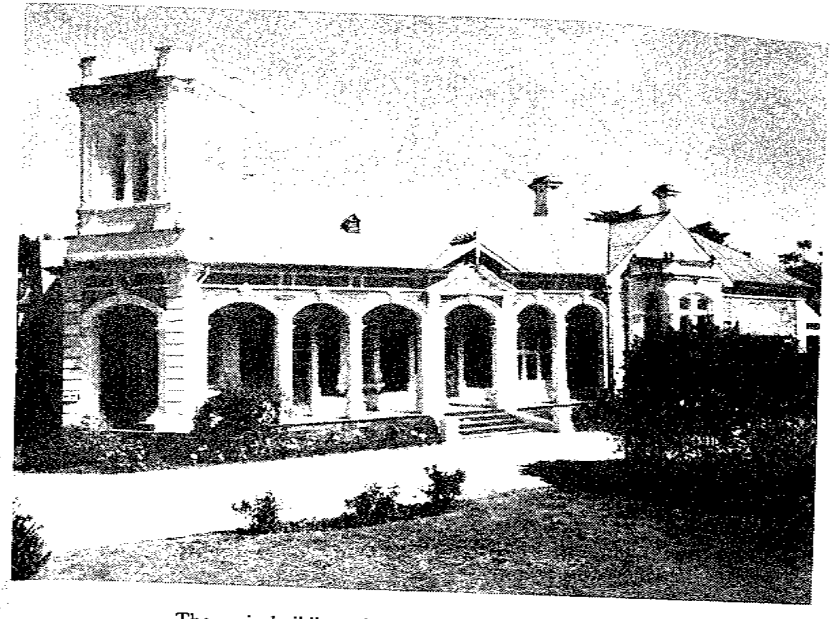
1. Frank Houston (1983)
2. Clark Taylor (1983)
3. Andrew Evans (1983)
4. Russell Hooper (1983)
5. Reginald Klimionok (1983)



4



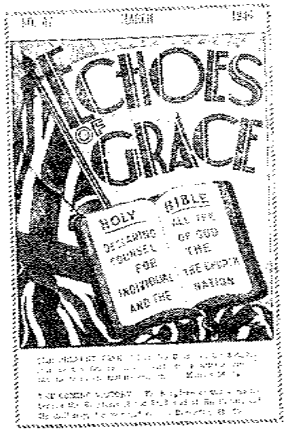
5

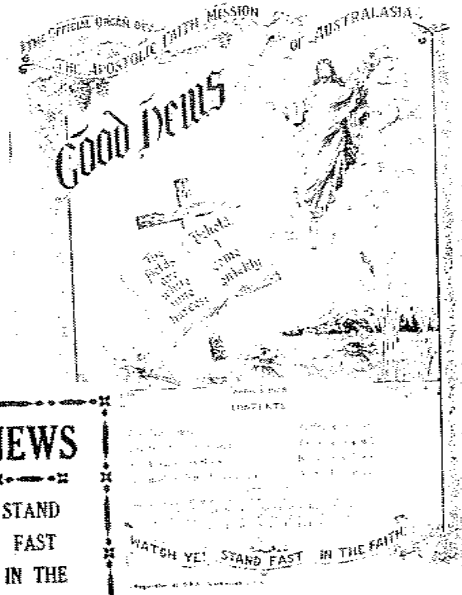


The main building of the House of Tabor (1983).



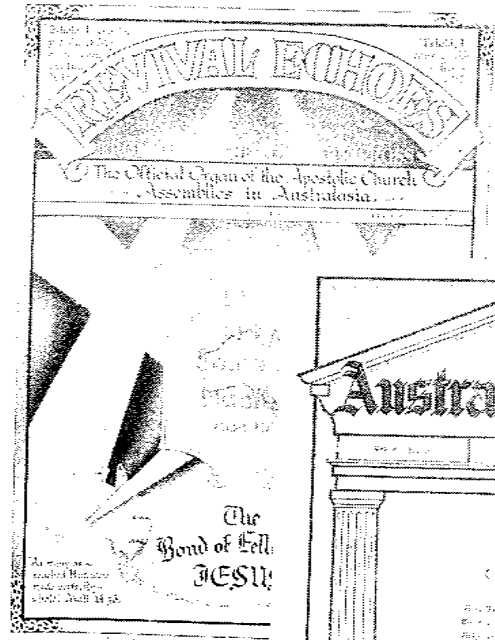
Garden City Christian Church, Mount Gravatt, Qld. An example of the new, large Pentecostal buildings being erected in the 1980's.

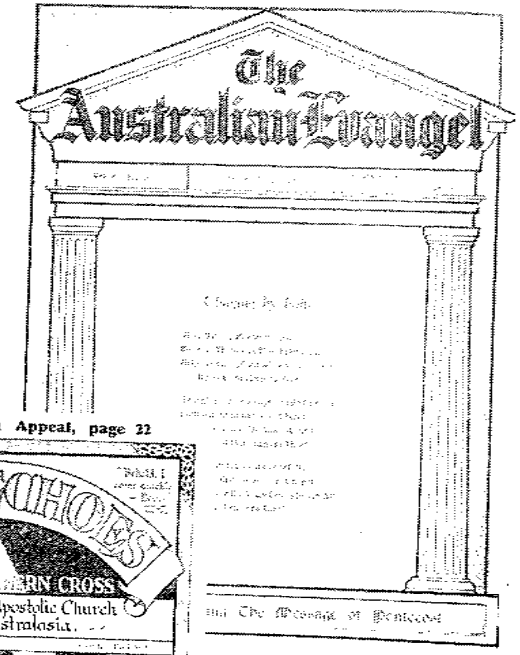




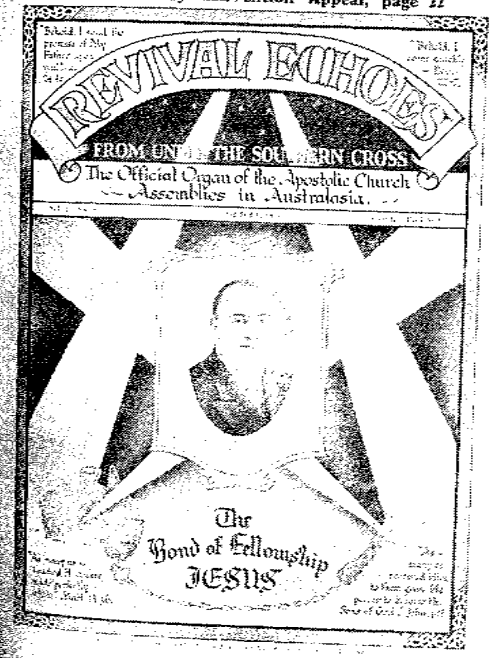


Some early Pentecostal magazines





See Centenary Convention Appeal, page 22



Some early Pentecostal magazines

PART TWO
VOICES OF FIRE

AN ANTHOLOGY OF MESSAGES PREACHED BY SOME OF AUSTRALIA'S PENTECOSTAL PIONEERS

INTRODUCTION

The following messages have been selected to preserve the ministry of some of the leading Pentecostal pioneers in this country.

The first part of this book has told their story: here, their own words will reveal their hearts.

One quality stands out clearly above all the rest—a passionate, consuming love for Jesus. Here are men and women who may not have been highly trained theologically, but whose great strength lay in their earnest, sincere desire to honour Jesus as Lord and to do all in their power to make him known to the world.

In these messages, there are other themes, too: hatred of sin; evangelistic fervour; enthusiasm for the baptism in the Holy Spirit; delight in the things of God. But the prevailing theme is their love for their Lord.

By including this collection, I hope that the voice of these courageous pioneers will continue to be heard, for they, like Abel, still speak—and they speak with voices of fire!

THE FIVE PORCHES OF BETHESDA
by John Alexander Dowie

This sermon was originally preached in Chicago, Ill., after Dowie left Australia. But it provides a delightful example of his fiery, forthright preaching. In it, he demonstrates two major distinctive thrusts of his ministry—his opposition to the consumption of alcohol (and tobacco) and his deep concern for the sick and suffering.

I shall speak this afternoon concerning five beautiful lessons of Bethesda. The Apostle John is singular in that none of the miracles mentioned in Matthew, Mark and Luke, are mentioned in his Gospel except the Feeding of the Five Thousand and the Incarnation and Resurrection of Christ. John casts around his incidents certain very far-reaching and spiritual thoughts, and puts them in beautifully simple sentences.

Jesus has come up to Jerusalem to attend the feast. As he reaches the city he comes to the Pool of Bethesda and looks into the pool. There are five porches around that pool. He passes through the porches, and at last comes to a poor man, sick for thirty-eight years, who has been pushed away from the sacred spring. The man is lying there miserable and weary and we can imagine his cry: "O Jehovah Raphi! Jehovah my Healer! Hast thou come to earth? Is it true that thou hast come to save us? Oh Jehovah Raphi! Hast thou come to open the eyes of the blind, to give hearing to the deaf, and to make the lame man walk? Oh Christ of God! Hast thou no hope for me?"

He pauses as he hears the voice. "Wilt thou be made whole?" And he looks up into the face of a man who is looking down at him, asking that strange question, "Wilt thou be made whole?"

Now you can imagine a man in this condition, who had been carried there for over thirty years, turning around and saying: "What is the use of asking me such a question? My mother carried me here to this pool when I was a baby, my father brought me here when he could. The hands of those who loved me best are mouldering in the grave, and I have only a few friends to carry me here now. But others push me back and when the water is moved I cannot always get down to the pool. But I still hope. I have been 38 years sick. Of course I am willing to be made whole. What is the use of asking me such a question?"

That's what a man today would probably have answered. "Why of course I am willing." But he doesn't talk like that. The man that is speaking to him has said, "Wilt thou be made whole?" and there goes

right down into his heart a strange sensation, his whole being vibrates like a harp when every string is touched by a master hand. That voice is unlike anything he ever heard. "Wilt thou be made whole?" Gently he explains that he has no man to help put him into the pool, but that others when he is coming, step down before him. Then he waits with his eyes fixed on the man who has so strangely appealed to his will. He gets ready, for the very next moment he hears the voice of him who is the Resurrection and the Life, of him who is the Lord of lords and King of kings say, "Rise, take up thy bed and walk!" And in a moment there comes into his body with that word, power; and he rises, takes up that bed, rolls it up and walks home, set free from the bonds of Satan who has bound him for 38 years.

As the Fountain of Bethesda had five porches, so there are five aspects to faith that I shall now present to you.

The first is:

Perceptive Faith or Seeing Jesus

The first thing in connection with faith is to see. When you see Christ, you will perceive that he has power and is willing to heal the sick, that he is the perfect Saviour, and there is none beside him; that he is the Healer, and there is none beside him; that he is the Cleanser and there is none beside him.

Do you see Christ? What part does he take in your life? Oh you say, "I see the church, I see its service, I see its forms, I see its communion, I see more services, I hear more songs and I sing psalms." You can have all these things and never see Jesus.

If Christ Came to Chicago

William Stead came to this city, and he wrote a book about it. He called it, "If Christ Came to Chicago". Poor Mr. Stead, he didn't find Christ in Chicago. He went to the City Hall and talked with Mr. Hopkins and the Common Council, and he couldn't find Christ there. He went down to the saloons and he scored the slums and the gambling houses and the dens of infamy, and he couldn't find Christ there. So poor Mr. Stead went back to London and wrote a book, entitled: "If Christ Came to Chicago". As I read it I heard men talk about what would happen if Christ came to Chicago. I wondered how men could talk so, for I knew that Christ was in Chicago, because it is written, "Lo, I am with you alway even unto the end of the world." When Mr. Stead was here, I saw Christ in Zion Tabernacle, and the poor and the sick and the sinful were saved, and yet many people are talking as if Christ were not in Chicago and never had been. Oh, Christ is in Chicago, but does he walk with you? Does he talk with you? Is he your friend? Does he help you in business?

We walk by faith and not by sight; but it is a faith that leads to sight and to feeling and to conscious realisation of his presence and power.

Receptive Faith—Receiving Jesus

While there are many who see him yet they do not receive him. Why? Because when Christ comes into a house, the devil has to get out, and when Christ comes into your spirit, the devil has to get out of your spirit. If you are going to receive Jesus Christ by faith, then you must understand the terms on which he will come. He will come on condition that you will do what he tells you, even in your eating and drinking. Then you won't drink whisky, you won't drink beer, you won't drink brandy or gin, or any of the *Liquid Fire and Distilled Damnation* that is made and sold under "Ordinance" in this city, and that men drink to their damnation here and hereafter; the champagne, which is a sham at night and a pain in the morning. (Laughter and applause.) You won't drink poisons for they defile.

Then if Christ controls your body, and is received into it, you won't use the dirty stinking nicotine poison called tobacco, the filthy plugs that men chew, and which makes them unmitigated stinkpots. They call themselves Christians and say they have received Jesus. Well if they have received Jesus, he has come into an exceedingly dirty house. I don't believe you will get him to stay inside your whisky house, inside your beer house, inside your tobacco house. You sow whisky and you reap delirium tremens. You sow tobacco and you reap cancer. I tell you if you receive Christ, he will require you to be clean—clean in spirit, clean in soul, clean in body. God demands it, conscience demands it.

I heard a recently professed Christian man who said: "I don't like to go and hear Dowie preach because I do like a smoke and he does go after a fellow so." I only say to that man this:

When you go home take your plug, take your cigar, take your tobacco in every form and put it all down on the table in your parlor. Bring in your wife and children, sing a hymn, and then when you have everything ready, read an appropriate portion of the Scripture, if you can find it. Then with cigars and plugs and all in your hand, kneel down, and with your hands on the cigars and tobacco, say: "I thank thee, O Lord, that thou hast given me such a good thing as tobacco. And now Lord I want to smoke it for thy glory, and to snuff and chew for thy glory. And as it is such a good thing for me to do, Dear Lord, help my wife to learn to smoke and chew, let the little ones be able to chew and smoke, and especially my dear and only son, so that we may all enjoy the good things thou hast given us." (Laughter and applause.) Oh you hypocrite, you won't do that! You would have to offer such a prayer to your father, the devil, in the name of Beelzebub, or Nicotine, or Bacchus, or some other devil that Satan loves. You can't pray to God in heaven for your tobacco, and you have to pray over things or Jesus won't stay. Be clean, ye that are vessels of the Lord.

Retentive Faith or Holding Fast to Jesus

Now you take another step. It is the hold-fast faith that professing

Christians so manifestly lack for the most part. I tell you many a young man has been laughed out of his faith in God; many a young man has been laughed out of abstinence from liquor and tobacco; many a young man has been laughed out of his purity into vice. Yes, you merry and witty young fellow, you have laughed your companion into a drunkard's grave, but listen, let me ask you, devil's panderer that you are, can you laugh him out of it? You that have laughed a man into infidelity and laughed him away from the Church of God, and laughed him into the saloon, and the harlot's arms, and the gambling hall, you can't laugh him out of it! You that have laughed maidens into nameless depths of ruin, can you laugh them out of it?

Oh what a dreadful thing to think that some here today may be guilty of having put a stumbling block in the way of those who have seen Jesus, and driven them away down to the depths of hell. You women who lure your lovers or your husbands from the house of God, to take you to a theatre and to a dance, many of you have already paid for it. He found another there, he found a harlot there, and he left you, after you lured him from his father's God, to the undoing of yourself and many others.

It is steadfast faith that men want. It is the holding fast to the truth and purity and righteousness, the holding fast to the Word of God, the holding fast to Jesus. Take heed; be not leaky vessels. Sometimes much is lost because there are little holes in the vessel and the water runs out of the little holes. I have seen people take a bucket to the well and fill it with water and come back and put it on the shelf to stay there overnight, and then they go to it, when the night has gone on a piece, and they find no water there. Why? There was a little hole or two in the bottom and it all went out; and there are a great many holes in the faith of some of you Christians, and all the blessing you get on Sunday trickles out through these little holes on Monday, Tuesday, Wednesday, and when next Sunday comes, you haven't a drop of blessing left in you. You have let it run out by foolish jesting, by playing cards, by going to theatres, by going to balls, by reading novels, by doing underhanded things, instead of finding joy in the service of Jesus, and in communion with God, and in reading his Word, and in leading a clean and holy life. You have forgotten your vows; your blessing has leaked out because you did not hold fast to it. So when a time of great trial comes, your faith is gone.

Active Faith—Working for Jesus

Now I ask you to take the next step which I call active faith—working for Jesus. You say that you are an average Christian. Well, what is that? "Well, I get shaved every Sunday morning, and put on my best clothes and go to church." Well, what more? "I join in a little in the singing choir." Well, what else? "I pay for the singers and the preacher of course. We have a smart up-to-date parson. Oh, he does preach wonderfully! He never hurts anybody; he never calls anybody names as you do; he says we are mighty good people, and pats us on the back, and he is a smart fellow. Yes siree, I am no saint. I am an average Christian."

Well, my friend, you are very candid, and I will be the same. I will tell you what you are. You are a sham and a fraud. If all your Christianity lies in helping to pay a quartet and a minister to read and say nice things for you, and then go back to the stock exchange and your various other pursuits to act in the same ungodly way as before, you are a sham and a liar, and it is my duty as God's minister to tell you so.

Another says, "I am a Christian." What kind of a Christian are you? "Whenever there is a revival I take my Bible and hymnbook, and I go and join in, and I enjoy it very much." A nice sort of Christian you are. What are you doing for God in your daily life, in your workshop, in your city? What are you doing for the sick, the suffering, the poor? What are you doing for the heathen in Chicago, as well as in Africa; what are you doing in Christ's Name for humanity? You miserable lazy wretch! Get up and work.

As the body without the spirit is dead, so faith without works is dead also. There are many Christians who are Christians in theory only, and they are worldlings in practice.

Go to the bees. See that hive? Why, it is full of workers. What are they doing? They are going out and bringing back from every opening flower, wax and honey. Here they are making the cells and storing the honey in others. It is a wonderful sight. The church of God is, or should be, a hive of busy bees for Jesus. Are you making honey?

Look at the beehive again. See down there at the bottom of this hive. Watch them; these are a lot of drones, big, fat, wingless, lazy drones that buzz and buzz all the time, and do nothing else, except steal. Whenever the little bees come and store some honey then up come the drones, and they put down their suckers, and suck out all the honey, and then they go down again with their zing-zong, buzz-buzz and wait for James and John and Peter to bring in some more honey.

At last these three little working bees, whom I call James and John and Peter, say, "Something is the matter; all the honey is going out as fast as we can bring it in: we will go and see the queen." They go and see the queen and she investigates and finds that the hive is being overrun with lazy drones. She sends out her soldier bees and they go down and drag out the drones by the neck. The drones, in great surprise ask what is the matter, and they are told that they are going to be put to death, because they eat all the honey and don't make any. "Oh, but we appreciate your labour so much, James, John and Peter," whine the drones, "and we have enjoyed the honey so much."

"Come out, you wretches," and they take them out, sting them to death, bury them without hope, and there are none to mourn them.

And that is going to be the way with a good many professing Christians. You drones! You never fight the devil, you never call things by their right names, you are very sweet, and very nice, and very calm, and very proper. You work for Jesus? Let me tell you what work is. It

is working for Jesus from morn until night, and night until morn, except the hours of sleep. It is finding intense joy in working for the extension of the Kingdom of God. You can always find a way to serve Christ. You can work for him everywhere. You can train little hearts for Christ. You can teach little feet to walk in God's ways of wisdom, love, and peace. You can pray, you can help, you can live for Christ every hour of the day. Get active faith and go out to work for Jesus.

Resting Faith

Now comes the last step, passive faith—resting in Jesus. When you get so you can rest in Jesus, you can step into the Fountain. There is no faith so mighty as passive faith, for strength comes to him that rests in God alone. When I pray, I never excite myself for a moment. I get excited about sin and disease and death and hell and the devil's own work, and I strike for God with the Sword of the Spirit, which is the Word of God. But of all the lessons that God has taught me, I think none is as sweet as this, that when I pray, and step down into that Fountain with the sick and the suffering, then I rest. I rest in God. You with whom I prayed for healing know how brief my prayer is. You know how still we are. The teaching is over, the pleading is over, the decision is over, and the Fountain is open. In quiet faith we step down and into the Fountain, in the Name of the Lord, in the power of the Holy Spirit, and in accordance with the will of God our heavenly Father; and we go beneath that cleansing stream, and we are well again.

When I finished my address on this subject one day, seven years ago in San Jose, California, a little lady in the back of the room, with infinite pain upon her face, and supported partly by a friend, and partly by her crutches, came forward to the platform. She looked up into my face and said, "I have come. Oh I have suffered so long and so much. I want to step into that Fountain. I want to be healed. I belong to Christ and I will rest in him now."

I said, "Very well," and I prayed just a few words. The crutches that had been her support for years were laid down, and the lady straightened herself up and walked right away without pain, saying, "I have been in the fountain." She walked a number of blocks to the house from which she had been carried that day.

Oh what multitudes I have seen enter Bethesda, God's House of Mercy, not merely for salvation, but for healing, and is not that Fountain open to you? Oh I am glad it is flowing freely! It is more than a Fountain, it is a River, the River of Life, and in the midst of it, and on either side of it, is the Tree of Life, "bearing twelve manner of fruits", and the "leaves of the tree are for the healing of the nations." The River is the Holy Spirit, Christ is the Tree of Life, and the leaves of the Tree are His words, for it is written, "He sendeth his word and healeth them." It is for you. Come now!

J.A. Dowie, *Sermons*, pp. 40–49.

PENTECOST
by Janet Lancaster

This is an editorial written by Janet Lancaster in 1930. It clearly illustrates her passion for revival and her dedication to the Pentecostal cause.

What, think you, caused the Churches this Whitsuntide almost universally to celebrate the anniversary of Pentecost? Such widespread ventilation of the subject cannot but lead many earnest, thinking believers to lay hold of God for an increase of spiritual power for their ministers and also for themselves.

Oh! that mysterious wind is blowing where it listeth, preparing the hearts of men and women for a great outpouring of the Holy Spirit.

It gladdened our heart to see the venerable "Spectator" display such headlines as—

> "PENTECOST. THE GIFT OF THE HOLY SPIRIT.
> "The Coming of the Divine Fire.
> "During the course of the Day of Pentecost they were all together, when suddenly there came a sound from heaven like a violent blast of wind, which filled the whole house where they were seated.
> "They saw tongues like flames distributing themselves, one resting on the head of each, and they were all filled with the Holy Spirit—they began to speak in foreign tongues, as the Spirit enabled them to express themselves."

Who will be bold enough to say that these lines are not the forerunners of a Holy Ghost Revival in the Methodist Church?

Listen to some of Rev. J.H. Richardson's thoughts, given utterance to in St. Paul's Cathedral:—

> "Not till Pentecost were Christians a distinct, corporate body. On this day the Divine Life, the life of the Holy Spirit of God, was infused into the members of the Church.
> "To the Apostles, met for prayer in the upper room, came this outpouring of the Spirit.
> "In order that the Church may carry out her Lord's commands, *the individual members* must be inspired and guided by the Spirit.
> *"There must be a Pentecost for each one of us.*
> "To win the promised gift we must learn to pray.
> "If Pentecost is to mean anything to us, let it bring home to each

of us the need both of the outpouring and indwelling of the Spirit. It has been truly said that it is not in God, but in ourselves that we are straitened, and the Church will learn this when, welcoming everything that can bring grace and worth, she seeks as her crowning equipment the full manifestation, first, within her, and then, through her, of that Spirit without Whom nothing is pure or strong, but in Whom and with Whom the Church can fulfil the perfect will of her Lord."

The Rev. A. Penry Evans, at the Collins Street Independent Church, told his congregation that they must bear in mind two things in reference to the gift of tongues which appeared on the Day of Pentecost. Firstly, that it was a spontaneous outburst of ecstatic praise, and NOT a permanent endowment for the purposes of propaganda; and secondly, that it happened, not among the Gentiles, but among the Jews who were gathered in the Holy City; so the fact emerges that the Christian Faith was propagated among the Gentiles by thoroughbred Jews, who had undergone a tremendous spiritual experience.

"That means that Christianity became extensive by first becoming acutely intensive. A quickening among the Jews caused a stir among the Gentiles, which resulted in the universal spreading of the Gospel, for it sent them out into the uttermost parts of the earth, charged with the glad tidings for all men."

This is all good teaching. Doubtless many of the reverend gentleman's hearers had already received the indwelling Spirit, Who always comes in at conversion (John 20:22), for, "If any man have not received the Spirit of Christ he is none of His" (Rom. 8:9), and we believe that through that sermon of Mr. Evans some of these will be led to definitely seek the outpoured, quickening Spirit promised by the Father, until they receive the same power as was given to the disciples on the Day of Pentecost. (Acts 1:8.)

The Methodist ministry were not behind in their celebrations of the Centenary. Many of them had caught the vision of a Church energised by the power of the Holy Ghost, going forth conquering and to conquer.

The Rev. T.C. Rentoul admitted the Church's impotence and failure with a sense of shame, readily allowing that education had increased the power of analysis, which deadens the tendency to emotion. He asks,

"Why, if our Methodist forefathers, though illiterate and superstitious, found access to this power, ought we not, with our clearer vision and more scientific mentality, seek it, too? . . . Why shun the gift and work of God because in the past it produced strange manifestations?"

Rev. H. Stiles Heath says that it cannot be denied that, as a whole, there has been a lowering of spiritual tone in Church life. So many are taking their religion comfortably. A minimum attendance at public

worship—once a day if nothing intervenes—satisfies them. The fellowship so familiar and so vital to the Methodism of an earlier day is almost non-existent. In how many churches in town and country has the weekly meeting for prayer ceased to function, and where held how small the attendance! It is to be feared, too, that private prayer and intercession as a settled habit of life has, in many instances, been discarded. The inevitable result of all this is seen in a lowered spiritual vitality. How feeble is the impact of the Church upon the world! Vast masses both in city and rural districts are almost untouched by Christian influences. A large section of the community is frankly pagan in its outlook. The note of urgency and aggressiveness, which is of the very genius of Christianity, is almost unknown.

Is there any doubt that what the Christian Church needs today is a fuller, more abundant spiritual life—an increase of power? It was this which came at Pentecost. And what a change it produced! We see it in the glowing testimony of the apostles. "I can do all things" was their confident inward conviction. It expressed itself in the triumphant onward march of early Christianity, the progressive defeats and final overthrow of age-long paganism, and the undaunted courage of saints and martyrs.

What if there came to a waiting, praying, united Church today another Pentecost! What changes would result! Fear and timidity would yield to confidence and holy boldness. The sense of weakness would be replaced by the consciousness of power. Outside the Church, society would feel the impact of new spiritual forces, and no longer would the awakened Church be despised and ignored.

Unexplored Resources.

There are, assuredly, vast unexplored sources of power available, of which we are only dimly conscious. One of the facts emphasised by modern psychology is that there are in us and about us unseen, invisible, unsuspected, yet tremendous supplies of energy for our mental and physical use. These are made available to us, not so much by an act of the will, as through the "instinctive emotions."

So there is about us, and available for us, the exhaustless energy of the Holy Spirit, possessed of which the Church of God may rise to undreamed-of heights of spiritual power and influence. The impotence and failure which characterise so much present-day religious activity is due to the "fact that men no longer believe in the existence of the Spirit in any effective practical way."

The gift of the Spirit was not for a season merely, but for all time; not for those gathered together in the upper room only, but for the whole Church, of which they indeed were the representatives.

Our Church's task today is colossal. Thousands still wait for the Gospel; thousands cry out in physical pain for those who follow in the steps of the Great Physician; whilst thousands of babes in Christ are still surrounded by pagan customs with the pull of their old life and the vicious example of white men.

Christ's command comes to our troubled Church, "Tarry ye." Too long in this superhuman task we have neglected the superhuman God. With irresistible power the early Church launched its first attack on heathenism, for Pentecost had intervened, and all down the centuries this command has been repeated.

Our Risen Lord, as of old, points to the signs of His passion, showing His wounds to us, His doubting disciples, and saying, "All this I did for thee! What hast thou done for Me?" Then there comes to us Christ's command, "Tarry ye!" Much depends on the Church tarrying. It means God's will for our Church at home, giving of its life and gifts for the Church abroad—strength for both white and brown missionaries, succour for the tempted and tried converts.

Speaking of the first Pentecost, Stanley Jones, in his latest book, says, "Suppose there had been no Pentecost. Here were men commissioned to proclaim a crucified Jesus as Saviour and Master in the face of deep hostility with only their pre-Pentecostal resources—an impossible task!" Jesus meets them, "On the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews."

A Church Behind Closed Doors.

A Church living between Easter and Pentecost is always behind "closed doors." A week later we find them still behind "closed doors." His assurances and his commission did not get them out. Only Pentecost got them out. Closed doors of fear, of apathy, of materialism, of ease, and pleasure are shutting the Church in today; but the pierced hand still points out His will—nothing less than world conquest!

Shall "we tarry" until we and our whole Church are endued with power?

The President of the Conference, Rev. John W. Rowse, said:

> "The instinct that leads the Church specially to mark this day is a true one. Pentecost has profound and constantly needed lessons for the Church in every age."

The Church Without the Spirit.

From a certain human standpoint the Church before Pentecost was well equipped for our Lord's service. The disciples had companied with Christ. They had been through the soul-shaking events of the Day of the Cross. They had seen the Risen Lord, and their sorrow had been turned into joy as they were made sure of His victory over death. But in the most dramatic fashion they were taught the incompleteness and inadequacy of all this preparation. "Wait" and "receive" were the dominant verbs in their Lord's final charges to these disciples and friends. And the Church perpetually needs the lesson of those words. We are all too much under the thraldom of the seen and the temporal. The Church as much as the nation needs the humbling lesson at the base of Kipling's "Recessional." As we look at our resources—our churches and schools, our numbers, our social position, our educational and other

equipment, our stores of money for this and that purpose—we, too, are often "drunk with sight of power." We may even take to boasting about our "great Church." But we are coming to know that all our human strength and cunning, all our education and eloquence, all our organisation and financial backing are in vain without some fuller manifestation of God's power.

Those early disciples were obedient. For 10 days the upper room was thronged with the 120 souls pleading and waiting for the promised blessing. Oh, how the Church has forgotten the lesson of that upper room! Depleted or discarded prayer meetings are the saddest sights in our church today. If we can only learn this Whitsuntide to gather for prayer, and unitedly, patiently, perseveringly to wait on God, and plead for His Spirit's power, Revival will have already begun.

The Church With the Promise of the Father.

We are left in no uncertainty as to the effects of the baptism of Pentecost on the infant Church. We are told that everyone in the room received the supernatural power, and that each believer was filled with its all-pervading energy. Think of a Church where each member has received in its fulness the gift of the Spirit, and where each one is crowned with the fire symbol. Think of a Church where each member, perhaps silent before, began to speak of God and God's Christ in speech touched with fire. What wonder they made a commotion. Some might "mock" and suggest that "new wine" was the source of the extraordinary influence that inspired these Christians. But neither these witnesses, nor the 3000 who on that memorable day accepted their witness, had any doubt as to the Divine nature of the force that had transformed them.

The years that followed that day have been called "The Golden Age of the Church." Why? Not because it was beyond parallel rich or learned, or in any worldly sense influential. Quite the reverse. The Church was never so poor, so despised, so persecuted; but it was never so victorious.

There is a story that Domitian, the Roman Emperor, sent for two men who were reputed to be relatives of Christ, and asked to see their hands. When he saw their horny palms, he dismissed them with contempt, saying to a courtier that the Empire had nothing to fear from slaves like these. Whether this be true or false, it is certain that St. Paul tells us that in the early Church "not many wise, not many mighty, not many noble were called"; and yet in the name of the Lord Jesus and in the might of the Holy Spirit they were superior to the opposition, and conquered the corruption of the Roman Empire. There lies our strength, and by such weapons we shall conquer today.

The Rev. A. Wesley Amos voiced an unassailable truth when he said: The miracle of tongues at Pentecost is a challenge to the translator. It was the truth in their native speech that wrought the miracle in the hearts of that multitude. Nothing less could have welded them together as it did. If Babel was the Confusion of Tongues, then Pentecost may

be called the concord of languages.

Good Pentecostal sermons were given in several Churches of Christ on "Pentecost Day," and as a result of a sermon in one of the suburban Baptist churches, 35 gave their hearts to the Lord Jesus, and on the following Sunday 9 others followed in their steps. It is inspiring to see the droppings of God's grace, but, oh! we look eagerly forward to the promised drenching showers of Latter Rain to ripen the precious fruit of the earth in readiness for the Husbandman to gather to Himself. How we adore Him!

Good News, August, 1930, pp.10–12

THE ABIDING SPIRIT
by Smith Wigglesworth

This is the text of a message preached in Adelaide, S.A., in 1922. It is a fine example of the simple style, the direct approach and the fervent love for Jesus that characterised Wigglesworth's ministry. His practice of interspersing his preaching with short utterances in tongues which he himself interpreted is also illustrated.

Luke 9:27. If you had any idea how God seems to fascinate me with His Word. I read and read and read, and yet there is always something so new, remarkable and blessed that I find it is true what the Scriptures say, and, as I get deeper into the knowledge of the Bridegroom, I hear the voice of Jesus saying, "The Bride rejoices to hear the Bridegroom's voice." The Word is "His Voice", and, as we get nearer to Jesus, we understand the principles of His mission; that He came to take out for Himself a people that they might be called "His Bride". He came to find "a Body". God's message to us tonight is that He is going to take out of His body a Bride unto Himself, and so I believe that while we talk about salvation there are deeper truths that God wants to show us. It is not only to be saved, my brother, but there is an eternal destiny awaiting us of all the wonderment that God has in the glory.

I pray that we may be so interested in this evening's service that we may see that God in His mercy has given us this blessed revelation tonight of how He lived, loved and had power to say to those disciples, "Some of you shall not see death till ye have seen the kingdom of God coming in power."

Oh that blessed Christ! Who could pray till the whole of His countenance was fashioned and became so glorious; till His raiment and all about Him was changed and became glistening! Praise the Lord for a Saviour, Who so lived in the heart and fellowship of God that He had power to say these things. Also He said, "I have power to lay down My life, and I have power to take it again." It is truly said that by wicked hands He was taken and crucified; but He had to be willing, for He had all power, and could have called on legions of angels to help Him and deliver Him from death; but O that blessed Christ had purposed to save us and bring us into fellowship and oneness and to give us the same life principles. That blessed Saviour of God never looked back; never withheld. He went right through death in order that He might impart unto us this blessed reconciliation between God and man. So it was the man, Christ Jesus, Who is the atonement for the whole world; the Christ

of God; the Son of God; He is the sinner's friend. He was wounded for our transgressions.

See tonight that Jesus meant all He said while He lived. He lived to manifest and bring forth the glory of God to earth. This blessed Christ gave His disciples the glory which He had with the Father before the world was. He said, "I have given them the glory which Thou gavest Me." O, it is lovely, and I believe that God wants us to know that while God is giving grace and glory, no good thing will He withhold from him that walks uprightly; health and peace; joy in the Holy Ghost; a life in Christ Jesus. O, how wonderful it is! How lovely! Shall we go back into Egypt? Never! What shall we do? "O, you must not look for me down in Egypt's sand, for I have pitched my tent far up in Beulah land."

O brother, sister, God wants you to know that He has a redemption for you through the Blood of Jesus, which is heaven on earth; which is joy and peace in the Holy Ghost; which is a new birth unto righteousness; which is a change from darkness to light; from the power of Satan unto God. This blessed salvation that God hath made for us through the Blood of His Son is to free you from all the powers of Satan and make you heirs and joint heirs with Christ. O this blessed salvation; O this glorious inheritance that we have in Jesus Christ.

It is a lovely thought to me that three times God rent the heavens with the words, "This is My Beloved Son, in whom I am well pleased." It is true that He was born in Bethlehem; it is true He worked with His father as a carpenter; it is true that there was any amount of human order about Him; it is true, my brother, He was flesh like you and me; it is true that God dwelt in that flesh, and manifested His glory so that He was a perfect overcomer. He kept the law and fulfilled His commission, so that He redeemed us by laying down His life. Glory to God! Jesus was "manifested in the flesh"; "manifested to destroy the power of the devil." What does that mean? It means this: that He was God's specimen. O it is lovely!

I do not know anything more beautiful in the Bible than the specimen of God's power to show to you that what He had done for and in Jesus He could do for and in us. He could make us overcomers; destroying the power and passion of sin; dwell in us by His mighty power; so transform our lives till we loved righteousness and hated iniquity, and we could be holy because, as He dwelt in His Son by the power of the Holy Spirit, so God can dwell in us. "In His Son." O this blessed Son of God, Who loved me and gave Himself for me. This blessed, blessed Son of God.

I want you to see that we receive sonship because of *His* obedience; because of *His* loyalty; and do not forget what the Scripture says: "He learned obedience through suffering." See how he suffered. They reviled Him and tried to kill Him by throwing Him over the cliff, but He passed through the midst of the whole crowd, and as soon as He got out He saw a blind man and healed him as He was going through.[1] O it is lovely. He is God's specialty, and I want to tell you all the attributes and the

divine positions and the beatitudes that Jesus had. He was in the world, but not of it.

O it is lovely; it is divinely glorious; and this power of the new creation, this birth unto righteousness by faith in the atonement, can so transform and change you that you can so be in Christ Jesus and know that it is another power dominating, controlling and filling you and making you understand that though you are still in the body you are governed by the Spirit. What a holy life! What a zeal! What a passion! O, to live in all the beauties of all the glory and grandeur of the Holy Ghost! He was truly a first fruits for us.

O, the fascination of that Christ of God makes me realise there is nothing in this world worth grasping. O Lord, reveal Thyself unto this people. I could never believe it was possible for any man to stand here and preach as I preach if it was not real. I would be ashamed of myself if I did so. But it is not possible.

Beloved, it is the reality that constrains us. There is a constraining power in this blessed Christ of God which makes us know that there is something in it different from anything in the world. It is called in the Scriptures an "unfeigned love". It is a tremendously deep word: "unfeigned love and faith". Whatever is it? O beloved, He will tell you what it is.

It is a denunciation of yourself as the power of Christ lays hold of you, and you feel it would be death. You could stand fire, water or anything else in the way of persecution. He loved you when you were yet sinners, and He seeks your love in return. It is an unfeigned love, a love that can stand ridicule, persecution and slander, because it is an inwrought love by the power of the Holy Ghost making you know that God is changing you by His Spirit from one state of glory to another in the Holy Ghost. I make no wonder at His face shining; no wonder at the presence of God appearing on the Mount; no wonder of anything which glorifies the Christ of God, Who would deny Himself of life to save the lost. O what a Christ! When we were enemies to Him, He died for us!

See tonight that He had chances that were offered to no other human soul in the world. It was not only the glory of God that was offered Him, but the manifestation of a human glory, the offer of which reached Him in the world, for they longed in certain circles to make Him a King. Oh, if there was anybody in Adelaide tonight who heard that all Australia and New Zealand and England, and all over, was longing to make you a King, you would lose your head and your senses and everything you have; but this blessed Christ of God retired out of the way and went to prayer.

He was the greatest King that ever the world will know. He is King of Kings and Lord of Lords. O yes, and of His kingdom there shall be no end, and He shall see His seed; He shall prolong His days, and the pleasure of the Lord shall prosper in His hands. I wonder if there is any seed of the Lord Jesus in this place? O you that believe, you are

the seed of the Son of God through promise, and the seed of the Son of God, through faith, and the seed of the Son of God because His seed is in you, which is the Word of God, and saved by His power. All the seed in this place, let us see your hands. He shall see His seed; He shall prolong His days, and the pleasure of the Lord shall prosper in His hands. O Hallelujah!

Tongues and Interpretation: "Glory to God! The living shall praise Him, for out of the dust He has brought forth a living harvest of souls to praise Him for eternity. He is seeing His seed, and the pleasure of the Lord is already prospering in His hands."

O beloved, this is the day of the visitation of the Lord once again in Adelaide. Oh what a Christ we have tonight! I want you all to see there is nothing like Him. If you see Him tonight, you needy ones, you sinners, as you gaze at Him you will be changed; as you look at Him you will find that your natural body will change; a strength will come to you; there is life right through every focus that you get on the Son of God: a perfect transformation right there in His look.

They saw Him transfigured. What a wonderful transfiguring it was. Oh my dear friends, I want you tonight to see that there was something else in it besides. It was certainly a wonderful place of transfiguration, for the disciples to see the Kingdom of God. But what was it to Jesus? Our God is the God of the living! Hallelujah! And they that begin to live never die; that is, in truth; and I do thank God, because He is the God of Abraham, and Isaac and Jacob, and I like the thought of Him calling Himself the God of Jacob more than anything. I know that if He was only the God of Abraham and Isaac, who was the seed of all future and eternal seed, we might have looked at Isaac, for there does not seem to be a flaw in Isaac; but when He says He is the God of Jacob, there is room for everybody.

O it is lovely! There is not a man in Adelaide, and there wasn't a man anywhere all the time the War was on, when those millionaires were coining money and making tremendous sums on the Stock Exchange, who could beat Jacob—I tell you Jacob was up to any of them. There was not a thing on the board that Jacob could not do. It didn't matter how Laban came and made bargains with Jacob, he was always the master.

Hallelujah! Is He your God? He is the God of the sinner. Oh, there is something wonderful about it. He is the God of the helpless. He is full of mercy. I tell you He is your God and He is prepared to meet you exactly as He met Jacob. For Jacob had deceived in every way. He had deceived to get his birth-right; to get his cattle. He was a deceiver. Truly, the devil had a big play with Jacob, but, praise God, there was one thing that Jacob knew, and that was this: He knew that God had fulfilled His promise.

There in Bethel God let him see the ladder, and it was a wonderful ladder, for it reached from earth to heaven and he saw angels ascending and descending and I am glad that they began at the bottom and came

to the top. It was a lovely ladder I tell you, if they could begin at the bottom and go to the top. Bethel—the place of prayer; the place of changing conditions; earth entering heaven. God brought him back to this same place. It did not matter how he had wandered; it didn't matter to God; it made no difference. God swore to him, and He brought him back; but he says, "O, my cattle are no good, my children are no good, my wives are no good, and the commandments are no good, because if Esau doesn't forgive me, he will cut my head right off."

The first thing, he let his cattle go over. What were cattle? Nothing—to him. Then he sent his servants and then he let Leah go on. But it was difficult to let Rachel go. But he had to let her go, and then he was alone in that place. Then the same old Jacob was left, and as long as God would let him wrestle with Him he wrestled. That is a type of holding on to this world—we never let go till we are obliged to. And God touched him, and as soon as he was touched (and God has a way to touch us) he found out he was no good; then he cried out and said, "Let me go," and the angel said that Jacob had said, "Don't go till you have blessed me."

Oh, brother, God will bless you if you get there, but you are no good as long as you wrestle; but when you come to helplessness and a real cry of brokenness, then God will meet you. Oh, it is lovely—it is marvellous how God meets us in our distresses; when the cry comes from broken hearts, then God comes. Have you been yet? How many times have you tried and failed? Oh, my brother, let God come and the whole thing will be at an end. Let God come! Will you? O it is so lovely to me to know that God in His mercy never faileth.

And when Jesus was there on the Mount in the glory, there came Moses and Elias speaking to Jesus about our salvation, talking to Him about His decease and His death at Jerusalem. And when He came down from the Mount of Transfiguration, He set His face right forward to come and fulfil that commission for you and me. From the glory right to the Cross. Was it a strange thing? What a wonderful Jesus we have!

Hear what the Scripture says: "He came down from the mountain into the valley, and there was a man there which had a son, whom a devil had taken and thrown down and bruised." Did you ever read the tenth chapter of John? What does it say? "The devil—the thief—cometh to steal, to kill and to destroy; but I have come to give life and life more abundant." Oh, Hallelujah! The thief cometh; but don't you see the thief cometh to destroy you; but Jesus came to give you life and life more abundant.

And when He came down amongst the crowd this man cried out and said, "Help me, Lord, help me. Here is my son; the devil taketh him and teareth him till he foams at the mouth, and there he lies prostrate. I brought him to Thy disciples, but they could not help me." O brothers, God strengthen our hands, take away unbelief and everything. Jesus said, "O faithless generation—how long must I suffer you? Bring him unto me."

And they brought him to Jesus, and Jesus cast out the evil spirit, and don't you know that even in the presence of Jesus these evil spirits tore the boy and left him as one dead? You just think about Satanic power. He goeth about to kill: seeking whom he may devour. May God save us and keep us in the place where the devil shall have no power and no victory.

He is come; our Lord is come. Bless His Name; has He come to you? He wants to come to you. He wants to be a sharer in your life through His power tonight, and I pray God that the demon powers which come out of everyone tonight shall never get back again. Oh, if I could only speak so as to show you what it means to be delivered by the power of Jesus, and what it means (now, hear what I say) to lose your deliverance through your own folly.

There was a case like this; a man, possessed with demon power and sickness and every weakness, came to Jesus and Jesus cast the evil spirits out, and the man was made whole; and then, instead of the man seeking the Holy Spirit and the light of God and walking like blind Bartimaeus walked with Jesus when he was healed, instead of that, he would afterwards go to the first race meeting there was. God save us. The healing power is for the glory of God and it appears that this man was swept and garnished, and the evil spirit had no where to go, and went to the Saviour to see if they could gain an entrance, and went back and found the man had no inhabitant in him. He had not got Christ and the power of the Spirit, and so they entered into that man and his case was worse than before, so that if you people want healing by the power of God it means your lives have to be filled with God. Will it last? Get Jesus on board and it lasts forever. You cannot keep yourself. No man is capable of standing against the wiles of the devil by himself, but when you get Jesus in you, you are equal to a million devils. We must not only be swept and garnished, but must see that the power of God comes to inhabit us.

What are you going to do with this position? None is safe without Christ. The weak man is capable if he is in Christ Jesus. Are you willing to so surrender yourself to God tonight that Satan shall have no dominion over you? In the name of Jesus, I ask you.

Good News, Feb. 1924, pp.5-7

NOTE

1. Wigglesworth is apparently quoting from memory here—it was actually a demoniac that Jesus healed (Luke 4.31ff)

THEY HAVE TAKEN AWAY MY LORD
by Aimee Semple McPherson

It is impossible to read this message, which was delivered during her Australian visit in 1922, without catching something of the superb dramatic ability which characterised Aimee McPherson's ministry. At the same time, her simple, sincere love for the Lord Jesus Christ is evident throughout.

The Garden of Gethsemane was past. Golgotha with its agony of soul and body was over. The throbbing, rending rocks were still at last. The storm-swept heaven was clear, and the morning star shone down benignly. The day had not yet begun to dawn, and the Sacred City was wrapped in slumber. The frightened guards had taken their departure, and there was silence in the Garden of Joseph of Arimathaea.

Silence did I say? But no—what is that sound? 'Tis more than the whispering of the olive trees; more than the moan of the wind through the sycamores. 'Tis a sound that strikes a chill through the heart of the listener—the sound of a woman weeping—heart-brokenly, inconsolably, and repeating over and over again in hopeless tones:

"They have taken away my Lord! They have taken away my Lord, and I know not where they have laid Him!

"Oh Jesus—where are You? Oh Jesus I want You! All the world is dark and drear, and my heart is gripped with loneliness without You. Jesus, Jesus of Nazareth, Jesus of the Tender Heart—where are You? Don't You hear the cry of the needy, the sinful, the sick, the broken-hearted? Oh! He will not answer me! The tomb is empty! They have taken away, they—have—taken—away—my—Lord!"

There is a lump in our throat and a catch in our heart as we gaze upon that poor little disconsolate figure clad with the garments of grief, rocking herself to and fro, repeating over and over: "They have taken away—they have taken away my Lord."

Oh how her heart must have throbbed, as she sat rocking herself in her grief, in that hour which is ever darkest just before the dawn. What scenes must have lived themselves over again in her mind!

"Jesus," I can hear her say. "Jesus who was born in Bethlehem, and whose birth the angels did announce. Jesus the light that did shine in the darkness e'en though the darkness comprehended it not.

"Jesus, Thou Tender Shepherd of the sheep, who did forgive the vilest sinner of his sins; who healed the sick and cooled the fevered brow; who cast out demons, raised the dead, set the captive free. Jesus, who did feed the hungry and calm the storm-swept billows of the sea—how—how am I ever going to live without You? Who now will cleanse the sinner? Who now will heal the sick, and lift the burdens of those that are sore oppressed? Who now will meet our need with such miraculous power—none, none but Thee, Lord, wert ever able to give this poor old sorrow-stricken world beauty for ashes, and the oil of joy for the spirit of heaviness. But now—you are gone! They have taken away, they have taken away my Lord."

Poor Mary! Dear Mary, forgiven much, loving much, her heart was well nigh broken as she sat weeping at the empty tomb.

Yet hundreds and thousands who today sit at an empty tomb—a powerless, revival-less, church, devoid of the miraculous, prayer-answering Christ of the long ago, Jesus the great I Am who is the same yesterday, today, forever; taken away the Deity of my Lord and Master; taken away the inspiration of the Scripture that declares atonement through the precious blood; taken away the preaching of the old-time born-again experience, and of the victorious life above the world and sin; taken away the old-time altar-calls; taken away the old all-night prayer meetings where saints of God were wont to lie upon their faces in prayer till a revival came down which swept the entire community; taken away the warmth, and fire, and faith, and fervour which they have now come to call emotionalism, and in its place they have left an empty tomb—my Lord, they have taken away!

"O miracle-working, prayer-answering Jesus, where are You? I need You—want You so! Thou of whom the Word doth speak as healer of soul and body, where art Thou? Once you walked among the sons of men, once Thou wert all in all unto Thy people for body, soul and spirit. Jesus, who once said: Go in peace, thy faith hath made thee whole, oh don't you know—can't you see—we of today need You—need You just as much as those who lived nineteen hundred years ago?

"But now men say that You have changed, Jesus dear, that You are far away beyond that dome of blue; that You are no longer the miracle-working healing Christ of the Bible—and they have taken You away, dear Lord, and I know not where they have laid You."

God only knows the number of Marys who today have been sitting before the empty tomb, mourning their departed Lord—mourning the need of a revival of the old-time power and the preaching of a Christ who is not dead but risen. Oh, why have men limited the Holy One of Israel? Why have they taken away the Lord of the Bible?

Weeping, yearning, longing for the return of the old-time glory of a

Christ who lives and moves in the midst of His people, thousands have wept and prayed inconsolably. Moving pictures in the parish-house, chicken suppers, festivities, preaching of psychology, community uplift and social reform—none of these have been able to fill the empty void nor still the heart-broken cry: "They have taken away my Lord. Oh, I want Him! I want to hear His voice! I want to feel the touch of His hand on mine! I want to feel the warmth of His fires burning on the altars of the church! I want to see Him heal the sick and break the captives' chains."

But hark! Through the gloom comes a clear, sweet voice like a shower of golden melody. It is the voice of the angels, speaking to the troubled heart.

"Woman, why weepest thou? Mary, why do you not enter into the spirit of the world round about you? Why are you not contented with the forms and ceremonies in the Temple, even though they do deny the power thereof? Why are you weeping, crying and praying so?"

"Why am I weeping? Why am I crying? Why can I not be satisfied with the empty, foolish things that can never take the place for a moment of the old-time power? Oh, how can you ask the question! 'Tis like feeding of the husks the swine do eat, after once I have tasted the heavenly ambrosia of His fulness. Oh why? Why have you taken away my Lord?"

But see, even as Mary is speaking, the day is beginning to dawn, a new day indeed. The mountains round about Jerusalem are touched with fire. Pink and gold are lighting up the clouds, that just a little while ago seemed so dark and black as though they never could shine again. And through the scattering gloom and through the chill of the morning, a white-clad form in a seamless dress is coming. His face is lighted with an inner radiance, and His voice like rushing waters on the fragrant hillsides. Look, Mary dear, is there not something familiar about that form?

But no—her eyes are too blurred with tears, her ears too dull from the agony of her aching heart, as she turns herself back from the empty tomb.

"Woman, why weepest thou? Whom seekest thou?" Something about the tone and the loving solicitation of the voice pierces the gloom a little and something of the quiet, efficient power of this Man of Galilee makes itself felt to Mary even though she cannot see Him clearly through the blur of tears.

How the heart of the Man must throb as the strangled, little choking voice of Mary makes answer:

"Sir, if thou hast borne Him hence tell me where thou hast laid Him, and I will take Him away.

"I can't—I can't go on without Him! I must find Him! And, though

I'm only a woman, my love shall make me strong and in these two arms of mine I shall take Him away. I need Him; the world needs Him; the sinful, the sick, the suffering, the hungry—we all need Him. Seems as though He must hear us calling, seems as though He must see our tears and as though the prayers and anguish of our hearts would bring Him back. O Sir, hast thou borne Him hence? Have you seen my lord?"

What—what is happening to Mary? A peace like the dawning of a glorious day, after a night of storm and fury, is coming over her face. The mist of tears is clearing away, and in some way the agony of her heart seems eased a little, and through the garden a soft, small morning breeze is playing, stirring the flowers into wakefulness which seem to open their hearts and send forth the sweetness of their perfumes to that Stranger of Galilee.

The lilies are swaying toward Him; and He is fairer than them all. The roses are bending in the breeze as though to kiss His feet. A still sweet calm like the calm of heaven itself, is stealing through the garden, and wrapping itself like a restful, quiet mantle o'er that erstwhile broken-hearted weeper at the tomb. A bird springs from the tree tops yonder into the air, and showers the waking earth with his morning song. Surely the garden of Joseph of Arimathaea was never so beautiful before! Mary's grief-torn, sorrow-stricken heart seemed hushed and lifted. Then through the Garden rings one word:

"Mary". Oh, the sweetness of that voice! The birds must have paused mid-wing to listen. The flowers and the leaves of the trees cease their swaying whispers to listen. As for Mary, the clouds of her comprehension were riven now, and she turned herself about.

"Mary!"

No-one in all the world could speak that name with such melting tenderness except the Lord.

"Mary!" What memories that sweetest of voices carried to her soul!

"Mary," and she turned and fell upon her knees, clasping her arms about that form, lifting her tear-drenched face, now transfused with a joy celestial, and cried:

"Master! Oh Jesus! Jesus! Is it really You? Oh Jesus! Master, Lord, they said that You were dead, that You would never live again, that the day of miracles and power and glory was over forever, but Oh, dear Lord, I needed You so! My heart was so lonely, and Oh Jesus, the whole world groaneth together in travail needing You.

"Jesus, are You really alive? Oh Jesus, speak to me again—touch me—lay Your hand upon my head—tell me that it is really You—that You are not changed—that You are the same as You were in the days gone by."

"Yes, Mary—it is really I. Be not afraid. Yes, Mary, He who was dead is alive forevermore, and because I live you shall live also. I have carried your sins, the sickness, the suffering, the curse of the whole world in my body on the tree and now I have conquered the last enemy, death, and am alive forevermore. Yesterday, today and forever my power is just the same. I wait to save, to bless, to heal, to comfort just as in the days of yore.

"Dry your tears, Mary, mourn no longer the dead Christ; but rejoice in the living Lord. Hark, the birds are singing. The flowers are breathing forth their fragrance, the sun is rising o'er the hill tops. Darkness and night and death have fled away. The angels of heaven are singing around the great white throne. Be of good cheer, Mary—I am not dead but living."

Oh, that the Marys of the Church today could turn themselves about, turn their backs upon the empty tomb and face the risen Lord, who comes to meet them, in shining robes of light!

Can you not see Him, Sister?

Can you not hear His gentle footfalls, Brother?

Oh, see, He is coming to meet you. Methinks I see Him now through the dim light of the early dawn, walking through the garden of the Church, coming in response to the weeping, disconsolate Marys, who have mourned the loss of His power, mourned the lack of the preaching of the living, loving, miracle-working Christ. Such love and seeking, as that of Mary, will ever bring the Master to our side.

And, oh, methinks I see His face grow brighter, fairer; and His voice like honey in the comb as He is calling to His Church—His Marys—His faithful hearts who have waited patiently for Him, speaking that same message that He spake to Mary in that day of yore:

"Go to my disciples, and say unto them, I ascend to my Father, and to your Father; and to my God and your God—Death is conquered; night is at an end. The things which I did in that hallowed yesterday, which you have come to hold so dear, I live to do today.

"Go Mary—go and tell the story. Bid the weeping ones rejoice, bid the heavy laden come, and I will give them rest. Bid the hungry come and dine; the sinful plunge into the fountain opened in the house of David for sin and uncleanliness; the sick and the suffering touch the hem of My garment and be made whole."

To the awakened Marys of the Church today, the Lord is speaking the self-same message, bidding them run swift-footed to bear to His brethren the self-same message, the sweetest message that could be brought by man or angel—

"I have seen the Lord.

"No longer need we have for our church or place of worship an empty tomb! No longer need we be barren of revivals, altar calls, soul-winning, amen corners and the miraculous, supernatural joyous presence of the Lord Jehovah! I have seen the Lord. He is able to save, able to heal, able to baptise with the Holy Spirit. He is not

dead, He is risen and in the midst to bless."

Doubting Thomases may be skeptical of the message and of the power of Jesus to do the same things which He did yesterday. Yet, nevertheless, 'tis true, for I have seen the Lord.

Oh, that the churches of Christ could see the Lord today! Oh, that they could brush the tears of sorrow from their eyes, and shake the dust of the tomb off their garments, and rise up with open arms with faith to meet the living Lord.

> "Mary, My Church company, can you not see Me? I am coming to meet you. To send you with a message of hope and comfort to the world that needs me so."

Sing ye angels of Heaven! Sing ye cherubim around the throne! Sing ye birds of the morning! Clap your hands ye trees, and sing His praise, ye hilltops! Speed, ye Marys on the swift pinions of love and joy, and cry to all men everywhere:

> "He lives! He lives! He lives! And I have seen the Lord!"

A.S. McPherson: *This is That*, p.764 ff.

GOD PROVIDETH A LAMB
by Robert Horne

The Christ-centred quality of Robert Horne's ministry is clearly displayed in this address which he preached in Melbourne in 1923. This message also shows Horne's clarity, earnestness and dignity of presentation.

"And Abraham said: My son, God will provide himself a lamb for a burnt offering."—Gen. xxii.8.

Let me take you back again to-night to the Cross. It is impressed on my spirit to bring you face to face every few weeks with Christ's sacrificial work. I am convinced when the Church fully learns the fact that if Christ is lifted up He will draw all men unto Him, there will be a preaching of the Cross that will make men see, and more especially God's children, that in the Cross is manifested all the power and wisdom and love of God.

In the story of Abraham you have the testing of the man's faith in the offering up of his son, and to-night let us look at the work of the Cross from a special point of view we have not dealt with before, and that is the Father's side.

God so loved the world that He gave His only begotten Son. Abraham said: "God Himself will provide a lamb for a burnt offering". I believe he said this in the Holy Ghost. Jesus Christ is the lamb slain from the foundation of the world.

To-night I take you back away into the eternal past. The book shows that Christ ever dwelt in the bosom of the Father, and the wonderful unity that there is in the Godhead.

There has ever been going out from the heart of the Eternal Father into the heart of the Eternal Son a great ocean of love through the Eternal Spirit, and from the Son returning back into the bosom of the Father.

Of every intelligence in the universe there is no being that the Father loveth like He loves the Son, and yet God in His infinite love mourns over every man who goes astray.

There is not only the offering of the Son unto the Father to be the Lamb to bear away the sin of the world to fulfil the Father's purpose, but there is in the heart of the Father the willing response on behalf of His fallen creatures.

Let us to-night view the closing scenes of the blessed Lord's life in the light of our human understanding, and in the measure that we know

within ourselves the outflowing of love to each other, and in the measure that some of us know a father's love. We so often dwell upon the sufferings of Christ, but, beloved, everything that is poured out upon the Son brings suffering to the Eternal Father.

I want that we realise how dear we are to God, and how He loves us lost, fallen creatures who dare to spurn His love; and yet from the very foundation of the world, back in the eternal past, the love of that Father heart yearned over us, and God Himself provided a lamb for a burnt offering, although He knew that in providing that Lamb He would be pierced Himself to the very heart, that the Father would have to suffer in His great love beyond any being with the exception of the Son. I believe we will find that the suffering of God is complete in His Triune Being.

Look, if we can, to the whipping post of the Son of God . . . He who dwelt eternally with the Father, and is to the whole of the intelligent universe the fullest manifestation of what the Father is in Himself. Before Him the whole angelic host bow—yet there He is, tied to the Roman whipping-post. The Roman soldiers come, and that cruel lash in all its fierceness is thrown across the back of the Son of God. You and I think of the suffering of the Son—of the piercing of the heart of Jesus Christ—but I marvel at the great love in the heart of the Father for us that He did not wipe the race out. No, no, men and women, He loved us!

Think how it cut into the heart of the Father—the indignity offered to the Son, yet that great heart of God leaped out beyond the bounds of His Father love for His Son, because "He had provided a Lamb for us."

Every blow struck by that Roman soldier was a blow right into the heart of God, yet every blow rings right into the heart of mankind that "God so loved the world that He gave His only begotten Son." Aye, do you hear the music of it as it unfolds the heart of God. God loves me even to the deepest pain to Himself.

Why is it we are so faithless? Why is it, ye children of God, in the light of the sufferings of Christ, and what it cost the Eternal Father that we doubt His love, and instead of coming to Him and nestling right into His heart, turn away to the arm of flesh?

Why is it that when His great Father heart yearns to feed us on the finest of the wheat, we go our own way and feed upon the husk of the world? Why! Why are we so faithless?

To-night God wants to gather you unto Himself, and reveal unto you His great Father heart. Let there be a seeking in your heart to know the fullness of that Father love that yearns over you and me. In His great love He gave all, gave His only begotten Son. Beloved, come into the Roman hall and see the insults that they heaped upon the son of Man—they spat upon Him—they mocked Him—they placed a crown of thorns on His head—the blood streamed from his face. Remember, He was made a spectacle to men and angels. Every blow that descended upon that sacred head—every time they struck that face of matchless

beauty, till it was more marred than any man's, they struck right into the heart of the Father, and He let them do their very worst. He allowed them to take the Son up the grey hill to the Place of the Skull and lay Him upon the ground and nail Him to the Cross. As each nail was driven in, at the back of every blow, was the intense hatred of the human heart against God, in its malignity doing its very worst, and spurning the love of God.

But listen! ringing out from the Father's heart: "God Himself has provided a Lamb." Ye men, when ye spurn My love, you pierce Me to the heart in the way I have never been pierced before; yet I so love you that I give you My only begotten Son.

Then, as they take the Cross, and swing it there between earth and heaven, there has to be the separation of the Father from the Son, such as they have never known. In the time of His Son's deepest agony, He must turn His face from Him. Christ was made sin for us, and when the sin of the whole world was laid upon Him, He cried, "My God, My God, why hast Thou forsaken Me?"

Do you know why? Because God Himself provided a Lamb to bear away the sin of the world.

Do you know why? Because God so loved the world, so loved you and me, that He was prepared to go to the very last resource, and to pour out the fullest wealth of His great heart of love.

Why do you grieve God? Why is it God is ruled out of your life? Why is it that your heart is so cold? Why is it, when He would gather you in His great Father arms and unfold to you the love His heart, and pour out the wealth of that love upon you, that you spurn and reject Him, and that when God would have you in communion with Him while He unfolds to you His eternal glory, you want to be concerned about some paltry thing of time?

Shame upon us! Lingering there at the foot of the Cross, and, looking up through the Son, there is revealed to us the great heart of the Eternal God.

When we look upon Him and remember that God's face was turned away from Him as He bore our sin, let the Holy Spirit warm our love to God. Let us come into the secret place of the Most High, and make God our habitation. Let us come right into the very heart of God. He has made such wonderful provision for the race in Jesus Christ in providing the Lamb to bear away the sin of the world, that from among men He might find that company of true worshippers, who will worship Him in spirit and in truth, and who will love God as no other beings can.

It is your glory and mine that in Jesus Christ we are nearer to God than any other company can ever be.

God never provided a Lamb for the angels that have never sinned. They love God with a great, strong love, but they can never love Him with the love that can come from the heart of us who know the Lamb that God Himself provided to bear away our sin.

They have never been down in the midst of sin. Every one of us has spurned God's love again and again. We have pierced Him to the heart and yet His great Father heart has gone out to us; and through that Lamb the way has been made back to Himself. Through the Eternal Spirit we are beginning to see these things.

Whenever you go to the Judgement Hall—whenever you climb Calvary's hill, look upon the Lamb of God, remember "God Himself provided that Lamb". There is the complete manifestation to the whole universe of the fact that His Father heart loves us even to the yielding up of His beloved Son unto the death of the Cross.

The Southern Evangel

VICTORY TO THE SOUL THAT BROOKS NO DENIAL

by A.C. Valdez

This message draws its strength from anecdotes from Valdez's own experience more than from the exposition of Scripture. In spite of this—or, perhaps, because of it—it has an immediacy and persuasiveness that is hard to resist. It illustrates the determination and dedication of the early Pentecostals to find reality in God, no matter what the cost.

I have been very much impressed with the fact that so many have been seeking the baptism of the Holy Spirit and seeking healing, and are being denied, and the little message I feel God has put upon my heart for you this afternoon is that you should not be denied. I am so glad that we have a wonderful Jesus, and that "His promises are yea and amen." They are settled in heaven for us. If His promises are not "yea and amen" to you this afternoon, it is because you are being denied. Not that the fault lies in Jesus our Lord, but because we deny ourselves.

I believe this with all my heart, that if we first find out the will of God, and that which we are praying for is the will of God, we need not be denied. We have a right to hold on to God's promises and that which we desire will surely come to pass. We are often tried in our faith, and many times a dark cloud overshadows us, and for the time being it seems as though we have no answer. The Lord told Daniel after he had prayed for twenty-one days, "I heard you from the first time you prayed," but there were hindrances to the answer coming. If we would not be denied we must hold on and persevere, and we will see the glory of God.

The blind man who sat on the Jericho road had that determination within himself that he would not be denied. He heard of Jesus, that He was the mighty Son of God, that He laid hands on the sick and they recovered, and as he sat in his blind condition and heard that Jesus was passing by, I believe that he was stirred in his inmost being, and that the thought came to him, "I cannot let Him pass by. I will not be denied. I must have my sight." And he began to cry out, "Jesus, Thou Son of David, have mercy on me."

Oh that we might have that cry down deep in our souls! They began to rebuke him and told him to keep quiet. There are always those who are ready to discourage you, Job's comforters, and say, "I do not believe this blessing is for you." But the blind man continued to cry out, "Jesus, Thou Son of David, have mercy on me!" What was the result? The compassionate heart of Jesus was touched, and suddenly He called to

him, "What wilt thou I shall do unto thee?" And he said, "Lord, that I may receive my sight." And Jesus answered, "Receive thy sight. Thy faith hath saved thee." And he followed Jesus and all the people glorified God.

The lesson is, not to be denied, but call on the Lord and He will hear your cry. I have proved Him and I know His promises are true.

When God found me, I was far away from Him, and in a terrible condition spiritually. I walked two and a half miles to Santa Ana, California, to seek the baptism of the Holy Spirit. I had shooting pains in my limbs, and I had to hobble, the pain was so severe. One evening I was sitting in bed and my wife began to sympathise with me and ask me why I didn't try this or that remedy. But God had so wonderfully saved my soul, I thought, if Jesus can pick up such a miserable wretch as I, surely I can trust Him to heal my feet." My soul was grieved that she suggested a remedy, and I cried out, "Jesus, I will trust Thee if my feet drop off." I want to say to the glory of God that I was instantly healed. Friends, if you will claim the promises of God and refuse to be denied, Jesus will meet you every time.

There was a dear woman who had hemorrhages for twelve years, whom you have all read about in the Bible. I can see her now. Doctors could do nothing for her: after she had given them all her means she was nothing better, but rather worse. One day she heard about Jesus, that He was passing by, and she said, "If I can but touch the hem of His garment I shall be whole." Just picture her this afternoon, with her little frail, weak body, as she stole along. She had a determination in her soul and knew the Son of God could heal her if she could but touch Him. The multitudes were thronging, but she said, "If I can just press my way through the crowd and touch the hem of His garment, I shall be whole."

Oh, that is what God wants of any that are sick this afternoon—that they may press through all doubts and discouragements and touch Him! Suddenly, as she touched Him, the virtue of God shot through her, and she was made every whit whole. The Son of God turned, "Who touched Me?" and she came tremblingly to the Master and said, "It was I." Beloved, when we touch the Son of God by faith, virtue from His body flows into ours and we are cleansed. Oh, how precious His reply, "Daughter, be of good comfort. Thy faith hath made thee whole." Dear ones, it doesn't grieve the Son of God if we press through and draw from Him the healing virtue. He is ever ready to save and to heal, or baptise us in the Holy Ghost.

Soon after God saved my soul, He sent me out into the vineyard to work for Him, and among many of the experiences I had in the work was one which was quite remarkable. A man in my home town in Southern California, a good, strong, robust man, was terribly addicted to drink. He was prominent among hotel men, and continually fed his body on alcohol. This poor man, being a periodical drinker, when he came to himself found the lining of his stomach gone. He came to the

mission. As he staggered into the front door I will never forget that sight. He was a good-looking man, but so debauched. "Mr. Valdez," he said, "I have been to the doctors, and they have given me up. They say the lining of my stomach is gone." As he was talking to me, he vomited a quart of blood. Such a sight I had never seen before, and as he stood before me my heart was filled with compassion. How my soul cried out to God to undertake for this poor man.

"Now, Mr. Valdez," he said. "I hate to die a drunkard. Can you do anything for me?"

I said, "My dear man, Jesus says in His Word (John 6:37): 'Him that cometh unto Me I will in no wise cast out.' He will save you. He will heal you, and He will make you a new creature in Christ Jesus."

He said, "Mr. Valdez, I will do anything you tell me to do."

"Then come in," I said.

We took him in, got him down at the altar. His hands looked almost transparent. He had lived on nothing but alcohol for days and days. I put benches before the front door and barred the back door; my dear old mother got down beside him, and mother and I wrestled like Jacob of old. By twelve o'clock he had delirium tremens, saw dragons, snakes and lizards and all sorts of things. He began to shake all over, and the contortions that man went through were terrible to behold. The devil came to me about that time with, "Now, this man will die on your hands and they will have you arrested."

I said, "Satan, I rebuke you in the Name of Jesus Christ, who said, 'Him that cometh unto me I will in no wise cast out,' and I stand on that promise."

We prayed all that night, and the next morning the glory of God came upon him. He was regenerated and made a new creature in Christ Jesus. He went out a sane man, went back to his hotel and sat down in his office, every whit whole through the blood of Jesus. But that is only half of the story.

Thirty-three years prior to this time he had left his wife in the East and started West. They had a small farm and he was a travelling man, but she didn't want to be taking the children around, and she said, "I am going to stay in the East." He said, "I am going West," and he went to California. Soon after that they were divorced. Thirty-three years rolled by: the man got saved and wonderfully filled with God. Suddenly, there came into my home town, San Bernardino, a beautiful, white-haired lady, and they met one another for the first time after thirty-three years. But that is not all. They fell in love with one another again, and the biggest part of it is they came to my house and I re-married them. So I want to tell you that everything the devil undoes, the Lord Jesus will repair again. He is a wonderful Jesus. His promises are yea and amen, and He will surely bring them to pass.

You remember when Jesus entered into Capernaum He held a cottage meeting, and the house was packed. There came along four men carrying a man on a cot. He was sick, but there was no way of getting the man

into the presence of Jesus. So I imagine these men said to the sick man, "We have done all we can for you, but we cannot get you in." But he was one of those who would not be denied. "You will have to get me in," he said. "How are we to do it?" They carried him on top of the house and let him down through the roof. And when Jesus saw their faith, He healed the man.

If you will not be denied, it means you are believing God, that you have faith. If you know the will of God, start in praying and do not give up until He has answered. That is one of the first lessons that God taught me. It may not come to pass the first day. Daniel, as I said, prayed one week, he prayed two weeks, he prayed three weeks, and gloriously received the answer to his prayer.

One night the Lord spoke to me in a vision. He showed me on a certain street in my home town a little white house. He said, "You go and preach the Gospel on that street. I went down, and there was a little girl just about to die of tuberculosis. I got there just in time to tell her about Jesus and she was gloriously saved. Before she died, she sang, "Since Jesus came into my heart." Then the Lord sent me across the street, where there was an old man 81 years of age just ready to pass off into eternity without God. I went over there and a lady came to the door and said, "Oh, sir, I have been praying for my husband for forty years. It doesn't seem as though my prayers are going to be answered, but I am so glad God sent you here. My husband is just ready to die. Speak to him if you can." I went in and began to speak to him, and he ordered me out of the house. I went home and prayed, "Lord, You know all about this. You sent me over there." He told me to cheer up. I felt better and He sent me back again in a few days.

I was ordered out of the house the second time, and it took a little more grace the third time to go back, but the Lord sent me again, and then I said, "You will soon pass into eternity. It is either hell or heaven for you and you can have your choice right now. If you accept Jesus as your Saviour, you can be saved now. If you reject Jesus, you will soon pass into eternal destruction." The old man looked up and I went out. I felt I had done my duty.

I wasn't gone two hours when a voice said to him, "Hearken to My voice, I am speaking to you now for the last time." The old man lifted his heart to God, "Oh God, save me!" and the Lord heard his cry and saved him right there. The first thing he wanted to do was to talk to that boy who came to see him. O, such a happy meeting! He put his arms around me and said, "Thank God you were so patient with me."

In a few days he called me to his bedside. "Now, son, I want to tell you something. Last night I looked up into heaven in a vision and I saw a beautiful white cloud coming down and upon this cloud was a tall man clothed in white, and he bade me come up and up and up. I looked right into heaven and saw my way clear and now I am ready to go. Now, my son, you have been faithful to me, even unto death, and I want you to preach my funeral sermon." Well, it was a little hard to hear these words,

but I gladly gave my consent. He called his wife and said, "These people have been faithful to my soul, and I want you to stay with them until you die." Then he raised up and was with the Lord. The lesson I want to bring to you is, that dear old heart was praying for her husband for forty years, and I believe with all my heart that God heard her the first time she prayed, and He was moving in her behalf to answer prayer. So if we will not be denied, He will hear and answer.

I will give you one more experience and then I will close. After I had spent about six years in Northern California among the Hoopaw Indians I was worn and tired, and I felt I must go south and rest up. I went down as far as Coalinga and there I met with the brother of our dear Brother Glover. He had not yet received his baptism. He was gloriously saved in Oakland; he heard me tell this story of how I stayed with this poor, drunken man all night and the next day and how he was delivered. He said, "Brother Valdez, I want my baptism so badly I don't know what to do."

"Lay off for ten days and seek the baptism," I said. I believe if more people would do that there would be few who have not received. He said, "Brother Val, what do you think I should do?" I asked him if he really wanted the baptism, and he assured me that he did. You know there are different stages of hunger for the Lord. When people come to me and ask, "How can I get the baptism?" I say, "Get hungry enough."

"Well I am hungry."

"Yes, but you are not hungry enough."

One time I was down and out. Had no money in my pocket: I was too proud to ask for something to eat, but finally it seemed my stomach was touching my backbone and I become so hungry I let my pride go and asked for something to eat, and I got it. So Brother Frank said, "I am awfully hungry, I am going to set my violin up on the shelf and quit playing until I receive my baptism." I told him I would take my wife down to Southern California and leave her with my people, and we would get a tent and a week's supplies and go up on the San Bernardino mountains. Up there they call it the rim of the world. "We will go up and down into the canyon and pitch our tent for ten days and 'tarry until'."

He said, "Brother, would you be willing to put up with me for a week?"

"Bless your heart," I said, "it would be a joy to tarry with you."

"I will be an awful burden," he said.

"Well, if you feel you will be a burden, do not go, but if you will be like my boy and trust me to take care of you, you will be all right."

"All right," he said, "I will turn myself over to you." He climbed into my car and we started up to the rim of the world, went over the mountain, got into the beautiful pine trees, and there we pitched our tent, fixed up shelves and put our groceries up there just as if we came to stay, and God knew it. This is the point I want to make. God knows when you will not be denied. If you go to your knees for ten minutes,

God knows it. If you get into the habit of going to the altar and getting up and going home, God knows that, and if you are determined, God knows it. We fixed up our tent and then we prayed. It was about four o'clock in the afternoon.

We prayed until about eight, and about that time Frank threw up his hands and said, "No use; I'm getting further away than ever before. Everything that ever I did is coming into my mind." Oh friends, did you ever know it to fail? There is always a battle before the victory. The greater the victory, the stronger the battle. But, oh, how precious it is when the glory comes forth! So there we were.

"Now Frank," I said, "you do not have to be under a strain. When you get tired, sit down, and when you get tired sitting, lie down. About eight o'clock we went out and had a supper to get ready for the rest of the night. After supper, Frank was sitting on one side of the campfire and said, "Well I hope our trip up here is not in vain."

"After we are here one day," I said, "you will find out as we continue to pray, the glory will come stronger, and the second day it will be still stronger, and so on. I just know the glory of God will fill your soul."

As I said that he said, "Oh glory to God!" and went over backwards, talking in tongues. We just had a glorious time. Do you know why? Because God knew we meant business.

There was dear Dr. Haney. Before I left Modesto, California, God wonderfully saved him and filled him with the Holy Spirit. After God began to deal with him, he went to his hospital and told his partner, "I am going to turn my hospital over to you for one week," but he didn't tell him why. He turned it over to come to the mission to seek his baptism. The very first night he knelt down at the altar, he was there no more than ten minutes when the glory of God came upon him and over he went, talking in tongues. He talked and laughed under the power of the Spirit until 1.30 in the morning, and before I left there I had the joy of seeing him, his wife and son, all three of them filled with the Holy Spirit. If we mean business, God will mean business with us.

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THINGS CERTAIN AND SURE

by Kelso Glover

This is the text of the closing lecture at the Victorian Bible Institute on October 8, 1927. It illustrates Glover's commitment to Scripture and his love for the Old Testament.

Let us look tonight at the last clause of Daniel 2:45. "The dream is certain and the interpretation thereof sure."

I want to comment upon that statement. You and I have studied Daniel through in this time of study. We have gone through Revelation verse by verse. We have touched on most of Ezekiel, Joel and Zechariah. And I wish to say tonight that the visions, the dreams are true and the interpretation thereof sure. In other words, what we have studied is the Word of God, and it is absolutely certain and the interpretation thereof sure. Not our interpretation, but the interpretation as it is written in this wonderful Book.

As I hold this Book up to you tonight it is precious to us. To us who have received the baptism of the Holy Ghost this Book is wonderful because we have begun to see some things in it we have never seen before. But will you bear me while I tell you that this Book is fast being prepared for the burnings? This Book is fast being marked for destruction. The time is not far distant when you will have to hide it if you have it. The time is not far distant when you will never be able to buy it. Thank God for the baptism of the Holy Ghost that stores this Book in our hearts and writes it on our minds.

Tongues and Interpretation: "Let it be written, written there, written by His hand. Be ye epistles that others may read that which hath been written."

I say, then, this is precious. The dream is certain and the interpretation thereof is sure. Frequently of late I have had spoken to me such words that show me the trend of men's thoughts. Twice recently I have had Confucius brought before my attention. Once by a dentist, the other day. He said Confucianism is a great deal like Christianity. Of course, whatever good is found anywhere is good, he said. But goodness is not Divinity. Paul said, even the Gentiles who know not God have something written in their hearts which either condemns or justifies them. We are not surprised that Confucius had found goodness. It is written in the mind and conscience of man: "Thou shalt not steal." He knows it without God saying it. The Ten Commandments did not make truth: they only recorded it.

Before they were written it was true that man should not steal or kill. God did not make it truth, it was truth before. Just because you can find some good in the teaching of Confucius and Mohamed is no sign you should follow them. I am not following a teaching, I am following the Christ. But, thanks be to God, when we follow Him we have got the vision. We have got the interpretation of the vision, and both of them are certain and sure.

What a day we live in, and to think we are saved tonight, filled with the Holy Ghost and that we are builded today not upon cunningly devised fables but builded upon certainty.

On my trip north to Sydney I sat for two hours by the fireside one night talking with a man that had been raised in the church—a choir boy in the Church of England—but he is an infidel today. He said, "I saw nothing there but commercialised religion. I saw nothing of reality." And he said he saw much there that was not of God and he was done with it all. He wanted to tell me the teaching of Confucius was broadening to the mind. "Oh", he said, "since I have travelled I have a broader conception of Christianity." When you make Christianity so broad that you can bring in Confucianism, you have made it so broad that it leads to destruction.

Tongues and Interpretation: "Beware, then, beware of signs so-called. Beware of wisdom of man, for man in his wisdom has failed to know. Man in his wisdom hath set at naught God and hath led them which follow into ways of destruction. Follow not thereafter. Follow not after him who would cry unto you, "Behold this is the way," but follow Him who is the way, who is Christ the Redeemer. Beware. Follow thou Him, and Him alone."

I am seized with the importance of our taking the vision and this Book's interpretation of the vision. I do not feel I can leave any deeper impression upon your hearts than this one word—take this Book for what it says and beware of your own interpretation and the interpretation of others. This is the vision and this is the interpretation of its own vision.

Christian Science comes and lays beside this Book their key to it, and says, "We have the key to the Scriptures." I say the key to the Scriptures is the Holy Ghost that moved the men to write it, the Holy Ghost that moved the men to dream the dreams, the Holy Ghost who moved another man or the same man to interpret the dreams. And it is written here, "Don't trust your own mind to unravel the things here, but search it out. This Book is a hidden mystery. It is hidden from the wise and prudent. It is hidden from the over-wise, but it is revealed to the man that will confess that all knowledge and wisdom belongs to God, who discerns the secret thoughts of men's hearts."

Theosophy comes also, and offers a way—a beautiful way—but it is a way without our Jesus. Religions of all kinds stand by ours and purport to be the means of deliverance to us. And I say once more, "Here is the interpretation: here is the vision, and it is certain and it is sure."

To finish speaking of this man by the fireside. He went on. It was almost impossible to speak to him. But when he got fairly through I then began and said, "Brother, I have discovered something if you will let me tell it to you. I can tell you that I have found the Christ." I said, "I also found my church empty, without power, full of form." And I said, "Brother, I am done with it. I agree with you perfectly, and I don't blame you for a moment. But listen, brother, I have found the real." And I told him how I knelt down and said, "O, God give me one touch to let me know that this Pentecostal movement is a real movement from Thy hand." And I told him how God gave me the touch and set Himself on that great white throne before me, with Jesus by His side and that wonderful third Person, the Holy Spirit, that felled me to the floor with awe. And when I was done, he was a changed man. And he said, quietly, "Brother, I am glad you have found the reality."

I want to say, my friends, it is certain. There ought to be in us Pentecostal people no uncertain sound. I will admit for the first few months, the first year, in the early days of my ministry in Pentecost, I was ashamed because it was so small. It was so ill-treated. And I had given up such chances, but, hallelujah! in the past years there has come over me such a wonderful glory of the other side until now, when someone says, "What church are you a member of?" I am glad to be able to say, "The Pentecostal Church." And if there is any dodging of the eye they do the dodging. Thank God for Pentecost: for the certainty of the dream. We have had a dream and the world says, "You are just dreaming." Yes, we are dreamers, but the dream is certain. The dream is sure. And the interpretation thereof is correct.

Thank God tonight for Pentecost, for the vision that has come down to you and me today that makes us know we are on the right road. When God had finished dealing with me that night I knew this Pentecostal movement was of God. It has gone to pieces here and there, but, thanks be to God, He has been in the stern of my boat. I have had to go to Him more than once and say, "Master, carest Thou not?" But there has always come back, "O, ye of little faith." Nevertheless, it has been a consolation to find Him there, to wake Him when I needed Him.

Daniel stood that day before the King. That was when he was a young man. He had purposed in his heart he was going to keep clean. I pray God to give the young men a vision of Daniel. He set himself to touch not. I crave tonight for you young people especially, who are being pulled this way and that by the things of this world, I crave for you a determination that comes from getting a vision and a sure interpretation: that firmness of determination to be clean, that you may hear from God. That young man heard from God because he set himself. Why didn't the magicians get it? Because this man had set himself to hear from God. He prayed daily, and God met him.

I pray we not only get the desire for purity but for humility, then we are sure to get something from the Lord. I see unlimited space ready to be explored by the man that will keep himself clean and keep himself

humble. God will make him rich in spiritual riches.

Tongues and Interpretation: "Hearken ye, hearken ye to Him who would lead thee onwards. There is a place by Him for thy feet also to stand. There is a place by Him where thine eyes may behold His glory and be with them who minister, crying, 'Holy, holy, holy!' He inviteth thee to rise, to climb, to seek Him, to stand upon the heights with Him there that His way may be thy way: that His eyes may be thine eyes to see the things which He sees: that His hand may be thy hand to empower thee with mighty deeds in His name. Reach to Him. He shall lift you."

Daniel stands, then, before the King a clean man, a man lacking in self-consciousness and self-love. He stands before the King simply, quietly, straight-forwardly. He went before his God and got the interpretation and came and stood before the King still in his simplicity. Still free and clean and pure in the sight of God who had touched his lips and anointed him to speak the words he had put in his heart. And he told them of that wonderful image. And he said, "Thou art the head of gold." Then he said, "I saw, O King out of the mountain side a huge mighty stone being cut by an unseen hand, and I saw that stone come tumbling, and I saw it smite the image. It smote the feet of it. It smote the legs and arms. It smote the thighs of brass and the arms of silver and the golden head, too, was destroyed. That is the vision, O King. I am certain of it, and the interpretation of it is sure. The interpretation of it is this: That in the last days the God of Heaven shall make a nation upon earth and the great stone shall fill the world and His kingdom shall be without end for ever and ever."

And today the same vision that spoke to Daniel is whispering in your ear and saying, "The Stone is being cut." The interpretation is certain, for the same Holy Ghost is giving it to you today. We are following no cunningly devised fable of man. We follow the Holy Ghost that spoke to Daniel. Daniel witnessed this image of gold. He witnessed the destruction of the Babylonian empire. He became a man of great age.

One night when he was old they revelled yonder in the banqueting halls of Babylon. This great golden head, Nebuchadnezzar, was gone. Belshazzar ruled, and in his boasting he said, "Our brazen gates are closed tonight, and our walls are builded high and those men cannot touch us—those Medes and Persians, those foreigners. Let us eat, drink and be merry. Bring all, Bring all." And they all came and they drank, and to celebrate it he sent for the golden goblets out of the temple treasury that God had permitted his father to bring there. But God, as it were, dipped His finger in the very wine and wrote on the wall the destruction of that city.

Tongues and Interpretation: "The hand of the Lord shall write thy doom from the very cup of thine iniquity if thou choosest to turn from the holy and go unto that which is unclean. He shall dip His hand into that which thou cherisheth and write therewith thy end. He knoweth thine heart."

This holy man comes walking into the midst of that feast. Walking into the midst of that revelry, for he alone could interpret the words. There are the great walls of the banqueting room, the instruments of the musicians blowing: there they are drinking out of the cups when all of a sudden consternation fills them when the handwriting is written on the wall. And this man comes walking in when they are all astonished at the writing. In comes walking this long white-haired saint of God, still simple in his lack of self-consciousness, still pure, still clean. He walks in before the King and stands with hand pointing to the vision and gives the true interpretation. God help you and me today to live clean enough so when God begins to write again on the walls we will be able to tell people what it means that they may be able to repent.

He said, "Thou art weighed in the balance and found wanting. This night hath God given your kingdom to another." The golden head and the neck, as it were, were cut off and the silver arms took the city that night. They turned the river that flowed through that city to one side, and walked underneath the gates in the course of the river. God brought to pass the dream that this young man had interpreted years before. In his own lifetime was written the very sentence, "It is finished", upon the wall. The visions of God have been certain in time past for you and me to realise he means to bring them to pass now in their fulfilment, which are yet to be fulfilled.

Daniel's interpretation to Nebuchadnezzar came as prophecy of the future, but he himself saw the fulfilment of it written on the wall in Belshazzar's time.

Joseph, years before, stood yonder in similar condition when there was needed a man to interpret the dream. He stood there, and said to the King, "Your dream is thus and thus. The fat cattle shall eat up the lean. Poverty shall follow years of plenty." He was exalted to be chief ruler of the realm because he was able to see a vision and interpret it with the surety of the Spirit of the Lord. Jesus Christ is in this world ready to take you and me and move us by the power of the Spirit to see the revelations and fulfilments of the things that these men have seen and written down: and you are going to live to see their fulfilment. We are passing away one at a time, but nevertheless I am confident that we who yet live shall see the fulfilment of these days. And my heart says, "Even so, Lord, come quickly. Come quickly and let us see these things written on the wall, and we will be able to tell the people that which Jehovah our God hath spoken, has come to pass."

Ezekiel then stands yonder in Daniel's footsteps and the Spirit of the Lord falls upon him and he says, "The hand of the Lord was mightily upon me and there came forth from the midst of the living creatures the form of a man's hand, and he carried me in the Spirit and stood me upon a mountain to behold His revelation." And he wrote it down and said, "This is the dream." He might have said, "This is the dream. Here is the future of thy people. Here shall they stand. Here shall they build again and here shall the God of Israel build with them. Here shall He

gather them."

Tongues and Interpretation: "As the prophets stood of old and spoke forth words that were certain, and words that were sure, know ye that though there be no prophet today, as visible prophet then did speak, know ye that the Spirit of the prophets lieth within thy heart to whisper unto thee the revelations of the Lord thy God and make thee sure, knowing that the Lord thy God hath spoken to thy heart to guide thee. He shall never leave thee nor forsake thee."

What do we see? We see Ezekiel standing and he sees four wonderful living creatures. Two wings above, two wings aside, and two wings below. And over their heads that great firmament, and the throne of God above. He sees these wonderful creatures darting as the Spirit causes them to go, and the great wheels. And as they went at the bidding of the Spirit of God these great wheels went with them for the spirit of these four living creatures was in the wheels. And whither they went the wheels went, and when they stood the wheels stood by their side. These are strange things and we marvel at them, but away yonder Ezekiel saw it in his visions of heaven.

And then hundreds of years later on, John, that other clean man, that other simple-hearted fisherman, that other man that set himself to go to the cross and the tomb with Jesus, to the garden and to the judgment, that man who loved Jesus, that man who could forget himself: exiled for the word of God on the Isle of Patmos, and he sees in his visions of heaven the four living creatures. He sees them by the throne of God. He sees them, and records it just as Ezekiel records it, "Out of the mouth of two witnesses the vision shall be established." So John may have written and said, "The vision is certain and the interpretation is true. For I, John, have seen the things that Ezekiel saw. I have seen the living creatures, and with Ezekiel I shall report that I know that they are cherubim which stand before God, saying, 'Holy, Holy, Holy, Lord God Almighty. Thou who wast and art and ever more shall be.'"

Paul comes to the closing days of his ministry and he writes down: "Fourteen years before, whether I was in the body or out of it I know not; but, whether in the body or out of the body, I was caught up to the heavens and I saw things. I saw things that are not lawful for me to write." But he might have written this: "I saw things. I saw what John saw, and I saw what Ezekiel saw, and I declare that the vision is sure and the interpretation correct, and I send it to you with this assurance, that if anyone preach to you a different gospel than what I preach to you let him be anathema."

May we be able to stand up with Peter, the white-haired, and say that we follow not cunningly devised fables of men, but we declare unto you that we have been eye-witnesses of His glory. We also stood upon the mountain when there came over-shadowing us the glory of God, and when the voice spoke out and said, "This is My Son, hear ye Him," we heard the voice. And we are able to say to you that we have seen

Him whom John saw, whom Ezekiel saw upon the firmament above the throne, whom Isaiah saw on the throne high and lifted up. We have seen Him and we have heard the Voice of Him who declared His glory. We know that the dream is certain and the interpretation sure.

Australian Evangel, Feb. 1, 1929, pp.2–4

GOD KNOWETH
by C.L. Greenwood

C.L. Greenwood was essentially an evangelist. This message, preached at Richmond Temple, Melbourne, Vic., on August 12, 1928, shows his evangelistic fervour, his hatred of sin and his zeal for God.

There is one great deception that the devil has got over all people that are not saved, and it is this, that the Lord does not know all things. Sinner, the Lord knows everything, and because of that, you and I cannot escape his all-seeing eye. Every thought, every word, is known unto the Almighty God. I want you to look at this remarkable verse, "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish." What a searching word for everyone. Created by the mighty power of God in the beginning, man was made of the dust of the earth. He had hardly been created by Divine power when God said that it was necessary for him to have a helpmeet. God caused a deep sleep to fall upon Adam, and from his side he took a rib and formed a woman, and called her name Eve. The pair were enjoying the blessing and peace of heaven itself, when that subtle one, the devil, in the form of a serpent, introduced himself to them. "For God doth know," the devil says.

That settles it. God knows and the devil knows. He knew the moment that he got men and women to disobey God what the consequences would be, and the devil knows that if he can keep the wool over your eyes and blind your mind, he has you in a place, as far as he is concerned, secure away from the presence of Jesus.

No sooner had Eve partaken of the fruit and introduced Adam to it, than that which the devil had said would happen took place.

Turn to another scripture—Genesis 4:8. Cain and Abel are working out in the field, each in his own occupation. One day there is an offering and a sacrifice to be made. Each brings his offering, but when it comes to the time of acceptance, God accepts the sacrifice of blood, Abel's offering. As the two men are out in the field talking about the sacrifice, the hatred which began in the garden of Eden is made manifest, for Cain slays Abel.

I can see that man as he looks over the field on either side. He looks at Abel lying on the ground. "Am I secure?" Everything is quiet.

That is what the devil has been doing ever since; causing men and women to sin and then cover it up. He blinds the minds of the people by saying, "It will never be known."

Hardly has this great crime been committed than God's unchangeable

law begins to work. I would to God, sinner, that you would tremble at the Word of God, for be assured of this, that as God discovered the sin of Cain, he will discover your sin. As he searched it out and brought it down where Cain could no longer hide from it, so God will search you out and bring you to a place where it will be impossible for you to get away from it.

"Be sure your sin will find you out." There is only one person to deceive you tonight, and that is the devil. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap. For if he soweth to the flesh he shall of the flesh reap corruption, but if he sows to the Spirit, he shall of the Spirit reap life everlasting."

This same law is working tonight in the hearts of men and women. Cain tried to cover up his crime, but when everything seemed secure, God said, "Where is thy brother Abel?"

"Am I my brother's keeper?" Would you justify yourself tonight like Cain? Just when Cain thought he was secure God said, "Thy brother's blood crieth unto me from the ground." Is it any wonder the apostle thunders forth, "Be not deceived, God is not mocked."

I see another scene that fulfils this scripture. It is a man with authority. He has come to a place where he realises his position is threatened by the invasion of the enemy. So Balak sends his messengers to Balaam. "I want you to come down and curse this people."

Hundreds of people are like that today. It is the way of the ungodly. God speaks to Balaam in the night. "Listen, Balaam, speak only the words that I tell you to speak." Next morning Balaam mounts his ass. How often he has ridden that ass. It has taken him just where he wanted to go. On his way down, an unusual thing happens. The ass is misbehaving and Balaam picks up the whip and strikes him. He pulls him back again into the road, but the ass refuses to go on and turns aside to the wall. Balaam brings his staff down again. After his staff has fallen the second time, suddenly the ass speaks. "What are you doing this for?" As I read the scripture, to my amazement, I see Balaam talking to the ass. "Why all this trouble?" The ass could see what Balaam could not see, the angel of the Lord standing in the path with sword outstretched.

Men and women, may God charge you with a divine conviction to know that an angel of the Lord stands over thee, and he would be the same to you as he was to that dumb ass. Balaam had gone the way of the ungodly and the angel of the Lord was standing to deliver him. He stands tonight with outstretched arms ready to deliver all who will turn to him.

As we travel along through the Word we see that although we seek to cover up sin it is impossible to do so. If it is hidden now, so that it is not made known in this world, you take it to the judgment seat, where all secrets are made known. There is no escape from it then. If you are not saved tonight be warned that you will stand in the great white throne judgment and there have measured out to you the just reward of your

deeds according to the Word of God.

I can see a young boy of seventeen years of age. Jealousy is stirred up in his own home. The father and mother are disturbed because this boy has dreamed that they are all going to be under him. He is in the field and again I see that wicked thing that ruled in Cain. "Here he is, let us put him down in the pit." But the righteous are always safe. "Someone is coming, let us sell him." And he is carried away into Egypt. He is making wonderful strides because the Lord knoweth the way of the righteous. But there is more trouble ahead. He is charged with a great sin, which he has not committed, and cast into prison. God's hand is in it all. While in prison Joseph interprets a dream which comes to pass. After two years he is released. The famine comes and Joseph is exalted next to Pharoah. Why? Because the Lord knoweth the way of the righteous, but the way of the ungodly shall perish.

I read of one whose name is Jesus. Speaking of himself, he said, "I am the way, the truth and the life. No man cometh unto the Father but by me." You know whether you are ungodly. You know whether you are righteous. God knows it, too, and there is no escape for you. Your only way out is to follow Jesus. He is the only one who is able to give you complete lasting satisfaction. Listen to the Word of God, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

He has an appointment with you, and you can never be free of it. If you get free from the power of it, you can never get free from the guilt of it. Why? Because without the shedding of blood there is no remission of sins. How can you enter into the pearly gates with the guilt of sin upon you? But when the blood of Jesus flows over your soul it is gone forever. Hallelujah! His blood can make the vilest clean. His blood avails for me.

Tongues and Interpretation

"Thy Lord, thy God, hath given unto thee an understanding heart. He hath lifted the scales from thine eyes that thou mayest understand that the voice of thy God speaketh unto thee. He giveth power to thee that thou mightest hearken unto him who talketh with thee with his divine voice. He commandeth thee to repent. He commandeth thee to be baptised. He commandeth thee to follow in his footsteps, for he leadeth in the way that leadeth unto life eternal. He comes to warn thee off the way of destruction that though mightest enter in to enjoy the peace of heaven."

Australian Evangel, Nov. 1930, pp.3-4

THE BAPTISM IN THE HOLY SPIRIT AND ITS INITIAL EVIDENCE

by Fred van Eyk

This statement illustrates the thoroughness with which Van Eyk expounded Scripture. In spite of his flamboyant ways, Van Eyk was not shallow in his preaching content. In this message, he presents a classical Pentecostal position on baptism in the Holy Spirit.

The feature which distinguishes the Pentecostal movement throughout the Earth from all other movements is the speaking in other tongues, as the Spirit gives utterance. This we hold to be the initial evidence of the baptism of the Holy Spirit.

Many Christians oppose this doctrine, believing that they have received the baptism of the Holy Spirit without speaking in other tongues, in as much as they have had wonderful experiences, the presence of God flooding their souls with joy and peace, lifting them out of themselves, giving them wonderful liberty and power for service such as they have never known previously. These experiences are blessed indeed, and are not to be depreciated, for, by the Grace of God, we received many such before we were actually baptised in the Holy Spirit according to the Pentecostal pattern of Acts 2:4. However blessed though they may be they are to be recognised merely as "blessings" bestowed by the "Blesser", whereas the baptism in the Holy Spirit is the bestowal of the "Blesser" himself, with permanent and abiding qualities making the body of the believer the temple of the living God. (1 Cor. 3:16)

Sometimes the Spirit of God descends on an individual in a mighty manner and continues to operate thus for hours at a time, then gently, like a dove, unfolds His wings and lifts again. There is probably no direct scripture in the New Testament to substantiate this, but there is a wonderful type in the Old Testament making this perfectly clear, and as this fits into present day experience with marvellous lucidity, we have no hesitation in giving it here. It is the story of the cleansing of the leper (Lev. 14:10–18). The facts are most explicitly given. After the blood of the sacrifice (a type of Jesus and His blood) was applied to the leper, signifying cleansing through His precious blood, the oil, a type of the Holy Spirit, was then first applied to the right ear—the organ of hearing, the right thumb—the organ of activity, the right toe—the organ we walk with, thus signifying that the Holy Spirit comes to our

brain, our mind, our feet, our walk and our life before it is actually poured out on us in the baptism. What could be plainer than this story in type? After the oil had been applied by the priest to the various organs with his hand, the whole remains of the log of oil was then poured out upon the leper's head, signifying the outpouring or baptism of the Holy Spirit.

Pentecost does not, however, make the baptism of the Holy Spirit the limit of spiritual achievements. There are always greater heights to which to attain for when the Apostle Paul wrote to the church at Corinth (so wonderfully baptised in the Holy Spirit speaking in tongues and rich in many gifts) he urged them "to covet earnestly the best gifts" (1 Cor. 12:31).

Now when an individual is baptised in the Holy Spirit, the Spirit of God invariably announces the fact by speaking through the individual in another tongue, as we shall endeavour to prove in this article. This being so, note the infinite value of this sign of the sovereign grace of God. It serves as a landmark locating the honest man who thinks he has the baptism; the dishonest man who poses as having the baptism when he does not possess it; and acts as an impetus to the honest seeker, urging the uncertain soul to seek until he consciously and intelligently receives the baptism. No wonder the devil hates it as it exposes every ingenious and satanic method ever invented to make people falsely believe that they received the baptism, it locates all under all conditions and sets a definite Divine standard.

I feel quite convinced that the baptism in the Holy Spirit is too precious and wonderful to be left to the discretion of man to decide for himself whether he has received it or not without an instantaneous super-natural sign or seal by which he may know without any possibility of doubt, and for which he will seek until he has consciously received it.

Now there can be no possibility of a doubt that the one hundred and twenty on the day of Pentecost were all filled with the Holy Ghost as a result of which they spoke in other tongues as the Spirit prompted their utterance (verse 4). The wonderful power of the Holy Spirit created such an effect upon the recipients that their actions conveyed the impression upon the minds of some of the unbelieving onlookers that they were filled with new wine. This supposition caused them to mock those baptised in the Spirit and to demand an explanation as to the meaning of the manifestation, the multitude being perplexed at their actions and strange behaviour.

Peter, not denying that their actions were strange, declared that what they "saw" and "heard" was the fulfilment of Joel's prophecy and the long looked-for outpouring of the Spirit of God upon all flesh. There is no possibility of a doubt that the Apostle Peter was here speaking under the mighty unction and inspiration of the Holy Spirit. He makes it very clear that the speaking with tongues (which they heard) was as much a necessary part of the baptism as the reeling under the power (which they saw), for he suffers no apology and embraces the whole occurrence under the significant phrase, "This is that," after which he is inspired

to explain: "Therefore (Jesus) being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost" hath shed forth this which ye now "see" (undoubtedly the manifestation which conveyed the impression to the throngs that the 120 were under the influence of new wine) and "hear" (the miraculous speaking in tongues).

When the multitudes heard "that this was that," which was spoken of by the prophet Joel, and that they had actually participated in the murder of the Lord of Glory, whom God had raised from the dead, they were pricked to their hearts and in deep contrition and absolute conviction asked Peter and the brethren what they should do, evidently, that they might also receive the promise of the Father, the manifestation of which they had both seen and heard. Then again Peter is inspired to make clear to these deeply convicted hearers the means by which they could enjoy the same wonderful gift. "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of your sins and ye shall receive the gift of the Holy Ghost." "Repent." What does that mean? It comes from a compound Greek word *meta-nouste* from *meta* to change, and *no'os* the mind, hence the word repent means "change of mind". Repent is in the second person, plural number and imperative mood, applying to the whole multitude: and whilst "and be baptised" (in water) is in the same person, number and mood, it applies only to the subject of repentance, the word "Ye" being understood; hence none are to be baptised but those who have repented. "And ye shall receive the gift" (baptism) "of the Holy Ghost" (what they saw and heard). Bear this strictly in mind, it is important.

As a result of this remarkable statement, which undoubtedly refers to the open door of which Jesus spoke, the admission into the bridehood of Christ, we find that three thousand repented and were baptised in water as a necessary precedent to receive "that" which was "seen" and "heard", the Father's promise, the gift of the Holy Ghost. Now can it be imagined that any one of the three thousand would have been satisfied with a baptism in the Spirit that had not its seal and mark, the speaking with tongues exactly as they had heard and seen in the experience of the hundred and twenty on the day of Pentecost, especially as Peter had declared under inspiration, "This is that"? Let the reader be candid and ask himself the question, "Had I been one of the three thousand on the day of Pentecost, would I have been satisfied with anything less than that which was seen and heard?"

Again, how can any thoughtful student of the Word of God be satisfied with a baptism not corresponding with Acts 2:4 when the Holy Spirit, speaking through the Apostle Peter, explicitly declares, "For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." When looking into the literal rendering of the Greek we find the passage rich with significance, indicating a continuity, through the dispensation of Grace, of what occurred on the day of Pentecost. I give it here, "For the promise is to you and to your children and to those afar as many as ever the Lord

our God should be calling." In the face of this evidence, how could any honest student of the Word of God be satisfied with a baptism which is not identical with what was seen and heard on the day of Pentecost according to the record in Acts 2:4?

It is significant that eight years later, when the door of the Gospel was opened to the Gentiles at the house of Cornelius, the same sign, namely, speaking in other tongues as the Spirit gave utterance, was given immediately the Spirit fell. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word and they of the circumcision which believed were astonished as many as came with Peter, because that on the Gentiles also was poured out the Gift of the Holy Ghost. For they heard them speak with tongues and magnify God." The Greek word "gar", translated "for" in this verse, is sufficient to settle the whole question that the fact whereby they knew in those days that an individual had received the baptism in the Holy Spirit was the speaking in other tongues. According to Thayer, the great authority on the New Testament, "the conjunction 'gar' adduces a cause or gives a reason for the preceding statement."

The cause of the astonishment in the preceding statement was the appearance of the unquestionable sign of the baptism of the Holy Spirit on uncircumcised Gentiles, a thing they were loath to believe could be possible. This occurred eight years after Pentecost. During this time the baptism had been continually manifested in believers with speaking in other tongues, and there is no doubt that many Jews had received the baptism of the Holy Spirit during these eight years. But never, in all this time, was the fact ever questioned as to whether speaking in other tongues was the evidence of the baptism. Had there ever been, we say, most emphatically, that these unwelcome Gentiles would not have been so readily accepted as baptised saints, into the fellowship of the Church, consisting wholly of Jews, on the evidence of Acts 10:46, "For they heard them speak in other tongues." This was conclusive proof to the circumcision that the uncircumcised had received the Holy Spirit.

It is an undisputed fact that the Jewish Doctors taught that the Holy Spirit would neither descend upon any heathen nation, nor upon any Jew in a heathen land, and had there been any other evidence than the speaking in other tongues this would undoubtedly have been demanded at the council meeting in Jerusalem. If it is objected that too much importance is attached to the speaking in other tongues as being the initial evidence, let us consider the tremendous importance it was to Peter. In fact, it was the only grounds of justification he had, when called upon in Jerusalem, to face the serious charge of mixing with and baptising uncircumcised Gentiles. The question was put to Peter: "How came you to mingle and eat with uncircumcised Gentiles?" and Peter began and expounded it to them consecutively. Peter gives them a record of his vision at Joppa, and the vision of Cornelius. "And as I began to speak," he said, "the Holy Spirit fell on them as on us also in the beginning."

That was the climax. It was the culminating and final proof that God had granted the Gentiles life through faith. The circumcision marvelled, but could not dispute the fact, "for they heard them speak with other tongues." Then Peter said, "I was reminded of how the Lord said ye shall be baptised in the Holy Spirit" and on those grounds he was warranted to command them to be baptised in water.

There is no room left here to doubt that the fact of speaking in other tongues had an important place in the discussion at Jerusalem. Peter declared, "The Holy Spirit fell on them as on us also at the beginning." In both instances (Acts 2:4 and 10:46), it is carefully recorded that they spoke in other tongues. Therefore it is impossible to doubt that the Apostle Peter attached the utmost value to this, and when, after he had reminded the Council of the fact that these Gentiles had received the like gift "as we did at the beginning" they were all satisfied, held their peace and gave glory to God. They had no hesitation then in giving their verdict that "God had now given repentance unto life to the Gentiles also."

Circumcision, ordinances and age-long beliefs and prejudices of an entire race of people, ordinances and prejudices which separated them from all other peoples, fell like the walls of Jericho at the sound of those wonderful tongues, so opposed and reviled by the ignorant and untaught of today. Immediately after Peter had related this, the Council at Jerusalem sent a delegation of Apostles and chief men to Antioch, with the blessed Magna Carta of Gentile freedom under which we are living today, because they heard them speak with tongues and magnify God when they were baptised in the Holy Spirit. There is not so much as a hint of any other evidence than that which is recorded, namely, speaking in other tongues.

It is for those who claim that tongues is not the evidence, and lay so much emphasis on the fact that "power" is the evidence of the baptism in the Holy Spirit, apart from speaking in tongues, to exhibit such power and prove to us that they are fulfilling the scriptures in that respect. But, how strange, these very men are wholly devoid of such power, and yet they strangely claim the baptism.

To the devout student of the Greek New Testament, the construction of the original text of Acts 19:6 carries conclusive proof of the inseparable connection of the speaking in tongues with the baptism in the Holy Spirit. "And" when Paul laid his hand upon them the Holy Ghost came on them; "and" they spoke with tongues, "and" prophesied. The copulative conjunction "and" appears three times in this verse, but it is a noteworthy fact that it is not translated from the same Greek word in each instance. The word in the original for the first and third "and" is "kai", a conjunction most frequently used throughout the New Testament, meaning nothing more than our "and" in English: but the second "and" connecting "the Holy Ghost came on them" with "they spoke in other tongues" is translated from a very special and precise little Greek word appearing most infrequently throughout the entire New

Testament, "te".

Thayer says "kai" introduces something new under the same aspect, yet as an external addition, whereas "te" marks it as having an *inner connection* with what precedes. Green gives the following comparison between *kai* and *te*. "The difference between *kai* and *te* is that *kai* unites things strictly coordinate, whereas *te* annexes an implied relation. Hence it may be read as applying with excessive force, although generally it attains a less important particle. Thus the careful construction of the wonderful Greek language was chosen by the Holy Spirit to prove to us that the speaking in other tongues has an inner connection with the precious baptism in the Holy Spirit." What a tremendous force these words of Green carry, that "tongues arise out of the baptism of the Holy Spirit." In other words tongues is the outcome or plainly the evidence of the baptism of the Holy Spirit. The reference to prophecy introduced by "kai" has not the same relation to the baptism—it is an addition, one of the gifts which the Holy Spirit divides to every man severally as He wills. Thayer says the conjunction "kai" introduces something new under the same aspect, yet as an external addition. (Thayer's Lexicon, p.616).

In Acts 8:17, we have an account of the descent of the Holy Spirit upon the Christians at Samaria. Here, the speaking in tongues is omitted from the record, but if, as we believe, the scriptures we have examined show conclusively that every person speaks with tongues at the time of their baptism, it is quite apparent that from the first no one in the Apostolic days ever thought of a Pentecostal baptism without tongues (any more than we of the Pentecostal movement would in these days). The tongues, therefore, can be taken for granted in this passage, for their mention in connection with every case would be considered superfluous.

In our own days in the Pentecostal movement, when it is related that someone received their baptism, the fact goes without saying that they spoke in tongues. As an allegory, after a man's wedding his friends would very likely announce his marriage without taking the trouble to declare that a ceremony had actually been performed, and that a certificate was in his possession. Should the marriage, however, become a question of dispute, as was the admission of the uncircumcised Gentiles to the bridehood of Christ, emphasis would naturally and properly fall upon the evidence of the certificate, witnesses, etc., just as it so clearly fell upon the evidence of tongues which is so carefully recorded in Acts 10:46.

However, we find, from the context, that there must have been an unmistakable sign of the baptism of the Holy Spirit at Samaria. The passage here relates, "And when Simon 'saw' that through the laying on of the disciples' hands the Holy Ghost was given he offered them money, saying, 'Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost.'" We may well settle it, that the impartation of the Holy Spirit in those days was marked by some outward, uniform, unmistakable miracle which the unbeliever could not

gainsay, as in the case of this old Jew, who would never have offered cash unless his covetous mind was satisfied. It was a sign the unspiritual heart "was in the gall of bitterness and in the bond of iniquity." He had only wondered at the miracles wrought through Phillip but here he was, ready to give cash for the thing he witnessed. We have every right to conclude that it was the same miracle that was witnessed on the day of Pentecost and at the house of Cornelius. There is one more New Testament scripture relating to the speaking in tongues as the evidence of the baptism in the Holy Spirit. There are so many who by way of challenge say, "Show me where Jesus said I would speak in tongues, and I will believe it." Well, here it is, in the great commission of Jesus to the church. Note carefully the commission Jesus gave to the church in the person of the eleven Apostles, recorded in the 28th chapter of Matthew, the 16th chapter of Mark, the 24th chapter of Luke, and the 1st chapter of Acts. These scriptures placed in juxtaposition give the entire commission of Jesus to the Church, spoken collectively to the eleven, each writer giving the part allotted to him by the Holy Spirit.

Matt. 28:18–9, reads, "Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things I have commanded you; and lo, I am with you always, even unto the end of the world." Mark 16:16, "He that believes and is baptised shall be saved." Luke 24:49, "And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Acts 1:5, "For John truly baptised with water; but ye shall be baptised with the Holy Ghost not many days hence." Mark, 16:17–18, "And these signs shall follow them that believe: they shall speak with new tongues," etc. We may safely believe that these two promises of our blessed Saviour go together as counterparts, i.e., "Ye shall be baptised in the Holy Ghost" and "shall speak with new tongues."

We have now examined all the New Testament passages relating to the speaking in tongues as a sign or evidence of the baptism of the Holy Spirit. They are few, but sufficient to conclusively satisfy the devout searcher of the scriptures of this great and glorious truth. There is nothing to indicate that the person so baptised will continue to speak in tongues, but that at the time of his baptism there will be utterance sufficient to make known the glorious incoming of the Holy Spirit to abide.

Foursquare Express, August 1932, pp 2–5

GOD'S FAVOURITE COLOUR

by William Booth-Clibborn

Booth-Clibborn was a preacher, an artist and a linguist. This blend of talent is indicated in this message. It is a dramatic, direct evangelistic address, marked by fluency of language and dramatic style.

My text tonight is one word, "Red." You will find it in Exodus 26:14. Of all colours in the world of Nature, red is the most important, and that is because it is symbolic of that which is most important in the spiritual world. Red is the colour of true religion; only blood-red religion can cure a humanity red with the blood of guilt. The old-fashioned Gospel, red with the blood of Jesus Christ, is the only answer to a red propaganda.

Red is the foundation colour. Red is the hue of that part of the solar spectrum farthest from violet. It is the most important of the three primary colours, from which we obtain others. For instance, red and yellow make orange. Red and green combined result in a sort of brown. Red and blue mixed produce purple. So, just as red is the foundation colour, and no true understanding of hues can be gained except in relation to red—even so, the obtaining of true spiritual values is impossible without first understanding the meaning and the efficacy of the message of the shed blood of our Lord and Saviour Jesus Christ, the foundation truth of all!

No wonder God ordered red dye for the great enveloping covers of the tent in the wilderness! He commanded Moses, "And thou shalt make a covering for the tent of rams' skins dyed red" (Ex. 26:14). Thus these immense curtains, by their glaring scarlet colour, spoke most eloquently of the Atonement of Christ. In Isaiah 63:2 the question is asked, "Wherefore art Thou red in Thine apparel?" There the prophet speaks of Him that cometh from Edom, with dyed garments from Bozrah, that is glorious in His apparel, travelling in the greatness of His strength. Then the prophet makes this mysterious Person exclaim, "I that speak in righteousness, mighty to save." No other one could be meant but our Lord and Saviour, who, on the Cross, was painted with His own blood, *red.*

Red means Stop! Danger! Disaster if you don't. Red is eloquent, for the mark of blood, the tell-tale stain, speaks of murder, of foul play. Red can be seen a long distance—farther than any other colour. Pink means nothing. Pink is merely red, white-washed by human goodness and compromise.

You cannot stop a speeding train thundering to its doom with a pink flag; neither can you arrest the attention of the godless thousands that are plunging into destruction with a pink gospel. There are but two colours that speak to the railroad engineer, the language of "stop and go"—Red and Green. Green is the colour of safety, the colour of nature, the colour of spring, of life. Red is the colour of blood, danger, and death. That is why no man who is colour-blind can obtain an automobile driver's licence in England, for he could not tell red from green. Alas! our congregations are full of people who cannot tell a green from a red gospel. They are easily deceived into a false security, into a condition of contentment and comfort when there should be great alarm, when their danger should be manifest, when the warning note should be sounded. The flesh thrives under a green gospel. How the old man, the old creation, enjoys it! But, under the preaching of a red gospel, our carnal life is put to death. It is soon crucified to give place to the divine nature of a new creation!

So much for the pew, but what of the pulpit? We are infested with colour-blind preachers: they have deserted the gospel of the shed blood and are waving a green flag. Others are trying to fill their churches and get converts, to get men and women transformed, by the preaching of a pink gospel. That is an impossibility! The engineer will not stop at a pink flag. Blood-red, scarlet-red alone will make him clamp the powerful air-brakes on and bring the swift colossus, with many a shake and many a jolt, to a screeching standstill. No other colour will stop him.

So with the thousands of pulpits troubled today with a legion of woes, with empty pews, with unattended services, with a religious, servile drudgery that sickens and staggers along, decrepit and helpless. They are doomed! Nothing can help them; they are destined to utter destruction. They will be swamped by a greater inundation of modern unbelief. They are caught and swept into the ebbing tide of a fast falling-away. They will finally sink into the maelstrom of apostacy and embrace the lie of Antichrist, for they have trampled underfoot the blood of the Son of God.

You ask why? They are playing with religion. Few take their ministers seriously. The out-and-out sinner sees clean through pretence and make-believe. Just as some people are thin, emaciated, anaemic, sallow-skinned, pale-faced, bloodless creatures, so religion can soon lose its blood—and that with a double meaning! "No blood" preaching means "no death to the carnal life," and, therefore, no chance for spiritual life. You cannot have two kinds of life! Two opposite kinds of life cannot be entertained at the same time; it is either the one or the other!

The only way that I know to finish the carnal one is to preach the blood, to preach the Cross, for the spiritual life of God is yours on condition of your death to the carnal life, since you died when Christ died. That was your finish. His death was your death. You must reckon it so; and the more you reckon yourself to have died with Him, the more you will have His life. True religion is not only red-blooded, but blood-

red and red is God's chosen colour. No one pays second attention to a bloodless gospel—a white-washed, diluted, dehydrated, dried-up creed! But put the red in the Gospel, preach the blood of the Cross, and you will have the God-given answer to the modern red propaganda. As my father has well said, opposite ends of the circle meet, and only absolute red can cure absolute red. The red Gospel proclaims that the blood of God has been shed. Modern red propaganda waves a red flag, and thus acclaims the shedding of human blood as the only cure for mortal woes.

Shall I ever forget it? Up in the skies in a speedy Ryan monoplane, over the Rockies we flew straight for the Pacific coast. We were in the "sister ship" of the "Spirit of St. Louis," with which Colonel Lindberg crossed in single flight from New York to Paris. Oh! the deafening roar of that air-cooled, whirlwind engine, driving us as a bolt through the sky at 190 miles an hour. Four thousand feet below we discerned, in the scarlet light of the setting sun, sinking in one grand riot of red, the red-silver ribbon of the Columbia river. To the right, to the left, in sombre hues loomed the tops of the rolling Cascade mountains, touched with carmine. What a gorgeous scene! That winding, broad, majestic river clearly outlined the path to be taken, and we were looking forward gladly to the end of the 900-mile journey, when, all of a sudden, seeming to come from nowhere in particular, enormous banks of mist appeared on every side, and in no time we were enveloped in a mass of dense clouds. The varying thicknesses of the banks that flitted by made us realise both how fast we were going and how real our predicament. Suspense and apprehension filled our anxious hearts! The minutes passed, and there was no break in the thick oblivion! We peered vainly into the same dark, grey sea, growing darker and darker every moment, wondering how the pilot would ever find the landing field in this impenetrable fog.

Let me break a minute from my story! Fog—did I say "fog"? Yes, fog! That is what the mariner on the high seas dreads most; not treacherous shoals, not powerful currents and tides, not hidden rocks and reefs, but fog! Hear it again, *fog*! And it is the dread fear of fog that haunts every pilot of the airways of the United States. Thus today we have entered into the period of fog—*the fog of the falling away!* Ten thousand contradictory human opinions swarm about the person of Christ. The mists of human sense and reasoning multiply clouds upon clouds, rise from the motions of the modern carnal mind. The world is becoming filled with an ever denser, ever thicker fog of unbelief and doubt. Thousands of churches are befogged with it, till well nigh all professing Christendom is enveloped in this treacherous, this satanic shroud. You ask me the cure for it; then listen to the end of my story. What will take you through that fog? What will land you safe in heaven? Listen!

There had not been the minutest change for many a minute. I shouted in the pilot's ear, "How will you ever land?" He shouted back, "It looks pretty bad, doesn't it? But I am bound to get some signals." I wondered

what he meant. The port was more than an hour's flight! Dead reckoning is not always reliable. That dashboard, with all its delicate instruments, became important and interesting. There was the altimeter telling us how high we were. Here was the speedometer, registering our speed—two, four, six, seven instruments that never told lies. They all told their little tales about the gas, the oil, and this and that about the engine. Over there was the latest invention—the earth inductor—functioning all but too accurately. But that complicated dashboard, with its sensitive needles, could not reveal the man-made cities below, or point us to landing fields. Meanwhile the darkness had deepened and night seemed a terrible monster, an inevitable, fearful enemy, paralysing heart and mind with fear, as some wild beast crouching before the deadly spring to devour its prey. *Flash! Flash! Flash!* All excitement, we bent forward. "What's that?" we yelled in the pilot's ear.

"It's the neon gas flash signals from the Longview aerial lighthouse. We are safe as long as we can see them." We peered forward into the inky black, all expectancy. *Flash! Flash!* This came a little fainter. He leaned back and shouted, "And that one is from Portland; they all have a different signal; each town along the Pacific aerial highways, every city has its own signal."

"But," we asked, thrilled with joy, "Why are the flashes red?"

Came the answer, "Because red is the only colour that successfully pierces fog, and the neon gas flashlight signals have made fog flying possible." At once we saw the point, and its marvellous, spiritual significance dawned upon us. "You see, there it is again! Now I can find my way all right to the landing field. We must head straight for the two flashes, and, as they get stronger and stronger, we shall discern others."

It was the colour that did the work. I understand that neon gas red lighthouses are going up all along the aerial highways of the United States. The discovery of the powerful neon gas flash, as well as the choice of the inevitable red-blood colour, has solved an immense problem, for infra-red rays have 16 times the fog penetrating power of the ordinary rays of the spectrum.

And cannot the re-assertion of the shed blood of Calvary solve the greater, the supreme problem? In this day of increasing fog and doubt, in this age of deception and delusion, in this perilous time, when the great falling-away beclouds and mystifies every issue and every religious question, oh! turn on the great flashlight of the blood-red Cross of Calvary, so that teeming multitudes may finally wing their way up to the great heavenly landing field.

All the delicate instruments on the theological dashboard won't answer the purpose. Oratory, eloquence, pastoral theology, hermeneutics, exegesis, homiletics, church history—all fall short and are useless in the modern fog of unbelief! Oh! I never saw it so plainly as up in that aeroplane! Every needle lost its value; every tiny, intricate instrument its point—everything was useless in that ocean of mist!

It is the virile, forceful, invincible, and never-failing Gospel of the

Atonement that can stay the progress of the threatening anti-Christian dogmas. Red religion is the only definite answer to Red Russia's propaganda. Only red can cure red. Back, then, to Calvary and all that it speaks and teaches. Back to the preaching of the stripped, beaten, bowed, and blood-covered Lamb of God that taketh away the sin of the world!

Just as they have discovered that the red ray of the neon searchlights has made fog flying feasible, so we may re-discover the value and efficacy, the piercing power and distance-carrying qualities of the message of the blood. It is the beacon of the blood that must beckon the millions of today through the modern mists to the port of peace, God's Paradise.

Good News, October, 1924, pp.3–4

THE PROBLEM OF SIN SETTLED
by John Hewitt

Here is an example of John Hewitt's evangelistic preaching—a simple story from the Gospel of John taken and applied. It was delivered at a special convention arranged to coincide with Melbourne's centenary celebrations in October, 1934.

Text: John 9: "And as Jesus passed by he saw a man which was blind from birth," etc.

We have here two great things: a picture of *blindness*, of *darkness*; and also a picture of Christ as the Light of the World. Many people have looked upon the questions asked here (verses 2, 3) as being foolish questions; but in the light of history and of modern ideas these questions are quite all right. Deformity and deficiency in children has ever been thought to be a Divine judgment upon sin, either in ancestor or child, the Jewish belief being founded on Ex. 20:5, without regard to the principle now revealed. That is why they asked the question, "Who did sin, this man, or his parents, that he was born blind?"

Jesus' answer (v. 3) is a good one. The catastrophe of sin, and every evil thing upon the earth only gives God a chance to manifest his wonderful works. "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." Before sin ever came into the world, God had conceived a plan in Eternity to meet it. Jesus came to meet sin. The greatest enemy of the world is sin, but even sin is a defeated foe. Jesus has defeated sin on the cross; he carried the weight of sin upon his own body on the Tree; and so we have a right to declare, JESUS IS THE MASTER OF SIN; and we, the saints of God, know that Jesus has mastered sin in our lives.

Here we have two things that are opposite, Darkness (Blindness) and Light. Remember it is natural blindness. Some people like to spiritualise God's Word; they are not willing to believe that this man was naturally blind, that sickness is a natural sickness, etc. We believe in taking the Word in three ways, literally, spiritually and figuratively. Here is a man born naturally blind; and before that blindness, Jesus dares to say, "I am the Light of the World."

It would have been an easy thing for Jesus to say, "I am the Bread of Life; the Way, the Truth and the Life; the Resurrection." But that was not the need here; what was needed was to meet the situation. Jesus met the darkness and blindness by giving his name, his title, "I am the Light of the World." It is very wonderful that Jesus was fond

of naming himself, and giving titles to himself. John the Baptist said, "I must decrease, but he must increase." But John could not get out of sight: he also had to be in sight all the time. He was carrying a message, and thousands of people came and were baptised of him in the Jordan. We hear people say, "Men must get out of sight, and Christ must get into sight."

Friends, let me declare, that God in his wonderful love and mercy has been using men right down through the ages. And although we may want to hide behind Christ, somehow or other Jesus wants us to come into sight. As was the case under the ministry of Peter, the simple fisherman, who became the centre of attraction to an interested throng after the healing of the unfortunate man at the gate Beautiful outside the temple. The following remarks by Peter: "Why look ye upon us?" prove that, while the preacher desired to be out of sight he was very much in the picture.

We have Christ's disciples standing around the blind man. "Poor chap, what can we do for him?" Jesus says, "Never mind, I must work the works of him that sent me while it is day; the night cometh when no man can work. I am the Light of the World." Around us is darkness and chaos and despair. I am glad to say that the Christ says, "I am the Light of the world." He is still the Light of the world. Today he is the Light of the world *through his church.* He has gone, but Jesus was careful that when he went away he did not leave this world without the *light.* He sent his Church into the world. He gave birth to his Church; and he has said that his Church would be as a city set on a hill.

How are we going to get rid of the blindness and darkness that are in the world? As Jesus met this situation in the text, he is going to meet every situation. If he could master the need of the 5,000 and the 4,000 in the natural, he can master the need in the spiritual. Jesus had said he was to die; that he would ascend to heaven; that he would come again; and at Lazarus' grave it was as if he said, "I will prove to them that it is going to be true." And he went to the grave and said, "Lazarus, come forth!" and he came forth. Jesus was master of the situation right through in the natural. We have him now in another test. The Church has got to meet the need of the world, and I am glad that it is doing so. That is why there are so many here tonight. At the first Convention, I suppose you were able to count them then, but God in his mercy has been moving, and the blind eyes have been opened, until tonight, if this Hall were twice its size it would not be able to hold the people wishful to be present. "When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay." I feel this is a type of *conviction.* There were people standing around that looked at that blind man, saying, "We wonder whether he is really blind and unable to see." Jesus picked up the clay, and put it on the eyes of the blind; and if the blind man had any doubt that he was blind, I am sure he was blind when the clay was put on his eyes! The world is filled with sinners, with people that are blind. I believe

what we need is this *clay of conviction.* What we need today is the application of the Gospel in the power of the Holy Ghost, and then he will bring deep conviction upon men and women.

In the 1904 Revival they told me that conviction always preceded conversion, and I believe today that there are thousands of people getting converted, but they never had conviction. They never realised that they were sinners first of all. They had a make-believe sort of conviction. But let me declare that unless there is *real Holy Ghost conviction before conversion, that conversion will not last very long.* What we need is *Holy Ghost conviction upon the masses.* My prayer is this, That God will send forth his Word in the same way as he put the clay on the eyes of the man; that he first of all will make people realise that they are sinners. It is no good making a sham of a thing. This man, if ever he was blind, is blind now. "What has happened?" he asks. "Dear me, I was dark before, but I am darker still now!" And that is the real conversion. If you were to ask the saints that were saved during the 1904 Revival, they will tell you that they had nights of agony in deep real conviction of soul. The sins of their lives were brought before them. They saw themselves lost, undone, and going to Hell. Jesus did not put clay on his eyes and leave him there; Jesus does not only convict men and women of sin by the Holy Ghost. No! He does something more than that.

It would be no good to show one that he is a sinner, if I could not show a way of escape; and be able to point to One Who is able to save: but thank God we have One to whom to point. This dear man had clay on his eyes. There is such a thing as religious blindness; making yourself to believe that you are a Christian when you are not. Oh, that the Spirit of God will place deep conviction in your heart so that you may feel and know that you are a sinner. Jesus tells this man, "Go to the Pool of Siloam and wash." He went his way, therefore, and came seeing.

Oh, it is a glorious thing to know that when you find yourself a lost, undone sinner, on your way to Hell, that there is One that tells you the way of escape, "Go, and wash!" Where are we to go and wash? To the Fountain of Calvary. Oh, believe that Jesus Christ and his blood cleanseth us from all sin. This man made up his mind straightway, and went and washed. I believe there were servants there who knew the way to help him. In other countries I have been in campaigns and have seen God the Holy Ghost placing deep conviction upon men and women, and they have come out in dozens, and I have said to some men, "Come and help the sinner." I have seen them coming without the Bible and laying hands upon the sinner and beginning to cast devils out of him. That is not the way!

I believe that these disciples would put their arm into the arm of this blind man, and say, "Come along, we will take you to the fountain. We have been there ourselves!" That is why I am preaching the Gospel. I was blind, as blind as this man, spiritually, and somebody told me that Jesus could give me my sight. I saw myself a big sinner, but somebody

took my arm into his arm, and took me to the Lord, and showed me there was a way of escape, so that I might be saved.

How do we deal with people that are under conviction? When in Auckland, New Zealand, some years ago, a man came to my meetings, a young man out of the university, and he got convicted that he was a sinner. And he went home to his minister and said, "Look here; I am a sinner."

"Of course," said the minister, "we are all sinners."

"But I am a sinner, and I know it, I want to be saved."

"Oh!" said the minister, "you are too young for that; you are too intelligent to be saved; that word 'saved' should not be known to you; don't talk of a word like that. Come with me!" And the minister took him up to the billiard room, and after a game or two, asked him, "Don't you feel better now?"

"Oh, yes!" said the young man, "I am a little better now!" The young man went home to his rooms, but the burden of conviction was still upon him, and he began to cry, "I am a sinner; I want to be saved!" He went back to the minister, and said, "When I went home last night to my rooms, I still felt I was unsaved."

"Well, well, you must be going mad, my boy!" said the minister.

The young man came again to the meeting, and at the close he said to me, "Oh, Mr. Hewitt, I have been in a terrible state these last few days."

"What is wrong; you are such a clever, educated boy?"

"That sermon the other night made me feel I was a sinner; I want to be saved; and my minister told me there is no possibility of my getting saved down here; that I must not be worried about things like that, that I must think of my education; and that I am going mad!"

"If you see yourself a sinner," I replied, "I can point you to *one* that can save you. He saved me!" We went on our knees, and that man got saved; and his education is today used for the glory of God; he is declaring a Full Gospel in New Zealand for the glory of God. When conviction comes upon the people, do we know what to do with them? Take them to the Lord; take them to Calvary! Thank God for Calvary!

We read in Zechariah that a Fountain has been opened for the House of David; and some think that the House of David belongs to a certain class of people. Bless the Lord, I am the Spiritual House of David, and I have been washed in the Fountain opened there. A Fountain of Blood, and not a Fountain of Love. Some clever men said the other day, "Let us change our hymns; there is too much Blood in the Gospel and in our hymn-books. Let us change the word Blood and put Love in." Let me say, "Love alone could never save Humanity. What saved Humanity? It was the Blood of Jesus! Bought by Blood. *God loved us a long time before he died for us.* We read: "Unto him that loved us, and washed us from our sin, in his own Blood." It is the Blood of Jesus Christ that awakens men to a conviction that they are sinners. It is the Blood that makes atonement for the soul, that saves. "Without the shedding of

blood there is no remission of sins." He loved me back in Eternity, and when sin brought in the catastrophe in Eden, he showed his Love to us, and how that Love would display itself—through his shed Blood.

Abel offered a lamb for himself as an individual, and God had respect to it. Abraham knew that God would "provide himself a Lamb," as he told Isaac. And when Moses was commanded of God concerning the Passover Lamb, we read that there was a lamb prepared for a house, for a family, amongst Israel, and God had respect to that lamb and to the Blood. Later, when Israel had become the acknowledged Nation of God, with a civil and ceremonial law, with God as their King, we find the lamb offered for the nation, and God had respect to it. But in the Gospel of John we have the lamb offered not for the individual, not for the family, not for the nation alone, but a Lamb for the whole world. "Behold, the Lamb of God, that taketh away the sins of the world." We love the Blood! Thank God for the Blood! The Church is here because of Blood! In Eph. 4 we are told of the husband's love for his wife, and Paul adds, "Even as Christ also loved the Church and gave himself for it."

In Acts (c.20) Paul calls the elders of the Church at Ephesus to meet him on his way to Jerusalem, and he exhorts them, "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own Blood." We read in Hebrews also: "How much more shall the Blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from Dead works to serve the Living God?" (Heb. 9:14).

We know also that the Lord Jesus offered himself in death according to the Will of the Father, for he said in Gethsemane: "Not as I will, but as thou wilt" (John 26:30).

The Triune purpose and co-operation is seen in the sacrifice of the Lamb, who died for the Church and for the world.

The blind man went down to Siloam and washed, and he came seeing. How long did it take him to get his sight? Some people say, "It takes three months to get saved"; others think that a month or a week is required. I remember that the night I was saved, I was saved in a moment, when quite young, 15½ years of age, but a sinner, as bad as anybody. God knows what would have happened to me if he had not saved me then. I would be either in a drunkard's grave, or a thief in prison. But thanks be to God, he convicted me that I was a sinner; I went down on my knees and was saved in a moment; and although before, spiritually dead and blind, I was made alive and came seeing.

The question that arises is, Are you blind? But you might say, "Everybody is not blind." The Word of God says in II Cor. 4:3, 4: "But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Men and women who are outside of Christ are blind;

blind to God, blind to their lost condition, blind to where you are going. But I am glad to say that there is a Christ that can give sight—by you going and washing in the Fountain of Blood opened on Calvary.

Jesus, when on earth, opened the eyes of other blind men, for he is the Divine Healer. I praise God that we believe, in the Apostolic Church, that he is the Healer. I am a great believer in Divine Healing. I believe that our Lord (as he is the very same Jesus) can do miracles of healing physically. And he can heal spiritual blindness! Because that is the biggest miracle—*to get you and I saved!* People marvel at that. But Jesus said that people would not believe unless they saw signs and wonders. Jesus wants to do the very same works through the Church as he did when he was here himself. *And He is doing it!* Did not Jesus say, Why do you marvel at what I am doing; greater works than these shall ye do, because I go unto my Father. Let us remember that we must work the works of him that sent us while it is day; the night cometh (the night of Tribulation is coming soon upon this earth) when none will be able to work (for the Church will be taken out of the way). Jesus is not here; he is on the Throne, but I may tell you what is here, the *hands of God.*

In the meeting this morning God pleaded through the prophetic word for holiness. It came to me to give these hands, these feet, every member and fibre of my members, to God unto holiness. Why? Because his Hands are not here, his Feet are not here, *but he must have these hands, these feet, this tongue to carry the message and to do the works of him.* And he can only use these hands and these feet as they are clean. What do we need, friends? *I believe we need this enduement of God—God's holiness.* Because the night is coming . . . Jesus is coming soon. The Church will be taken up to meet him in the air, and I am looking to the day when I shall meet him. Up to then I want to redeem the time, because the days are evil. Friends, let us work the works of him that sent us while it is day; the night cometh; but if the night is coming now, we have got him who is the Light of the World, and he, the Light, will shine upon our path, and lead us into the way he would have us to go. May God bless the message for his glory. Amen!

Revival Echoes, Nov.–Dec. 1934, pp.129–131

THE SAINTS' CALLING
by William Cathcart

There is a marked contrast between the previous address by John Hewitt and this one by William Cathcart. Here, Cathcart gives an exposition of Ephesians chapter four, with scarcely one anecdote or illustration; it is straight biblical exegesis. It was originally given as a special address at the 1934 Apostolic Convention in Melbourne, Vic.

Eph. 4:1. "Walk worthy of the vocation wherewith ye are called."

The Book of Ephesians presents to us doctrinal truth in a similar manner as the Book of Romans presents to us Gospel truth. That is, there is a uniformity of thought which continues to develop from the first chapter onwards. In the Book of Romans, however, we find that the Apostle begins on earth and works up towards the heavens. The theme is developed towards the higher spiritual experiences, but in the Book of Ephesians he begins in the heavenlies and works down towards the saints' life on earth. This conveys to us a wonderful thought, for the saints, although living on earth, are seated in the heavenlies with Christ, showing us that the practical life on earth as a Christian is the life that keeps in tune with our Head in the heavenlies. How many have been side-tracked to believe that they must enter the realm of mysticism before they can be like him. The Word of God has no place for mysticism or for self-righteousness in the calling and life of the saint.

So in the first chapter of Ephesians we find the key word "according". The great fact revealed to us there is that the great plan of redemption was according to the Father's passion. Then in the second chapter we find the key word "together".

The accomplishment of our salvation is brought to pass by the Son's co-passion with the Father. Then we turn to the third chapter and we find the key word is the word "revealed". The Holy Spirit has now taken his place in the plan of redemption, and right at the beginning of this age as right throughout the age, he reveals to the saints and through the saints, the mighty plan of the Godhead in the salvation of mankind. The fourth chapter presents to us the character of the saint's calling, the key word being "oneness". The saint has been called into unity with the Godhead. A unity which is first to be exhibited in the church.

In the great plan of redemption we can see (according to the third chapter of Ephesians) how the revelation has been expanding to the uttermost universe through the church, and indeed will expand throughout the ages to come, but the revelation of God through the

church cannot come until first of all we have the revelation of God to the church.

We remember of old God revealed his acts to Israel, but his ways were revealed to Moses, and this seems to be the first great principle in the calling of the saints. That is, that we come into unity with him to learn his ways, that others may see his acts. It is himself that God wants us to know. For now that he has found his centre in us, that he may reveal his acts through us, his desire is that we should find our centre in him.

In verse 16 we see that it is "unto the edifying of itself in love." The body must first of all be edified by a knowledge of him before others can be edified through the body. Here indeed we come to a vast ground of study, for it is not the superficial knowledge of God that is going to edify the body, but it is in the impartation of his divine nature which is received in the process of Christian development as we walk in obedience and unity with him and with one another.

It may be said that the church is a trinity in a similar manner as man himself is a trinity. Man, being made of body, soul and spirit, reflects to us that in the body of Christ there is a body, soul and spirit, as it were, of the church. In 1 Cor. 12 chapter we have the body truth taught to us. There the members differ from one another, yet essential in their own place for the full development of the soul of the church.

In 1 Cor. 13, we have the soul of the church, as it were, which is the true God-nature developed through every member, which is summed up in the one word, "love". There is no doubt about it that in the natural, the body and the soul are so closely allied that the soul can only develop in a properly proportioned body, and the body can only maintain that proportion in accordance with the health of the soul. So that when we talk about the church of God we must remember that mere membership is not enough, but there must be that white-hot divine love in the lives of the saints which reveals to us the nature of God functioning in the church. Then the Spirit of the church, which we read of in 1 Cor. 14, is to be indeed an orderly spirit, and we must emphasise that the Apostle Paul is not assuming on the natural spirit controlling the church, but the divine Spirit, the Holy Spirit. As we read in Rom. 8:27—"The Spirit of God maketh intercession for the saints according to the will of God." There we see the spirit of the church in this great unity with the Father bringing the saints into that unity. Our calling, therefore, is to be one with God and one with one another.

The first requisite is to walk in the light of God's revealed Word or we cannot be one with God if we are not walking in the light of his Word. The second requisite is to remain humble and near to God, who has given us that light. For there can be no true unity received into our hearts except we remain in a place of humility. Therefore the unity has been revealed by the Spirit, the unity which was made in Christ, the new man, and it is the new nature which is in harmony with God that maintains this unity with one another.

The God Made Unity

We notice, according to verse 4 of this 4th chapter that there is one body. Race, class, and place is obliterated. Individuality may indeed remain, but it must be sanctified by him. There is one "Spirit" one "Lord", one "Faith" and one "Baptism", and as we are brought into that oneness it is evident that some enter deeper than others. Like the vision Ezekiel got, while some are ankle deep in his unity and others knee deep, yet others go on to the swimming waters and walk worthy of the vocation wherewith they are called.

A common error of Christians is to endeavour to measure God, but we cannot measure God. We can measure our experience of God. As our experiences differ so our ideas of God differ, speaking in the sense of the knowledge of God. We might say that the Christian calling is a three-fold one—

1. That we might know him.
2. That we might serve him.
3. That we might see him.

Yet, although we cannot measure God, God measures us. Not in respect of our value, for through the blood of Jesus Christ we are all alike precious, but in respect of his calling. As Paul puts it in the seventh verse, "Unto every one of us is given grace according to the measure of the gift of God." Here we see that the graces and gifts suit the vessel. Gifts are like the machinery, but the grace is the power behind the machinery and the Christ-like character is the outcome of God's dealing with us. We may indeed measure our calling by the grace we see, and may be able to say, "This man has this office" or "That man that office", etc., but we cannot measure our value except we look at the sacrifice of him who redeemed us. The saints' calling is indeed a calling of unity, for what Jesus Christ paid for one he paid for all. Therefore, we are all alike precious in his eyes, and all alike should be precious in our eyes. Indeed, the body cannot find one principle of God's divine dealings that shows any respect of persons. Calvary for ever settled that question—he died for one, he died for all.

In the eighth verse we see the victory of the risen head when he descended into the earth and robbed Sheol of its spoil and ascended up to the heavens to open the treasuries there that the spoil of the gloryland might be given to his Church; namely, his gifts to the body. In Psalm 133 the psalmist speaks of the ointment flowing from the head of Aaron right down to the hem of his garments. This type is fulfilled in Ephesians 4:11, where the grace is coming down from our risen head, from our great High Priest flowing to us through his apostles, prophets, pastors, evangelists, teachers, which grace is to flow to the hem of his garments right to the end of the church age. Each of these gifts or offices bring with them the fragrance of some divine attribute of him who is the head, spreading amongst men, thus bringing to us the spoils of his heavenly character and diffusing it through the church among men. The twelfth verse shows the direct outcome to be first applicable to the saints, the

body of Christ.

The musician does not find himself in his own music unless he has perfected himself in his studies and passed that perfection on to his pupils who, in their turn, bring forth from their instruments the soul touch of the musician himself, diffusing it abroad. So the Father finds his attributes diffused through his Son, and the Son finds his attributes diffused through the church.

The Holy Spirit has come to bring forth that reciprocation from the church without which there cannot be the full revelation of his love and character in this age and the ages to come. We have many beautiful characters presented to us in the Old Testament, which display to us the required character of the church. They also show us the different principles by which the church enters into unity with him.

Principles Inseparable from the Building of Christian Character

The principle of believing—This principle is shown in the life of Eve. Eve was taken from the side of Adam, that is, she was a part of himself. The church has been brought into being through his wounded side, who is the last Adam. It is not by works that she will enter heaven no more than it was by works that Eve stood beside Adam complete. God presented her to Adam as "bone of his bone and flesh of his flesh", so through believing the church is brought immediately into unity with him to be presented complete to him.

Then there is *the principle of accepting.* It is in the accepting of his revealed love and glory that the church is going to share his inheritance. We see in the case of Rebekah that she was sought for to share the inheritance of Isaac. She was selected from amongst women, and so the church comes into unity again simply through accepting the full revelation of what he has for us. Those who reject the gifts and blessings he presents need not expect to share the fulness of his inheritance, for if we will not accept the "earnest of our inheritance", how shall we obtain the fulness?

There is *the principle of faithfulness.* The church must be faithful even unto a place of full surrender. We have a beautiful lesson in the case of Ruth. She reciprocated the love of Naomi even unto death. She stopped at nothing. Here was a full surrender, and therefore she found favour in the eyes of Boaz. The church must be in that place of full surrender, that is part of the saints' calling if we are to find favour with our Boaz, the Lord Jesus Christ.

There is *the principle of sacrifice.* The church must come into a place of sacrifice. As in the case of Esther, who was purified and elevated from poverty, yet it was not her purification or elevation which spoke to the king when she sought his favour on behalf of her people, the Jews. We notice that she did not depend on either, but she fasted and prayed and went forth ready to die if necessary. The church indeed has been purified and elevated from her poverty-stricken state, but it is when she is prepared to sacrifice that the golden sceptre is held out to her

and she is accepted in the fulness of the meaning of the word. A praying and sacrificing body of people like Esther are bringing salvation to many, through their prayers.

Then there is *the principle of separation.* In the Song of Solomon we find that the one who was of lowly parentage and was misunderstood by the other virgins found favour with the king because she separated herself expressly for him.

The church, in its calling, must be in the place of separation unto him to remain in his unity. The 15th verse of Eph. 4 speaks on this wise:—"That we may grow up into him in all things." These are only some of the "all things". All of which we find are principles that are found in himself, and when we come into the body and become partakers of his divine nature, the call to separation, to sacrifice, etc., are just those principles of his reacting on us, calling us away from everything else and calling us to him. This unity, therefore, is bound together by love. His love for us, our love for him, his love for us all, our love for one another. This is truly the saints' calling. Yes, we are seated in the heavenlies with him, but he is seated in us by his Spirit, with these heavenly principles of his radiating to us, from us and through us.

Walk Worthy

The Apostle Paul bowed his knees (Eph. 3:14). He is sandwiched between this mighty dome of revelation which comes from the Throne and the mighty call that is laid before us to reflect back that revelation in a fully surrendered life. He has caught a vision of the best that there is for man. It is glorious, it is eternal, it is divine, but he appeals to God who is rich, that he might strengthen them inwardly, that they might know this love of Christ which only can be known as they fully enter into co-passion with the Father and with the Son and co-partnership with the Holy Spirit in the divine revelation of that mighty heart of love. The expansion of that glory is the interpretation to the quest of the world and of the ages: Who is God? What is God? Where is God? That question has been and is being and will continue to be answered in Jesus Christ, but he has called us into this holy calling with himself that we might in our calling complete the revelation and the answer to the question. Therefore, let us hearken again to the exhortation of Paul, the prisoner of the Lord: "Walk worthy of the vocation wherewith we are called."

It is a walk, not a flight. Let us walk, then, and "Walk Worthy".—Amen.

Revival Echoes, Nov–Dec 1934, pp. 116–118

ATTACK AND COUNTER-ATTACK

by Leo Harris

This message is a fine example of Leo Harris' ability to both teach and inspire. It is a lucid, practical exposition of fundamental Scriptural concepts like the authority of the believer and deliverance from Satan, both of which he largely pioneered in Australia.

"I am not a bit anxious about my battles," commented Field Marshal Viscount Montgomery. "If I am anxious I don't fight them. I wait until I am ready."

How different it is with most Christians. They are always anxious because they are never ready.

The entire Christian life is a warfare. It is not a fight to defeat the enemy. It is a fight to possess the territory that is already ours but is illegally occupied by a defeated enemy.

Satan and his demon hosts use all their powers of deception and guile to hinder Christians taking full possession of their "promised land" and enjoying all the fruits of the victory won for them by the Lord Jesus Christ.

This battle of wits is nowhere better demonstrated than in the book of Joshua. This book should be read in conjunction with the Epistle to the Ephesians in the New Testament.

Joshua records the possession of the land of Canaan by Israel, and the opposition of the occupants of the land to their every forward move. Ephesians, on the other hand, describes the believers' possession of their place in the heavenlies with Christ, and the resistance of Satan to their appropriation of victory.

Let us see some of the great principles of attack and counter-attack, the believers' strategy for victory and Satan's various methods of opposition.

A Five-Point Plan for Victory

Five basic principles for Christian victory are seen in Joshua, chapter 1. Let us consider them briefly.

1. *The Promised Victory*

The first thing Israel had to do, in possessing the land of Canaan, was to constantly remember that the land was rightfully and legally theirs. God told Joshua to lead Israel into "the land which I do give to them, even to the children of Israel" (verse 2). Repeatedly God had

promised the land to their fathers, Abraham, Isaac and Jacob. *Israel held the title deeds.*

Just so, every believer must remember the inheritance that is legally his through faith in Jesus Christ. We have the right to possess every blessing and provision made for us in him.

* We are "blessed with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).
* We are new creations in Christ (2 Cor. 5:17).
* We are the sons of God (1 John 3:1–2).
* We are complete in Christ (Col. 2:10).
* We are enthroned with Christ (Eph 2:6).
* We can live all our lives like kings (Rom 5:17, J.B. Phillips).
* We are more than conquerors (Rom. 8:37)
* We have authority over all the power of Satan (Luke 10:19).

Let us never forget, then, that victory is rightfully ours. All we need do is appropriate it.

2. *A Possessive Faith*

It was not enough for Israel to believe the land was theirs, they had to *actually* possess it.

Said the Lord to Joshua, "Every place that the soul of your foot shall tread upon, that have I given unto you, as I said unto Moses" (verse 3).

The promise became a possession only as they placed their feet upon it.

So it is with believers. They must put their faith into action.

James claims that a faith without "corresponding actions" is dead (James 2:17, Weymouth). In other words, a living faith will act accordingly.

There are too many Christians sitting back and singing about victory in the life to come, but who fail to appropriate victory in the here and now.

3. *A Positive Attitude*

God knew that Joshua and the Israelites could never maintain a possessive faith unless they had a constantly positive attitude.

"Be strong and of a good courage" (verse 6).

"Only be thou strong and very courageous" (verse 7).

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (verse 9).

Many Christians pray for strength, while God commands us to "be strong."

People often ask God to take away their fear, while God commands us to "be not afraid".

The key to it all is in our attitude. It is possible by a little mental discipline to change the attitude of our mind in a matter of seconds.

* We can change from an attitude of fear to one of courage.

* We can change from an attitude of unbelief to one of faith.
* We can change from an attitude of weakness to one of strength.
* We simply need to renew our minds until we see ourselves as God sees us and learn to speak and act accordingly.

Just before attacking the Italian fleet at Taranto in November, 1940, Sir Andrew Cunningham said, *"We are so outnumbered there's only one thing to do. We must attack."*

Our attitude plays a large part in determining defeat or victory.

4. *The Pattern of the Word*

God did not tell Joshua to merely "whistle in the dark" hoping for the best. He gave Joshua a pattern to be strictly followed—

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then shalt thou have good success" (verse 8).

Here we see a three-fold attitude to the Word of God and its tremendous results.

The Word of God must be in our mouths. It is not enough to know God's promises, we must *speak* them.

The Bible has much to say about the power of our confession, or the words that we speak. See Proverbs 16:30, 18:20–31; Matthew 12:33–37; Romans 10:8–10; Hebrews 4:14; 10:23.

As we speak the Word, we must *meditate* upon it. The Word must be in our hearts as well as in our mouths. Thus, when we speak God's Word, we will speak "out of the abundance of the heart".

We must *act* on the word of God.

". . . that thou mayest observe to do all that is written therein" (verse 8).

God's Word in the mouth and in the heart will spontaneously produce action.

This same pattern had been previously presented to Israel by Moses: "But the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" (Deut 30:14).

So the pattern to follow is confession of the Word, meditation in the Word and action on the Word.

5. *Provision of Food*

With a promise of victory before them, having a possessive faith and a positive attitude, and following the pattern of the Word, Israel still needed daily SUSTENANCE if they were to march in and overcome the enemy.

And so Joshua commanded the officers of the people saying, *"Prepare your victuals;* for within three days ye shall pass over this Jordan, to go in to possess the Land, which the Lord your God giveth you to possess it" (verse 11).

It has been said that an army marches on its stomach! It is certainly true that no spiritual army can survive in the contest with Satan unless

it is well nourished with the food of prayer, fellowship and ministry of the Word of God.

There is the food we gain in our *private study and devotions,* and then there are the *community meals* in fellowship of your local church—especially the communion service and mid-week Bible teaching ministry.

We must keep ourselves well nourished spiritually if we are going to possess our possessions in Christ.

Satan's Three Methods of Counter-Attack

Having considered the believer's essential requirements for victory, we must not forget that there is a personal enemy who is forever contending with the Christian who seeks to possess his "promised land" in Christ.

We are God's "occupational troops", enforcing the victory of Christ over the stubborn defiance and cunning resistance of a defeated foe.

Israel's advance was making great inroads in the promised land. The great walled city of Jericho had fallen to them. News of their triumphs was spreading throughout Canaan. The advancing army was riding high in confidence of victory.

Suddenly they met the first counter-attack.

1. *The Fifth Column*

This is the enemy within the gates. When Hitler's army marched in its conquests in World War II, the dictator boasted that four columns were marching, but the Fifth Column was already in the enemy country! It comprised traitors who were prepared to sell their country to Hitler.

Joshua sent scouts to Ai to assess the strength of the opposition, and they returned with news that the men of Ai were few, and only a small group of Israelites would be needed to capture that town. So, relaxed in their extreme confidence, they sent about 3,000 men to Ai, but they turned and fled before the inhabitants of that city.

Read the story in Joshua chapter 7.

Read how they discovered Achan, who had taken some of the spoils, a Babylonish garment, some silver and gold, and hid them in his tent.

Then read how Achan was judged before the Lord, and then the people of Israel marched on and captured Ai without any difficulty.

For us, the fifth column operates in two ways.

Firstly, there is the fifth column within our own lives. There is the flesh and its works. There are wrong attitudes. There is fear and unbelief. These things undermine our confidence before God and strip us of our power against the enemy.

Secondly, there is the fifth column in our fellowship. Many a local church has been going from victory to victory, then suddenly they meet with defeat.

Perhaps they took their unity for granted. Perhaps they became over confident.

Broken fellowship, indifference, a spirit of worldliness, and many other

expressions of the "fifth column" of Satan can rob a church of its power with God and its victory over Satan.

2. *An Angel of Light*

Having dealt with the enemy within their own camp, Israel were now to meet a new kind of counter-attack. Joshua chapter 9 tells the story.

News of Israel's victories had spread through the land, so the Gibeonites thought up a ruse by which they would trick Joshua into sparing their people. They put old shoes on their feet, took old wine bottles, some food that was dry and mouldy, and told Joshua they were from a far country, and Joshua was deceived into making an agreement with them.

We are told that the men of Israel "asked not counsel at the mouth of the Lord. And Joshua made peace with them, and made a league with them, to let them live."

When this deception was exposed, because of the agreement that had been entered into, Joshua had no alternative but to allow these people to live, but made them servants of the Israelites.

Christians should never forget that Satan's primary power is deception. Until he deceives a child of God he can gain no hold upon him. This truth is illustrated in many ways throughout both Testaments.

Paul says, "And no marvel, for Satan himself is transformed into an angel of light" (2 Cor 11:14).

Again he exhorts us to "stand against the wiles of the devil" (Eph. 6:11).

Israel were commanded to destroy the inhabitants of the land, but instead, they were deceived into making a compromise with them, and they were a thorn in Israel's side for centuries.

Satan still counter-attacks in this way. He is still the arch-deceiver. He is still out to deceive us to lower our standards, to compromise the truth, to let down on our authority, to weaken our ministry of deliverance, until the very powers which should be routed by us in the name of the Lord are accommodated within the ranks of the Christian church.

Sometimes this deception takes an unexpected form. Even our dogmatic and tenacious holding to certain doctrines can be the snare of the enemy.

Let us strive for the truth as it relates to Christ, to the deliverance of men and women, to the casting out of the enemy, and the raising up of the church of Jesus Christ in the power and glory of the Holy Spirit.

We must remember that Satan has a vast army of lying spirits, ever deceiving God's people, undermining their faith, and seeking to fill them with negative and destructive thoughts and attitudes. He continually broadcasts his false propaganda.

No wonder Jesus said, "Ye shall know the truth and the truth shall make you free" (John 8:32).

It was Admiral Halsey, who, after Japan claimed that most of the U.S.

fleet had been either sunk or had retired in defeat, retorted, "*Our ships have been salvaged and are retiring at high speed toward the Japanese fleet!*"

We can take the enemy up on his lies and answer him with the truth.

3. *The Direct Onslaught*

When the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon heard that Jericho and Ai had been captured and how the inhabitants of Gibeon had made peace with Israel and were living amongst them, they decided it was time for direct action (Read Joshua 10).

They mobilised their armies for a great onslaught against Gibeon.

This time Joshua and his army, with no fifth column in the midst, no longer deceived by the enemy, were able to put the armies of the five kings to flight and win a tremendous victory.

God came to their aid by raining great stones upon the enemy, thus destroying many, and then by causing the sun and the moon to stand still at the command of Joshua while the rout of the enemy was completed.

My friend, there is a startling message here for every individual believer and for every local church.

If we have dealt with the fifth column in the midst, and if we are alerted to the deceptive devices of Satan, if we are right with God and now know our position in the Lord Jesus Christ, *we have nothing to fear even though the whole kingdom of Satan should be arrayed against us.*

Peter spoke of Satan "as a roaring lion seeking whom he may devour," and exhorted believers to "resist steadfast in the faith" (1 Pet. 5:8–9).

Paul makes this call to every Christian: "*Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, stand. Stand therefore!*" (Eph. 6:13–14).

These three forms of counter-attack are seen also in the temptation of Jesus in the wilderness.

First Satan came, relying on the fifth column of the flesh. He urged Jesus to command the stone to be made bread to satisfy his physical hunger.

Secondly, he came as "an angel of light" seeking to deceive Jesus into destroying himself by casting himself down from the pinnacle of the temple.

Finally, he came in an open, undisguised onslaught, challenging Jesus to fall down and worship him and gain a shortcut to the kingdoms of this world, thus bypassing Calvary.

Satan will counter-attack you, and your church, in these three ways too.

However, while we take hold of the principles of victory, while we walk in the truth and refuse to be deceived by the enemy, while we maintain right relationships with our brethren, while we keep on the whole armour of God and learn to exercise the authority that is ours

in Christ, we can march forward to possess our possessions and never fear the enemy.

May we learn to apply the secrets of victory, and, identifying our enemy and his tactics, enforce on him the triumph of the finished work of Christ who was crucified raised, and is highly exalted forever.

Revivalist, Oct 1972, pp. 3–6

APPENDIX ONE
STATEMENT OF FAITH FOR GOOD NEWS HALL (1923)

What We Believe

God

1. There is but one God, Who is the Maker and Preserver of all things visible and invisible.—Gen. 1: 1; Psalm 86: 9–10; Isaiah 43: 10–11; Gal. 3: 20; James 2: 19; John 1: 1–3.

The Lord Jesus Christ

2. Jesus Christ is the Son of God, Who was with Him, of Him and in Him, before the world was; begotten by the Father—through the Holy Spirit—of the Virgin Mary. He became flesh and dwelt among us. Through Him, God has revealed Himself to mankind.—Luke 1: 35; Mark 14: 61–62; Rom. 1: 3–4; Col. 1: 15–16; Phil. 2: 6; John 1: 1, 18, and 17: 5; Heb. 1: 10.

The Holy Spirit

3. The Holy Spirit proceedeth from the Father and the Son, and is of one substance, majesty, and glory, with the Father and the Son, eternal God.—John 15: 26; Gal. 4: 6; Matt. 3: 16; 1 Thess. 4: 8; Eph. 4: 30.

The Devil

4. We believe in the personality of the devil, who, by his influence and power, brought about the downfall of man, and now seeks to destroy the faith of every believer in the Lord Jesus Christ.—Gen. 3: 1–6; Matt. 4: 1–11; Luke 4: 1–13; James 4: 7; 1 Peter 5: 8; John 13: 2.

Justification by Faith

5. Through simply believing unto obedience in the death and resurrection of the Lord Jesus Christ, we receive the remission of all our sins and the gift of eternal life.—Rom. 10: 9–10; John 3: 16; Rom. 5; 1 John 5: 13; Acts 16: 30, 31.

Restitution

6. If we are sincere in our acceptance of Christ and His salvation, it is very clear that we should endeavour to restore that which we have wrongfully taken from others, and also seek to be reconciled to those against whom we have acted in an evil manner.—Exodus 22; Matt. 5: 23–24; Luke 19: 7–9.

Baptism by Water

7. Baptism by water into the Name of the Father, Son, and Holy

Spirit, is symbolical of the death and resurrection of our Lord Jesus Christ. Insomuch, that when we are being baptised, we should believe that our whole evil life is destroyed or buried with Him, in order that we may be enabled to rise and walk in newness of life without sin.—Matt. 28: 19–20; Acts 10: 48; Rom. 6: 3, 6; Col. 2: 12; Mark 16: 16; Gal. 3: 27.

Sanctification

8. It is the glorious privilege of every believer in Christ to be made pure in heart and wholly sanctified through the operation of the Holy Spirit.—John 17: 15–19; Acts 15: 8–9; 1 Thess. 4: 3–4; Heb. 2: 11; 1 Thess. 5: 23–24; Heb. 10: 10–16.

The Baptism or Receiving of the Holy Spirit

9. The Holy Spirit is promised to every believer, and may be obtained by carrying out the command of our Lord Jesus Christ, Who bade His disciples "wait until they received the promise of the Father." We believe that a definite physical manifestation accompanies the reception of the Holy Spirit.—John 14: 16–17; Acts 1: 4–5; Acts 2: 1–4; Acts 8: 15–19; Acts 10: 44–47; Acts 19: 1–7; Eph. 1: 13.

Divine Healing

10. In accordance with the teaching of the Scriptures, we trust our Heavenly Father to protect and heal our bodies from sickness and disease. Knowing that, whilst we may yet suffer tribulation and sickness, "all things work together for good to them that love God."—Ex. 15: 26; Psalm 103: 3; James 5: 14–15; Phil. 2: 26–27; 2 Cor. 12: 7–10.

The Lord's Supper

11. In accordance with our Lord's command we partake of this sacrament with unleavened bread and fruit of the vine, remembering His words: "Take, eat; this is My Body," and "Drink ye all of it, for this is the Blood of the New Testament, which was shed for many for the remission of sins."—Luke 22: 15–20; Matt. 26: 26, 28; 1 Cor. 11: 23–26.

Second Coming of Christ

12. It is our glorious hope and earnest expectation that our Lord will soon return for His Church. And having this hope we "purify ourselves even as He is pure," so that we may be ready to meet Him when He comes to gather His people unto Himself.—Acts 1: 10–11; Matt. 24: 37–42; James 5: 7–8; Tit. 2: 13; 1 Thess. 4: 15–17; 2 Thess. 2: 1.

Reward of the Righteous

13. It is but our reasonable service to present our bodies and all that we possess to God, in return for the great sacrifice Christ made for us. Yet, if we do this willingly in the spirit of love, we shall be rewarded according to our works; this should be a great incentive to our desire to do good unto all men.—1 Cor. 3: 8–15; Rev. 2: 23; Heb. 12: 2; Rev. 22: 12; Heb. 11: 6.

The Great Tribulation

14. After the Church ascends into Heaven, the Devil is cast upon the earth, and the wrath of God is then poured out upon the nations of the world.—Matt. 24: 21–22; Rev. 12: 5–9; Dan. 12: 1; Isaiah 13: 6–22; Joel 2: 1–11; Luke 21: 25–26; Rev. 6: 12–17; Mark 13: 18–27.

Punishment of the Wicked

15. We believe in the punishment of the wicked, who wilfully reject and despise the love of God, manifested in the great sacrifice of His only Son upon the cross for their salvation. And, whereas believers are not of the same mind as to what shall be the manner or form of punishment given to the wicked, it is considered advisable that Scriptural language only shall be employed where this doctrine is concerned, all argument being thereby avoided.—Matt. 25: 46; Matt. 13: 49–50; Luke 12: 47–48; Rom. 2: 6–9; 2 Thess. 1: 8–9; Rom. 6: 23; Rev. 20: 11–15.

The Millennium

16. At the conclusion of the great tribulation the Devil is bound, and Christ returns with His saints to reign over the earth in righteousness, peace and prosperity.—Rev. 20: 3–6; Zech. 14: 5; Dan. 7: 22; Micah 4: 1–7; Rev. 5: 9–10; Psalm 72; Psalm 96: 10–13.

The Little Season

17. Rev. 20: 3, 7–10.

The Great Judgment Day

18. Rev. 20: 11–15; Rom. 2: 16; Matt. 13: 40–43.

A New Heaven and a New Earth

19. Isaiah 65: 17; Rev. 21: 1; 2 Pet. 3: 10–13.

The Inspiration of the Holy Scriptures

20. We believe in the inspiration of the Holy Scriptures as the revelation of the mind and will of God. On the authority of Jesus Christ we accept them, in their original form, as the Divine word, which, when heaven and earth are passed away, shall yet endure. We therefore counsel all Christians to "Preach the Word"—not the thoughts and theories of men—and to tell Bible truths in Bible language, praying the Holy Spirit to perform His own function of making the truth plain.—John 16: 14, 15; 2 Tim. 3: 16–17; 2 Pet.: 1: 19–21; Matt. 5: 18; Matt. 24: 35; John 5: 39.

Love

21. Believing that the best thing of all is love, we forsake not the assembling of ourselves together with those washed in the blood of Jesus Christ; and endeavour to keep the unity of the Spirit in the bond of peace till we all come in the unity of the faith and of the knowledge of the Son of God, unto A PERFECT MAN.—1 Cor. 13; Heb. 10: 23–25; Eph. 4: 3–13.

Good News, November, 1923, p.19

APPENDIX TWO
STATEMENT OF FAITH OF THE SOUTHERN EVANGELICAL MISSION (1923)

Doctrinal Standard of the Southern Evangelical Mission

1. The Inspiration and Authority of the Scriptures.
2. The Trinity.
3. The Deity and Incarnation of the Lord Jesus Christ.
4. The Fall of Man and his consequent moral depravity and his need of regeneration.
5. The atonement through the blood of Christ offered in heaven for us.
6. Justification by Faith, Baptism by Immersion, and Baptism in the Holy Spirit as in Acts 2:4.
7. Resurrection of the Body.
8. The Eternal Life of the Saved and Eternal separation from God of the unsaved.
9. The pre-millenial coming into the heavens of our Lord Jesus Christ with the catching away of the watching Christians abiding in Christ as in 1st Thess. 4:14–17 and 1st Cor. 15:51–54.
10. The Great Tribulation followed by the glorious millennium of Christ's personal reign on Earth.
11. The final Judgment.

Southern Evangel, March, 1923, p.11

APPENDIX THREE
STATEMENT OF FAITH OF THE ASSEMBLIES OF GOD (1984)

Who are the Assemblies of God and what do they believe?

You have the right to ask, "Who are the Assemblies of God?" and we the right to supply the answer.

What We Are Not

We do not claim to be the only true church.
We are not antagonistic to other Christian bodies.
We are not teachers of new and strange doctrines.

What We Are

We are Bible loving, evangelical Christians who emphasise afresh the teachings of Scripture.

We are part of a great world-wide Fellowship whose testimony is heard in every land (including countries behind the iron and bamboo curtains) and on every major mission field.

What We Believe

Our beliefs are fundamental and evangelical—our sole text-book being the Bible, which is the only infallible and authoritative Word of God. *2 Tim. 3:16–17; 2 Pet. 1:19–21; John 5:39; Matt. 24:35.*

—There is one God, the Creator, eternally existing in three Persons, God the Father, God the Son, and God the Holy Ghost. *Gen. 1:1; Isaiah 43:10,11; 2 Cor. 13:14; Matt. 28:19; John 14:16,17.*

—In the deity of our Lord Jesus Christ, that He is the Son of God. We believe in His virgin birth, in His sinless life, in His miracles; in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father. *John 1:1–3; Heb. 1:8; Matt. 1:23; John 14:30; John 2:11; Isa. 53:4–6; Matt. 28:6; Acts 1:9.*

—In the Second Coming of Christ. *John 14:1–3; Act 1:11; 1 Thess. 4:15–17.*

—In the Person and work of the Holy Spirit with His Fruit and Gifts abiding in the Church. *1 Cor. 6, 12 and 14; 1 Cor. 1:7.*

—In the Baptism of the Holy Spirit for all believers with the initial evidence of speaking in other tongues as the Spirit gives utterance. *Acts 1:1–8; 2:1–38; 8:15–19; 10:44–47; 19:1–7.*

—In the spiritually lost condition of men. *Gen. ch.3; John 3:17,18,36.*

—In the essential need of the New Birth by faith in Jesus Christ,

John 3:3,16. That the only means of being cleansed from sin is through repentance and faith in the precious blood of Christ, *1 Peter 1:18,19.*

—In the sacraments of the Lord's Supper, and baptism by immersion in the Name of the Father, Son and Holy Spirit, for all believers. *1 Cor. 11:23-26; Matt. 26:26-28; Mark 16:16; Matt. 28:19.*

—In the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life. *Gal. 5:16; John 14:16,17.*

—In Divine Healing by personal faith in Jesus Christ. *Matt. 8:16,17; James 5:14,15; Mark 16:17,18.*

—In the resurrection of both the saved and lost, the one to everlasting Life and the other to everlasting damnation. *John 3:36; John 5:28,29; 2 Thess. 1:8,9; Rev. 20:11-15.* In fact we can humbly say we believe all that the Old and New Testaments teach and we ever seek to live a faithful, fruitful and fervent Christian life.

Our Emphasis

We emphasise a victorious Spirit-filled life for all believers, teaching that a Pentecostal experience is repeatable today in the life of the Christian Church.

Our Name

The name Assemblies of God was the name given to all New Testament Churches. The name 'Church' is best translated 'Assembly' as in the Amplified version.

Founder

While Christians of our faith can be found all over the world, we are unable to attribute our movement to any Christian leader. We owe our beginning to God alone.

The Assemblies of God came into being at the turn of this century through a simultaneous spiritual awakening and Holy Ghost outpouring among many Holiness Groups in England, America and the Continent. *This awakening was associated with the great Welsh Revival of 1904.*

The Miraculous

The power of Pentecost is an ever-present reality and is the answer to the needs of the twentieth century church.

It is tragically possible to have orthodox doctrines but to be cold and formal. The need is for truth quickened with Heavenly fire.

In his 'Plea for the Supernatural', Dr. A.B. Simpson stirringly reminds us that we have a supernatural God, a supernatural Bible, a supernatural life, supernatural resources and a supernatural hope.

The first church was born in Holy Ghost fire and in Holy Ghost fire she should continue.

The Assemblies of God world-wide seek to make known these facts.

We trust you too will find God's great and sufficient provision for your spirit, soul and body.

Australian Evangel, May, 1984, Supplement

APPENDIX FOUR
STATEMENT OF FAITH OF THE CHRISTIAN REVIVAL CRUSADE (1983)

Declaration of Faith

The Christian Revival Crusade believes in and presents the following basic truths:

1. *The Canonical Scriptures*

The Scriptures, as originally written, are infallible and inspired by God.

They alone constitute the sole and absolute authority in all matters pertaining to Christian faith and practice. They are not to be added to, superseded, or changed by later tradition or supposed revelation; and because the Bible is the completed revelation of God, whatever is not contained therein is not to be declared as an article of faith.

Matt. 4:4; 5:17–18; 24:35; John 5:39; 10:35; 17:17; Acts 28:23; 1 Cor. 2:7–16; 2 Tim. 3:15–17; 2 Pet. 1:19–21.

2. *The Godhead*

There is one God, perfect and holy, existing eternally in the three Persons of the Father, the Son and the Holy Spirit; the Creator and Preserver of all things, visible and invisible.

These three distinct persons are co-equal and co-eternal in every respect, though each person of the Godhead possesses His own characteristics, and each performs His own specific divine works in total unity and harmony with the others.

Matthew 3:16–17; 28:19; John 14:16–17; 1 Corinthians 12:4–6; 2 Corinthians 13:14; Ephesians 2:18; 4:4–6.

3. *God the Father*

God the Father is the first Person of the triune Godhead. He has always been the Father from all eternity. As the eternal Spirit, He is personal, ever-present, sovereign, self-existent, invisible, immortal, holy, unchanging, good, merciful, all-powerful, all-knowing, loving, gracious, faithful and just.

He gave His son, Jesus Christ, for mankind's redemption.

1 Corinthians 15:24–28; John 3:36; Matt. 6:13; 19:26; Hebrews 12:7ff; 1 John 1:3; Revelation 4:11; Leviticus 11:44; 20:26; Acts 17:27–28; Gen. 17:1; 18:14; 21:33; Mark 14:36; Luke 1:37; 18:27; John 4:24; Col. 1:15; Malachi 3:6; Numbers 23:19; Ex. 3:6, 13–14; Deut. 4:39; Dan. 4:35; 2 Cor. 1:3; Psalms 5:4–5; 25:8; 89:26, 28; 90:2; 102:25–27;

103:13; 107:1; 115:1; 139:1–12; Isaiah 40:25, 28; 46:9–10; 57:15; 63:11–16; Romans 2:4; 8:28; 12:1.

4. *Jesus Christ the Son*

Jesus Christ the Son is the second Person of the triune Godhead.

He is the eternal Son of God. He is the Lord of all Creation. He was pre-existent before He came to earth and is pre-eminent above all things.

He was the Word made flesh, supernaturally conceived by the Holy Spirit, born of the virgin Mary, and perfect in nature, teaching and obedience. He was truly God and truly man.

He lived a sinless life and died on a cross as a vicarious sacrifice, shedding His precious blood for the remission of sin for all mankind. He is the only Saviour for the sins of the world.

He rose from the dead in His own glorified body for man's justification, ascended into heaven and will personally return in glory to establish His kingdom on earth.

He is the Head of His body, the Church, and Victor over all the powers of darkness. He now reigns at the right hand of the Father.

John 1:1–3, 14; Isaiah 7:14; 9:6; Matthew 1:18–25; John 14:9; 17:1,5; Philippians 2:5–11; Hebrews 7:23–28; Acts 1:11; Matthew 24:30; Acts 10:36; Matt. 26:28; Rom. 5:1, 18; Acts 13:39; Eph. 5:23; Col. 2:15; Heb. 1:3; 8:1; 12:2; 1 Pet. 3:22.

5. *The Holy Spirit*

The Holy Spirit is the third Person of the triune Godhead.

He is a divine Person, co-equal and co-eternal with the Father and the Son.

He is the Giver of Life. He convicts the world of sin, righteousness and judgment.

He unites man to Jesus Christ in faith and brings about the new birth. He dwells within the regenerate, producing in them the fruit of the Spirit and enabling them to grow in sanctification.

The Holy Spirit inspired prophets, priests, judges and kings, anointed Jesus Christ for His ministry, filled the Church with Pentecostal power, and quickens the mortal bodies of believers to the service of God.

John 14:16–17, 26; 16:8–11; 1 Corinthians 12:13; John 3:5; 1 Corinthians 6:19; Romans 8:9–11; Galatians 5:22–23; 2 Corinthians 3:17–18; 1 Peter 1:2, 10–12; 2 Peter 1:20–21; Luke 4:1, 18–21; Acts 2:4; 4:31.

6. *Man*

God created man in His own image and likeness by a specific act of creation.

Though man was originally morally upright and perfect, he fell by voluntary transgression through the original sin of Adam and Eve. Consequently, all mankind is separated from God and his original state of righteousness, and is totally incapable by himself of returning to God.

Fallen man, whatever his character or attainments, is lost and without hope apart from the salvation available in the Lord Jesus Christ.

Genesis 1:26–27; Romans 5:12, 16–17; Jeremiah 17:9; Ephesians 2:1–3, 12; John 6:44; John 3:3–7; Acts 4:12, 2 Cor. 11:3.

7. *The devil*

The devil is a fallen angel who by his influence brought about the downfall of man, and now as the god of this world seeks to destroy humanity. Every believer has access to absolute authority in Jesus Christ over all the power of the devil because Christ's substitutionary death has stripped the devil of his power and authority.

The devil and his evil spirits will be consigned to eternal punishment at the judgment.

Gen. 3:1–5; Matt. 25:41; Luke 10:18–19; 2 Cor. 4:4; Eph. 2:2; 6:11–12; Col. 2:15; James 4:7; 1 Pet. 5:8–9; 1 John 3:8; Judges 6; Rev. 12:7–9, 11–12; 20:10.

8. *Salvation*

Salvation is solely by grace and is received through genuine repentance towards God, and wholehearted trust in the Lord Jesus Christ. It is also known as the "new birth", and is an instantaneous and complete operation of the Holy Spirit, whereupon the believing sinner is justified, regenerated, sanctified, given eternal life, adopted into the family of God and becomes a new creation in Jesus Christ.

There is no other means by which mankind may be saved, except through the salvation provided by the Lord Jesus Christ.

Through Christ's great redemptive act there is forgiveness of sin, liberation from bondage to the world, and freedom in His Spirit.

Salvation produces an upright and moral life.

Ephesians 2:8–9; Romans 5:1; Acts 2:38; 3:19–21; 4:12; 13:31; Titus 3:4–7; Ephesians 1:5,7; Galatians 6:14–15; 1 Cor. 1:30; 2 Cor. 3:17.

9. *The Church*

The Church comprises all "born again" believers of all nations and denominations, under the headship of the Lord Jesus Christ.

The primary task of the Church is to teach all nations and to make disciples, bringing the Gospel to bear on every aspect of life.

The Church expresses itself in the world through local congregations which gather for worship.

The primary mission of the Church is the redemption of the lost.

Romans 12:4–5; 1 Corinthians 12:27ff; Ephesians 5:23, 26–27; 2:22; 1 Peter 2:5, 9; Titus 2:14; Matthew 28:19–20.

10. *The Ordinances*

There are two perpetual ordinances ordained by the Lord Jesus Christ for all Christians, which equally proclaim His death, burial and resurrection.

When the preaching of the Word conveys the real meaning inherent in these ordinances, and faith is aroused in the recipients, then the Holy Spirit produces great benefits.

Rom. 8:11; 10:17.

10.1. *Believers' Baptism*

The believer is baptised by immersion in water upon profession of his faith in the Lord Jesus Christ.

Baptism is an integral part of Christian initiation, but not essential for salvation.

It symbolises identification of the believer with Christ's death, burial and resurrection; separation from the old way of life unto the Lord; and the newness of life now available in Christ.

Matthew 28:19; Mark 16:16; Acts 2:38, 41; 8:12–13, 36–39; 9:17–18; 10:47–48; 16:14–15; 18:8; 19:4–5; 22:16; Romans 6:3–5; Gal. 3:26–27; Col. 2:12; 1 Pet. 3:20–21.

10.2. *The Lord's Supper*

The Lord's Supper is a meeting of believers in which bread and wine, symbolising His body and blood, are shared in remembrance of Christ's death, in proclamation of His presence, and in anticipation of His Second Coming.

It speaks of the new and eternal covenant made by God with man, and is sealed with the blood of His Son, Jesus Christ.

This ordinance should be celebrated regularly by all genuine believers for it reminds the believer that Christ has provided for his every need, and that at the appointed time Christ is coming for His Church.

Matthew 26:26–29; Mark 14:22–25; Luke 22:15–20; 1 Corinthians 10:16–17; 11:20–26.

11. *The Baptism in the Holy Spirit*

The Baptism in the Holy Spirit is distinct from the "new birth" and is accompanied by speaking in other tongues as the initial evidence, as the Holy Spirit gives utterance. This gracious and supernatural gift of power was not only for the early disciples, but is a gift available to all believers of every generation. It is received by faith.

It endows believers with power to be effective witnesses for Christ, and gives them access to the nine supernatural gifts of the Holy Spirit.

Mark 16:15–20; Luke 24:49; John 7:37–39; Acts 1:8; 2:1–40; 8:15–19; 10:44–47; 19:1–7; Luke 11:13.

12. *The Gifts of the Holy Spirit*

The various supernatural gifts of the Holy Spirit, such as word of wisdom, word of knowledge, faith, gifts of healing, working of miracles, prophecy, discernment of spirits, tongues and interpretation of tongues are an integral part of the worship and ministry of the Church.

The gifts are primarily to edify and equip the Church for ministry and should be in harmony with the fruit of the Holy Spirit.

The gifts are given by the Holy Spirit and are exercised through the believer by faith.

1 Corinthians 12:7ff; Romans 15:19; Heb. 2:4; Acts 3:4–7; 5:3; 11:28–30; 13:9–11; 16:18; 27:10, 22–25; 1 Cor. 12:7; 13:1–2.

13. *The Fruit of the Spirit*

The fruit of the Holy Spirit, such as love, joy, peace, patience, gentleness, goodness, faithfulness, meekness, and self-control, characterise the life of the true believer and the true ministry of the Church. Such fruit is the natural result of the life of the Spirit in the believer.

Galatians 5:22–26; Col. 3:12ff; Rom. 8:13ff; 12:9ff; 1 Cor. 13:1ff; John 15:1ff.

14. *Divine Healing*

The Bible contains a healing covenant affirmed in both Testaments, providing spiritual and physical health and well-being for the whole person, and divine deliverance from all bondage to the power of Satan. The basis of this covenant for every believer is reconciliation through the atonement of Jesus Christ which provides the means by which the whole man, spirit, soul and body, may be delivered from the power and effects of sin, sickness and disease.

Jesus Christ gave His disciples authority and power to heal all kinds of sickness and disease, and to minister deliverance to those bound by demonic power.

We believe that divine healing and divine deliverance are available to all, through faith in the redemptive death and victorious resurrection of the Lord Jesus Christ.

Exodus 15:26; Isaiah 53:4–5; Matthew 8:16–17; 1 Peter 2:21–24; 1 Thessalonians 5:23; 1 Corinthians 11:23–32; James 5:14–16; Mark 16:17–18; Matthew 10:1.

15. *Prayer*

Prayer is communion with God by which the believer can offer supplication, intercession and thanksgiving. It is the right and privilege of every believer to speak the word of faith, to pray with authority and so release the transforming power of God.

Through prayer, the believer can communicate with God and receive comfort, guidance, reassurance, encouragement, direction and edification.

Psalm 100:4; Jer. 33:3; Matt. 7:7–8, 11; 21–22; John 14:13–14; 16:23–24; Eph. 6:18; Phil. 4:6–7; James 1:5–6; 1 John 5:14–15; John 4:24; Rom. 8:26–27; 1 Cor. 14:14–15; Jude 20.

16. *The Resurrections*

There will be a bodily resurrection of the just and of the unjust; for the former, a resurrection into eternal life and immortality; for the latter, a resurrection into judgment.

We believe in the eternal punishment of people who wilfully reject and despise the love of God manifested in the great sacrifice of His Son upon the cross for their salvation.

Isaiah 26:19; Dan. 12:2–3, 13; John 5:28–29; 6:39–40; 1 Cor. 15; Rev. 20:4–6, 11–15; Phil. 3:21.

17. *Prophecy*

It is generally accepted that Bible Prophecy has been progressively fulfilled during the course of history and that the Church age will be brought to a close by a series of prophesied events such as the Battle of Armageddon and culminate in the visible, personal and glorious return of the Lord Jesus Christ. This will be associated with the first resurrection, the translation of those alive in Christ, the Judgment Seat of Christ, the binding of satanic powers, the establishment of Christ's millennial reign, after which period the second resurrection and Great White Throne Judgment will take place.

Ezekiel 38; 39; Joel 2; 3; Zechariah 14:1–20; Matthew 24:29–44; Mark 13:24–37; Luke 21:24–36; Acts 1:11; 2:17–21; 2 Peter 3:1–14; Revelation 16:12–16; 20:1–15.

from the Charter of the Christian Revival Crusade, 1983

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Acts '84. Monthly newsletter published by the Apostolic Church. Address: 240 Beales Lane, Greensborough, Vic. 3088.

Apostolic Herald. Published by the Apostolic Church from May 1936 to May 1941. Replaced *Revival Echoes* and was in turn renamed *Herald of Grace.*

Apostolic News. A small periodical published by the Apostolic Mission in Adelaide (later Bible Standard Church). Commenced c. 1930 and renamed *Bible Standard Call* c. Dec. 1937.

Australian Evangel. The long-standing monthly of the Assemblies of God. Commenced in 1925. Address: P.O. Box 38, Broadway, Qld. 4006.

Australia's New Day. A merger of *Vision* (Temple Trust) and *Impact* (Christian Revival Crusade) in October 1980. Now published as a national non-denominational magazine by the House of Tabor. Address: P.O. Box 102, Unley, S.A. 5061.

Bible Standard Call. New name given to *Apostolic News* in Dec. 1937. Published by Bible Standard Church in Adelaide (formerly Apostolic Mission).

Bridal Call. Edited by Aimee Semple McPherson and published by the Echo Park Evangelistic Association. Later named *Bridal Call Foursquare.*

The Burning Bush. Monthly published by Peter Barfoot, P.O. Box 248, Cleveland, Qld, 4163.

Charismatic Contact. A non-denominational charismatic quarterly edited by Faith Ministries International, an informal association of ministers, mainly Assemblies of God. Published from c. 1969 to c. 1979.

Crusade. Quarterly journal of the Christian Revival Crusade. Launched in 1982. Address: P.O. Box 105, Brighton, S.A. 5048.

Destiny. Launched at Calvary Temple, Townsville in Oct. 1980. Now discontinued.

Echoes of Grace. The earliest magazine edited by Leo Harris. Published by the National Revival Crusade 1942–1952. Renamed *Revivalist* and later *Impact.* Incorporated in *Australia's New Day,* Oct. 1980.

Elim Foursquare Gospel Express. Launched in May, 1932 as the official organ of the Elim Foursquare Gospel Church and edited by F.B. Van Eyk. Renamed *The Gathering Call* in September 1932.

Evangelistic Times. A magazine edited by A.C. Valdez and published by the Milwaukee Evangelistic Temple, Milwaukee, U.S.A.

Evening Time. An independent magazine circulated free in the late 1960's and early 1970's from a small group of ministers in Balgowlah, N.S.W.

Fire in the Hearth. "A quarterly journal for spiritual renewal produced within the Churches of Christ in Australia". Launched in 1979. Address: P.O. Box 298, Nunawading, Vic., 3131.

Floods Upon Dry Ground. Quarterly published for a short time by the One-Way Christian Convention Centre, Mildura, Vic. Began in May 1976.

Full Gospel Messenger. Quarterly newsletter published by Gospel Light Ministry (Full Gospel Churches) spasmodically since 1963. P.O. Box 126, Ferny Hills, Qld 4055.

Gathering Call. Replaced the Elim Foursquare Gospel Express in September 1932. Edited by F.B. Van Eyk.

Good News. The earliest Pentecostal paper in Australia, edited by Janet Lancaster and published at Good News Hall from 1910 to 1936.

Harvest Grain. A quarterly published by Richmond Temple and edited by Charles Greenwood. Launched in 1944.

He Lives. Bi-monthly published by He Lives Convention Centre. Launched c. 1970. Address: P.O. Box 86, Beenleigh, Qld. 4207.

Herald of Grace. Replaced the Apostolic Church's *Apostolic Herald* in May 1941. Continued for some years but now discontinued.

Impact. Replaced the *Revivalist* in 1975. Published by the Christian Revival Crusade. Merged with *Vision* in October 1980 to form *Australia's New Day.*

New Beginnings. Quarterly published by Lighthouse Christian Centre, from 1981. Address: P.O Box 1461, Railway Square, Wollongong, N.S.W.

Now. A quarterly published by the Now Ministry centred in Wagga. Edited by Peter Allard. Now discontinued.

Our City and Beyond. Published by Christian Life Centre, Sydney. Commenced in 1983. Address: 200 Goulburn St., Darlinghurst, N.S.W. 2010.

Outreach. Launched in May 1976 as a development from *Outreach News* by Outreach International.

Pentecostal Light. The official organ of the United Pentecostal Church. Discontinued c. 1982.

The Prevailing Word. Small bi-monthly issued by L.A. Peluso. Outreach Ministries c. 1979–1983.

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Restore. Published monthly by the Logos Foundation. Launched c. 1970. Address: P.O. Box 100, Blackheath, N.S.W. 2785.

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Arthur Wright, letters to his brother Will from Zion City, 2/11/1904, 26/1/1907 and 26/3/1934.

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This is a list of some of the pamphlets and articles referred to in the text. I also have a large collection of tracts, leaflets, pamphlets etc. from various Pentecostal groups which are too numerous to list here, but which provided helpful background information.

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PERSONAL SOURCES

The following is a list of the names of all who have provided me with information personally, either by interview, personal communication or in response to a questionnaire. Some of these people are deceased. In every case, however, I have written records of the information received.

Norman Armstrong
Lloyd Averill
Bert Banton
W.J.E. Baxter
R. Beckinsale
Gordon Bowling
D. Brabham
Les Brabham
J. Brian
Harry Broadley
James Buchanan
Doug Bushby
Trevor Chandler
Ken Chant
Gordon Chilcott
Tom Curtis
Robert Davis
Don Dawson
David Du Plessis
C.G. Enticknap
Andrew Evans
Jessie Ferguson
Rob Forth
Tom Foster
R. Garbett
Elviss Greenwood
P. Gossling
C.C.W. Harrison
Leo Harris
L. Hart
Mrs. Henderson
Malcolm Hibbard
Stephen Hollins
Russell Hooper
Frank Houston
Phil Howell
L. Huch
Mrs. Hughes
Len Jones
Les Keys
Reginald Klimionok
A. Kostas
Mary Kramer
Reg Loft
K. McAlpin
I. Martin
F.P. Moeller
Norman Moulton
George Muir
Jim Mullin
Hal Oxley
R. Painter
Arthur Pocklington
Norman Priest
E. Rayner
Charles Ringma
James Self
James Sharman
Barry Silverback
Clark Taylor
Robert Tracy
Peter Vacca
C.J. Van Eyk
Ivor Warburton
E. Watson
Fred Watson
E. Weir
Harry Westcott
Alan Wilson
F.C. Wilson
Reginald Wilson

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