

THE PENTECOSTAL MOVEMENT

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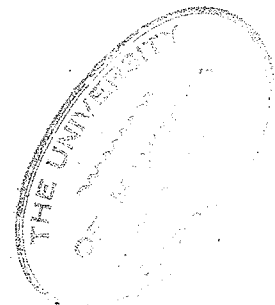
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INTRODUCTION.

1.

No religious group has succeeded in capturing the curiosity and imagination of the average North American to the same extent as the "holy rollers" or "tongue talking" religions. The object of this study is to present in outline an account of the growth and functioning of the Latter Rain or Pentecostal Movement. The development will be traced from its sectarian origins in Kansas and California to its present outcome in socially acceptable denominational churches. The recent rise to prominence and the numerical growth of the Pentecostal Movement are sufficient to warrant investigation. However, any study of this phase of evangelistic Protestantism must go even further to explain the reasons underlying such continuing "protesting." Like the protests of the Reformation, it was directed at the status quo. An historical account of the Pentecostal Movement in Western Canada is appropriate because of the great sectional interest. Similarly, a comparative ignorance as to the practices and doctrines of Pentecostalism justifies explanation. The subject matter is relatively detached from the experience of the majority of Canadians and Americans and still there probably are few people on the Prairies or in the Pacific area who have not come into more or less intimate relations with the Movement.

However, removed the subject may be from common experience, it is manageable when limited to Western Canada and the early American background. It is apt for sociological study since all the social processes are taking place with clear and unmistakable indications. Furthermore, the leaders and officials of the Movement are very favorable to inquiry and research. A study in the reciprocal relations of an institution and various types of personalities is also offered. The case study method and interview were widely employed since the Movement is not unwieldingly large or complex. The Pentecostal assemblies and sects, as a primary group marked by unanimity of thought and simplicity and a certainty of action, lend themselves readily

to investigation..

The pattern of growth they follow is that of any spontaneous social movement. (1) The sect splits off from an inclusive group, in this case first from the Methodist Church but shortly afterwards from all the conventional or "line" churches. A period of conflict and of acute self-consciousness follows, a period of organization, and then isolation and integration begins. The final step is the development of gradual contacts with the community at large, and the future seems to point to absorption in the inclusive group. When the cycle of development into an institutional church is complete, or even at an earlier stage, the process begins over again within the ranks of the new denomination. (2)

Therefore, the Pentecostal Movement is in a sense a continuation of Wesleyan Methodism and primitive Baptist teachings in a materialistic, twentieth-century and agrarian community. A certain recommencing of sectarianism is particularly apparent in the Movement because of its peculiar perfectionist and charismatic nature of Pentecotalism in Western Canada that distinguished it from Methodism and the Salvation Army and which contributed more than any other single factor to its phenomenal growth on the high plains and along the Pacific coast. The struggle fundamental to all religious development, the struggle between forces of order and forces of separation, was re-enacted in our section of the continent and in our century.

Methodism, for example, in the American and Canadian West was by no means as staid a denomination as Episcopalianism or Presbyterianism and yet its poor and its simple folk became less poor and simple. When, after the First World War, modifications were made of the austere doctrines of its founder, Methodism fell prey to a New Reform. A feeling among people of poor social standing that

(1) Ernest Troeltsh, The Social Teaching of the Christian Churches, translated by Olive Wyon (2 vols., London, 1931).

(2) H. R. Niebuhr, The Social Sources of Denominationalism (New York, 1929).

the church was failing in its religious obligations added to the favorable environment for the development of the "tongues missions." Perhaps the masses follow still for the loaves and fishes but there has to be a basic need met or the church will cease to attract or influence. The personal experience of many who joined the revolt would seem to indicate that they did not concern themselves with the church's failure in social work but rather its failure to satisfy spiritual needs that became more complex each generation. Many settlers on the Great Central Plain had received deep religious experiences during their youth in the Presbyterian, Methodist and Baptist churches of the Eastern states and provinces.(3) In many cases this fundamentalist belief became channelled in the conventional or "line" churches, in other cases it expressed itself in new fundamentalist groupings. (4)

Whatever the channel followed on Canada's western frontier, it seems certain that religious revolt accompanied economic and political revolt. (5) Historians have generally believed that the period after the First World War saw growing dissatisfaction with any type of fundamentalist approach to religion and that the disappointment resulting from the partial failure of the new political parties and farmer's organizations caused a shift back to fundamentalist religious belief after 1930 (6) This is only partly true because the phenomenal growth of the sects in Alberta and Saskatchewan began and prospered especially in the period before 1930. The Gospel People, Christian and Missionary Alliance, Salvation Army, Holiness Movement, Adventists, International Bible Students and Church of Christ all made

(3) Hector Kirk, First Things First (Three Hills, Alberta,) pp. 1-25.)

(4) S. D. Clark, Church and Sect in Canada (Toronto, 1948). pp. 431-433.

(5) Not all alliances are as outstanding as the Social Credit and Prophetic Bible Institute connections or the Canadian Commonwealth Federation and fundamentalist Baptist connection. Premier Aberhart of Alberta was succeeded as the chief executive of the Prophetic Bible Institute and "Back to the Bible" Radio Hour throughout Alberta and western Saskatchewan by Premier Manning.

(6) Clark, op. cit., p. 431.

their greatest numerical gains prior to the 1931 census. The Pentecostal and Apostolic groups alone, the sects with which we are presently concerned, continued to make substantial gains after 1931. (7) Such exception justifies this investigation and is explained largely by a remarkable evangelism and a singular doctrine and experience.

(7) Cf. Statistical tables, Appendix.

CHAPTER I.

American Sectarian Origins.

American Sectarian Origins

No one person may be called the founder of the Pentecostal Movement. As the name suggests it is spiritual and prophetic in nature, and is rather a movement or school of thought than a single sectarian advent. (8) It was both spontaneous and multi-denominational in origin. (9) From its inception the leaders of the Movement denied that it was a denomination. Inasmuch as it was opposed to the institutional churches, however, it was from the first day of its existence a sect. Not only was the Movement exclusive, but it very soon set up definite requirements for membership and exercised a severe discipline over its adherents. A further earmark of its sectarian nature was the rigoristic development, the stress on lay leadership and "discontinuity," or in the language of the evangelists "separation from the present evil world." Initial support came from the politically disfranchised and the economically weak for obvious reasons.

The Pentecostal Movement had its beginning in a revival of "primitive" Christianity and achieved its distinctiveness through the preaching of the demonstration of spiritual power and "gifts" upon receipt of the Paraclete, or "personal baptism in the Holy Spirit with Pentecostal fullness." (10)

- (8) The Movement was called Pentecostal because of the emphasis on the experience connected with the Day of Pentecost mentioned in Acts 2:4 of the New Testament. It was also called the Latter Rain Movement because it was founded on the related prophetic scripture of Joel 2:23. Some of the assemblies are called the Holy Ghost churches because of the centrality of the Third Person of the Trinity in their theology.
- (9) Frank E. Small, "Historical Data of the Apostolic Church of Pentecost" (Special written account submitted from Zion Church Apostolic, Winnipeg, October 10, 1949, for this investigation).
Cf. "Discipline of the Pentecostal Holiness Church", Franklin Springs, Georgia..
Cf. also "The Origin and Development of the Assemblies of God" (Gospel Publishing House, Springfield, Mo.), pp. 1-18
- (10) "Statement of Fundamental Truths" (General Council, Assemblies of God, Springfield, Missouri, 1916), Article 8: "The Baptism of believers with the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Cor. 12:4-10,28) but different in purpose and use."

It came as the hope of scattered groups of people who believed the Methodist Church in the United States had grown formalistic and complacent. In a few years the Movement began to garner the "left wingers" of all the devotedly consecrated "Bible faiths." Although the Movement became widespread within a few years it is significant that the first spontaneous militant "pentecostal" eruptions occurred in the Southwestern states. In this part of the continent, probably more than in any other, historic Protestantism retains its primitive characteristics. The personal quest for the highest religious experience and the individual search for communion with God, both basically Protestant premises, encouraged sincere and devout people to experiment with religious techniques. It was therefore inevitable that sooner or later by experiment the tremendous potential power within the individual believer would be set free emotionally. The major step in experiment was the formation of prayer bands to seek a return to "primitive faith." In popular belief the "old time religion" of the left-wing Protestants and the "simple trusting" became synonymous with "perfect Christianity." Revivals have always considered the past as ideal and worthy of imitation and Pentecostalism was born of this spirit. (11)

(11) Sectarianism is an historic and recurrent phenomenon and by no means confined to Protestantism. What took place at Topeka and Los Angeles during the first few years of this century was in a sense a historical repetition. Although the early Christians were by definition members of a sect, the process of accommodation soon began to take place and an institutional church resulted. This natural course of development, however, was destined to become a never-ending cycle because from the very beginning of the era the New Testament became a source of repeated sectarian revivals. Medieval Catholicism tried to bring revivalism and sectarianism into the ecclesiastical fold by monasticism. From the twelfth century there began a new vitality of sectarian movements as manifest by such groupings as the Waldenses, Cathari, and Albigenses. The next phase was the rise of Lollardy in Britain and Bohemia. These in turn were succeeded by the Lutherans, Calvinists and German Millinistians. One of the last great revivals was that of the Pietists and Methodists. Pentecostalism is the child of Wesleyan Methodism as seen in the Great Awakening of New England and of historic charismatic persistence as seen in all revivalistic movements, whether Catholic or Protestant.

All adherents of the Pentecostal Movement claim direct fellowship with the "great revival" that began with the outpouring of the Holy Ghost on the Day of Pentecost, circa. 33 A.D. in Jerusalem. Basically, the Movement cannot give proof of visible continuation from the initial "revival" but arises entirely from certain premises drawn from the prophetic scriptures. (12) The wave of revivalism with seemingly supernatural manifestations which began in the American Southwest and in a decade circumnavigated the globe was taken as the final revival following upon irregular revivals throughout the last nineteen centuries. The Movement began, as it were, by "spontaneous combustion"; in the jargon of the evangelists and enthusiasts, "It just rained!" The roots of the Movement were in the religious heritage of America. The tap root probably fed from the "holiness association." Not only had the American colonial churches been planted largely by religious radicals but, as the frontier spread into the Midwest, the new liberalism of the frontier began to contend with the narrow control of the older settled regions. The radical tendencies of Europe were more pronounced in the American camp meetings. From the camp meetings there developed an important by-product, the revival. It is the revival that has been responsible for the creation of a host of new sects.

Conventional churches which encouraged the revival as a means of adding to its membership suffered the most from the sectarian spirit. After the American Civil War the Methodist Church in particular saw small "holiness bands" organize within its ranks, with the motive of promoting personal sanctity and a searching after personal salvation and harmonious relationship with God. These groups promoted larger rallies, conventions and camp meetings. The National Holiness Movement was the national expression of this continent-wide search. (13)

(12) Joel 2:23; Acts 2:4; 1 Cor. 12: 4-10; James 5: 7,8 et al.

(13) Bishop Ralph Horner, founder of the Holiness Movement Church of Canada (1895), was associated with the Canadian organization, the Canadian Holiness Association. He was converted in 1872 at a Methodist camp meeting near Renfrew. His early aim was to promote a great evangelical crusade within the Methodist Church of Canada formed from four Methodist groups.

The term "holiness people" seems to have been employed first by groups of people in California around 1880. (14) The term also suggested the stand on the Wesleyan doctrine of Christian perfection. The accentuation was on the Primitive Wesleyan sanctification and holiness, or "second blessing," the second advent, bodily healing in answer to prayer, and opposition to tobacco, lodges, liquor, stage, cosmetics, professional sports and jewelry. The "holiness associations" stressed the teachings of John Wesley relative to sin. His teaching was that "saving faith nails the old man on the cross, but requires a second work of grace to render the old man dead experimentally." This "second work of grace" was sometimes called the "instantaneous sanctification" or "cleansing of the heart from inbred sin." The Methodist bishops and intellectual leaders opposed the "holiness associations" and the inordinate stress on Wesleyan doctrines on sin. The associations were in consequence compelled to continue outside the churches and became a new religious force. Coming under the sway of various religious leaders, they became the seed-bed for further sectarian development. (15)

(14) Religious Bodies, 1916, United States Bureau of the Census (Department of Commerce, Washington, D. C. 1917).

(15) The Christian and Missionary Alliance, Church of God, Church of the Nazarene and Free Methodist Church of Canada have a shifting emphasis on entire sanctification and personal holiness. The Church of the Nazarene represents a merger of larger "holiness associations" of the National Holiness Movement. The first church was organized at Los Angeles in 1895. In 1907 they took the name "Pentecostal Church of the Nazarene" but dropped the word "Pentecostal" in 1919 to distinguish themselves from the group this study deals with.

The "holiness associations" increasingly began to regard as sinful the practices with which they were unable to compromise. The "Line" churches were accused of being the tools of capitalism because they accepted the large gifts made by capitalists. A ministerial interest in socialism paralleled the growing labour-capital conflict and the developing academic interest in sociology. The "holiness associations" then opened an escape into a world of thralldom and emotional freedom. Adherents were urged to seek for "gifts".

These perfectionists of a radical order developed strange motor or physical reactions in their worship. One of the earliest instances of charismatic behaviour in "holiness" meetings was in North Carolina in the late nineties. This emotional abandonment was tempered by highly perfectionist doctrines and a basic pessimism.

The unaffiliated evangelistic teams had become common in the late seventies and noisey revivalism was gaining in popularity. The wails of the penitent at the altar were not uncommon. In 1892 a revival broke out in the Swedish Mission at Moorhead, Minnesota. (16) This revival spread to Lake Eunice, Evansville and Lakenskjold and was later brought into the Pentecostal Movement. At the Methodist Church in Greenfield, South Dakota, a similar revival occurred in 1896. This was the fourth great Methodist revival in a decade as earlier revivals had occurred at Metropolitan Methodist Church, Chicago, and at Glenwood, Iowa, and the great "Dake Revival". (17) In 1897 a convention was held in New England by a group of people called the "Gift People". It may be concluded that increasing speculation in religious matters characterized the period.

(16) Henry H. Ness of Seattle writes in a booklet entitled "Demonstrations of the Holy Spirit" that "...there were many remarkable healings, and very often as Peter Thompson was preaching, the power of God would fall, people dropping to the floor and speaking in other tongues..."

(17) Methodist Rev. V. A. Dake founded the Pentecost Bands to draw the revivalist adherents into one fellowship.

Speculation and experimentation revolved about the experience of the baptism of the Holy Ghost. A great deal of study and prayer for the Paraclete outpourings was made and the strange trance-like experiences of individuals such as Daniel Awrey became the object of quest. The "line" churches frowned upon such "extravagant experiential tendencies" and forced persistent believers in such doctrines to leave the church. (18) Nevertheless, forbidden fruit was sweet and scattered individuals and groups continued to reach out into the unknown for some deeper, fuller Christian experience. In 1900 forty or fifty people received the "Holy Ghost fire baptism" in Tennessee. (19) Similar experiences were related in Dalton, Minnesota, and Cherokee County, North Carolina, but the doctrine remained undefined and those who had experienced the so-called "baptism" were segregated. (20) Notwithstanding, the doctrine had become the object of deliberation.

The "baptism" has become the central theme of the Pentecostal Movement and is indeed the bond of fellowship uniting the various factions of the Movement. The doctrinal standards of the largest organized Pentecostal bodies on the continent, the Statement of Fundamental Truths of the Assemblies of God, General Council, and of the Pentecostal Assemblies of Canada, states: "The Baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance...." This experience was taught to be distinct from and subsequent to the experience of the "new birth," or conversion.

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- (18) Rev. W. J. Walthall, later Assemblies of God Superintendent in Arizona, was forced to leave the Baptist ministry. In Danville, Kentucky, a Christian Faith Band Church was organized by expelled Thomas J. Cox. In 1919 this church became the Church of God.
- (19) Stanley H. Fredsham, With Signs Following (Springfield, Missouri, pp. 1-17).
- (20) Henceforth the "baptism of the Holy Ghost" will be cited as "baptism", "endowment" or "Pentecost" to conform to usage in the Movement and avoid confusion in the interpretation of citations. Water baptism, or the usual meaning of the term baptism, will be indicated as such in the context.

Membership in the Movement was open to those who gave evidence of conversion and subscribed to the tenets of faith of the particular faction of the Movement. The belief in the "baptism" as a fundamental doctrine, and not its experience, was made the condition of membership. A quest for the experience of "Pentecost" was, however, necessary to good standing in the Movement.

Definition of the doctrine of the "baptism" and national organization and universal evangelism on behalf of the "pentecostal baptism" followed upon a great revival in Topeka, Kansas, in 1899. A whole series of revivals was set loose with this incident and the General Council, Assemblies of God emerged to unite and consolidate the many independent assemblies created by the revivalistic wave. In Topeka in 1899 a prayer band of "holiness" people declared a twenty-one day fast and vigil to tarry for the Holy Ghost. They had studied the prophetic scriptures together and had become convinced that the outpourings of the Holy Ghost were meant for all believers and could be manifested by the supernatural "speaking in tongues". On New Year's Day, 1900, the Holy Spirit was believed to fall upon the group, manifested it was alleged by speaking in other tongues and joyful involuntary praise. They all fell into the trance-like, passive state that has become the accepted behaviour pattern in all subsequent Pentecostal revivals. (21) A full understanding of what is meant by the "baptism" is

(21) I have witnessed the "baptism" on several occasions in Calvary Temple (Winnipeg), Apostolic Temple (Winnipeg), Lighthouse Mission (Calgary) and the Full Gospel Calvary Temple (Kamloops). The experience was explained to me by Dr. J. E. Purdie of the Western Bible College, by Rev. J. D. Saunders who attended the initial Los Angeles meetings, and countless other Pentecostal and Apostolic ministers and laymen. Observations were noted at divine healing services, evangelistic services, street services, worship services, rallies, and prayer meetings. The greatest emotional abandonment was witnessed during private services in the prayer room. These services are also called "after services" or "tarry meetings". Although regular hours of formal worship are adhered to in the city churches, a great part of the congregation remains behind to witness new conversions and "baptisms" sometimes until the early morning hours. There is an inexhaustible pamphlet literature on the "baptisms" but all information in this study is from first hand observation.

necessary to any study of the Pentecostal Movement. It is so detached from the average religious experience, which is usually considered the normal religious experience, that the findings of this study relating to the physical and emotional aspects of the "baptism" are requisite to the general narrative. As definition followed the Topeka revival, it seems appropriate to describe the doctrinal issues when dealing with the Topeka revival.

The motor automatism accompanying the enduement or baptism of the Spirit is mechanical, repetitious, and apparently undirected. The seeker usually kneels in prayer for the "infilling" and directs all attention and petitions for the coming of the Paraclete. This fixation of attitude is always, as far as I have been able to ascertain, controlled by the experience of others in receiving their baptism, or controlled by specific directions from the pastor. On no occasion has it been possible to find Pentecostal believers in Western Canada who received the standard experience without first having heard it described, having read about it, or having seen it occur. The head is often tilted back, the lips move in a frenzied plea and the hands are outstretched suggestive of pleading or of receiving to oneself. This symbolic behaviour often seems without conscious control. The seeker also seems to enter a "twilight state." He seems to be semi-conscious and near at hand noises or movements do not visibly detract from the "tarrying." The whole atmosphere is invariably intensely suggestive and when a seeker kneels to get the "baptism" of the Spirit, friends and relatives gather around and encourage with rhythmic shouts of "Hallelujah!", or "Praise the Lord!", chanting of familiar choruses, or clapping of hands. The entire situation is a stereotype. There are not only cyclic repetitions of thought but also of speech and behaviour. As the "infilling" seems to approach, the devotee utters spasmodic triumphal shouts, or heart-rending sobs, of "Blessed Jesus!", "Jesus! Jesus!", or similar exclamations. In every case there is a stereotyped repetition of words or of sentences by the seeker and by the attendant bystanders. (22)

(22) This is "verbigeration" probably. The situation is a type of schizophrenia as there is considerable distortion of emotions.

When the "endowment" comes the devotee often falls unconscious for several minutes. In all cases the climax is an unintelligible jibbering which is immediately interpreted by the faithful as "speaking in tongues." Frequently a Pentecostal bystander, often a proud mother or father seeing their child receive the coveted experience, will go into a trance and profess to translate the words spoken in the "unknown tongue" without first having conscious knowledge of the language from which the translating is done. This is called "interpreting in the Spirit" and is but one of the many "gifts" contingent with the "baptism".

Most spectacular among the various "gifts" was probably the claim that a speaker could receive the "gift" of languages". This means speaking a foreign known language correctly in a trance so that any one who speaks that language can understand. This "gift" could, of course, be put to great missionary use if ever really obtained. (23) When speaking in these other languages or unintelligible tongues devotees have auditory, visual and tactile apperceptions which they claim as being "real". Pentecostal people claim to have had visions of the prophets and apostles, of heaven and even of the Glory of God. They further claim to hear voices from heaven directing them at times. There is seemingly no limit to the sensational "gifts" and in a real sense God is claimed to "move in mysterious ways."

The infilling of the "baptism" is no less sensational an experience, being described by some as "liquid fire entering the body," "unbounded ecstasy," or an impulse to jump, shout or cry. The resultant feeling is one of quiet and reassurance but this is usually preceded by incessant compulsive crying. Some cry, some laugh and some roll about in convulsions upon receipt of the "endowment." There

(23) The Sharon Group of North Battleford, Saskatchewan, claims to possess the "gift of languages" and to be able to impart it at will to missionaries. All claims, to date, have been without evident proof. I have been able to check only one claim which was definitely false in the form it appeared in the sect's official organ.

appears to be no regular pattern of automatism apart from the "speaking in tongues". The apparent break in continuity with previous patterns of behaviour suggests a fugue state, and the fixed eye-ball, rhythmic swaying and abandoned attitude of semi-consciousness may be induced by hypnosis. This state, best described as complete emotional abandon, is not caused by conscious hypnosis.

The recent accusation that the Pentecostals were employing hypnosis to effect "divine healing" cures and proselytize from the ranks of the "line" churches requires special attention in the case of the new technique introduced in Canada by Rev. J. E. Stiles to induce the descent of the Holy Ghost on chronic seekers.(24) He gives monotonous, reiterated suggestions to relax, to concentrate in thought on the Holy Ghost, and, most important in his technique, to breathe deeply in rhythm as if breathing in the Holy Ghost. When the subjects show an increased amenability and responsiveness to the directions, he very suddenly lays hands on one person announcing the arrival of the "baptism." Almost invariably the person touched falls into the desired trance and the remainder of the group readily follows.

The outstanding factors of the technique are the mental and physical preparations. Fasting has also been indicated as helpful in obtaining the "endowment." Once the initial experience has been received the religious experiment can readily be repeated and a trance created with very little stimulation. The doctrinal declaration is that the initial experience is the "baptism of the Holy Ghost" and the subsequent similar experiences are "infillings of the Holy

(24) Rev. J. E. Stiles, How to Receive the Holy Ghost (Route 2, Box 215, Oakdale, Calif.) A revival was conducted at the Calvary Temple, Winnipeg, with considerable success by Rev. J. E. Stiles. His technique has remained a subject of discussion in the Movement.

Ghost." There can be, from the doctrinal statement, only one "baptism", but innumerable "infillings." This experience is impervious to persuasion or reason and is a fixed belief widely deviant from the cultural norm. Whatever may be the consensus of opinion regarding it, the important fact is that it remains the central doctrine and experience of the Pentecostal Movement. "The characterizing feature, and that wherein we differ from evangelical churches of the present day, is in the belief that Pentecost can be repeated as recorded in the Acts of the Apostles, with all the accompanying signs, manifestations, operations and gifts of the Spirit. It is this supernatural, divine element in the Movement that has attracted the attention and held spellbound such a multitude of people. The Movement has from the beginning been evangelistic. Great revivals have not been mere religious awakenings, but Holy Ghost conviction has caused real repentance and confession. As a result, hundreds of thousands will praise God through all eternity for real salvation." (25) It seems probable that any religious group could produce the same experience with similar mental, spiritual and physical preparations.

As important as the experience itself was the inevitable spread of the doctrine from the Topeka revival of 1899. From Topeka small groups of workers spread into the states of Kansas, Oklahoma, New Mexico, Arizona and Texas. In the fall of 1900 Bethel College was opened in Topeka by Charles F. Parham, who later played a prominent role in the evangelistic crusades of the Movement in the United States. The school offered courses based on the study of the Bible, but stressed study of verses dealing with the Holy Ghost. Some forty people attended and missionary work was carried on in Topeka, Lawrence, Joplin and Kansas City. After a while the school closed down but all its students carried the message

(25) Oak Lake News, Oak Lake, Manitoba, February 9, 1928.

of "Pentecost" to other communities. Houston and Los Angeles were the places of ultimate settlement. After a revival in Brunner, Houston witnessed a revival of great proportions and became the headquarters of the Apostolic Faith Movement, as it was then called in Texas. As a result of the Houston campaign, Rev. Howard A. Goss, Superintendent, at present, of the United Pentecostal Church and active in the Apostolic faction work in Eastern Canada, received his "baptism." Mr. Charles F. Parham personally took the new doctrines to Chicago, Zion City and finally New York. "Holiness associations" in many areas accepted the new doctrine and provided channels of propagation of the doctrine of "Pentecost." A coloured "holiness" minister in Houston, probably the most outstanding person in the initial campaigns of the new Movement, Rev. W. J. Seymour, took the doctrine to his own people at Los Angeles. He had received the conversion experience under a small group of people called the "Evening Light Saints" and had received the "baptism" under preachers of the Topeka revival party. "Holiness people" had waited two full years in Los Angeles for something supernatural to happen in their city as news came in of a great revival in 1903 at Galena, Kansas. It extended to Baxter Springs, Columbus and Orchard, Texas, from the Galena outburst. A special conference was held in Houston in 1905 and a convention was held at Orchard the following year to unite the scattered groups of believers. The new doctrine was only beginning to take root and would soon burst forth in the first blade. "It is estimated that at least one thousand had received the Baptism in the Spirit and had spoken in other tongues as the Spirit of God gave utterance, and there were some sixty preachers and workers in the state of Texas alone." (26)

The success in the Southwestern states arising from ^{the} Topeka revival was soon to be dwarfed by the anticipated revival in Los Angeles.

(26) S. H. Frodsham, op. cit., pp. 1-29.

On April 9, 1906, something supernatural and spontaneous did seem to take place in Los Angeles. Pentecostals said, "The power of God fell." The local press said that religious fanatics had concentrated on the city. After ninety days of "wonderful healing and mighty infillings of the Holy Spirit," the word was carried by free papers and word of mouth to many other communities. The healings increased and news of the "latter rain" caused believers everywhere to seek a similar experience. W. J. Seymour started in Los Angeles meetings in a small coloured Nazarene Church, then held them in a private home, and finally moved to an abandoned two-storey Methodist Church which had been turned into tenements. (27) There remained one large unplastered barnlike room on the ground floor suitable for meetings. It was on these premises, 312 Azusa Street, Los Angeles, that the world-wide "revival" began. The first Pentecostal publication described it as follows: "Hundreds of souls have received salvation and healing. The Lord God is in Los Angeles in different missions and churches that have sprung from the Azusa Street Mission, and is working in mighty power, despite the bitter opposition that is being manifested. This great revival has spread through suburban towns round about Los Angeles, and they will soon cover the entire United States of America." (28)

The Movement did spread rapidly from the Los Angeles meetings of 1906 but it also remained unorganized for several years. Meanwhile, the meetings at Azusa Street went on without order of service or scheduled speakers. Here the enthusiasts were dubbed "holy rollers," for at any hour of the day or night they could be seen dropping to the ground in ecstatic trances. This was called

(27) Rev. W. J. Seymour held meetings at the home of Mr. Lee of Peniel Missions, then at the home of Baptist Mr. and Mrs. Asbury, 214 North Bonnie Brae St., Los Angeles.

(28) The Apostolic Faith, Los Angeles, California, December, 1906, p. 1.

by the Pentecostals, "falling under the mighty power of God." The fixed eye-ball, foaming lip and convulsed limb were very common at Azusa Street Mission. Writhing penitents go through the same motor automatism in the Movement's prayer rooms to-day. It became the cry of many residents of Los Angeles that religion was losing its name, unfortunately not only its nature, when the revivalist roused his audience to the emotional pitch where the calm, rational control they may have possessed left them. Healing and "speaking in tongues" drew great attention and the general public and the city press declared the whole thing to be a work of the devil among ignorant, fanatical and demented people. The Church of the Nazarene was most vociferous in its denunciations because from its ranks many of the Pentecostal leaders were being drawn. Still the work of the revival went on and at the very time the Los Angeles camp meeting was on, another Pentecostal camp meeting was in progress at Ashod, near Duxbury, Massachusetts. Missionaries were sent out from the early meetings with substantial finances but these later presented a serious problem, for they found themselves without church or mission board to give financial support when the initial capital was spent. The missionary work called for some form of organization. (29) It became, therefore, expedient to accept some denominational organization to promote expansion on a scale similar to that of the first few years.

The Movement began as a spontaneous sectarian revolt gaining support from the politically disfranchised and economically weak. It achieved distinctiveness through the demonstrative revival. The revival combined a conservative appeal to "primitive Christianity" and a radical appeal to experiment with religious techniques.

(29) Frodsham, op. cit., pp. 31-40.

Frank J. Ewart, The Phenomenon of Pentecost; A History of the Latter Rain (Houston, Texas, 1947), pp. 36-49.

Frodsham represents the official Pentecostal faction of the Movement and Ewart gives the history of the Movement from Apostolic opinion. The two works were written separately and coincide in the details of all events in the growth of the Movement. The doctrinal stand alone is different.

CHAPTER TWO.

American Denominational Organization.

American Denominational Organization

Denominational organization followed upon the expansion of the Movement from Topeka into the Southwestern States and California. The Los Angeles revival of 1906 resulted in the organization of such independent groups as the Full Gospel Mission, the Assembly of God and the Pentecostal Assembly. The Apostolic Faith Mission, the group organized in Texas following the revivals conducted by the Topeka revival parties, was the first to engage in city missions. The Apostolic Faith Assembly sponsored the first missions in Canada. It dates from the evangelistic work of Miss Minnie Hanson and Mrs. M. White. It strenuously denied being a denomination and stressed divine healing and a third sacrament, foot-washing. Its practice of treating the sick by sending out blessed handkerchiefs has become popular in Pentecostal assemblies in Canada to-day. Another Pentecostal sect which was organized in the United States and which was active in Canada was the International Church of the Forsquare Gospel. It was founded about the great personality of Canadian-born Aimee Semple McPherson. She began her work in Los Angeles in 1918 and in no way added to Pentecostal development apart from publicizing the Angelus Temple and the L.I.F.E. Bible College. Beyond a doubt, Los Angeles was the capital of Pentecostal denominational organization.

However, not all the groups arose in the metropolitan area of Los Angeles. The pattern of development adopted in Los Angeles was copied in other centres. The Pentecostal Assemblies of Jesus Christ emerged from various Pentecostal works in the vicinity of Newark, Ohio.⁽³⁰⁾ The coloured Church of God in Christ received the new doctrines and made many converts in the South. One particularly

(30) Religious Bodies, 1936, United States Bureau of the Census (Department of Commerce, Washington, D. C., 1937).

Cf. Frodsham, op. cit., pp. 41-53

Cf. Ewart, op. cit., pp. 50-56.

independent group was organized in Indianapolis as the Pentecostal Assemblies of the World. They believed that there would be yet new revelations of doctrine besides the doctrines taught by the Azusa Street Mission in Los Angeles. Another group in Houston was organized on a color basis although it taught the Azusa Street doctrines. This coloured group took the title Pentecostal Church Incorporated. Some denominational organizations followed special social or evangelistic emphasis. Dr. Phillip Wittick founded a group called the National and International Pentecostal Missionary Union in 1914 to emphasize foreign missionary work. Similarly, three Eastern ministers organized the Association of Pentecostal Assemblies in 1920 to federate home and foreign independent missions. The two bodies thus formed to emphasize foreign service finally united as the International Pentecostal Assemblies. On the other hand, the Faith Tabernacle in the state of California emphasized home missions and the Church of the Full Gospel, incorporated in 1934, emphasized a Baptist theology. In Fort Worth, Texas, there remains another independent denomination dating from the Topeka revival, the Pentecostal Church of God of America, Inc. There seems no end to the denominational groupings within the Movement. These groups remained independent during the rapid and uncontrolled expansion of the Movement over the continent. Many of them were founded outside of the metropolitan area of Los Angeles but nevertheless retained a doctrinal similarity.

Two sects of the Movement developed into noteworthy denominations under very special circumstances. The first was through a series of consolidations. In 1897 in Cincinnati, Rev. Martin W. Knapp and Rev. C. S. Rees founded the International Apostolic Holiness Union. In 1919 the Holiness Christian Church joined this "holiness association" bringing into the organization the adherents of an 1882 Pennsylvania revival. The Union was renamed the International Holiness Church. In 1922 two separate independent Pentecostal sects joined, the Pentecostal Rescue Mission of Binghamton and the Pilgrim Church of Pasadena. Once again a new name was sought and this time the church was called the International Christian Church. In 1924 the Pentecostal Brethren in Christ, an Ohio "holiness"

group, and the People's Mission Church, a Colorado Springs "holiness" group, consolidated with the International Christian Church to form the powerful national Pentecostal denomination, the Pilgrim Holiness Church.

The second sect of the Movement that has had a particularly significant origin is the result of withdrawal from various sects already in the Movement. In 1931 at Olympia, Washington, Pentecostal ministers from various sects banded together to fight what they called the sectarian spirit in their several denominations. The result was the organization of a separate group which quickly took on denominational characteristics, the Calvary Pentecostal Church.

A marked sectarian instability may be said to be characteristic of Pentecostal denominations and adherents. One impressive fact that is readily apparent in the study of the Movement is the great divisions into sects, denominations and factions. Division came as a result of widespread preaching of the new doctrines with no organization to absorb the converts made to the Movement. It was a movement, not a church or denomination, and thereby lost the opportunity of bringing all adherents into one corporate body for worship and evangelism.

In 1906 the Azusa Street revival party opened a campaign which laid the foundation for further sectarian and denominational development. The campaign was held in the North Avenue Mission at Chicago where Rev. William H. Durham, later an outstanding Bible teacher and theologian in the Movement, was pastor. It was here that E. N. Bell, later first Chairman of the General Council of the Assemblies of God, received his "baptism." Pastor A. H. Argue, pioneer Pentecostal minister in Western Canada, also received the "endowment" at the Chicago meetings in 1906.

An alleged raising of an Italian boy from the dead started a large Italian mission in Chicago. This led eventually to the founding of the Italian Pentecostal Mission and the opening of Italian mission work in South America. Today a sect of some ten thousand with over one hundred assemblies, the Unorganized Italian Christian Churches of America maintains headquarters in Chicago and administers to the spiritual needs of the Italian converts of the 1906 revival and subsequent

conversions have been numerous. An affiliated group, the Italian Pentecostal Assemblies of God, ministers to a smaller membership. Although it too stemmed from the 1906 revival, it has its headquarters at Newark, New Jersey, where the Pentecostal message was carried from Chicago in 1907. The success of the Movement in the Eastern states in 1906 marked the end of sectarian expansion for a period and an era of theological definition and denominational organization followed. (31).

The pastor of the North Avenue Mission in Chicago, Rev. William H. Durham, made the first contribution to the Movement's theology. He defined and made acceptable to the entire Movement the doctrine of the "finished work of Calvary." The entire Movement, the Assemblies of God in particular, accepted this doctrine that described salvation as a progressive work as being orthodox in 1911. The traditional "holiness" doctrine that there were two works of grace, salvation and sanctification, was held by the Azusa Street group from 1906 to 1911. The second work of grace, sanctification, was believed to be a definite, instantaneous work of grace. Rev. William H. Durham contended that the work of sanctification was gradual and that converts had to grow in holiness and faith. (32) The cherished Wesleyan doctrine was not very readily set aside and as late as 1911 all the Pentecostal missions, including the Azusa Street Mission in Los Angeles, were closed to Rev. William H. Durham.

At the calling of the General Council for the formation of a united Pentecostal denomination several years later, however, Durham's new doctrine was accepted as a tenet. The acceptance of the doctrine of the "finished work of Calvary" made the

(31) Religious Bodies, 1926, United States Bureau of the Census (Department of Commerce, Washington, D. C. 1927).

(32) Rev. Frank Small, Moderator of the Apostolic Church of Pentecost, wrote on Oct. 10, 1949, about this doctrine as follows: "By this illumination it was discovered that Romans 6:6 was a death sentence and the crucified man was bound to die by that one act. This position automatically outlawed Wesley's second work of grace theory... original sin does not exist under the new covenant. Christ hath set us free."

Movement find favour with the nominal Protestant churches and the Pentecostals as a result were given new opportunities to press forward with evangelistic and healing campaigns. The doctrine was stated in the Statement of Fundamental Truths of the General Council, Assemblies of God as follows: "Entire sanctification is the will of God for all believers, and should be earnestly pursued by walking in obedience to God's Word." (33) The doctrine of the "finished work of Calvary" is taught by both factions of the Movement to-day and means that Christ finished the work of salvation on the cross of Calvary. The evangelists of the Movement preach the doctrine that all the penitent sinner needs to do is believe from the heart in the fact of Calvary and he will receive the saving grace of God. "Believe and receive Christ by faith as your Saviour. In doing so, you will receive the peace and blessing of God now and throughout the eternal ages", states one popular tract. (34) This doctrine is further unlimited by time, place or circumstance and it carried a message of hope to all who suddenly found themselves in desperate situations. "The very moment you believe in, or look to, Jesus as the One who bled and suffered for you, you are saved." (35) This doctrine was the stepping stone to overtures for doctrinal standardization among Pentecostal believers. The calling of the General Council in 1914 was motivated by the desire to find some doctrinal unity in the Movement apart from the "baptism" experience.

From the outset there were great divergences of doctrine and the doctrinal discussions at the First General Council in 1914 were tabled, as it appeared that all hope of achieving some centralization would be lost if doctrinal standards were set. The great difficulty arose, not so much in deciding for or against the doctrine of the "finished work of Calvary", but, in the discussions centering about Apostolic doctrines. Doctrinal discussions were set aside to rush through a

(33) "The Origin and Development of the Assemblies of God," op. cit., p. 22

(34) "Knocking at the Heart's Door," (The Gospel Tract Union, Grenfell, Sask.)

(35) "God's Way of Salvation," (Hull Publishing Company, Winnipeg, Man.), p. 21.

policy which would provide an instrument for dealing with what was widely believed to be heresy.

At the time a terrific earthquake was shaking San Francisco, a series of new "revelations" at Los Angeles were preparing to shake the Pentecostal Movement and eventually rend it from top to bottom by doctrinal strife. It appears that Charles Parham, who had been largely responsible for the Topeka revival and the Bethel Bible School, and Mr. W. F. Carothers, prominent elder at the Azusa Street Mission, both believed in what they called a "simple faith in the efficacy of the Name of the Lord Jesus Christ." Both became prominent in a group which rallied to this belief. The new group was called the Apostolic faith, but most called the adherents in the United States the Oneness people. In Canada the term Jesus Only People became popular (36). Whatever the name the doctrine was known by, it succeeded in dividing the Movement.

The group grew from what was called the New Issue at the second "world camp meeting" in Los Angeles in 1913. By 1914 the chief exponent had become Rev. G. T. Haywood, a coloured evangelist. To the regret of the conservative faction the majority of the negroes received the doctrines of the Apostolic faith, the central theme of the new doctrine being the "absolute Name and Deity of the Lord Jesus Christ." (37) At the Los Angeles camp in 1913 the cream of North American Pentecostal ministers had gathered and there was a prevailing spirit of unrest and a sectarian desire to obtain something further or some new revelation. The instability of all sectarian movement invariably leads to further subdivision within the cellular unit. Rev. R. E. McAlister, very prominent in the Movement

(36) The outstanding Apostolic or Jesus Only groups in Canada are the Apostolic Church of Pentecost, the United Pentecostal Church and the Apostolic Church of Christ. The conservative faction is represented by the Pentecostal Assemblies of Canada, Pentecostal Holiness Church, Evangelical Churches of Pentecost, Bethel Full Gospel Assembly, Independent Pentecostal Assemblies, International Church of the Four-square Gospel and the Church of God (Pentecostal)

(37) Interview, Rev. J. D. Saunders, Lethbridge, Alberta, July 11, 1949.

in Canada, preached on the subject of water baptism at the 1913 meetings. He is alleged to have said that the apostles invariably baptized their converts once in the name of the Lord Jesus Christ and that the formula "in the Name of the Father and of the Son and of the Holy Ghost" was not employed. The whole meeting was soon in an uproar and he left the platform and entire camp in a state of confusion. (38) There immediately arose a sharp dissident and the camp meeting was split. The entire Movement was divided into two camps and various individuals went into the new Apostolic faith and then left it for the conservative original doctrine, or vice versa. The criticism from the faction which rejected the new doctrine became violent. (39) The New Issue began a sectarian development similar to that already achieved by the entire Movement and the Movement thereafter witnessed parallel development.

Many leaders of the Movement were drawn into the New Issue but others began to strive for factional unity. After the 1913 camp meeting Rev. Frank Ewart, Rev. R. E. McAlister and Rev. Glenn A. Cook opened a mission on Main Street, Los Angeles. Later, Rev. R. E. McAllister left and Rev. G. T. Haywood of Indianapolis came and the mission was joined with one on Spring Street in Los Angeles. Rev. G. T. Haywood convinced Rev. Frank Ewart of the baptismal formula in "the Name of the Lord Jesus Christ" and asked leave of his senior evangelistic partner to preach the New Issue doctrine. In the suburban town of Belvedere the first Oneness mission was opened. April 15, 1914, has remained an important day in the history of the Apostolic faction for on that day the first meetings were held in the tent on East First Street. Rev. Glenn A. Cook accepted the new teachings and he was made the assistant pastor at the Belvedere mission. The Pentecostal churches opposed the doctrines taught and the general

(38) Ewart, op. cit., pp. 50-77.

(39) Interview, Saunders, loc. cit.

public was even less favorable. They stirred up riots, attacked with stink bombs, tomatoes and other missiles, and finally burned the tent and its contents. A local gang, the Owl Gang, threatened the ministers. The "baptism" was witnessed at the time of immersion water baptism using the formula "in the Name of the Lord Jesus Christ" and was taken as a "witness that their new doctrine was sound. (40)

The result was the conversion of a curiously assorted group. Various members of the Owl Gang, including the leader, and many of the staunchest local Baptists adhered to the Movement. Rev. G. T. Haywood interpreted the progress as an indication of Divine favor and proceeded to open a mission in Indianapolis. The doctrines of the Apostolic faith spread to every city of the West in a decade from Indianapolis. (41) The entire Pentecostal world was reached by the new doctrine and many leaders entered the New Issue. Rev. W. E. Booth-Clibborn, of noted evangelistic parentage, Rev. E. N. Bell, Rev. A. H. Argue, Rev. George B. Studd, Rev. Frank Small and Rev. T. B. Roberts were among those who accepted the new doctrine. Several leaders, on the other hand, soon saw the real issues at stake and began to work for unity. An organizational unity to withstand internal division and to meet the task of national evangelism emerged as the real issue at stake.

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- (40) At the Zion Church Apostolic in Winnipeg and the Apostolic Temple in Regina there are still cases of converts receiving the "Spirit baptism" at the moment they receive the immersion baptism in the Oneness formula. Hyper-tension and emotional conditioning are evident particularly at such a rite in all churches of the Apostolic faction.
- (41) Contributory to Apostolic factional gains at that time was the appearance of an investigation conducted by Fundamentalist Bible Scholar, William Phillips Hall, in early manuscripts producing the revolutionary thesis that the Name of the Father, Son and Holy Ghost was identical to the Name of the Lord Jesus Christ. This discovery was published in a book at the suggestion of Dr. A. C. Gaebelien and favorably reviewed by the Literary Digest and Sunday School Times. The booklet, "A Remarkable Biblical Discovery; The Name of the Lord Jesus Christ" is available at the American Tract Society, 7 West 45 Street, New York, 1928.

The real issue for development of a national polity was further hastened by the local movements for unity in various centres. The Pentecostal assemblies formed from the Topeka, Los Angeles, Chicago and smaller revivals were independent but more and more tended to unite in local organizations. There was no real headquarters or central body to determine standards and administer home and foreign affairs. Difficulties were inclined to increase as the Movement prospered. To unify and standardize teachings and practices Rev. E. N. Bell, editor of the "Word and Witness" of Malvern, Arkansas, and several associates issued a call for a general council to be held at Hot Springs, Arkansas, in the spring of 1914. Representatives of the Movement in various sections of the country were invited and attended. The Movement had by now reached the Pacific coast cities without exception as well as every urban centre of consequence in the West. From April 2 to April 12 the council sat at Hot Springs. Most of the approximately three hundred and twenty ministers and delegates who attended were from the Midwestern section, not from the California section. The result was the founding of the General Council, Assemblies of God to federate all local assemblies and provide a central office and conference. Many independent groups adhered to the constitution proposed, but by no means did all the assemblies of the Movement accept the general federation principles or even attend the council. There was an intense dislike for organization and many saw in the move a step towards denominationalism, therefore shunned the council. The Assemblies of God declared at the First General Council that the church was already established as witnessed by the "baptism" and that the aim of the Council was not to set up a denominational administration but to provide a channel of fellowship and service for all Pentecostal believers. This small beginning was destined to develop into the largest denominational and institutional organ in the Pentecostal Movement, and as such it became the prototype of the Pentecostal Assemblies of Canada.

Once the polity of the Movement was securely established, attention was once again turned to doctrine. In 1916 at the Saint Louis Convention the General Council, Assemblies of God rejected the New Issue doctrines of the water baptism

"in the Name of the Lord Jesus Christ" and the unity of the Godhead in Christ. Even Rev. E. N. Bell, formerly pastor of Fort Worth Baptist Church and organizer of the Hot Springs council in 1914, had rejoined the Trinitarian faction which had by now won for itself the exclusive use of the term Pentecostal. The New York delegation was always vehement in its denunciations of the Oneness doctrines and succeeded in getting its 27-point creed passed by the Council as the Statement of Fundamental Truths. (42) The outcome was the widening of the gulf between Trinitarian and Oneness factions. (43) The Movement has since remained divided with each faction being composed of several sects or denominations. The Saint Louis Council made acceptance of certain fundamental doctrines the condition of membership as well as belief in the experiences of conversion and the "baptism." The Council, likewise, marked one more step in the development from the sect to the denomination.

Also, by rejecting the doctrine of the Unity of the Godhead in Christ, a doctrine approaching Unitarianism, the Assemblies of God remained in line with historic orthodoxy. The Unity of the Godhead in Christ, as taught by the Apostolics, was heretical to historic theology and was abhorred by Pentecostal Bible teachers and scholars. The Pentecostal reaction remains: "The Apostolics have no theology at all and preach they know what doctrines. The whole thing is absolute heresy." (44) The New Issue seems not to have taken into account the

(42) Ewart, op. cit., pp. 32-35.
Frodsham, op. cit., pp. 229-279.

(43) The Trinitarians in Canada are usually called "Pentecostals" and the New Issue people are called "Apostolics" but there is no reason to make the distinction apply to the U.S.A. or other lands.

(44) Interview, Dr. J. E. Purdie, Western Bible College, Winnipeg, October 10, 1929.

essence of persons. It is essential to this study that some understanding of the doctrinal differences between the two factions of the Movement be reached in an early chapter. Most Apostolics believe in some vague Modal Trinity or a God in three temporary manifestations. The principal Apostolic denominations make the "Name of Jesus" a cardinal doctrine and arrive at the conclusion that the Father and the Son are identical. This identification of the Son with the Father and with the Holy Ghost is rejected by the Assemblies of God and the Pentecostal Assemblies of Canada. (45) The Apostolic ministers explain the three names associated with the Deity in the way three names are associated with any other one substance. Some Apostolics believe that newborn infants are in the same condition as Adam before the Fall and that these infants, even if unbaptized, have eternal life. The Assemblies of God and the Pentecostal Assemblies of Canada have the historic Protestant theology of the Anglicans, Methodists and Presbyterians in matters concerning the Godhead, the Church, the Sacraments and the Ministry. The divergence from the mainstream of Protestant thought chiefly occurs on the subject of the experience during services of ecstatic trances, visions, prophecyings, "speaking in tongues" and interpreting. The heresy of Montanism seems to cover all sects, associations, factions and schools of thought of the Pentecostal Movement. (46) On the teaching

(45) Patriassianism is the heresy of identification of the Son with the Father, Modal Monarchianism is the heresy of attributing to the Godhead three temporary manifestations as Father, Son and Holy Ghost. Pelagianism is the belief that children when born are in the same state of as Adam before the Fall in Eden. These heresies were defined in the early centuries of our era and the Pentecostal Movement to-day can be identified with several of these earlier heresies.

(46) Montanism was so called after its exponent Montanus of Mysia. Tertullian was a convert to this heretical doctrine of charisma and glossolalia.

of the Godhead the Pentecostal faction has remained in line with historic Protestantism but on the other doctrines it has deviated somewhat. The Statement of Fundamental Truths demonstrates this spirit of accommodation by remaining in line with historic Protestantism as much as possible as replacing the previous spirit of separation.

In fact, the Statement of Fundamental Truths as accepted at the Fourth Council in 1916 embodied in its tenets the doctrine of the "finished work of Calvary," the Trinity of the Godhead, the full consummation of the Baptism of the Holy Ghost and the "baptism" experience and entire sanctification as the goal for all believers. The Bible was taken as inspired scripture and the infallible rule of faith and conduct; the ordained ministry was recognized as essential to world evangelization; the rites of the Lord's Supper and adult immersion Baptism in water were recognized as necessary; tithing was prescribed for ministerial support. (47); divine healing was taught as being provided for in the atonement; the imminent second advent and millennial reign of Christ was expected; the resurrection and rapture of the saints was believed in; the existence of eternal punishment and of eternal reward was restated. Most of the statements were Fundamentalist doctrine and were prompted by a desire to create inter-group unity. (48) The statement was not intended as a creed but the ministers who wished to hold credentials from the General Council had to subscribe to the Statement of Fundamental Truths. This meant practically the same thing. The General Council tended more and more to become legalistic in the enforcement of the Statement of Fundamental Truths upon its membership. The human phraseology was not believed to be in any sense

(47) Mabel Peterson, "The Tithe is the Lord's" (The End Times, Regina, Sask., June, 1949)

(48) Fundamentalism usually teaches the virgin birth, Deity of Christ, physical resurrection, personality of Satan, Trinity of God, fall of man and universal depravity, salvation by faith through the substitutionary death of Christ, healing through prayer but not under the Atonement, second premillennial coming of Christ, and the verbal inspiration of the scriptures.

inspired or was it contended for, but it was believed that the truths of salvation, baptism and sanctification set forth in the phraseology were essential to a full gospel ministry.

Apart from the "baptism" experience, divine healing was an outstanding factor in all Pentecostal gospel ministry. The Statement of Fundamental Truths read: "Deliverance from sickness is provided for in the atonement, and is the privilege of all believers... by His stripes we are healed." (49) The doctrine is not one of power of Mind over Matter but one of the act of the Divine Being in answer to faith alone. Natural healings are viewed as products of the law of recovery and medicines; treatments and medicals are in no wise considered sinful therefore. Faith healing is merely considered the "better way" to a permanent and complete healing. The Fundamentalist stand is somewhat different on this point, although most Fundamentalists believe in healing of the body through prayer. The Pentecostal doctrine seems to be that Christ died for sin and its effects, that healing is part of the believers' benefits from the Atonement. Conversely, the usual Fundamentalist position is that the suffering and death of Christ was substitutionary, penal and vicarious, that God heals according to His own sovereign will but not because He is bound to do so because of what Christ accomplished by His death on Calvary. Divine healing is important in Pentecostal theology because it is a central doctrine and practice not a possible act of Divine mercy, as in other evangelical theologies.

Since divine healing is widely practised in Pentecostal circles, it has provided a challenge to critical investigation. Weiss and English in an authoritative account of research at Temple University Medical School in Philadelphia, the Presbyterian Hospital in New York, the Chicago Institute of Psychoanalysis and the Mayo

(49) Doctrinal statements of the Evangelical Churches of Pentecost, Pentecostal Holiness Church and United Pentecostal Church are similar to Fundamental Truths of the Assemblies of God and the Pentecostal Assemblies of Canada.

Clinic at Rochester concluded that the concensus of medical opinion is that so called "divine healing" is healing of hysterical diseases.(50) In healing meetings persuasion is added to the suggestion of impending healing. Hysterical diseases are cured in this fashion. The healing meetings apply what the medical specialists call the psycho-therapeutic method. It remains true that many cures take place through religious assurance and the medical profession is in no way hostile to this type of suggestive therapy. There are countless tracts testifying to various types of healings and all seem to demonstrate that the patient has found great happiness. (51) Contrary to popular belief, the Pentecostal Movement has sent few people to mental institutions or psychopathic institutions, in fact, probably less than the "line" denominations in proportion to number of adherents. (52) The Movement seems rather to have provided a certain element of stability to its adherents, although the history and the doctrines of the Movement suggest instability. It has made the majority of its adherents happy, and happiness seems to be, after all, the state of going somewhere, directionally, and

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- (50) Edward Weiss and O. Spurgeon English, Psychosomatic Medicine (Philadelphia, W. B. Saunders Company, 1943), pp. 526-580.
 Flanders Dunbar, Emotions and Bodily Changes; A Survey of Literature on Psychosomatic Interrelationships (Third Edition, Columbia University Press, New York, 1947).
 Kurt Goldstein, Human Nature in the Light of Psychopathology (Harvard University Press, Cambridge, 1940).
 Leland E. Hinsie, The Person in the Body (W. W. Norton and Company, New York, 1948)
- (51) Healing is not effectively used as a "proof" of the divine nature of the Movement since Protestant and Catholic healings are widely advertised to-day, not to mention Norman, Mohammedan or Oriental healings.
- (52) Interview, Dr. E. Johnson, Medical Superintendent, Hospital for Mental Diseases, Selkirk, Manitoba, November 26, 1949.
 Interview, Mr. J. Lang, Sir Hugh John MacDonald Memorial Hostel for Boys, Mayfair Avenue, Winnipeg, Manitoba, January 9, 1950.
 Interview, Miss A. Monck, Manitoba Medical College Libraries, Winnipeg, December 16, 1949.

without any trace of regret or reservation. By leading its adherents directionally it has reduced or resolved the incessant state of conflict. The traditional intolerance of religion for critical thinking and of critical thinking for religion may be a manifestation of the intense human dislike of conflict.

Human beings may dislike conflict but the early history of the Pentecostal Movement in its efforts to achieve denominational status was a story of conflict. The sectarian spirit first began giving way to the denominational spirit in Los Angeles, and then throughout the larger centres. National organizations appeared but a basic instability remained. By the time the Movement had reached every major city on the continent, development began in its theology. The doctrine of the "finished work of Calvary" was found acceptable in 1911 by all Pentecostal factions and groups. The doctrine of the Unity of the Godhead expounded in 1913 did not meet the same eventual unanimous acceptance. As a result, the Pentecostal faction turned its attention to internal unity. In 1914 a polity designed to incorporate all sects of the Pentecostal faction was approved at Hot Springs. Two years later, at Saint Louis, the Pentecostal faction once more took up the doctrinal issues. A statement of doctrinal tenets was formulated and the Pentecostals emerged as a denominational force on the American religious scene. Over a period of sixteen years Pentecostalism had become a selective group with its requirements founded on doctrinal beliefs. The period immediately following upon expansion from Topeka into the Southwestern states and California had been one of denominational organization.

CHAPTER THREE.

National Organization in Canada.

National Organization in Canada

National organization in Canada has been rapid and methodical. It is a deeply rooted belief among all the leaders of the Pentecostal Movement that the "latter rain outpourings" in the early days of this century took place at various points simultaneously. Nevertheless, it appears that the Canadian pattern of development followed that of the United States. Indeed, the Movement spread from city to city according to a definite policy of evangelism. The first Canadian district to receive the Pentecostal message was Toronto, present site of the national headquarters of the Pentecostal Assemblies of Canada. The Hebden Mission on Queen Street was the place where Mrs. Henden alleged she received the "power of God" in 1906. This was not the first time in Canadian religious history that people were known to fall "under the power of God." It appears that hundreds received a similar experience in Prince Edward Island under the ministry of Rev. Donald McDonald in 1826 and thereabouts. (53)

When the Pentecostal "endowment" was experienced in Toronto the Azusa Street revival party was planning a visit to Canada. News of the Chicago revival had already been widely publicized in Toronto and several new assemblies seeking the "baptism" were opened. Pastor G. A. Chambers, a former Mennonite minister, was one of the early leaders of the Movement in Eastern Canada and was especially active in the initial Hebden Mission. Somewhat later Pastor R. E. McAlister received the new experience at the Azusa Street meetings in Los Angeles and opened the first mission for the Movement in Ottawa. From Ottawa he campaigned over the entire Ottawa Valley and revival fires were kindled in the regions in the period of two years. Mr. and Mrs. C. E. Baker, who were interested in evangelistic work among the French Canadians, received the experience of "Pentecost" in Rev. R. E. McAlister's meetings. They opened a mission in Montreal where many hundreds received "Pentecost." A separate

(53) Clark, op. cit., pp. 287-290.

French assembly was founded and in later years this French language ministry was granted further recognition by the establishment of a Bible School. (54) Within a period of one year the Movement took firm root in the three most important cities of Eastern Canada and established a native bilingual ministry.

The first step in the organization of a national office for the Movement in Canada was the calling of a convention in Kitchener, Ontario, of an evangelistic group led by Solomon Eby, the Mennonite Brethren in Christ. The Mennonite Brethren were divided on the new doctrine of "Pentecost" and Solomon Eby and his followers were excommunicated and entered the Pentecostal Movement. A mission was built up at Kitchener and a permanent affiliation effected with the Assemblies of God in 1914. Annual conferences continued within the Movement after this incident and contributed largely to the establishment of a national organization. Thereafter many converts were made from the ranks of the Baptists and Mennonites through an appeal to Bible and apostolic primitiveness. The strength of appeal to custom and tradition, however, remained and the Movement found itself constantly trying to secure the assent of the conservative elements of society. The constitution of an annual Conference represented the first step in a social synergy, an unconscious working together towards a higher social state by assimilation of ideals through conflict.

As a second step, evangelism on a national scale was begun to achieve this higher social state. The East had been opened to the Pentecostal ministry, and efforts followed soon in the West. Winnipeg in 1907 became the seat of Pentecostalism in the West. The soil had been prepared for the seed by the Bethel Holiness

(54) Frodsham, op. cit., pp. 41-58.

Mrs. Hebden received her experience on November 17, 1906. This date can be taken as the commencement of the Pentecostal Movement in Canada as she received her "endowment" largely through studying detailed accounts of the experiences of others in the United States.

Mission and the Holiness Movement. Consequently, one Rev. A. H. Argue was able to reap a rich harvest of converts upon his return from Chicago in 1907. He had attended the North Avenue Mission in Chicago, there had received the Pentecostal "anointment" and returned home to preach to a few people who were anxious to get a report on the phenomenon of the "tongues missions." His report was satisfactory, his home was soon too small to house the growing congregation. Though his first efforts resulted in only three receiving the "baptism" with the accompanying seal of "speaking in tongues", and to begin with, meetings were held in private homes and rented halls, it was soon found necessary to find more suitable accommodation for the crowds that began to attend the meetings. It was the attraction of sizeable congregations to the Argue meetings that made Winnipeg the centre of Pentecostalism in the West.

Accordingly, a meeting house was opened at 501 Alexander Avenue to accommodate the crowds. A large revival broke out at these premises, called the Apostolic Faith Mission. (55) Several outstanding conversions were made and several hundred received the experience of Pentecostal "baptism". (56) The Alexander Avenue district was a particularly well-chosen district for revivalism. For this reason a perpetual revival was maintained over a period of several years. Still greater crowds were attracted and the mission became a springboard for provincial campaigning. (57)

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- (55) At this time there was no denominational organization in the United States or Canada. However, in Texas where the Movement was spreading like a prairie fire from Topeka, the "Pentecostal believers" had taken on themselves the name of "Apostolic Faith Mission." The name of the Alexander Avenue Mission undoubtedly can be traced to this development.
- (56) Among the converts were socialite Mrs. James Chafe, Rev. A. G. Ward of the Mennonite persuasion, Archdeacon A. Phair of the Anglican Diocese of Rupert's Land, and Miss Ella M. Goff, at present pastor of a Pentecostal tabernacle in the City of Vancouver.
- (57) Outstanding in the list of works which arose as a result of attendance at the meetings on Alexander Avenue was the mission to the Indians of the Fisher River reservation. The chief, Chief Moses McKay received the "baptism" and carried the doctrine to his people. Several conversions were made when Rev. A. G. Ward left his Mennonite pulpit to take the Pentecostal message to the reservation. His alleged speaking to them in their native language "in the Spirit" is said to have caused the successful ministry.

Besides, a permanent urban witness was established in Winnipeg. A Holiness Mission was opened on Logan Avenue in conjunction with the Apostolic Faith Mission. During the First World War missions were opened at 314 Notre Dame Avenue, 315 King Street and the corner of Portage and Langside. Most of the adherents of these missions were congregated into one major assembly. The major assembly established itself during the First World War at the corner of William and Juno. Though the purpose of these early missions often seemed vague, they all possessed one unifying characteristic. They all taught a Fundamentalist interpretation of the Bible and they were all emotionally compelling. The missionary zeal and exclusionist doctrines of the Pentecostal missions enabled them to survive the competitive efforts of other evangelistic groups. (58) In an effort to reach as large a section of the population as possible, the location of the missions was often changed. Finally, under the ministry of Rev. Harvey McAllister, the Wesley Assembly at the corner of William and Juno and the Berean Assembly in the West End emerged as the dominant assemblies. Winnipeg's role as the seat of Pentecostalism in the West was assured.

Thereupon, Winnipeg became the seat of the Apostolic doctrine. The New Issue or Jesus Only Gospel entered Canada in 1913, eight years after the Pentecostal gospel. First, Rev. R. E. McAllister had spoken on the exclusive rite of water baptism in Jesus' name at the Eighth Annual Convention of the Pentecostal Movement at Winnipeg. No one raised any objections to the declaration of the "Jesus Only" doctrine at that time. The doctrine of the "finished work of Calvary" had just won acceptance and it seemed that the Canadian section of the Movement was waiting for a similar pronouncement by the American Assemblies of God on the doctrines

(58) After the First World War the effects of unemployment were to be seen even in the churches. However, the existence for a period of ten years or more of numerous Labour Churches did not visibly impair the evangelism of Pentecostalism. Similarly, the urban campaigns of the Church of the Nazarene brought little response in Canada. This church is not only a popular working class church in the U. S. A., but has attained complete social acceptance.

of the New Issue. (59) Presently, Rev. L. C. Hall and Rev. G. A. Chambers entered the New Issue and opened the Apostolic mission in Toronto in a large vacant building. From Toronto the message was taken to Parry Sound, to Ottawa and then to Berlin. In December, 1915, an Apostolic convention was held in St. Paul, Minnesota, and several Canadian leaders of the Movement attended. Among the delegates were Rev. R. E. McAlister, Rev. Harvey McAlister and Rev. Frank Small. The St. Paul Convention extended the Pentecostal emphasis on Spirit Baptism to a doctrine of dual baptisms: water baptism "in Jesus' Name" and spirit baptism "in the Holy Ghost." Pastor Frank Small was the first to define the Apostolic doctrine in those terms in Western Canada. He established his headquarters at Winnipeg and Winnipeg became the seat of the Apostolic doctrine in the West.

Also the pattern of development that followed in Winnipeg was reproduced throughout the West. In 1913 Pastor Frank Small had begun tent meetings just outside Winnipeg, in Elmwood near the banks of the Red River, with but little thought of polity. When he returned from the St. Paul Convention in 1915, he began to baptize people in the Oneness formula and there were numerous incidents of people receiving their "spirit baptism" at the same time as their water baptism in the Oneness formula. Pastor Small took this as a confirmation of his ministry and opened meetings in a renovated Jewish synagogue and later in the Winnipeg Theatre on Portage East. The next move was the purchase of Old Zion Church in 1926 at a bargain price and the incorporation of the "Jesus Only" assemblies in Western Canada as the Apostolic Churches of Pentecost. Hence the term "Apostolic" in the West has come to mean almost invariably those who adhere to the doctrines of water baptism "in the Name of the Lord Jesus Christ" and the Unity of God or "Fullness of God in One Person, Christ." The majority of Apostolic missions consolidated with the Apostolic Church of Pentecost. Pastor Frank Small became the Moderator and Mr. W. S. Strome became the Secretary of the consolidated

(59) Under the ministry of a Negro evangelist, Rev. G. T. Haywood, the doctrine of "Jesus Only" developed into that of the "Fullness of God in Christ."

churches. Mr. U. S. Strome resigned at the occasion of the purchase of Zion Church, as the Moderator insisted that the property be held in the trust of the pastor. (60) Thereupon in January, 1927, those who objected to pastor-ownership of church property in the Winnipeg Apostolic Assembly withdrew and organized the independent Apostolic assembly that became known as the Apostolic Temple. The Apostolic Temple remained an active centre of independent Apostolic work, laying less stress on the doctrine of the Unity of the godhead and more emphasis on the virtue of congregational polity. (61) In like manner the entire Apostolic work in Canada was divided on the issue of polity.

At the same time, the Pentecostal faction was dissatisfied with its polity. The bulk of the early Movement work in Canada was sponsored and financed by the Missions Department of the General Council, Assemblies of God. There was one District for the entire Canadian West which had a Conference meeting at Winnipeg, but the area was further subdivided on a provincial basis with a Superintendent for each province. (62) The constitution of the General Council, Assemblies of

(60) Interview, Rev. E. L. McRae, Moose Jaw, Sask., July 9, 1949.
Interview, Mr. U. S. Strome, Winnipeg, Man., October 8, 1949.
Ewart, op. cit., pp. 93-102.

Apostolic Temple, Regina, Apostolic Temple, Moose Jaw and Bethel Temple, Regina, are owned by their respective pastors and not by the congregation or a board of trustees or deacons.

(61) Interview, Mr. U. S. Strome, Winnipeg, Man., October 8, 1949.
From the Apostolic Temple missions have been carried on at Beausejour, Lydiate, St. James and Stonewall. The Stonewall mission was first carried on in cooperation with the P.A.O.C. but was later operated by the Pentecostal United Church. This latter group was led by Pastor Oscar Vouga of the Bethel Tabernacle and represented an Apostolic denomination resulting from the recent union of three American Apostolic sects. The Apostolic Temple in Winnipeg, although independent, receives many of its ministers from the Pentecostal Church of Jesus Christ outgrowth, the Apostolic Church of Christ, Pontiac, Michigan. In a sense then the Apostolic Temple falls under the jurisdiction of Bishop L. A. Parent of Pontiac.

(62) The present organization is one with Districts divided into "fields" with a Presbyter or Field Director in charge of each "field." The District Superintendent is in charge of the District and with the Presbyters forms the District Executive.

God adopted at Hot Springs in 1914 had been accepted and the Eastern Canadian Conference which generally met at London was recognized as the senior Conference. The basis of the need for a Constitution was the desire of believers to gather together in assemblies for worship and fellowship. The pastor was put at the head of all activities of these local assemblies. Deacons were appointed to aid him in the administration of all the affairs, spiritual and temporal, of the assembly. District Councils were created to conduct the affairs of the General Council in a specific geographic area. These also served to unite the activities of all pastors in that locale and to provide a means of expressing opinions on subjects of interest to the Movement as a whole. These District Councils were integral parts of the General Council which convened at Springfield, Missouri. The District Conferences consisted of all the ministers and their wives and the regularly appointed delegates from the local assemblies. In a sense the polity was one of federation of independent assemblies subscribing to a general form of church government and a generalized statement of doctrine. Whatever the virtues of such polity, dissatisfaction continued in Western Canadian Pentecostal circles.

It was felt that a Canadian organization separate from the American Assemblies of God would be advantageous. Accordingly, in 1925, the Western Canada District Council of the Assemblies of God meeting at Winnipeg under the guidance of the Chairman of the General Council, Rev. D. (Daddy) Welch, unanimously decided to have a national organization separate from the American Council. (63) In the Western section

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- (63) Free Press Evening Bulletin, Winnipeg, Man., August 8, 1925
Free Press Evening Bulletin, Winnipeg, Man., August 22, 1925
 Letter from Rev. C. A. Storey, Revelstoke, B. C., September 1, 1949.
 It was decided to open a Bible School also. The Winnipeg congregation of 1,000 pledged \$7,000.00 for missions and 88 volunteers came forward for volunteer service at this Conference.

the provinces were immediately termed Districts and four Superintendents were elected to act as the Executives. A General Superintendent seems to have been elected but the entire organization still remained affiliated with the Springfield headquarters. In 1928 the separation was completed and the Western Districts became Districts of the Pentecostal Assemblies of Canada. (64) In the West the provincial boundaries became the approximate District boundaries; Manitoba received jurisdiction over Northwestern Ontario west of the Lakehead and Alberta received jurisdiction over the portion of the Peace River valley lying within the boundaries of British Columbia. The Head Office was located at London, Ontario, but the Springfield publications and innovations were welcomed. This separation was completed without sacrificing international fellowship.

Independence from the Assemblies of God meant the assumption of responsibility for evangelism and finances. Besides, it cast a great deal of responsibility on leaders who had not had a great deal of experience in evangelism or ecclesiastical administration. Otherwise, the move presented vast opportunities to zealous pastors, evangelists, healers and administrators. Immediately the emphasis fell upon expansion. The Pentecostal Movement was propagated through the West by several techniques. Though they are best to be studied locally, yet three outstanding techniques are to be noted in this context. They all evidence a growing sense of responsibility.

The primary approach was through a series of evangelistic and healing campaigns in all the larger centers of the West. The first assemblies appeared on the Pacific Coast, maintained by the Apostolic Faith Mission of Texas, and at Winnipeg and the Interlake Indian reservations. The urban centres seem to have received special

(64) There are now seven Districts and three Auxilliary Districts.

attention,, because the initial policy of the Movement was to reach as many people as possible with the new doctrine whether assemblies were formed or not. Many people believed and accepted Pentecost and in the great westward movement of population did not become settled in an assembly until many years later. The original work of conversion and "baptism", however, seemed to anchor a person's faith in the Movement securely until such time as permanent contact could be established. The campaigns of the great evangelists such as Rev. A. H. Argue, Rev. A. G. Ward, Rev. D. Welch, Rev. J. D. Saunders, Rev. J. McAllister, Rev. R. E. McAllister, Rev. H. McAllister, Rev. G. S. Paul, Rev. R. Richardson and Dr. Charles S. Price were directed to centres where a small spark had already been kindled and were intended to reap a "harvest" of conversions and baptism." These campaigns were followed up by organizers who united the believers into assemblies and sought to build tabernacles and organize auxiliaries, Bible classes and Sunday Schools. The Alberta campaigns followed a mission begun at Coalhurst and the centre of operations became Lethbridge. In British Columbia the early Vancouver and Fraser Valley missions were enlarged by successive campaigns and permanently established during the Dr. Charles S. Price healing campaigns. In other words, the first technique employed in the programme of expansion was the series of evangelistic meetings followed by healing campaigns and revivalistic rallies.

Somewhat later there appeared in Saskatchewan a second technique, the camp meeting. The first recorded revival on the high plains was that begun by Misses Andrews and Peden at Trossachs. Although the camp meeting appeared first in Saskatchewan, the intensification of evangelistic effort through this second technique was probably more outstanding in Manitoba. (65) The earliest Manitoba

(65) The Manitoba District Conference Minutes, henceforth cited as M.D.C. Mins., and the Manitoba Executive Minutes, henceforth cited as M.E. Mins., give a year by year account of the camp meetings. Less detailed accounts are found in the Saskatchewan District Conference Minutes and the British Columbia Conference Minutes. The General Executive Minutes deal almost exclusively with Bible Schools, missions and doctrines.

District camp meetings were independent of the Pentecostal Assemblies of Canada. (P.A.O.C.). In July, 1921, near Ashville, an old-fashioned camp meeting comparable to the Ontario camp meetings of the nineteenth century was opened. (66) Through the local press and by handbills the camp was well publicized and its purpose outlined. "Many mighty miracles are being wrought to-day in all parts of the world through the power of Jesus as of old," was the slogan. This camp soon became more Apostolic in doctrine and Rev. Frank Small was often on hand to direct the healing services and the baptisms. By 1923 a permanent tabernacle was erected and the camp meeting became an occasion when great numbers were converted, healed, baptized or consecrated to missionary work. (67) In 1928 another camp was opened at Caver's Park, near Rock Lake. This new camp was endorsed by the Manitoba Conference of the P.A.O.C. (68) The General Executive became interested in setting up regular annual camp meetings throughout the West and Rev. D. N. Buntain was appointed to preside over a Camp Meeting Committee. Camps were appearing without official recognition in various centres and were drawing great crowds. (69)

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- (66) Held July 17-31 at the farm of Mr. Harry Hutchison, one and one-half miles north and two and one-half miles west of Asheville, Evangelist A. W. Brooks of Winnipeg was in charge of the first meetings. Dauphin Herald and Press, Dauphin, Manitoba, July 21, 1921, pp. 3,4.
- (67) Dauphin Herald and Press, Dauphin, Man., July 19, 1923.
- (68) M.D.C. Mins., Volume I, October 19, 1928.
- (69) Camp meetings were held at the following locations: Ontario - Emo; Manitoba - Killarney, Dauphin, Ashville, Sidney; Saskatchewan - Trossachs, Kedleston, Seventeen Mile Bridge, Outram; Alberta - Red Deer, Cremona, Alix, Lacombe, Sylvan Lake; British Columbia - Chilliwack, Mission City.

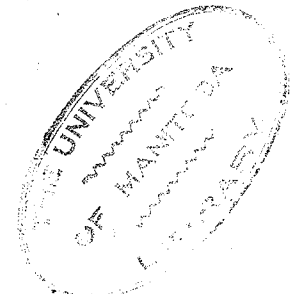
These camps were not always favoured by the P.A.O.C., as they did not all teach the doctrines of the Statement of Fundamental Truths, which had been accepted by the Canadian Pentecostal organization in 1928. For this reason it was decided to organize camps that were directly affiliated and not independent as the earlier camps had been.

Indeed, the P.A.O.C. met with considerable success in its camp meeting programme. The independent camp at Emo in the Rainy River Valley of Ontario was affiliated and it seems that under P.A.O.C. administration it made good spiritual and financial progress. The annual reports indicate the camp meetings were successful in consolidating gains already made and in making further inroads into the membership of the line churches. On the other hand, the weather was a problem at times to the "tent city" and upon several occasions the problem was even more serious. "Rowdy crowds", undefined in the reports and minutes but probably crowds of local youth acting at adult suggestion, generally upset the camp meetings. (70) Nevertheless, enthusiasm continued and in 1932 an official P.A.O.C. camp was opened near Gilbert Plains, Manitoba. Again advertising tried to emphasize the similarity to camp meetings of the Methodist and Presbyterian churches held in Ontario and the Maritimes in the nineteenth century. "An old time camp meeting for the old timers of Gilbert Plains...Ministers and people of all denominations cordially invited... The people of Ontario used to look ahead for the camp meeting. This Camp Meeting has been nearly forty years coming... (71) In 1933 a camp meeting was opened at

(70) M.D.C. Mins., 1937 Camp Meeting Reports.

There is no suggestion of sexual irregularities at these communal gatherings. The proportion of young people is great, however, and investigation of life and behaviour at these gatherings would present an interesting and valuable sociological report.

(71) Gilbert Plains Maple Leaf, Gilbert Plains, Manitoba, July 28, 1932.
Paid advertisement by Mr. and Mrs. J. H. Crowe.



Chilliwack, B. C., under P.A.O.C. for the adherents of the Movement west of the Rockies. Soon more camps were under consideration so that ten years later five of these camps were permanently located in the West. (72) They were operated on a "free for all basis" and met their expenses through free-will offerings, "love offerings" and direct service collections. Permanent tabernacles were built at each site to accommodate about one thousand campers. Cabins, hotels, dormitories and stores were also built around many of these sites turning them into miniature "Zions" (73) The camp meeting proved itself a valuable technique in the programme of expansion, as the number of camps indicates.

Eventually there followed a third stabilizing and institutionalizing development, the building and maintenance of provincial or District Bible Colleges. The first Bible College to be opened in Western Canada was the Prairie Bible Institute at Three Hills, Alberta. It was opened as a non-denominational evangelical and Fundamentalist school in 1922. That same year the first Bible School of the Assemblies of God, which at that time still directed the Trinitarian missions of the Movement in Western Canada, was opened at Springfield, Missouri. From the Central Bible Institute and Seminary nine other American schools were opened to train Pentecostal ministers and missionaries. (74) Although the Pentecostal

(72) The permanent camp sites of the P.A.O.C. are: Shadeland Gospel Camp, Emo, Ontario; Manhattan Full Gospel Camp, Manhattan Beach, Manitoba; Living Waters Camp, Watrous Lake, Saskatchewan; Alberta Full Gospel Camp, Sylvan Lake, Alberta; Pentecostal Fraser Valley Camp, Chilliwack, B. C.

(73) The Western Canadian, Manitou, Manitoba, August 2, 1945. pp. 1,2.

(74) Eastern Bible Institute, Green Lake, Pa.; Glad Tidings Bible Institute, San Francisco, Calif.; Great Lakes Bible Institute, Zion, Ill.; Metropolitan Bible Institute, Suffern, New York; Northwest Bible Institute, Seattle, Washington; Peniel Bible Institute, Stanton, Ky.; Southeastern Bible Institute, Waxhachie, Texas. A High School and a Junior College are also operated at the site of Southwestern Bible Institute, Waxhachie, Texas.

Movement has sought to impress its adherents with the "apostolical" nature of its doctrines and organizations, it has gradually adopted as expedient certain "worldly" or ecclesiastical" practices which it at first condemned or ignored. Outstanding was the acceptance of a trained, educated ministry for the administration of the sacraments. Although the "inward call from God into the ministry" was still the principal qualification for ordination, an educational standard was soon set. The earliest ministers of the Movement had often been ordained "holiness" ministers, or even ministers of the line churches. The evangelists tended to be drawn from the humbler classes and usually had but a nominal standard of education and no formal Bible school or seminary education. Again, the evangelists represented the sectarian spirit. The ordained seminary graduates represented the denominational spirit, the spirit of stability and institutionalization.

In time the Movement began to stress the value of well-educated ministers as compared to those who had just "gone out on faith." One of the direct results of the 1925 Council in Winnipeg was the opening of a training school for the ministry. The emphasis was a shift from "faith" to "the right type of education" and not to mere "seminary training." Rev. J. Eustace Purdie organized the school in Winnipeg as the Central Canadian Bible Institute. It was housed at the Old Wesley Church and operated in affiliation with the Wesley assembly. In 1926 the old St. George's Church was purchased to provide further accommodation and the name of the school was changed to Canadian Pentecostal Bible College. It was supported by a special annual collection taken in each assembly. The Bible school finances became precarious and it was found necessary to drop one missionary offering to enable the assemblies to offer better support to the Bible school. (75) As registration increased and the support of the Movement

(75) M.D.C. Mins., October 17, 1928.

throughout Western Canada was enlisted, it was proposed to build a new college. Although the undertaking was not calculated to draw public approval, it did obtain the favourable comment from the press. The Free Press reported: "The institution which is the only one in Canada maintained by the Pentecostal organization was opened four years ago (i.e. 1925) in connection with the Old Wesley Church. It commenced with 25 students, but the enrolment has grown steadily, having jumped from 90 to 140 this year. The indications are, it is stated, that there will be a considerable increase in the future. Rev. J. Eustache Purdie, a former Anglican clergyman, the principal, has a staff of seven instructors. A three year course to fit students for pastoral and missionary work is provided." (76) The first hurdle in the Bible School campaign was passed.

There remained the problem of those who were unable to attend classes in Winnipeg. In 1929 a Home Study Probationer's Course was instituted for such interested young men and women. Yearly offerings from each assembly furnished the bulk of finances as yet. Two years passed under this arrangement until the General Conference appointed a Board of Directors to administer the Bible College policy and seek new sources of support. (77) The Bible College was moved to Toronto for a short period as it was thought that the majority of the students came from the East, but was returned later to what proved to be the more central location, Winnipeg. (78) A high school and a Junior College similar to those in Waxahatchie, Texas, were planned but never realized. Meanwhile new schools opened on the prairies sponsored by various sects of the Movement. Rev. C. S. Currie opened a temporary school in Vancouver; the Grenfell Bible College (79) was opened

(76) Manitoba Free Press, Winnipeg, Manitoba, December 1, 1928. p. 28.

(77) M.D.C. Mins., July 20, 1931.

(78) M.D.C. Mins., July 21, 1931.

(79) This school was moved to Fort Coquitlam and later affiliated with the Baptists.

from the Seventeen Mile Bridge Camp; the Church of God opened a school at Outram, Saskatchewan. The P.A.O.C., thereupon, opened a new school in Toronto and the Winnipeg school was renamed the Western Pentecostal Bible College. Registration began to fall because the Eastern school received General Conference support. (80) Competitive American Bible Schools mushroomed into existence and many factional and independent Pentecostal and Fundamentalist schools appeared in Canada. In 1936 the General Conference of the P.A.O.C. recognized the Winnipeg school and it received publicity in the official organ, "The Pentecostal Testimony." Salaries and the operating costs were considerably higher than the donations and fees received when several Western Districts found that their financial position necessitated withdrawal of support from the Bible College. (81) Girls who wished to attend school were offered board, room and carfare in return for domestic services at the College. By 1938 the financial situation had improved considerably and the Winnipeg school had a larger registration than at any time since its re-opening in the West. (82) Temporarily the problem of attendance was solved.

With the advent of the Second World War, further expansion and problems arose. To begin with, a second Western school was opened at Star City, Saskatchewan, under the leadership of Rev. George Hawtin and Rev. Percy Hunt. It soon was moved to buildings in Saskatoon used by the Elim Tabernacle and there became incorporated as the Bethel Bible Institute. It was followed by the opening of the Prairie Apostolic Bible School operated by the Apostolic Church of Pentecost. During the

(80) Registration figures of the Western Pentecostal Bible College according to the Manitoba Conference Minutes were: 1925 - 25; 1927 - 90; 1928 - 140; 1934 - 40; 1937 - 37; 1945 - 92; 1946 - 125.

(81) British Columbia District Conference Minutes, September 1, 1938.

(82) M.D.C. Mins., Volume 1, p. 39.

early years of the Second World War the P.A.O.C. opened Bible schools in Victoria and Edmonton thereby forming a complete chain of Bible schools in each Western province. The influence of the schools on the evangelism of the Movement was great and the Bible College students conducted campaigns, rallies and healing services in missions, hospitals, prisons and outlying and isolated communities as a part of their theological training. "During twenty years three hundred and fifty six have gone out into the work of the Lord, and thirty three as missionaries to overseas fields. Seventeen graduates are serving on the faculties of various Bible Institutes," was the impressive statistical summary given to the Manitoba District Conference by the Western Bible College in 1945. (83) The Cumberland Court in Winnipeg was purchased jointly by the General Conference and Calvary Temple to provide greater accommodation for the Western Bible College. In 1949 a plan was evolved to unite all the Prairie Bible Schools but it seems that this economy measure met with District opposition. Certain new schisms and new schools prompted such plans. The Bethel Bible Institute in Saskatoon was the scene of a division in 1945 when its original founders organized the rival North Battleford Sharon Bible School and Orphanage. Finally, at Eston and Chilliwack new Bible Schools were erected. (84) Certainly the Bible Schools have been an indication of growing Pentecotalism as well as a predisposing factor to that growth.

Growth had promoted independence, and independence from the Assemblies of God necessitated attention to doctrinal matters. The 1916 Statement of Fundamental Truths of the Assemblies of God was accepted as the statement of the basic doctrines of the P.A.O.C. from its inception. The foundational doctrines of the General Council at Springfield had been jealously guarded by the District Conferences and

(83) MD G. Mins., unpublished 1945, p. 5.

(84) The Eston school is operated by the Evangelical Churches of Pentecost. The new Pacific Bible Institute at Chilliwack is operated by the Pentecostal Holiness Church.

the Canadian General Conference. In cases of dispute or misinterpretation, the doctrines had received Head Office pronouncement, but not otherwise. Although the "Holy Ghost baptism" was the distinctive doctrine of the Movement, its experience was not essential to membership. Notwithstanding, belief in the "Holy Ghost baptism" was not only required for entrance into Bible Schools but in 1929 it was recommended that no person be placed on active ministry or on the Bible School faculty unless they had previously received the "endowment." (85) There seems to have been considerable innovation in the inducing of the experience and in 1931 Head Office censured the use of "questionable methods" and proceeded to campaign the Pentecostal world with a series of meetings on the "scriptural place of gifts and healings" and "how to be filled." (86)

Likewise, it was soon found necessary to interpret clauses of the Statement of Fundamental Truths in practical terms. The moral standards of the P.A.O.C. were very rigid and condemned oathbound secret societies, social clubs, corrupt partisan politics, moving pictures, professional sports, circuses, dancing, card playing, dramatics and any of the popular public attractions where the crowds were to be found. However, there seems to be reason to say that the Pentecostal Movement has held its young people better than any other religious group in the West. To do this, the Movement has provided an alternative "social whirl" for its young people in order to compensate for the "worldly pleasures." Tobacco, liquor and divorce have fallen under special condemnation by the Movement and the evident evils of the latter two has bolstered the message and reputation of the Movement. (87) "Entire sanctification"

(85) M.D.C. Mins., Volume I, p. 31.

(86) M.D.C. Mins., Volume I, pp. 67-80.

(87) M.D.C. Mins., September 9, 1937.

and personal "holiness" have been continued in the Pentecostal theology and have received interpretation to the extent of even regulating the wearing apparel and ornamentation of workers and adherents. (88) Beyond broad directional influence, the District Conference, from time to time, passed rulings in secular matters affecting the spiritual welfare of the assemblies. As early as 1936 fasting was popularized within the Movement and so in 1948 it was essential that fasting be defined and regulated. Again, in 1948, a singular ruling appeared dealing with the then prevalent scourge of "chain letters" that were circulating in Canada. It was made clear "that this Conference go on record in disapproving all forms of chain letters and that we discourage participation in them by our people." (89) In other words, the Statement of Fundamental Truths was accepted as an outline of the basic doctrine, but the General Conference and the District Conference from time to time proved their independence and responsibility by interpreting these doctrines.

A further manifestation of the same development came with the evolution of a more complete form of worship, or liturgy. Although the extemporaneous sermon continued to hold prominence, the unordered system of "letting the Holy Ghost lead the meeting" gave way to a Methodistic order of service. However, there remained the interruptions for praise and chorus singing at any part of the service where the congregation felt so inclined. This tolerance of spontaneity on the part of the congregation was to remain characteristic of Pentecostal service. (90) On the other hand, the bright and rhythmic congregational singing, special solos and duets,

(88) M.D.C. Mins., Volume II, p. 13.

(89) M.D.C. Mins., Volume I, p. 271, Vol II., p. 10

(90) The congregation frequently bursts into the chorus of a hymn or takes ten minutes to praise God audibly in the middle of a sermon or prayer.

instrumentals, the band and the orchestra, all added to the atmosphere of friendliness and enjoyment. Consequently they added to the visible progress of the Movement.

Likewise, the congregational love of spontaneity and singularity was manifested in the acceptance of three rites: Communion; Baptism; and Footwashing. In Communion the pastor and the communicants kneel around the Communion Table and all pray aloud at the same time. The pastor then takes the communion in both hands and delivers it to the others about the table. In the rite of Baptism there was a similar practice. To-day the rite is usually performed in tanks similar to those found in Baptist churches, although the open air services at a lakeside or stream are still commonplace. Children are usually dedicated at an early age and taken under "the watch-care of the church" until they are converted and baptized in adolescence or adulthood. (91) Certain assemblies practised the rite of Footwashing, but to-day this is an optional rite and its performance is left to the discretion of the assembly or the individual. To this point the Movement seems to have adhered to a primitive, if not altogether apostolical, liturgy and ritual.

However, in circumstances closely allied to everyday life where the institutional churches had inaugurated religious rites to correspond to the principal human crises, the Pentecostal Movement forgot its claim to represent only the Christianity found in the New Testament and adopted significant rites. Regular forms of services were adopted for marriages, funerals, dedication of children, dedication of buildings,

(91) The formula used was Trinitarian although in Apostolic sects it was "in the Name of the Lord Jesus Christ." The mode was usually immersion although in the Pentecostal Holiness Church the candidates have the liberal Methodist choice of mode. The practice of child baptism or "christening" is very infrequent.

inductions and ordinations. (92) In a sense the Movement developed a liturgy modelled largely on that of the Methodist Church. The hymnals were decidedly given to evangelistic and emotional hymns of Methodist composition. (93) In fact the worship form became more Methodistic as the Movement grew from a sectarian group into an institutionalized denominational church. The liturgy seemed complete and the church equipped, to the same extent as the United or Presbyterian churches, to function as a community institution.

Nevertheless, the Pentecostal Movement was especially known in religious circles for its proselytising and propaganda. It was built largely on converts from the line churches, although it was maintained that these were not active church supporters prior to indoctrination by the Movement. The Movement claimed that many of the unchurched, those who did not regularly attend some religious services, were brought under persuasion but it seems likely that the majority of the unchurched reached had at some time practised the religious teachings of some denomination. The Movement tended to stress "sanctification", or an individual belief in Divine appropriation and separation from all the former life, and looked unfavourably on inter-denominational services and associations. (94) Power was granted to the District Superintendent and Presbyters in 1930 to decide which services of an inter-denominational character should be allowed. Still the annual Conferences protested the use of "unsaved people" in Pentecostal services (95)

(92) M.D.C. Mins., pp. 43, 159, 195. Vol. II. pp. 10, 11.

(93) There is quite a flow of Pentecostal hymns at present and the smaller evangelistic sects are using many Pentecostal hymns. The most popular Pentecostal hymnal is the "Tabernacle Hymns."

(94) Exceptions are "Youth for Christ" rallies.

(95) M.D.C. Mins., Volume I, p. 65

The General Executive realized that there were dangers as well as advantages incident to co-operative effort with other church organizations and resolved that the local assemblies exercise every precaution in safe-guarding its interests. Thus the decision was left to the local assemblies, the chief organs in the final analysis of proselytising and propanganda.

The two great objections were the doctrines of liberal and modernistic expositors and the giving of offerings to organizations in which the P.A.O.C. was not represented. In smaller communities the Pentecostal assemblies were able to participate in such services as the Week of Prayer, Women's Day of Prayer, Mother's Day Service, Memorial Day Services and Holy Week services because a compromise was feasible. The views of local ministers were known and the "modernistics" could be avoided. Offerings were usually shared proportionately. This inter-denominational fellowship never carried on if the Pentecostal view did not begin to predominate. (96) In cases where this did not result, complete separation was enjoined. In 1934, at the apex of the Oxford Group Movement World Peace campaign, the P.A.O.C. issued a warning to the effect that the "deepest and worthwhile experiences of the Oxford Group Movement have been the common practice and experiences of true Pentecostal believers all along the years, so this so-called new movement has nothing new to offer Pentecostal people." (97) The following year the Manitoba District Conference requested tracts and booklets to offset the "inroads of false doctrines and sects in the land." (98) It was imperative that the inter-group activities remain seriously curtailed in view of the vigorous policy of proselytism and propanganda.

Instructions to avoid inter-denominational services were offset by a concern on the part of the General Executive to see their "churches continue to be missionary minded." It appears that the prevailing thought in pastoral and executive circles

(96) In Swan River Baptists and Pentecostals held joint services but the Pentecostal Church alone remains. In Kamloops the Pentecostals control the ministerial association. In Calgary they sponsor "Youth for Christ" and keep it supported.

(97) M.D.C. Mins., Vol. I, p. 121.

(98) M.D.C. Mins., Vol. I, p. 159

was that all auxiliaries and church aids should be primarily used to promote a missionary spirit. (99) Although the auxiliary societies of the Movement carried on particular works and sales of goods for special financial needs, they did not sponsor ice cream suppers, festivals, oyster stews, fairs or bazaars. Even films, which became commonplace in all church work, presented a danger to the missionary emphasis. The Executive ruled that "only those films which are of a Missionary character and films definitely conducive to the spiritual life of the Church be used." (100) The foreign and home missions thus played a prominent part in maintaining local interest.

On the other hand, the interest of the local assemblies in maintaining foreign missions cannot be disregarded. The missionaries that went out of the Los Angeles and subsequent early revivals did so without financial guarantee after the expenditure of their initial capital. Individual assemblies were often unable to continue support and the Assemblies of God had in 1914 assumed responsibility for all who would subscribe to the Statement of Fundamental Truths. In 1925 the Canadian Pentecostal Districts assumed responsibility for all Canadian nationals abroad who subscribed to the doctrinal tenets of the Springfield organization. In 1928, the P.A.O.C., in co-operation with the Springfield offices, took over responsibility of foreign missions in Kenya, Natal, Liberia, Argentina and North China. (101) Eventually a missionary board was appointed at the London headquarters to direct local aid to the foreign fields.

As a result, missionary organization expanded rapidly. Albeit, the General Conference in 1929 recommended that missionaries should not purchase property involving the Home constituency in financial liabilities without first receiving the approval of the Missions Board. A more detailed missionary policy was soon

(99) M.D.C. Mins., Vol. I, p. 271

(100) M.D.C. Mins., July 3, 1947

(101) In 1946 the P.A.O.C. had 53 missionaries on the foreign field, 24 were on furlough, 23 were under new appointment. The Central Africa work was based on a "holiness" work started in 1896.

demanding and the Missionary Fund Committee was created to work with the Missionary Board of the Head Office in the distribution of funds. More funds were directed to areas where a permanent work was already established and where property holdings were most considerable. The value of an academic training was re-stated also.

A direct result of the vigorous new policy was the establishment of native churches.

(102) A permanent Missionary secretary was appointed, a missionary paper known as the "Missionary Action" was created and finally a Missionary Rest Home was opened in Toronto. (103) All this was to keep pace with an expansion that was next to phenomenal.

National development of the Movement, like its expansion, had been rapid and methodical. Within a year of the initial outpouring at the Hebden Mission in 1906 the message of "Pentecost" had reached the great Eastern centres. Thereafter, efforts were concentrated on national organization. An annual Conference was first called at Kitchener and a policy of national evangelism followed the opening of work in the West. Winnipeg became the centre of Western evangelism and it was at Winnipeg that the Apostolic faction made its appearance in 1913. Separate and independent Canadian factions resulted. Moreover, independence gave a new feeling of responsibility. The assumption of new responsibilities was quickly demonstrated by coast-to-coast evangelistic and healing campaigns, regular camp meetings and the erection of Bible Schools. The General Conference of the P.A.O.C. soon found it necessary to interpret doctrinal tenets, to develop the liturgy and to re-emphasize the missionary work in order to keep abreast of development. The national picture rapidly became one of a vast individualistic and personal work federated under a centralized Executive in London, later in Toronto. The power of the Executive resided, not in the delegated

(102) The Pentecostal Church of Argentina was founded by P.A.O.C. missionaries, It is now a separate national church.

(103) Letter from Rev. G. R. Upton, Missionary Secretary of the P.A.O.C., Missionary Rest Home, 30 Fairview Boulevard, Toronto.

constitutional powers of the Springfield General Council or London General Council, but in the power of personality and a common experience raised to the level of the supernatural.

Chapter IV

Origins and Growth in Manitoba

Origins and Growth in Manitoba

The development of the Movement in Manitoba offers an opportunity of studying the evangelism by which it grew. To begin with the province enjoyed a special importance because the first prairie work was opened at Winnipeg. The Assemblies of God made Winnipeg the headquarters of their Western Canada Conference. Eventually Winnipeg became the headquarters of the District of Manitoba and Northern Ontario. Finally, in 1928, it became the centre of operations and authority for the same District under the P.A.O.C. At that time a Manitoba District Conference was constituted. It consisted of all the ministers, minister's wives and Bible College students in the area. Each assembly could send two delegates to this annual Conference. (104) The first step in provincial organization was complete.

Next came measures by which the District could help further the Pentecostal faith. From the beginning the task of organization had been closely directed by Rev. G. A. Chambers, who had been active in the earlier Eastern missions and who was a staunch supporter of the polity and doctrines of the Assemblies of God. (105) Rev. D. N. Buntain, a man of similar views, was elected District Superintendent. His position was declared a full-time pastorate and he was given charge of evangelism in the District. Such absolute authority was not without results, the majority of which were propitious to the Movement. Still, in 1930, a Board of Presbyters was created to aid the District Superintendent and to be responsible with him for all the affairs, spiritual and temporal, in the District Head Office. Thereafter there arose no small discussions over the demand to separate Eastern and Western Conferences. The Manitoba Conference went so far as to recommend the polity change to that of "one head office, one paper, one foreign mission policy, but two General Conferences, east and west." (106) This desire for immediate control of sectional

(104) M.D.C. Mins., Vol. I, p. 15.

(105) Letter from Rev. G. R. Upton, Missions Department, Toronto. September 26, 1949

(106) M.D.C. Mins., Vol. I, p. 67

affairs, however, was overshadowed by a common desire to see the Movement expand.

Accordingly, the Board of Presbyters embraced a policy of adjustment to the predominantly agrarian community and a policy of systematic evangelism. (107)

No geographic or chronological pattern of development being readily discernible, it is necessary to trace the promulgation of the Pentecostal faith in Manitoba by the techniques employed. The first approach was by means of the common evangelical method, the urban evangelistic campaign or revival. Foremost was the well-advertised series of revival or evangelistic services in a large rented hall or civic auditorium. From the large hall, meetings moved into smaller scattered halls and finally the converts, if numerous enough, were united into an assembly which bought an abandoned church or theatre for a place of worship. Such was the pattern of development in Both Winnipeg and Brandon.

The process was particularly clear in Brandon. The Movement was established there in about 1913 as the Apostolic Faith Mission after a large revivalistic campaign in a downtown auditorium. Towards the fall of 1916 a second mission, the Pentecostal Good News Mission, was opened by Rev. G. S. Paul. Both missions prospered for some time until a few years after the First World War they were united under the banner of the International Church of the Four Square Gospel. The International Church of the Four Square Gospel was unpopular and in 1934 the Pentecostal believers threw in their lot with the P.A.O.C. The Pentecostal Tabernacle was erected and a series of turbulent revivals followed. (108) A radio broadcast, extensive rescue work and youth work were undertaken to raise the assembly to social recognition. Once a measure of acceptance and adjustment was attained there came a renewed sectarian spirit. This was manifested in the extension of evangelistic work from Brandon to Glanton, Huntington, Minnedosa and Hartney. (109) The city mission had

(107) M.D.C. Mins., Vol. I, p. 101

(108) The Brandon Daily Sun, Brandon, Manitoba. December 29, 1934. p.3.

(109) M.D.C. Mins., September 6, 1935.

attained maturity.

In thesecond place, the camp meeting was used to open new districts to the Pentecostal work. In 1921 an "old fashioned camp meeting" was called for a fifteen day period between the haying season and the harvesting season at the farm of Harry Hutchison near Asheville. (110) It was sponsored by the Dauphin Pentecostal Assembly, at that time affiliated with the Apostolic Church of Pentecost. (111) Both factions, however, attended and supported the Asheville camp meetings. Also the results obtained were worthwhile. In 1923, for example, twenty-seven were baptized and two entered missionary work. (112) The local press was used for extensive advertising but a protest from the readers regarding the space allotted to religious matters resulted in the suspension of annual camp meeting reports in the press. (113) Nevertheless, the Movement had gained a foothold and expansion continued unhampered. By 1928 the town of Dauphin witnessed a miniature Azusa Street. The local press reported of Rev. Frank Denny's meetings: "Due to the blessed outpouring of the Holy Spirit in our midst, it is impossible to announce ahead of time the order of the services and the subjects to be preached..." (114) The large revival was followed up by street meetings and the opening up of a rural missions. The camp meeting in the Dauphin and Asheville area had proven an invaluable aid to the Movement.

The Gilbert Plains camp meeting was as invaluable to the pattern of development. In 1932 plans were completed for a camp meeting in the northern section of the province and the P.A.O.C. sent Rev. J. D. Saunders to conduct the first official northern camp of the Manitoba District P.A.O.C. In following years the Argue family figured largely at this camp and contributed in message and song to the building of the Pentecostal

(110) Cf. Chapter III on camp meeting in National Organization.

(111) Dauphin Herald and Press, Dauphin, Manitoba, July 21, 1922.

(112) Dauphin Herald and Press, Dauphin, Manitoba, July 19, 1923.

(113) Ibid., July 9, 1925.

(114) Ibid., April 26, 1928.

message in northern Manitoba. (115) The 1933 camp moved into the town of Gilbert Plains for a giant street meeting that would have made the most ardent Salvationist blush! The meetings grew in numbers each year and the camp outgrew and, finally, completely replaced the earlier Apostolic camp at Ashville. (116) Although the Ashville camp had been attended by the Pentecostals as well as the Apostolics, the Gilbert Plains camp was strictly Pentecostal and was probably conducted with the secondary motive of discouraging the Pentecostal people from attending the "Oneness" camp. Be that as it may, when the Ashville camp closed the Pentecostal camp was not many years before it too closed. It did so, however, to unite with another Pentecostal camp started at Rock Lake. Manhattan Beach was chosen as the site for the united camp meeting. The camp meeting thereafter ceased to be used as a technique of expansion to become a technique of consolidation.

In 1926, five years after the camp meeting was first tried in Manitoba as a mode of dissemination of the Pentecostal doctrines, a third technique was developed. The most successful type of church in Western Canada was the village church with a rural attendance. It was this type of church that Movement attempted to establish at Gilbert Plains. Rev. T. T. Latta, appointed Superintendent of the Manitoba District of the Assemblies of God, built the Full Gospel Mission at Gilbert Plains in 1926. The work was from the beginning respected in the community and many interdenominational services were conducted. On one occasion a large baptismal service attracted a great crowd to the Pentecostal Church. The assembly planned its service so

(115) The Argue family figured largely in Western Canadian Pentecostal history. Mr. A. H. Argue brought "Pentecost" to Winnipeg, conducted famous revivals at Edmonton, Calgary, Rock Lake, and Emo. His son, Rev. Watson Argue, was pastor at Calvary Temple, Winnipeg, for many years and travelled extensively on behalf of the Movement in Europe, and the Near East. Another son, Mr. A. W. Argue, conducted huge revivals in Des Moines and Appleton, Wisconsin.

(116) Gilbert Plains Maple Leaf, Gilbert Plains, Manitoba August 10, 1934.

that it began immediately after the annual Memorial service in the village and many people attended the baptismal service consequently. The local account of the service held at Rowlett's Beach ran: "After the Memorial Service a steady stream of autos could be seen going to the place and soon a large crowd had collected. The pastor spoke a few words on water baptism and after a short testimony from each candidate and while the crowd was singing, thirty-four, nineteen women and fourteen men, were immersed by Evangelist Winburn of Winnipeg." (117) A congregation of about seventy was organized and contributed heavily to the Manitoba missions and headquarters. (118) Missionary work was also carried on at the Eldon and Vista schools in the adjacent rural districts. Gilbert Plains remained the prototype of the village church serving a rural community.

In like manner an entry was effected at Oak Lake in 1927. The Canadian Pentecostal Bible School students supplied a church on Aspen Street and held mid-week meetings at a private residence. Later the mid-week meetings were held at a farm home and the Sunday evening evangelistic services were held in the village. This Movement thus stirred up great interest and the local newspaper ran lengthy articles on the origins and doctrines of the new religious assembly. (119) A Sunday School, Young People's Society and regular Bible class were eventually organized and the assembly opened work in Virden and Riding Mountain. (120) The village church proved valuable in the extension of missionary work to neighbouring towns.

Probably the most outstanding village church was established at Carberry.

(117) The Gilbert Plains Maple Leaf, Gilbert Plains, Manitoba, August 12, 1927.

(118) Ibid., November 11, 1927.

(119) Oak Lake News, Oak Lake, Manitoba, February 9, 1928. p.4.

(120) M.D.C. Mins., Volume II, October 23, 1947. Manitoba Home Mission Funds disbursed \$200.00 on Virden mission between January and July 1928 (according to Manitoba Home Missions Accounts, Ledger I). In 1935 a resident pastor was stationed, in 1946 a request was made for funds from the District Executive for building. The answer was affiliation to Oake Lake.

Rev. and Mrs. W. Lang took up residence in the town in 1930 and rented a hall which they converted into a Pentecostal mission. Various evangelistic parties, including the Argue revival party, the Cummings healing campaigners and Gordon the converted cowboy, held meetings in the converted Bank of Hamilton block and gradually added a few more converts. In 1934 the small assembly purchased an old residence for evangelistic work. It was converted into a parsonage when the Salvation Army Barracks came into P.A.O.C. possession in 1941. (121) During the war, problems of a moral nature were faced with the location of an Air Base at hand. The airmen of Pentecostal persuasion conducted the services and the assembly expanded considerably during the war years. Evangelistic work was carried on at Harding and Sidney as well as at the Air Centre. Meanwhile, interdenominational services and a growing congregation gave the assembly a certain middle-class respectability. The village church was proving its worth in the denominational growth of the Movement.

The Rossburn assembly was another example of a particularly successful enterprise. The assembly was very stable, spiritually-minded and boasted "a fine church home for the thriving, well-established assembly." (122) Here the success was partly attributed to the Movement's insistence on the Protestant fundamentals of Bible study and preaching of the Word. In 1942 the Pentecostal services were extended to Ranchvale and three years later the Pentecostal church was the only church with regular Sunday services in Rossburn. The condition of ministerial vivisection and overchurching was swinging Rossburn into the arms of the Movement. The United Church had only student supply and the Presbyterians were attended by a missionary who had no less than three points to serve. The method of establishing a work in the villages to reach to the rural districts around aided the denominational growth of the Movement considerably.

(121) Carberry New-Express, Carberry, Manitoba, December, 1942.
M.D.C. Mins., Volume I, September 4, 1935.

(122) M.D.C. Mins., Volume I, p. 203.

A more recent adventure with this third technique was that at Roblin in 1935. Mr. M. Sarenchuk started a mission for the Slavic people which formed the groundwork for the assembly. Three years later the Salvation Army Barracks were rented for an evangelistic campaign. The meetings received special success and the work was continued until the Bethel Assembly was created in 1939. The Free Methodist Church, because of similarity of doctrine, proved a hindrance for some time. Even so, the New Reformation won out and the Bethel Tabernacle was located on the main street of the town, whereas the Free Methodist Church sold its property. The same pattern of development followed in Russell and Hamiota as a result of the success of the village church in Roblin.

It would not be exact to picture all attempts to build a Pentecostal work by means of the village church serving the rural community as entirely successful. Nevertheless, the cases of success far outnumber the cases of failure. Albeit, the approach that had been so favourable in other towns only brought their report in Stonewall that "as there is no open work, Miss Reynolds and Miss Andrews are working behind the scenes."

(123) Similarly, in Hodgsonard Mossehorn the number of converts did not warrant the establishment of assemblies or the erection of tabernacles. Yet it can be said that these were in reality exceptions which proved the rule that the church serving the rural community was not only successful as an approach in itself, but sound as a technique in the evangelism of the Movement.

Meanwhile, a fourth technique in evangelism had appeared in the Rainy River Valley of Ontario. The system of monthly Fellowship Meetings was organized to promote unity among the assemblies scattered throughout the valley and to make new converts. They were a system of day-long meetings with the emphasis on devotion in the morning, in the afternoon on teaching and doctrine and in the evening on a strong evangelistic appeal. Circuits were arranged and the evangelists travelled over these circuits

the same way as the early "circuit riders." The summer months witnessed special meetings in Blue Township and each year the Emo district was stirred by the camp meeting which drew great crowds of adherents and as many of the curious and inquisitive. The Fellowship Meetings seemed most effective in wearing down prejudice. So successful were they that by the fall of 1935 missions were opened in Devlin, Keewatin and Fort William. The initiative was coming from the Rainy River Valley. Although that region had provided very scant direct results for the amount of money and labour spent the work was being slowly introduced. By means of the Fellowship Meeting isolation was partially overcome and the Pentecostal Movement became known for its zeal. (124)

Penetration became increasingly more difficult and the Pentecostal Movement became correspondingly more determined in its evangelism. "Culture islands," or bloc settlements of immigrants, added to the difficulties besetting the evangelists of the Movement. On the other hand, the Pentecostal Movement attained brilliant success in two such districts, the area adjoining the Mennonite West Reserve and the Swan River Valley. Success was made possible only by the adoption of a new method of entry, the approach through the Sunday School.

The area adjoining the Mennonite West Reserve was opened to the Pentecostal work by the establishment of an assembly in Roland in 1928. (125) Thereupon Misses Moore and Garvin were the evangelistic team chosen to open a new enterprise in Manitou. They founded the work on a children's work and then began open air work

(124) The Pentecostal Church is probably the best known denomination in the area called New or Northwest Ontario after the Roman Catholic Church. Although the number of adherents are not outstanding it has more stations and ministers in the field than any other religious group, except the Roman Catholics. The Roman Catholics have several hospitals and boarding schools in the region as well as 30 ordained priests. The P.A.O.C. has workers stationed at Kenora, Port Arthur, Fort William, Barwick, Devlin, Rainy River, Fort Frances, Emo, Chapple and Bergland.

(125) M.D.C. Mins., Volume I, pp. 190-195.
The Roland News, Roland, Manitoba. September 13, 1945.

in a camp area during the summer months. Meanwhile they received support from Roland. The Sunday school work usually proved successful although scarcely a person attended their evangelistic services. After having lived in the town of Manitou for several years, the lady workers won the confidence of the people. The results followed afterwards in other communities. Sooner or later their report back to the District Executive of the P.A.O.C. read: "After much prayer and visitation a spirit of revival is now resting upon the town." (126) That was the signal for a concentrated revival and healing campaign and then there followed the erection of a handsome, though modest, tabernacle.

Hence in 1934 the Emmanuel Pentecostal Church was erected in Manitou and drew a great deal of attention when Evangelist Jessie L. Gordon, who had preached in the local Methodist church eighteen years previous, returned to preach for the Movement. The work in this region was characteristic of the Movement's inroads in the West. It started with street meetings and a varied children's work. Through visitation and perseverance the women workers left an impression of deep faith on all the villagers, regardless of their personal convictions. The Morden work was similar in approach and development to the Manitou mission, with perhaps the exception that Rev. A. G. Ward and Rev. A. H. Argue found a special hearing among their own cultural group, the Mennonites. By 1936 a revival was started in Carman and the Sunday school technique was being repeated in Elm Creek, Roseisle, Altamont and Opewaka. All these works were started by the initial Roland mission and conducted similar to the Manitou mission.

Just as spectacular was the work started in Swan River Valley by the same technique. The Swan River mission took several years to win the confidence and

(126) M.D.C. Mins., Volume I, p. 151

attention of the people but by 1936 had obtained the active fellowship of the Baptist Church. (127) The approach in Benito was the same. Through the campaigns of Rev. and Mrs. E. Berry several conversions were made and the local favour gained. A good Sunday school work was established to reach the potential Pentecostals of the next generation. The work was finally given to women evangelists, a technique common to evangelistic groups on the frontier and proved valuable by the Movement in the area adjoining the Mennonite West Reserve. Services were regularized and Tuesday prayer meetings and Thursday Bible studies instituted. (128) The United Church held its Sunday School at two o'clock so the Pentecostal Church set its Sunday School at three o'clock and usually got all the United Church students as well as their own. The importance of reaching to the parents through the children, although indirect, was, nevertheless, effective. On this basis the over-cautious and indifferent were reached, if not of the present generation, certainly of the generation to come.

Eventually the Movement resorted to the popular evangelistic technique, the rescue mission. The case of Portage la Prairie offers the best occasion to trace the pattern of development under the rescue mission approach. The first influence for the Pentecostal Movement in the city of Portage la Prairie was the Full Gospel Mission, operated by George C. Popham on an independent basis. The P.A.O.C. supported this mission although Popham taught a "Oneness" doctrine until the entry of a rival rescue mission party, the Dalzell family. (129) The Dalzells employed the methods of the Salvationists and their rescue mission became known for bright happy singing, good attendance and noisy revival behaviour. Young people were brought in from Winnipeg to conduct the meetings. By a new Modus operandi - sensational

(127) M.D.C. Mins., August 27, 1936

(128) The Benito Herald, Benito, Manitoba, October 1, 1941.
The Benito Broadcast, Benito, Manitoba, October, 1941 to February, 1943.

(129) The Daily Graphic, Portage la Prairie, Manitoba, March 16, 1935; October 12, B 35
 A rescue mission is an urban mission for the reclamation of the destitute, drunken and debauched.

newspaper advertisements, neon signs, colorful streamers, street meetings, house to house visitation, handbills, placards, radio advertising and sensationalism - the Pentecostal message made its mark in the small city. (130) The Portage la Prairie mission started as a rescue mission, became an evangelistic mission and finally was organized into a regular assembly and accorded a resident pastor empowered to administer the rites and auxiliary functions of a minister and pastor. In other words, the time-honoured approach of all evangelistic groups was adopted with success.

Another common religious institution, the rural church, was employed by the Pentecostal Movement. Near Gilbert Plains, in the Tanner district, a rural church was erected as an experiment in 1934. (131) It was located at a farm residence and built by voluntary labor. Within a year it was completely cleared of debt and turned into a centre for evangelistic work. This work was carried on in surrounding lumber camps. (132) So successful was the experiment that it was repeated at Gull Lake and at Sprague, both in territory that had failed to show any response to previous evangelistic efforts. At Gull Lake the pastor built a residence in the small community and held meetings in his home and in local schoolhouses. The results were gratifying and a permanent, though small, assembly was established. Similarly, in Sprague a rural church was built several miles north of the town. It continued to serve the rural community although affiliation with the P.A.O.C. was dropped. Under the direction of lay leaders even the rural church succeeded. However, as a technique for widespread advance it was not feasible.

In like manner the Indian work saw a measure of success but never brought large returns. Although the work had been initiated as early as 1907, it was not until

(130) In 1930 the Manitoba Executive spent \$205.00 on the Popham Mission. Manitoba Home Mission Accounts, Ledger I, 1929-30 accounts.

(131) M.D.C. Mins., September 5, 1935; August 29, 1936; July 6, 1939; June 21, 1940.

(132) M.D.C. Mins., August 27, 1936.

1935 that it received serious attention. In 1935 Chief Moses McKay at Fisher Branch appealed for a fellow worker in his reservation. Two womenworkers were sent to the area and the following year they reported "excellent work on the Peguis and Fisher River Indian Reserves." (133) An initial difficulty of transportation was met when the two women workers raised a collection of \$35.48 to purchase a horse. (134) Still there remained a prevalence of disease and poverty with which they had to contend. They endeavoured to teach the Indians sanitation, clean living and some Pentecostal doctrines, but they found the natives slow to respond to any of these. Besides, their mission was in no sense equipped as a medical mission. In one year's time they saw some conversions, including that of the Chief's wife, but were incapable of making great headway because of financial incumbrance. The Manitoba District Conference demanded that the Indian work be supported by the Missions Department as a foreign missionary enterprise. This demand was rejected in Toronto and for several years the missions to the Interlake Indians remained inactive. After the Second World War the District Conference resumed support of the missions at Kinesota and Koostatak. The Department of Indian Affairs granted permission to resume missionary work and the General Executive in Toronto granted special funds to finance these missions. (134) The General Executive in this move demonstrated financial recovery from the depression and the war, renewed interest in earlier home mission, and especially an objective philosophy based on long-range determinations of propagation, continuation and survival.

In keeping with such an outlook, the General Executive in 1938 advocated the opening of evangelistic work among the New Canadians. A Slavic mission was opened in North Winnipeg and a German Full Gospel Church opened in Winnipeg. Under the

(133) M.D.C. Mins., Volume I, p. 119

(134) General Executive Minutes, 1947. Toronto, Ontario, Unpublished. The Manitoba District Executive decided to support the Kinesota mission to the extent of \$40.00 per month for a six-month trial period. At that period any improvement in local finances was to be considered with the intent of reducing the District home mission grant proportionally. Shortly afterwards another grant was made for reparations of the parsonage. The German Executive granted to the Kinesota and Koostatak missions \$20.00 per month each, and \$10.00 per month for special purposes in connection with the Indian missions.

direction of Rev. A. Kowalski the German Full Gospel Church opened missions in St. Owens, Morden and Minitonas in 1943. (135) Three years later the Manitoba Executive endorsed Miss Phyllis Seargeant's plan to work among the Winnipeg Chinese population. A Jewish mission was also opened and is still continued with little evident success. After the Second World War another attempt was made in the Slavic districts because of the success of these ministries in Alberta. Rev. and Mrs. H. Harbarenko were commissioned to open a Slavic mission in Durban and a Ukrainian mission in Swan River. Meanwhile, in Port Arthur a break was made through the ingrained national prejudices of the Finnish bloc. All these missions to the New Canadians reflected preoccupation with factors of propagation and survival.

The New Canadians presented a missionary problem because they were often without a command of the English language and possessed lower standards of living than the Anglo-Saxon elements in general. A cleavage in family life in the New World was their chief problem. The older people began to lose touch with the assimilated, anglicized and modernized younger generation. The younger generation, on the other hand, lost the guidance of the older generation. The Movement was successful in its New Canadian work to the extent it was able to resolve the problem, or capitalize on the problems, of one or the other of the age groups. (136)

(135) Interview, Rev. A. Kowalski, Winnipeg, November 1, 1949.

(136) Louis Richard Bimler, Modern Religious Cults and Society, (Boston, 1933). Criticism of the sects is given in this work because they result in maladjustments in the social processes and by perpetuating an exaggerated denominationalism lack all sense of social responsibility. The author presupposes the social gospel as ideal and fails to stress adequately the effects of immigration, the frontier, and the influence of a dominating individualistic Protestantism.

Indeed, the history of the Movement in the province of Manitoba is a study of evangelism. From the beginning the emphasis was on the propagation of the faith. This was achieved first through the urban missions and rallies. Somewhat later the camp meeting emerged as a stimulus. Thereafter came the technique of using a village church to reach the rural population. The rural population in the Rainy River Valley was reached by the Fellowship Meetings. Still the Movement found it necessary to develop another new technique. Accordingly in 1928 the Sunday School was adopted as a means of reaching into the homes of non-Pentecostals. Finally the time-honoured techniques of all evangelistic groups - the rescue mission, the rural gospel services and missionary work - appeared on the Manitoba scene. A survey of the growth of the Movement in Manitoba indicates a policy of evangelism adjusted to the modern age. It also indicates the zeal of a martyr within the ranks of the laity. The determining bias was not only religious experience as offered by the Movement, but also the worldliness which the Movement opposed.

Chapter V

Origins and Growth in Saskatchewan

Origins and Growth in Saskatchewan

In no other province has the Pentecostal Movement been more diversified in doctrine or more divided by sectarian strife than in Saskatchewan. Consequently it has not been remarkable for its contribution to the establishment of a successful social order in the province. On the contrary, it has been one of the most fruitful fields of evangelistic sectarianism, both old and new. Within the Pentecostal Movement there has been marked activity, first to establish the leading factions within the Movement and secondly to form new groups preaching Pentecostalism.

The Pentecostal faction of the Movement was the first to open evangelistic work in Saskatchewan. The first recorded Pentecostal mission or revival was held at Trossachs, a few miles from Radville in the southern section of the province. (137) Many of the Latter Rain ministries in the province date from this revival of no small proportions which occurred in about 1907. The Trossachs revival was started by Misses M. Peden and M. Andrews and reached a particularly noisy and eruptive climax during the ministry of a certain Mr. M. V. Brown. (138) Under his leadership the revival spread to the Black Oak district near Pangam, east of Trossachs. There a larger revival broke out and a convention of Pentecostal leaders was called. This

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- (137) Interview, Rev. J. D. Saunders, Lethbridge, Alta., July 11, 1949.
 Interview, Rev. F. Larson, Estevan, Saskatchewan, September 25, 1949.
 Interview, Dr. J. E. Purdie, Winnipeg, Man., November 1, 1949.
 Letter from Rev. G. McLean, Full Gospel Bible Institute, Eston, Sask.,
 October 15, 1949.

- (138) Rev. M. V. Brown is at present the pastor of the Evangelistic Tabernacle in Vancouver, B. C. During his ministry at Trossachs annual camp meetings were established and a large Free Methodist work was completely absorbed. at Trossachs. Rev. R. E. McAlister in a letter to Rev. P. S. Jones, Victoria, B. C. written at an uncertain date in July, 1949, states that the Evangelistic Tabernacle in Vancouver is independent of the P.A.O.C. but "doctrinally sound". In other words, the doctrines taught by Rev. M. V. Brown can be considered as acceptable to the P.A.O.C. No reason for remaining outside the P.A.O.C. at the time of organization in 1928 is available.

convention was the first milestone in organized evangelism in the province and has remained famous in Pentecostal circles as the "Barnloft Convention." Surrounding districts were opened to the Pentecostal message as a result of the Trossachs revival. Also, the attention of various Pentecostal ministers was drawn to the Saskatchewan field. By 1909 Rev. A. H. Argue, Rev. W. McAlister, Rev. D. Welsh and Rev. J. D. Saunders were engaged in evangelistic campaigns in the province. Rev. A. H. Argue and Rev. J. Richardson met with considerable success in the Weyburn area at that time. (139) The Trossachs revival had served to awaken the Movement to possibilities in the new province and had provided the first success in evangelism.

The Pentecostal faction followed up the Trossachs revival with urban evangelism as demonstrated in Moose Jaw. Mr. O. Odergaard, personal friend of Rev. A. H. Argue and devotee of Pentecostalism since the days of the initial 1906 outpourings in Toronto, was chosen to lead the Moose Jaw mission. He arrived in the western town in 1913 and immediately established a mission house. He kept his work independent and friendly towards all evangelistic groups from the beginning. For this reason the Pentecostal Mission as established by Mr. O. Odergaard made little progress. When any real advance was made, it was often lost to rival forces. (140) Opposition was stiff, particularly from the popular Standard Church of America. (141) Although the Moose Jaw work

(139) Interview, Mr. and Mrs. T. Marsh, Moose Jaw, Saskatchewan, July 7, 1949.
Interview, Rev. F. Larson, Estevan, Saskatchewan, September 25, 1949.

(140) The Standard Church of America and the Church of the Nazarene took many of the early converts. Afterwards the Free Methodist Church emerged as all powerful and the Holiness people that had attended the Standard Church and the Nazarene Church drifted to the Free Methodist denomination. Finally, a P.A.O.C. assembly was established and took many more of Mr. Odergaard's converts.

(141) The Standard Church of America is an offshoot of the Holiness Movement Church founded by Bishop Ralph Horner in 1899. The Standard Church followed American immigration into Canada and was soon replaced by the Canadian Holiness Movement Church (Hornerites). It sought to perpetuate the Wesleyan Methodist theology by perpetuating the revival, camp meeting and altar call. The Holiness Movement Church Superintendent is now Rev. E. G. Smith, Edmonton. Rev. E. H. Childerhouse is the Superintendent of the Holiness Bible School, McCord, Saskatchewan. Annual camp meetings are held at Killarney, Dauphin and Melfort. Although the sect is rapidly declining, active churches are maintained in Saskatchewan at Tompkins, Cadillac, Swift Current, McCord, Alida, Manor and Melfort.

seemed doomed to loss after brilliant Apostolic and Church of God advances in the southwestern section of the province, a new ray of hope appeared with the opening of a healing campaign conducted by Dr. Charles S. Price in 1927. Many converts were made, but many who were healed never came into the Pentecostal Movement. Immediately a weakness became apparent in the Moose Jaw enterprise.

The Moose Jaw mission was opened as an independent Pentecostal mission because it came into existence prior to the formation of the Assemblies of God, or the P.A.O.C. Choosing to remain independent after formal organization had occurred at Springfield, the Pentecostal Mission at Moose Jaw became a prey to every evangelistic movement that entered the town. For example, the converts of the Dr. Charles S. Price healing campaigns entered the Free Methodist Church or the Church of the Nazarene. At Weyburn and Maxim there were Pentecostal assemblies affiliated with the Assemblies of God which could receive the converts but at Moose Jaw there was no fully affiliated assembly of the Pentecostal persuasion. Nevertheless, it appears strange that Pentecostal believers should enter churches teaching the "Spirit baptism by faith only" when there was an independent assembly in the city. The only possible answer seems to be that there was some strength in the union of all left-wing evangelistic groups at the time. This explanation is suggested by the disbanding of the Standard Church of America and the entry of Holiness people into the Free Methodist Church. Realization of the weakness of a policy of not organizing assemblies of Pentecostal believers immediately following evangelistic campaigns came too late. In 1931 the P.A.O.C. tried to follow up the Dr. Charles S. Price campaign of earlier years by an eleven month campaign conducted in Odegaard's mission. About sixty conversions were made and the P.A.O.C. seized the opportunity to purchase the abandoned Standard Church building. The first attempts at urban evangelism had resulted in independent and affiliated missions being founded in Moose Jaw.

The second field opened by the Pentecostal faction was Saskatoon. This city was destined to become the District administrative centre of the P.A.O.C., the seat of the Bible College and the home of independent thought within the Movement. During the First World War the Baptist churches experienced a marked expansion in Saskatoon which was indicative of Fundamentalist interest. The Holiness Movement came into the region during the war and immediately after the cessation of hostilities the first Pentecostal mission was opened. In 1921 a hall was rented for meetings and the baptism experience was received by several. Eventually, Rev. W. McAlister came for a series of special meetings and confirmed a flourishing assembly. The assembly was finally confirmed and permanently established under the ministry of Rev. George A. Chambers in 1922. (142)

The Saskatoon assembly soon became very independent in thought and contributed heavily to the organization and consolidation of the Pentecostal faction in northern Saskatchewan. In 1924, the year the annual Conference of the western Canada District of the Assemblies of God was held in Saskatoon, a move was started to organize a district separate from the Western Canada District. As further evidence of independence, a three month Bible course was opened in the city. (143) The following year the new ideas had gained such credence that the annual Conference held at Winnipeg organized separate provincial Districts and opened a Pentecostal Bible School in Winnipeg. Rev. W. McAlister was installed as first Superintendent of Saskatchewan in recognition of evangelistic work in the province, particularly in the northern section. Moreover, a three-month Bible course continued to be offered at Saskatoon. Dr. J. Eustache Purdie, a converted Anglican clergyman who had originated the idea of a Bible course, left Saskatoon to take charge of the first Bible School ^{at} in Winnipeg.

(142) Interview, Mrs. W. J. Patterson, Regina, Saskatchewan, July 8, 1949.

(143) Letter from Rev. R. E. McAlister, 59 Eglinton Ave., Toronto, August 28, 1949. Cf. British Columbia District Conference Minutes, Vol. I, p.1. District Executive Minutes, Saskatoon Conference, Assemblies of God, Springfield.

The importance of the Saskatoon assembly in the early work of establishment is clear. The contribution in initiative was nothing short of remarkable considering the relative novelty of the Saskatoon work.

Saskatoon continued to demonstrate aggressiveness under the P.A.O.C. organization. In 1928 the Saskatchewan District Superintendent along with other Western Superintendents of the Assemblies of God attended the First General Conference at London, Ontario and agreed on the formation of the Pentecostal Assemblies of Canada. Saskatoon remained administrative centre for the District of Saskatchewan and continued its vigorous policy of consolidation. By 1938 the assembly had erected a beautiful church building, the Elim Tabernacle, and the Bible course had developed into a full-fledged Bible School. The first Bible School was organized for the District at Star City by Rev. Percy Hunt and Rev. George Hawtin. It was soon moved to buildings in Saskatoon occupied by the Elim Tabernacle and there became incorporated and officially recognized by the P.A.O.C. as the Bethel Bible College. Indeed, the Pentecostal work in Saskatoon had contributed as much, if not more, than other urban centres to the Movement.

Following the opening of Pentecostal work in Saskatoon, a Mr. J. Lankin opened a Pentecostal Mission in Regina destined to establish a permanent adherence. Although his evangelistic work was soon assumed by Apostolic teachers, the Pentecostal believers of German racial origin remained firm in their support of Trinitarian doctrines. In 1923 the Pentecostal faction received new stimulus in Regina with the arrival of Mr. and Mrs. W. J. Patterson, pioneers for "Pentecost" and converts of the Saskatoon revival of 1921. These pioneers not only bolstered the faith of former adherents who had gone over to the Apostolic faction, but they secured new converts from the Christian and Missionary Alliance which had recently opened a work in Regina and was laying plans for a Bible College. (144) Otherwise, it was true that the Pentecostals and Christian and Missionary Alliance people had close fellowship because the Pattersons had encouraged the Pentecostal believers to attend Alliance services rather than Apostolic

(144) Mrs. W. McKilop, Calgary Family Welfare Bureau, Calgary, Alta., July 12, 1949.

services in the absence of regular Pentecostal services. As a result, when the Pentecostals received a church building of their own following a campaign by Rev. W. McAlister in 1927, the Christian and Missionary Alliance people helped clear the debt contracted. (145) So the Pentecostal faction established an assembly in Regina capable of offering support to the Movement in later years.

Support to the Movement came first in the form of the building of a Sunday School work. The assembly as formed after the McAlister campaign in 1927 was left in a very disorganized state. The Sunday School work was negligible. Therefore Messrs. G. Griffon and A. Matheson accepted the arduous task of building up a Sunday School attendance that would guarantee future interest in the Pentecostal work in the city. After the attendance was raised to over ninety it was decided to move the assembly from its location in the residential section to a downtown site. This move generally upset the Sunday School and it was not until the purchase of Wesley Methodist was negotiated in 1940 that the Sunday School was rebuilt.

Secondly, the Regina assembly offered support to the Movement by sponsoring missions in adjacent towns. An aggressive assembly was sponsored in the village of Pense. However, the Pense Assembly collapsed during the depression years that followed its organization. Numerous families moved away and despite tithing and Home Mission Funds the work had to close. Although similar missions were sponsored in other towns by the Regina assembly, the work ended in failure with the coming of the depression. The P.A.O.C. suffered from the depression as did the line churches. It remained for the newer sects within the Movement to devise methods of maintaining widespread rural works in the depression and drought-ridden south. Still, the work begun by Mr. J. Lankin had brought many people into the Movement in the Regina area.

Considerable gains were made in Saskatchewan by the Apostolic or "Oneness" faction which opened its provincial campaigning in 1920 in the Swift Current area.

Although the Apostolic faction remained secondary to the Pentecostal faction in the
 (145) Interview, Mr. and Mrs. W. J. Patterson, Regina, Sask., July 8, 1949.
 Interview, Rev. A. Barbour, Bethel Temple, Regina, Sask., July 7, 1949.
 Interview, Mrs. I. Day, Regina, Sask., July 8, 1949.

Movement's gains, it succeeded in making its greatest gains in Saskatchewan. Besides, it succeeded in eliminating all effective P.A.O.C. competition in the Southwest, the brown soils belt. (146) To begin with, the Apostolic doctrine was more radical and unorthodox than Pentecostal doctrine. It is interesting to note that the more radical faction captured the open prairie region, the dark soils area. Otherwise stated, the Pentecostal faction made its greatest gains in the more settled and stable area of the province. On the other hand, the Apostolic faction made its gains in the area of least stability or wealth. It seems significant that the Apostolic work in Saskatchewan began in the early twenties and in the Swift Current "dust bowl" region.

North of Swift Current, in the little prairie town of Hughton, Mr. J. C. Lovick, a machine and insurance agent, was undergoing a spiritual crisis that would result in him becoming the chief personality in the evangelism of the Apostolic faith in the Southwest. Lovick was more than an insurance agent; he was a Bible student and firm believer in the experience of "Pentecost." It was no surprise to his neighbours when he suddenly sold his business, in 1921, and went out "by faith", and the money he had gathered, to open a mission in Swift Current.

In the city of Swift Current he found a nucleus of Pentecostal believers, the result of a campaign conducted earlier by Rev. A. McAlister. However, the Pentecostals did not receive his doctrine or ministry. Undaunted, he opened a mission in the basement of an abandoned Methodist church and called in Misses Peden and Adrews, who had kindled the Trossachs revival for the Pentecostals several years before. (147) Lovick found the opposition too great in Swift Current and left the field to other campaigners to open services in more promising centres.

(146) Cf. Statistical Table VII, Appendix. Saskatoon is the centre of Pentecostal work in the province. The Apostolic work is centred around Swift Current and Regina.

(147) Interview, Mr. and Mrs. George Hadler, Swift Current, Sask., July 9, 1949.
Interview, Miss I. Burgess, Swift Current, Sask., July 9, 1949.

The first of these centres visited by Lovick was Moose Jaw where a permanent work was established. The old Sherman Theatre, now the Royal Theatre, was the site of the great 1926 campaigns. Divine healing was emphasized and no small stir was created. (148) As converts were made by the score Rev. Frank Small, moderator of the Apostolic Church of Pentecost, came to aid Lovick. The result was the erection of a spacious temple on one of the main thoroughfares in the downtown area. Thereupon Lovick repeated the approach in Regina. Within six months the evangelistic and healing services held in a downtown theatre were replaced by regular services in a large modern temple completely equipped with prayer rooms, Sunday School rooms, recreation hall, printing press and confessional. From Regina Lovick moved on to Yorkton, to Saskatoon and finally into Alberta. (149) Lovick can be considered as the pioneer of Apostolic work in the province of Saskatchewan. His techniques were not new to the Movement nor was his delivery or message different to that of the "circuit riders."

Attention in the Movement was soon recalled to Swift Current with the appearance of a second "prophet" in the person of Rev. Edmund Butler. So great was the general stir caused and so numerous were the conversions during this second Apostolic campaign that the revival has been remembered as the "Butler Revival." Conversions amounted to an estimated two or three hundred, but the number of transients reached was great. In no section did the Movement attract more attention than in the Southwest. Butler was not only a convincing evangelist, he was conciliatory towards the Pentecostal

(148) Interview, Mr. and Mrs. F. March, Moose Jaw, July 7, 1949.

Interview, Pastor R. McCrae, Apostolic Temple, Moose Jaw, July 7, 1949.

(149) In Moose Jaw the Apostolic Temple was situated on High Street. Rev. R. Dawson, former Regina alderman and clothier, became pastor and directed the spiritual and temporal affairs of the assembly. In Regina Rev. A. Storie financed the costly undertakings. Mr. O. J. Lovick, however, did not stay with the Apostolic faction and settle in a remunerative pastorate. He finally entered the Universalist Movement.

believers and gained their support to present a united front to the line churches.

Conversely, he was scarcely diplomatic in his relations with the line churches. The Butler Revival culminated in a wave of persecutions. Rev. E. Butler withstood in public the statement made by a local pastor that all soldiers who had died in battle were justified by God because they had died for the country. (150) Windows were smashed, telephone and telegraph lines were cut, rotten eggs were pelted at the "holy rollers" and finally a fire hydrant was opened on one of the evening services. The persecution but added to the determination of the Movement. The result, needless to say, was the opposite to that intended by the persecutors. Thereafter, the Movement gained prestige and a certain amount of respectability in the community.

The first result of the Butler Revival was the foundation of a witness in Swift Current which in later years evangelized the entire adjoining region. The downtown building where Butler had held his campaign was rent free for sixteen years, so great was the financial response to the campaign. Eventually, the Full Gospel Church was erected. From this church several men and women volunteered for the overseas mission, and many carried the doctrines of the Movement to the surrounding villages and towns. (151)

A second result of the Butler Revival, and a direct result of the enthusiasm of the members of the Swift Current Full Gospel Church, was the beginning of a camp meeting. Mr. H. Hadler and Mr. H. Holland had begun evangelistic services in near-by towns when they became aware of the desirability of a camp meeting. Accordingly,

(150) Interview, Mr. and Mrs. George Hadler, Swift Current, Sask., July 9, 1949.
Interview, Miss I. Burgess, Swift Current, Sask., July 9, 1949.

(151) Interview, Mr. and Mrs. George Hadler Swift Current, Sask., July 9, 1949.

the first Apostolic camp meeting was called at Seventeen Mile Bridge, north of Swift Current. This camp was carried out entirely on the free-will offering plan with all food, clothing, accommodation and tents supplied by donation. In the second camp meeting the roots of the Grenfell Bible College are to be found. Many young people felt a call into the ministry and a training school had to be organized. The Seventeen Mile Bridge Camp became the property of the Apostolic faction. A permanent tabernacle and dining hall were erected and permanent housing facilities constructed. The camp became an annual affair of no small proportions as a direct result of the Butler revival and Swift Current assembly.

A third development followed the Butler Revival in the rise of a new personality that came into the limelight during the Swift Current meeting. Mr. T. S. Austring, a wealthy farmer who received the "baptism" in Swift Current during the Butler Revival, sold his farm and entered the ministry. In about 1924 he began his career as an Apostolic evangelist with a noisy revival in Morse. Through the alleged healing of a crippled woman whose husband was opposed to the Movement, a small rural work was started. In time, numbers were added to the assembly and considerable success came with the years. Austring remained unaffected by such initial success and attributed all his work to the power of prayer. That he believed this to be true is evidenced by his practice of spending hours in prayer, indeed, some times as long as a whole day praying in the fields. Austring had won himself a place in the Apostolic hall of fame.

Subsequent revivals but added to his fame as a "man of God". In Hodgeville, he used the technique of filling the sects with believers from surrounding districts, to attract a good attendance. The general atmosphere of consent and the appearance

of good attendance and respectability was a large factor in bringing the timid soul to the altar. (152) The campaign in St. Boswell's resulted in similar success. However, the success here can not be attributed solely to the evangelism of the Movement. In the Southwestern part of the province a thinning of population was general. Consequently, many churches were forced to close down because they were unable to support a minister. The Movement seized the advantage and managed to carry on with the more adaptable techniques of local supply, itinerant ministers, camp meetings and spontaneous worship. Austring formed a group of believers in St. Boswells. During the drought years they purchased the local abandoned church and a large congregation was built up presently. It seems particularly clear that Austring's work met with approval because of economic and financial conditions existing at the time. By allying itself with the forces of temperance and moral regeneration, by revolting against the line churches, the Movement was expressing its disapproval of economic control by a few capitalists and political orthodoxy in religious terms. In fact, the advances made by the Movement under Mr. T. S. Austring's guidance were but one manifestation of the religious revolt that accompanied the economic and political revolt of the West. (153)

The "fourth prophet" of the Apostolic faith in the Movement's revolt in the Southwest was also a man of humble origins. George Hadler, one of the founders of the

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- (152) Interview, Mr. George Hadler, Swift Current, Sask., July 9, 1949. During the course of the interview Mr. Hadler stated: "One night some eighteen people drove fifty miles in a howling blizzard to attend an evangelistic service in Hodgeville. It was at that time that I felt a call to help Brother Austring. Many converts were made, but the husbands of some of the believing women, the local lawyer and the local editor formed a nucleus of resistance that became more than passive. Women were the most regular attenders, but one night the hall was packed and after the meeting the entire crowd remained for the after-meeting. A great permanent assembly was built in this way..."
- (153) Austring soon found the American field more remunerative and opened a radio and mission work in Minot, North Dakota. His role in the history of the Apostolic work in Southwestern Saskatchewan is without equal, with the possible exception of the work accomplished by Hadler.

Grenfell Bible College and the Seventeen Mile Bridge camp meeting, opened up countless assemblies to Apostolic work in the Swift Current area. Always his labours were without personal gain, indeed very often without any remuneration at all. (154) The Slauxon church stands as a fine tribute to his labours. (155) Although most of the revivals conducted by this self-effacing evangelist resulted in many being converted, the most brilliant campaign of his ministry took place in 1935 at Pelcher Lake.

The Pelcher Lake revival started with the conversion of two women in despair who were on the point of suicide. Prayer meetings were started in a private home near the lake after this remarkable conversion, and Mr. George Hadler soon had a full-scale revival on his hands. In true Movement fashion the prayer meetings often lasted all night in search for baptism experience. Eventually scores of people received the baptism experience in Hadler's meetings at Pelcher Lake and were baptized in the lake. In one particular meeting Hadler saw fourteen people "fall under the power of God." (156) The close of the revival was as dramatic as its beginning. It is best related in the words of the evangelist himself: "The last service held in a schoolhouse was one of extreme conviction and a final appeal for the last who were present resulted in what would appear to be at this time the final conviction of the Holy Ghost. Almost immediately after this meeting the Spirit of God seemed to lift from the district and all the saved but one family moved away." (157) This event seemed to be the turning point in the expansion of the Apostolic doctrine in all Saskatchewan. Few converts were made after 1935. Nevertheless some two thousand people had been brought into the Movement

(154) Of all leaders of the Movement interviewed, Hadler left the greatest impression of self-effacement and absolute sincerity.

(155) Unlike many of the other Apostolic ministers, Hadler owns no church buildings or other property used for religious meetings or camps.

(156) Interview Mr. George Hadler, Swift Current, Sask., July 9, 1949.

(157) Interview, Mr. George Hadler, Swift Current, Sask., July 9, 1949.

by the four evangelist of the Apostolic faction.

Besides the Pentecostal and the Apostolic factions of the Movement in Canada there are, of course, the numerous independent sects of the Movement. In no province are the smaller sects of the Movement better represented than in Saskatchewan. To begin with, the Church of God is known only in Saskatchewan. The Church of God is an American sect with a membership of some eighty thousand and headquarters in Tennessee. It entered Canada in the early 1920's and made its Canadian headquarters at Estevan. (158) From Estevan it established assemblies at Maple Creek, Gouldtown, Consul, Robsart, Goodlands, Outram and Rolling Hills. The Church of God has limited its field of operations in Canada to southern Saskatchewan. However, it remained financially and spiritually secure when the other sections of the Movement were beginning to show signs of weakness during the height of the drought and depression. It was able to maintain its position and make substantial gains because of financial support from the sect in the United States, and because of a peculiar financial policy in Canada. The Church of God adopted the means developed by the farmers' organizations - the pool. (159) The finances from the assemblies from Alaska to Haiti were pooled and the poorer assemblies were sustained. Finally, the Church of God was able to make substantial gains at the expense of other sections of the Movement. In Moose Jaw the P.A.O.C., independent Pentecostal followers of Mr. O. Odergaard and Apostolics all suffered losses to the Church of God during the

(158) The term "Church of God" leads to no end of confusion within the Movement. There are five sects called by that name in America. The sect with which we are here concerned is the one which in the United States census is listed merely as Church of God. The headquarters are in Cleveland, Tennessee, and the membership was listed in 1947 as 77,926 in the United States. The other Movement sects that are sometimes confused with the sect in question are: Pentecostal Church of God of America; The (Original) Church of God; and the Negro sect, Church of God, Holiness. Then there exist numerous Holiness sects, those not accepting the Baptism of the Holy Ghost with the sign of "speaking in tongues"; Church of God (Anderson, Indiana); Church of God (Apostolic); Church of God as Organized by Christ. One reaches almost a complete state of confusion in the proper separation of sects with the title "Church of God" when it is realized that the Church of God, Holiness is not a Holiness but a Pentecostal sect, and that the Church of God (Apostolic) is not an Apostolic sect but a Holiness sect.

(159) Interview, Mr. and Mrs. T. Marsh, Moose Jaw, Sask., July 7, 1949.

second World War. In 1945 this expansion reached a maximum with the purchase of the P.A.O.C. church in Moose Jaw and the erection of a Church of God Bible School at Outram. (160) The Church of God seems permanently established in Saskatchewan but there are few indications that it will attain the success reached by either the Pentecostal or Apostolic factions.

The early Trossachs revival paved the way for two sectarian movements which seem permanently established in the province of Saskatchewan but, like the Church of God, have not attained the success experienced by the Pentecostal and Apostolic groups. It will be recalled that the Trossachs revival started as an independent "pentecostal" mission and developed into an annual camp meeting frequented by Pentecostal and Apostolic adherents. In Radville an independent mission known as the Full Gospel Mission was opened to provide a place of worship for non-affiliated "pentecostal people" associated with the Trossachs camp meetings. In 1922 the pastor of the Full Gospel Mission was asked to marry two members of the Radville assembly. Finding himself without proper authority to perform marriages he obtained a provincial charter for the assembly. The charter gave the Radville assembly authority to ordain ministers as well as to perform the usual rites associated with religious societies. The Radville assembly in this way found itself entrusted with powers accorded to popular denominations. Thereupon, the benefits of the Radville charter were extended to other ministers whose congregations grew out of the Trossachs meetings. (161) A sectarian movement was quickly developing from the Trossachs camp meeting.

(160) Interview, Mr. and Mrs. T. Marsh, Moose Jaw, Sask., July 7, 1949.

The Swift Current Public Library is also a good source of Church of God publications. None of this material being available for reading out of the Library it was impossible to gather any information from that source. The headquarters of Church of God constantly avoids requests for information or statistics.

(161) Letter from Rev. G. S. McLean, Principal, Full Gospel Bible College, Eston, Sask., October 15, 1949. The Full Gospel connection grew solely out of the desire for legal recognition. There was no desire to form a new denomination.

The Full Gospel Mission became the source for two separate movements. The first of these was later known as the Grace Movement. Rev. H. G. McVety, who preached at the Trossachs camp meetings and exercised his ministry under the provisions of the Full Gospel Mission charter, was the founder of the movement. In 1938 he began to preach a doctrine called "eternal security." The doctrine taught that all believers who had been converted and received the "endowment" were definitely saved until the day of final judgement. (162) The doctrine further stated that once a person experienced "regeneration" that person had his eternal security settled in heaven, and ultimately he would persevere through the grace of God and never be lost although a period of "backsliding" might occur. (163) The assemblies adhering to McVety's doctrine separated themselves from the Full Gospel Missions and organized the Grace Gospel Missions which was registered at Ottawa. The Grace Movement thus emerged from the Radville group as a separate sect teaching a distinct doctrine from the Full Gospel Mission, although the source of disagreement had been one of personalities and not doctrine. (164)

The second group to emerge from the Full Gospel Mission was the Evangelical Churches of Pentecost. (165) During the summer of 1944 at Trossachs camp it was decided to organize an independent school for religious training for the young people in the Radville area. The site chosen for this school, later called the Full Gospel Bible

(162) Interview, Dr. J. E. Purdie, Winnipeg, Manitoba. November 1, 1949.
Interview, Mr. and Mrs. W. J. Patterson, Regina, Sask., July 7, 1949.
Letter from Rev. G. S. McLean, Principal, Full Gospel Bible Institute, Eston.

(163) The adherents of the Prophetic Bible Institute, Calgary, teach a similar doctrine. It has some of the Predestination flavour of Presbyterianism, and certainly a tinge of Calvinism. The Berean Bible College, Calgary, a Fundamentalist school separated from Premier Manning's group, teaches similar interpretations.

(164) Interview, Dr. J. E. Purdie, Winnipeg, November 1, 1949.

(165) It is important to distinguish between the Apostolic Church of Pentecost, the Apostolic group organized by Frank Samll in Winnipeg, and the Evangelical Churches of Pentecost, an independent outgrowth of the Full Gospel Missions.

Institute, was at the town of Eston. The inadequacy of the Radville charter as a legal channel for an expanding group and the new feeling of achievement which followed the establishment of the Full Gospel Bible Institute led to the formation of the Evangelical Churches of Pentecost. (166) A federal charter was secured and a new sect was created. Each assembly and missionary enterprise would continue to be independent. However, each assembly could employ the legal recognition granted in the federal charter to perform the rites and ceremonies associated with a regular clergy, administer property and maintain the school and printing establishment at Eston. It was clear that independent works would eventually lead to sectarian organization.

The sixth group within the Movement that is active in Saskatchewan is the sensationalist, revolutionary and exclusive Canadian contribution, the New Thing or Sharon Group. Besides being a fruitful bed for sectarianism, particularly of a Pentecostal nature, Saskatchewan has produced a sect which it can claim as its child. Although an unruly child, the Sharon Group has attracted great world-wide interest within the Pentecostal Movement. Known variously as Sharon Group, New Thing, Independent Assemblies of God and New Light, the doctrine has spread from its headquarters at North Battleford into every section of the North American continent. Whereas the original message of "pentecost" came from the United States to Canada, the New Thing is going out from Canada to the United States. It seems nothing short of phenomenal that this doctrine should have caused such division in the Movement within a period of a few

(166) Rev. A. Marshall, pastor of an independent assembly at Athabaska, first suggested that incorporation would be valuable for the holding of real estate. The Evangelical Churches of Pentecost was conceived as the legal arm of the ministers and people associated with the Trossachs camp meeting, the full Gospel Mission and finally the Full Gospel Institute.

years.. The New Thing in itself, nevertheless, is not very original in Pentecostal thought or doctrines but represents a sudden combustion or ferment of Pentecostal thought. (167) It has brought into prominence doctrines propagated within the Movement by four previous schools of thought.

The first element contributory to the North Battleford revival became evident at the Los Angeles "world-wide camp meeting" in 1913. A group headed by Rev. George B. Studd claimed to have received the revelation of a "new thing". Rev. George B. Studd was the pastor of the Belvedere Tabernacle in Los Angeles for eight years and during that time spent his large fortune in the support of Apostolic foreign missions. More important than his mission support to the Movement as a whole was his uneasy search for the definition of the "new thing." The doctrine was based on prophetic scriptures and set the sectarian nature of the Movement in the early days in clear relief. (168) The Apostolic faction with its distaste for centralized control and definite doctrinal statements was particularly susceptible to the doctrine that further revelation was yet to come to the Movement. A search for a "fuller light," a term in itself ambiguous, and the "new thing" became an obsession with many Pentecostals who had experienced all the "gifts" but not satiety. (169) In Canada at least five groups were formed

(167) All the early leaders of the Pentecostal Movement in Canada, of Pentecostal and Apostolic factions, admit that a prophecy was made during the initial Azusa Street revival that a great revival would begin in Northern Canada. Only the followers of the Sharon Group consider the North Battleford revival as the event prophesied. The belief in prophecy is common to the Pentecostal Movement.

(168) The scripture upon which the idea of a "new thing" was based is found in the Book of Isaiah 43: 18, 19. The King James' Version reads: "Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness and rivers in the deserts."

(169) Mrs. I. W. Day, Regina, Sask., said in an interview on July 8, 1949: "We must never drive in our stakes but must look for fuller light, a light of all the churches. We have to be willing for further revelations. Unbelief is the biggest monster among God's children. We must get the power to go and witness. Many Pentecostals tarry through until they get the tongues but not until they get the power." Mrs. I. W. Day is not only a Sharon Group enthusiast, she has recently opened her home to religious services on behalf of the New Thing. Her attitude towards religion and pentecostalism seems quite representative of the groups' thought.

bearing the name "New Thing" but always these groups were local and temporary. The "new thing" remained very prominent in Pentecostal discussion, but always undefined.

The second contributory development was a sudden stress on fasting. The ascetic type of prolonged fasting was advocated to Pentecostal people by Franklin Hall in a book which appeared in 1946. (170) Complete abstention from food and drink as a preparation for the receipt of a special spiritual blessing began to be preached by many Pentecostals. At the Twentieth District Council in Saskatoon the P.A.O.C. laid down the broad principles of fasting. (171) However, Hall's theories had found credence and became very evident in the doctrines of the Sharon Group.

The Branham healing campaigns appeared as the third contributory development in the emergence of the Sharon Group. Rev. William Branham's healing campaigns differed from the common Pentecostal type of healing service considerably. The alleged healings were not invoked by the prayers of the pastor and the congregation but by the laying on of hands. This method of healing by the imposition of hands called forth severe criticism by the P.A.O.C. (172) The percentage of healings claimed as well as the emergence of a supposedly "Apostolic age practice" prepared the way for similar claims by the Sharon Group.

The fourth development that contributed to the rise of the Sharon Group was the growing opinion in Pentecostal and Apostolic circles that organized religion or denominationalism was unscriptural. Although closely allied to the idea of a "new thing", there is substantial difference between the two ideas. The search for

- (170) Franklin Hall, "Atomic Power with God through Fasting and Prayer." This book is now out of print but copies are available on loan from the Sharon Bible College, North Battleford, Sask. It is interesting that Pentecostalism is part of the early doctrine in Asia Minor condemned as Montanism. It was the Montanist heretics who introduced strict regulated fasting in the historic Church.
- (171) An unbalanced attitude towards fasting was declared particularly unhealthy. The dissociation of fasting from prayer, the advertising of fasting and the purely physical rather than purely spiritual exercise of fasting were all condemned.
- (172) Manitoba District Conference Minutes, January 14, 1948. A complete investigation of "questionable methods and doctrines" was ordered before the Branham party was to be allowed into Manitoba P.A.O.C. assemblies. He was never granted permission to enter and limited most of his campaigns to Alberta, British Columbia and the American Midwest.

further revelation was not the same as the belief that local church government was superior to centralization. Rather it was the reappearance of the initial thought of the Movement, the independence of all assemblies of believers. This growing belief within the ranks of the Movement in Saskatchewan, along with the influence of the "new thing" doctrine, the sudden prominence of fasting and the imposition of hands in healing services, determined the course of the Sharon Group.

The Sharon Group began with the work of Rev. H. Holt of the North Battleford Church of the Foursquare Gospel. (173) Rev. H. Holt was very interested in social service work and opened the Sharon Orphanage in a large downtown residence. (174) To make the enterprise as self-supporting as possible a farm of about one thousand acres was purchased some ten miles from the city limits. Eventually the downtown site proved unfavourable and a building was purchased at the airport. The Orphanage became secondary to Holt and he embarked upon a campaign preaching the so-called "new thing". At that time he was joined by Rev. George Hawtin and Rev. Percy Hunt, founders of the Star City Bible College and teachers at the Elim Bible Institute in Saskatoon. The three men defined the "new thing" for the first time and the Sharon enterprise entered a period of extension.

The first step taken towards active evangelism and definite social service work after the adherence of Hawtin and Hunt to the "Holt schism" was the incorporation of Sharon Orphanage and Schools. Two more buildings were added and elaborate plans

(173) The International Church of the Foursquare Gospel was founded by Canadian-born Mrs. Aimee Semple McPherson. It gained considerable support in the early twenties but later lost out to the P.A.O.C. in Western Canada. It retained its membership on the Pacific Coast.

(174) Letter from Rev. H. Holt, August 26, 1949. A complete outline of the early work of Sharon was furnished in the letter. The letter was endorsed as an accurate account by Rev. H. Holt and Rev. George H. Warnock.

were made for the continent's largest religious training centre. (175) All those connected with the Sharon enterprises felt definitely that they had been dealt with by the Spirit of God. In this belief they soon reached the height of intolerance. This intolerance was first manifested in the building of a high school to save teen-agers from the "ravages of modernistic and atheistic teachings." Within a year's time the Sharon school had expanded so as to necessitate the erection of a dormitory for one hundred and fifty more students. A trade school was founded but the proposed music academy, business school and university college were again delayed until funds were available and the group had gained a wider following. The social service nature of the enterprise was finally re-emphasized with the expansion of the orphanage to include an old folk's home and a missionary rest home. The earnest zeal of the founders remained forever clear when a plan to carry the gospel to the north by plane was completed. Global Missions was incorporated to carry the gospel by plane to the Indians, Eskimos and scattered settlements of the North West Territories. Sharon Airways was founded as a subsidiary to train young missionaries flying and to operate a religious mercy and hospital service. (176) The Sharon Group emerged with the boldest plans of any religious sect in the West.

Such extensive, and somewhat premature, plans were prompted by an irresponsible and supernatural doctrine. The New Thing was defined as a restoration of all the Apostolical rites and powers. The doctrines of the New Thing was that every power vested in Christ and the Twelve Apostles were obtainable again in His mystical body. The reunion of Christians was taught imminent by the rite of the imposition of

(175) The plans included a high school, Bible school, trade school, business college, University college, orphanage, old folk's home, missionary rest home, flying school, hospital, tabernacles, foreign missions headquarters, printing establishment, private airline, camp centre and extensive dormitories.

(176) All this information was gathered from the official publication, The Sharon Star, Sharon Orphanage and Schools, North Battleford, Sask., December 1, 1947 to August 1, 1949.

of hands. The imposition of hands by men who felt they were called to be the "apostles of the latter days" would impart the "nine gifts of the Spirit." These gifts were apostolic succession and power to impart the same gifts, the discernment of spirits which cause disease and fear and power to cast these out, divine healing from blessed objects or from the "apostles," the gift of foreign languages, the gift of predictive prophecy, the power to work miracles and the power to impart faith. Along with this doctrine of demonology, supernatural manifestations and apostolic authority and succession was an element of spiritualism.

Spiritualistic trends were evident in the doctrine of the "manifestation of the Sons of God." The doctrine originated from the predictive prophecyings of Rev. E. Crane of the Northwest Bible Institute in Edmonton. He believed that he had seen a vision of the victorious saints as a mighty army. (177) His entire class was affected by his belief and soon there grew the doctrine that the "elect" would receive "redemptive bodies" here and now and that any person who died had not been able to "appropriate the redemption body" and was therefore not one of the "overcomers." In the final analysis, to be an "overcomer" meant affiliation with the Sharon Group. Affiliation alone was believed to give hope of the "manifestation."

Another supernatural gift claimed by the Sharon Group was the "heavenly choir." This phenomenon was supposedly evident at the Azusa Street meetings in 1906. It has only been evident in the most emotional of meetings. The phenomenon was very much like that of "speaking in tongues." In this case it was a type of singing or chanting taken up by several of the faithful. Another variation was the "gift" to play musical instruments without previous training. (178)

(177) Truth Advocate, Toronto, Ontario. August, 1949. pp. 11-13.

(178) The Sharon Star, North Battleford, Sask., December 1, 1948.

"It has been the conviction of some that the present anthems of the Catholic church are copies of those originally sung in the Spirit. The Spirit of God led this thought to be expressed one day during the (Edmonton) convention, and gave as an example the antiphonal singing of the twenty-fourth Psalm for an example. No sooner had this teaching been given than God confirmed His word and singing in the Spirit and with the understanding commenced. By the next day the heavenly choir came into full power and heaven's very strains filled the whole church. It was as a mighty organ, with great swelling chords and solo parts weaving in and out, yet with perfect harmony."

The most outstanding "gift" claimed by the Sharon sect was that of foreign languages. Twenty missionaries have been sent out by the affiliated Global Missions with the promise that when they reach their mission field they will receive the native language. (179) In four cases it has been possible in Canada to disprove the fantastic claims of the sect. The Movement has claimed from its inception that many believers have spoken in tongues and been understood by foreigners. Nevertheless, the Sharon Group is the only part of the Movement to claim that a permanent gift of languages can be imparted by the religious rite of the imposition of the hands. (180) Such extravagant claims have given the Group wide publicity but its membership has not been greatly increased.

In conclusion, it may be said that in no other province has the Movement been more diversified in doctrine or more divided by sectarian strife. The Pentecostal faction was the first to establish a permanent work through the Trossachs camp meeting and the urban evangelistic campaigns. The Apostolic faction entered the province a few years after the Pentecostal faction and by the efforts of Lovick, Butler, Austring and Hadler won the allegiance of the Southwest. Meanwhile, an American sect, the Church of God, successfully engaged the field and held its gain through the ingenious financial development of the pool. The next development was the emergence of the eternal security doctrine and the Grace Movement at Trossachs. Thereupon there followed the organization of the Evangelical Churches of Pentecost to unite independent Pentecostal churches. Finally there arose the radical Sharon Group teaching a semi-Catholic and semi-Spiritualist doctrine. Nowhere was there greater diversity within one religious movement.

(179) Two cases in Vancouver, one at Ladner, B. C., one at Haney, B. C., and another at North Battleford have been proven false by the P.A.O.C. James Mah Ngun Ming, 3741 Hudson Street, Vancouver, B. C., has disclaimed the ability of Sharon evangelists to either speak or impart the power to speak the Chinese language as claimed by The Sharon Star, North Battleford, December 1, 1949.

(180) Circular letter from Sharon Orphanage and Schools, September 6, 1947.

Chapter VI

Origins and Growth in Alberta

If Saskatchewan represents the height of the Movement's sectarian developments, the history of the Movement in Alberta is one of a Fundamentalist group among many other popular Fundamentalist groups. A hotbed of intellectual unrest, of general social dissatisfaction and of a craving for new ideas, the West's most "frontier" province was dealt a heavy blow by the change in moral and theological ideas following the First World War. Methodist seminaries and colleges at the turn of the century began to emphasize the liberal interpretation of the scriptures and soon evolved the "social gospel." The reaction to this was known as Fundamentalism, named after a series of books, The Fundamentals: A Testimony of Truth which appeared in 1910. Taking the definition of Fundamentalism as broadly meaning the movement which seeks to re-establish the authoritative position of the scriptures in historic Protestantism, Pentecostalism is completely Fundamentalist. (181) Being more individualistic and more emotional than other evangelistic groups, Pentecostalism has emerged as the dominant Fundamentalist group in Alberta.

Fundamentalism took firmer hold in Alberta because it was more a "frontier" province than any other in the West. The last of the three prairie provinces to be reached by the westward sweep of immigration and the only province having a retreating frontier of any consequence at present, it seems, especially to deserve the appellation of "frontier." The pioneer who had lived alone and had worked alone developed a peculiar theology of personal salvation. A man of impulse and very emotional, he believed dogmatically in a simple faith of endurance, responsibility and holiness. The Fundamentalist approach to Protestantism was more likely to appeal to him. Its simple individual, emotional and challenging message often succeeded in winning his active support. It follows that the evangelistic sects

(181) The most influential Modernist is Rev. H. E. Fosdick, Modernism emphasizes the divine in man and the educational functions of the church. The outstanding Fundamentalist institutions are Westminster Seminary (Philadelphia), Moody Bible Institute (Chicago), Bible Institute (Los Angeles) and the London Bible Institute. Most of the Canadian prairie Bible schools are Fundamentalist.

that catered best to these needs succeeded. Consequently, it was not a coincidence that the Pentecostal Movement arose in the American Southwest, or that it made the greatest of its gains in the West in Alberta.

It is important, notwithstanding, to consider the amount of religious expression of a Fundamentalist nature, and of an insurgent nature, not directed in Pentecostal channels. Religious statistics alone serve to indicate the magnitude of church enterprise in Western Canada. They also disclose a great diversity and decentralization of organized religion. There is no lack of evangelistic enterprise, but rather there exists a confusing variety from which to choose. (182) This variety has appealed to the people because accompanied by various accessories in music and song, by street and park preaching, and sane publicity in a reverent and sincere manner it has brought home the "old fashioned Gospel." Fundamentalism becomes requisite to this study of the Pentecostal Movement because Pentecostalism rose on the tide of reaction to Modernism, liberalism, evolutionism, the social gospel and higher criticism in religion.

The first type of Fundamentalist works were established in the West with the arrival of immigrants of Fundamentalist persuasion. The Free Methodist Church was the first to begin permanent work for the Fundamentalist cause in Alberta. As early as 1904 churches of that denomination were founded. As immigration increased, the church expanded and a camp meeting was begun at Alix. (183)

Similarly, at about the same time the Swedish immigrants brought the Mission

(182) Calgary, for example, carries the following religious broadcasts: Sunrise Gospel Hour; Happy Hour Bible Broadcast; Child of Christ Crusade; Back to the Bible Hour; Family Altar Programme; Songs in the Night Broadcast. There are also several Fundamentalist programmes re-broadcast from other stations, viz. the Old Fashioned Revival Hour, Voice of Faith and the broadcasts of the Three Hills, Red Deer and Pambrun Bible schools.

(183) Interview, Rev. J. D. Kennedy, July 2, 1949. Headquarters of the Free Methodist Church are in Winona Lake, Indiana. There are four Canadian Conferences - British Columbia is part of Washington Conf.

Covenant doctrines to Alberta. These doctrines were very evangelistic and the church maintained several camp meetings. (184) Still other camp meetings were maintained by the Holiness Movement Church of Canada and the Salvation Army. All these groups preached a Fundamentalist doctrine and found the frontier responsive to evangelistic efforts. Eventually, the Fundamentalist doctrines were focused on the cities. The coming of the Salvation Army initiated such a change in emphasis. But it was not until 1925 that the Church of the Nazarene opened urban Fundamentalist missions in Alberta. Although Calgary and Edmonton became the centres of activities the evangelists also found a good response to their doctrines in the Peace River area. The provincial Bible College and annual camp meeting of the Nazarenes was finally established at Red Deer. (185) All these works represented enterprises by well-known Fundamentalist groups.

In 1922 another denominational Fundamentalist gospel entered the Alberta field. The group, however, did not represent a well-known denomination. Instead it was the outgrowth of Eastern independent Gospel churches and Dr. P. W. Philpott's Christian Workers Church of Canada. The Manchester Gospel Tabernacle and the Church of the Open Bible were erected at Calgary and Swift Current respectively to introduce the new work in the West. These churches became affiliated in a Fundamentalist federation, the Associated Gospel Churches. An independent work at Pambrun was maintained and in 1928 the Moose Jaw Bible Institute was organized for Christian business men.

(184) Interview, Mr. O. Hornstrom, Calgary, Alta., July 13, 1949.
Regional headquarters of the sect are at 266 Ellen Street, Winnipeg, Manitoba.

(185) Information supplied by Rev. A. Pease, 122 14th Avenue West, Calgary, Alta. Headquarters of the denomination are in Kansas City, Missouri. Rev. B. Lower of Calgary is Canadian Superintendent. Publishers are at Toronto, Ontario.

In 1932 this school closed due to financial difficulties and was replaced by the Millar Memorial Bible Institute at Pambrun, Sask. (186) The Associated Gospel Churches represented a halfway mark between the earlier Fundamentalist works brought from the East or the United States and the later type of work that arose on the Western Plains themselves.

Fundamentalism may in a sense be defined as the searching for a "simple Bible faith." Within the bounds of such a definition fall several groups which arose in Alberta during the course of the last twenty or thirty years. The more ardent the search for such a faith the more unorthodox the resulting religious doctrine. It was fanatical tarrying, fasting and all-night prayer that led to the original Topeka outpourings. Therefore it seems logical that similar searches for a Bible faith on the Prairies unaccompanied by tarrying and fasting should result in more conservative doctrines.

The first native Fundamentalist works arose in Calgary. There in 1918 a number of Christian men organized weekly prayer meetings and discussions. Increasing attendance necessitated several moves. Eventually, in 1925, a Radio Sunday School was organized and a school for the ministry was founded. Finally, the Prophetic Bible Institute was launched with a full programme of home and foreign missionary enterprise. (187) The Prophetic Bible Institute was founded by Premier Aberhart and a curious alliance was created between Social Credit theory and Fundamentalism. As the Social Credit movement grew, Fundamentalism prospered also. In this manner

(186) Bulletin of the Millar Memorial Bible Institute, Pambrun, Sask. There is a statement of doctrinal beliefs on page 6 of the booklet. Interview with Board of Trustees, Church of the Open Bible, Swift Current, Sask. July 10, 1949. Letter from Rev. S. L. Boehmer, Calvary Church, Toronto, Ont., July 5, 1949.

(187) Syllabus of the Prophetic Bible Institute, 516 8th Avenue West, Calgary. Official organ: The Prophetic Voice, Premier E. Manning, Editor.

Calgary early became a centre of Fundamentalism.

A similar Fundamentalist work appeared in Calgary in connection with social service and welfare work. The Old Calgary Mission was opened as a revivalist and social welfare centre towards the close of the First World War. It was soon succeeded by the Calvary Training Centre, the Calgary Home and Family Bureau and the Harvester Organization. However, they all retained a Fundamentalist flavour from the Old Calgary Mission. (188) This tendency to division continued in 1948 with the separation of a small group from the Prophetic Bible Institute, forming the Berean Bible College. (189) The urban Fundamentalist works native to the province had proved permanent.

The most outstanding Fundamentalist work native to Alberta arose in a rural community however. A young farmer near Three Hills, J. F. Kirk, started a Sunday School in 1921 which grew to the proportions of a school. Presently he engaged the services of an American Fundamentalist teacher and established the Three Hills Prairie Bible Institute. This school developed from a rural study group to the proportions of the largest Bible school on the continent. (190) In fact, it became the model for Bible schools. In 1933 at Berwyn in the Peace River area people of various Fundamentalist beliefs united to establish a school. The following year the school was moved to Grande Prairie and in 1935 again moved. This time it

(188) Interview, Mr. B. G. Leonard, Calvary Training Centre, Calgary. July 12, 1949.
Interview, Mrs. W. McKilop, Old Folks Home, Calgary. July 12, 1949.
All social service and rescue mission work in the city of Calgary has originated with the efforts of Mrs. W. McKilop, a returned missionary from China.

(189) Charter of the Berean Bible College, Registration No. 611, March 28, 1949.
Religious Societies Lands Act, Province of Alberta.

(190) Present registration; 1,220 students; 100 teachers.
Letter from Mr. H. C. Havens, Prairie Bible Institute Inc., Three Hills, Aug. 24, 1949.
"First Things First," pamphlet published by Prairie Press, Three Hills.
"Hoping for Nothing," pamphlet printed by Prairie Press, Three Hills.
Sunday School Times, Prairie Press, Three Hills, Alta.
Missionary affiliations are held with the China Inland Mission, Sudan Interior Mission, West Indies Mission, Evangelical Alliance Mission.

was moved to a permanent location at Sexsmith. (191) Somewhat later the Prairie Bible Institute became the seed-plot for further Fundamentalist activity. In 1946 certain students left the Three Hills school and formed an independent association of Fundamentalist churches, the Fellowship of Gospel Churches. The Prairie Bible Institute had made its reputation, where its work was not so well-known its doctrines were carried by the Sexsmith and Lacombe factions.

The impression throughout the province is at present one of tremendous activity. Militant Fundamentalist Protestantism seems to be struggling for expression. There is no other explanation for the existence of Bible schools in so many small centres. All the Bible schools were built in response to some definite need. The impression gathered from individuals of various Fundamentalist groups is invariably one of overwhelming faith and determination. The study of the Fundamentalist movement in the Christian Church readily devolves into a study of personalities and doctrinal rivalries. It is in this respect that the Pentecostal Movement takes on added significance in the study of the religious revolt of the West.

The first Pentecostal work in the province was started by Fundamentalist people in the Coalhurst district shortly before the First World War. People of Mennonite stock, who had received the Pentecostal message in the East or at Winnipeg during the earliest Canadian revivals among Mennonites, began home meetings near Coalhurst. (192) Itinerant Pentecostal evangelists helped build up this small work and within a few years they had not only established a permanent assembly in Coalhurst but had also

(191) Manual of the Peace River Bible Institute, Sexsmith, Alberta.

(192) Mrs. K. Carruthers, 630 14th. Avenue West, Lethbridge, gave details of the work started by Mrs. C. Simonette in Coalhurst before World War I.

opened home meetings in Lethbridge. Besides supporting their own pastor, the Coalhurst assembly financed prayer meetings in a labour hall in the northern section of Lethbridge after 1917. The following year the assembly was able to support two pastors, one at Coalhurst and the other at Lethbridge. (193) In other words, the first Pentecostal work was established in the same way as the first Fundamentalist works in the province. The arrival of immigrants of Pentecostal persuasion introduced Pentecostalism to Alberta.

Next an extended revival campaign was planned to bring into the Pentecostal fold the many people of Baptist, Mennonite, Methodist and undenominational Fundamentalist persuasion who had shown considerable interest in the sensationalist doctrines.

(194) Accordingly, in 1919 an Assembly of God was founded and affiliated with the Assemblies of God, General Council, to give corporate unity to the expected "harvest of souls." Rev. J. McAlister thereupon appeared in southern Alberta to direct the campaign. (195) For two years he held meetings in the spacious Moose Hall and the downtown Dominion Block in Lethbridge. The 1920-1921 "Lethbridge Revival," as Fundamentalists in southern Alberta now call it, was more spectacular and sensationalistic than most other Pentecostal revivals in the West. The phenomenon of the "heavenly choir," heard during the Azusa Street and Chicago revivals but rarely thereafter, was widely publicized. (196) Also the motor automatism was very pronounced

- (193) Interview Mrs. K. Carruthers, Lethbridge, Alberta. July 11, 1949.
Interview, Rev. J. D. Saunders, Lethbridge, Alberta. July 11, 1949.
The mission was at that time known as The Pentecostal Mission, 1723 Fifth Avenue N.
- (194) Interview, Mr. W. Hislop, Lethbridge, Alberta. July 11, 1949.
Interview, Mrs. K. Carruthers, Lethbridge, Alberta. July 11, 1949.
- (195) His brother, Walter McAlister, conducted a similar campaign in Saskatchewan. John McAlister, unlike many other Pentecostal ministers of the day, did not teach any Apostolic or New Thing doctrines. His support of the Assemblies of God was beyond question.
- (196) The "heavenly choir" phenomenon is like the "speaking in tongues." The former consists of singing rather than speaking under trance.

and the meetings over a period of two years could be described as a nightly "breaking through to God," that is a complete spiritual and emotional abandonment being experienced by numerous ones of the congregation in each meeting. (197) Fundamentalism being prevalent in southern Alberta, Pentecostalism being part of the Fundamentalist movement, we can naturally understand the special vigour of Pentecostalism in the province.

The Pentecostal assemblies in southern Alberta were given further reputation in Fundamentalist circles when series of healing missions were opened in 1924. Rev. W. E. McAlister and Rev. J. D. Saunders followed up the campaign of Rev. J. McAlister with healing campaigns. (198) People who had not been attracted by the sincere Pentecostal plea to "apostolic faith and spontaneity" might be attracted by the second approach of "healing for the body as practised in Jesus' day." The success of the Divine healing message is evident in the profusion of pamphlets now circulating in the area, of Pentecostal and other Fundamentalist publication, attesting to the miraculous healing of everything from tubercular bones to malignant cancers. (199) The Pentecostal work emerged doubled in membership and trebled in reputation. Lethbridge emerged also as the centre of the Pentecostal work in Alberta and became noted throughout the province for its beautiful Pentecostal Temple and progressive Sunday School, Young People's and radio broadcast. (200) It follows that Pentecostalism prospered better than other Fundamentalist works because it

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- (197) Interview, Mrs. K. Carruthers, Lethbridge, Alberta. July 11, 1949.
- (198) Interview, Rev. J. D. Saunders, Lethbridge, Alberta. July 11, 1949.
- (199) Cf. Chapter I. Prominent medical authorities agree that a functional disease may become physiological. All healings, they say, are of diseases of a hysterical nature.
- (200) The Lethbridge Herald, Lethbridge, Alberta, October 12, 1943. A full history of the Movement in the city and a full description of the modern three hundred seat Temple is given.

was more positive and more emotionally compelling, albeit, also more radical, than the Fundamentalism of the Methodists, Baptists, Nazarenes, Missionary Alliance and Adventists.

The comparative vitality of Pentecostalism and other Fundamentalist works is best studied in the city of Calgary. By the end of the First World War all the commonplace Fundamentalist churches were represented except the Pentecostals. Shortly after the war Rev. J. McAlister paid periodic visits to the city and in 1924 opened a mission in a rented hall. (201) He was succeeded in this venture by his brother, Hugh McAlister, who over a period of four years won enough converts to organize an assembly. The assembly was affiliated with the newly-organized P.A.O.C. in 1928 and a spacious Temple was erected. (202) Not only did this congregation soon grow into hundreds but they began extensive social work throughout the city. By 1946 the missions in the slum areas and the "lighthouses" in the sections of ill-repute were taken over from the Plymouth Brethren, Christian and Missionary Alliance and the independent Old Calgary Mission from which all welfare work in the city had sprung. All the rescue missions and welfare work found it advisable to work in close co-operation with the Pentecostal assembly. Again, Pentecost had supplanted other Fundamentalist works.

The extent of this success becomes more evident in comparison with other ventures being launched at the same time. The Pentecostals established their work at the time the well-known Calgary Manchester Gospel Tabernacle and Prophetic Bible

(201) These visits were made during the "Lethbridge Revival."

(202) Interview, Mr. W. E. Fraser, Calgary, Alberta. July 13, 1949.

Institute were sponsoring building programmes. Although both these independent Fundamentalist works remain noteworthy in the city, they started campaigning before the Pentecostals and did not achieve so great a success. The Baptist Bonnybrook Mission and the Emmanuel Mission were forced to close down in the face of Pentecost advances. (203) The Lighthouse Mission, built to replace all other social service and rescue missions, provided not only converts for the Pentecostal Temple but also valuable contacts with the "underworld." The success can of course be measured in terms of financial and membership accomplishment. The building assets are valued at two hundred thousand dollars and the congregation reaches four hundred or more, not including some three hundred children attending Sunday School regularly. These comparisons take on further meaning when we recall that the Apostolic faction has also a successful work in the city of Calgary.

Eight years after the Pentecostal faction opened a work in Calgary, the Apostolic faction started a mission. Rev. R. A. Reynolds carried out more or less successful meetings but it was not until 1946 that the Full Gospel Tabernacle was erected as a memorial to the permanent establishment of Apostolic work. The Apostolic work, like the Pentecostal work, benefited from its vigorous stand within the Fundamentalist ranks. The Braham meetings for healing and the Youth for Christ rallies were rapidly taken into Apostolic sponsorship. Since healing and youth rallies found prominent place in all Fundamentalist groups the Apostolics rapidly

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- (203) Interview, Rev. B. G. Leonard, Calvary Training Centre, Calgary. July 12, 1949.
 Interview, Mr. W. E. Fraser, Calgary, Alberta. July 13, 1949.
 Interview, Mr. Robert Simpson, Youth for Christ Rallies, Calgary. July 12, 1949.
 Alberta was agreed by all to be more a frontier area than either Saskatchewan or Manitoba. All Fundamentalist leaders contacted insisted that the emphasis should fall on evangelism or "witness" and not on polity.
 On July 12, 1949, I attended a street meeting held by the Christian and Missionary Alliance on a Calgary street. There were crowds about as it was stampede time. Later the same evening I was able to attend another street meeting by the P.A.O.C. It was held to coincide with the return of the crowds from the evening show at the Fair Grounds. After an hour of street preaching and singing about three drunks and a couple seemingly penitent women were ushered to the Lighthouse Mission in the slum section. There a "Hallelujah service" was held to get them to confess and to get them to seek the "baptism."

enjoyed a favoured position. (204) As a Movement, Pentecostalism found both its main factions well represented in Alberta Fundamentalism.

The influence of the New Canadian group is particularly outstanding in Alberta. (205) The New Canadians were those to first bring Fundamentalism to Alberta and they remained very susceptible to it. In 1938 the General Conference of the P.A.O.C. met in Calgary to elaborate a plan for New Canadian evangelism. In Manitoba considerable work followed in German and Slavic districts, and in British Columbia the Doukobour work held several workers. The stimulus for such work, nevertheless, had come from Alberta. In 1941 the Alberta District Conference of the P.A.O.C. asked for a separate Conference of German and Ukrainian Pentecostals, hoping that this might give renewed stimulus to New Canadian evangelism. (206) Although the majority of Pentecostal adherents were of Anglo-Saxon racial origin, the Germans, Ukrainians and Scandinavians responded more than proportionately to adherents in Ontario and yet Alberta showed the greatest gains in the ten-year period from 1931 to 1941. The answer lies in the presence of the New Canadians.

The greater question coming to mind is why the New Canadians become involved in Pentecostalism. The presence of so many tradition-bound Europeans in the Movement is at first a paradox. It has, however, been repeated by many authorities that the New Canadians were the prey of sectarian propaganda. (207) It seems reasonable to assume that the basic qualities of the New Canadians - a willingness to pioneer, an acceptance of task-work, an emphasis on frugality, a passion for the land, a close family tie and an intense hatred of wars - were also the basic

(204) Interview, Rev. F. G. Kosick, Full Gospel Tabernacle, Calgary, July 12, 1949. The position of the Apostolic work in Calgary was given as follows:
 Adult attendance: 350 to 400
 Organizations: Sunday School, Apostolic Young People's, Youth for Christ.
 Provincial camp meetings: Veteran, Alta.
 Headquarters: Zion Apostolic Church, Winnipeg, Manitoba.

(205) Cf. Statistical Tables, Appendix.

(206) British Columbia Conference Minutes, p. 135 give a reference to this. General Executive Minutes, 1942 make mention of this Alberta plan.

(207) E. G. Oliver, The Winning of the Frontier (Toronto, 1939).

qualities of Pentecostalism. In other words, the pioneer was face to face with a pioneer religion. Furthermore, the new standards and the new freedom that were in a sense a menace to the New Canadian were the objects of sectarian vehemence. In the Pentecostal battle cry, "Geared to the times but anchored to the Rock," the New Canadian found a possible solution to his problem.

Even as the two factions of the Pentecostal Movement had troubled the Fundamentalist groups in Alberta, so were they in turn plagued by schism. The Sharon Group from Saskatchewan proved very troublesome and gained some measure of success for itself. Several attempts were made to gain a foothold, always at the expense of already established Pentecostal works. The P.A.O.C. has taken up the cry so common on the lips of Fundamentalists in earlier years that new conversions were not being made to Christianity, but established Christians were being indoctrinated with new ideas, no real gain therefore being accomplished. In the spring of 1947 Rev. R. Hawtin of Saskatoon held open air meetings and distributed tracts throughout the northern section of Alberta. His missionary labours took him as far north as Yellowknife. Various Pentecostal missions of an independent nature for Indians and Eskimos were incorporated into the Sharon Group as a result of this evangelistic tour. No definite gains had been made in the Pentecostal and Apostolic works in the more important centres during the first campaign. (208)

In 1948 the Sharon Group carried out extensive campaigns throughout the southern and central portion of the province. The missions at Lethbridge and Medicine Hat proved complete failures, if success is to be judged by conversions. (209) The official reports of the group attempted to explain the set-back. (210) In Calgary, on the other hand, a momentary success was achieved. Two board members

(208) The Sharon Star, North Battleford, Sask. December, 1947 to December 1948.

(209) Interview, Mrs. K. Carruthers, Lethbridge, Alberta. July 11, 1949.
The Lethbridge Herald, Lethbridge, Alberta. January 1947 to July 1948.

(210) The Sharon Star, North Battleford, Sask. November 1, 1948, p. 2,3.

of the Pentecostal Tabernacle were won over to the New Thing along with about forty members from the congregation. About an equal number of people from the Full Gospel Tabernacle (Apostolic) were induced to accept Sharon teachings. The instability of the Sharon Group, however, did not permit them to organize a new assembly. Instead, the converts continued to attend their own assemblies and all within a year abandoned Sharon doctrines. (211) A second attempt had proved quite unsuccessful for the Sharon Group.

A third and final attempt was made in the fall of 1948 and a permanent work was seemingly established. In October a convention of the Independent Assemblies of God was called at Edmonton. This convention for all independent Apostolic and Pentecostal people in northern Alberta was sponsored by the Apostolic Lighthouse and the Edmonton Gospel Tabernacle. The only bond of unity among the various groups represented was an intense dislike for so-called "organizations" or "denominationalism." The Icelandic, Indian and Eskimo works were particularly represented. The Sharon Group seized the occasion to send representatives to the convention as an independent group opposed to all forms of denominational organization. Rev. W. A. Rasmussen, who was Chairman of the convention, accepted the Sharon doctrines as did the majority of those present. At last a definite hold had been established. Rev. A. W. Rasmussen began to tour the continent on behalf of the New Thing. Rev. A. Alcock, also prominent in the Independent Assemblies of God, received the Sharon gift of "apostolic succession." By

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- (211) Interview, Rev. F.G. Kosick, Calgary, Alberta, July 12, 1949.
 Interview, Mr. W. E. Fraser, Calgary, Alberta, July 13, 1949.
 Interview, Rev. J. D. Kennedy, Calgary, Alberta, July 12, 1949.
 Interview, Mr. O. Hornstrom, Calgary, Alberta, July 13, 1949.
 Interview, Rev. A. Pease, Calgary, Alberta, July 12, 1949.
 Interview, Mr. B. G. Leonard, Calgary, Alberta, July 12, 1949.
 Interview, Mrs. W. McKillop, Calgary, Alberta, July 12, 1949.
 Interview, Mr. Robert Simpson, Calgary, Alberta, July 12, 1949.

bestowing honorary "gifts" upon the leaders of the Independent Assemblies of God the Sharon Group finally established itself in the province of Alberta in spite of Apostolic and Pentecostal opposition. (212)

The course of the Pentecostal Movement in Alberta was that of all religious revolts. It is widely believed that the evolution of sects is from the homogeneous, undifferentiated to the heterogeneous, differentiated structure. (213) The Study of Pentecostalism in Alberta affords an inquiry into the circumstances which lead to this process. Religious revolt is first of all characteristic of times when certain individuals have been able to free themselves from the necessities of ceaseless toil. The revolt instigated by the difference in economic opportunity normally tends to demonstrate itself in the political, economic and cultural interest, viz. the United Farmers of Alberta, the Social Credit Party, the United Grain Growers or the Homemakers Club. (214) It appears that at times this revolt also becomes religious. Why do people choose the channel of religious revolt in preference to political or economic revolt? Statistics for Alberta indicate clearly a widespread interest in religion, particularly of a Fundamentalist flavour. There seems no doubt that when political interests predominate, political parties will spring up; or, that, if the cultural interest is dominant, schools of thought are formed; so, religious sects will rise up when religious interests are paramount.

Pentecostalism emerged as the dominant evangelistic group in the reaction to liberalism and the "social gospel." Fundamentalism had a special appeal to the pioneer and it was not a coincidence that the greatest gains of the Pentecostal Movement were made in Alberta. However, all Fundamentalist attitudes did not find expression in the Pentecostal Movement. Early in the history of the province,

(212) The Sharon Star, North Battleford, Saskatchewan. Monthly 1948-9 issues.

(213) John L. Gillin, "A Contribution to the Sociology of the Sects," American Journal of Sociology, Volume 16, July, 1910. p. 236

(214) These are considered "normal" expressions of revolt only because they are numerically greater than the religious revolts.

therefore, there was a confusing variety of Fundamentalist activity. Indeed, the Fundamentalist doctrines preceded the Pentecostal Movement in most districts. These doctrines were first introduced by immigration, later by revolts in the form of prayer meetings, discussion groups, rescue missions and Bible schools. Pentecostalism, likewise, was first introduced in the province through immigration. Eventually it was strengthened by the evangelistic campaigns and divine healing missions. So great was its success that in several instances it replaced previous Fundamentalist works. The Apostolic faction, although eight years later in entering the province, met with similar success. The final stage in this growth at the expense of Fundamentalism, of which the entire Pentecostal Movement was but a part, came in 1947. In 1947 there came a revolt in Pentecostalism, sponsored by the Sharon Group, against denominational organization and doctrines. This vigour was, in the final analysis, but another result of a prevalent Fundamentalism.

CHAPTER SEVEN

Origins and Growths in British Columbia.

Origins and Growth in British Columbia

The Pentecostal Movement in the province of British Columbia offers an intimate study in the threats besetting a new religious movement. These threats changed as the Movement developed from a sect into a denominational church. First the threat was one of "localism," or an interest limited to a small community. This threat was followed by disagreements over centralization and formal organization. Next, there came a series of organizational, doctrinal, financial and disciplinary problems that menaced the growth of the Movement from within. Finally, attacks were made on the P.A.O.C. and the Apostolics by small sects of Pentecostal persuasion. The measures taken by the Movement to surmount all these difficulties constitutes the history of the Movement in the province.

The Apostolic Faith was the first brand of Pentecostalism to reach the Pacific province. (215) After the Second World Camp Meeting in Los Angeles in 1913, Rev. and Mrs. G. S. Paul opened an Apostolic Faith Mission in Vancouver. Of this early mission little is known, except that it was soon filled with Apostolic faction doctrines about the Baptism in Jesus' Name. By 1915 it was a full-fledged Apostolic faction mission and no longer an independent Apostolic Faith mission. (216) In the Fraser Valley around New Westminster the Apostolic Faith had been preached as early as 1908. It was in this vicinity that a Baptist minister and his wife who had been seeking an experience similar to that described in the press as taking place in Los Angeles found the "religious prodigy." (217) The only lasting results of these early Apostolic Faith Missions was the producing of local leaders for future work on behalf of the Movement.

(215) Rev. C. A. C. Storey, Revelstoke, to Rev. P. S. Jones, Victoria. August 7, 1949.

(216) Mrs. I. Maddaford to Rev. C.A.C. Storey. July 19, 1949.
Rev. W. E. McAlister, Toronto, to Rev. P.S. Jones, Victoria. undated letter, 1949.

(217) Ewart, Frank, Phenomenon of Pentecost (Houston, Texas), pp.5-10.
The Ewarts attended the 1908 Portland Camp Meeting directed by Misses Florence Crawford and W. Trother. Ewart later assumed the pastership of Belvedere Tabernacle in Los Angeles.
The Vancouver Apostolic Faith Mission is now a Pentecostal Holiness church.

In 1914 the first Assembly of God work was established. Elder W. J. Jackson, a leader produced by the Apostolic Faith Mission, founded a new mission at the corner of Carroll and Columbia Streets in Vancouver. Following affiliation with the Assemblies of God the small congregation was moved to an abandoned store in the Japanese section of the city. Another move to the downtown area was necessitated by a growing congregation. At this point the Pentecostal Movement was faced with its first real threat, a threat in interests. Some of the congregation desired a world-wide responsibility in the Pentecostal Movement whereas others were content to retain the Apostolic Faith independence and local interest. The division that came was basically over personalities, although the two points of views mentioned were maintained by opposing groups. Mr. Robert Gillespie remained in charge of the group in the downtown location and Mr. F. R. Maddaford, a former member of the Vancouver police force, founded a separate Pentecostal Mission on West Hastings. The Assemblies of God found their initial attempt on the Pacific coast a source of considerable misunderstanding.

It was not until 1920 that a concerted effort was made to establish a permanent united work in Vancouver and in Victoria. Over a period of three years this was accomplished. In the fall of 1920 the Gillespie group in Vancouver invited Rev. C. Orville Benham of Winnipeg to conduct a special evangelistic campaign. Meanwhile the Maddaford group also invited a special speaker for special meetings. Rev. W. E. McAlister took charge of the evangelistic services for the West Hastings Pentecostal Mission. The result of the two campaigns, both conducted by evangelists of the Assemblies of God, was the re-union of the two Vancouver assemblies under the pastorate of Rev. C. Orville Benham. (218) Rev. J. D. Saunders then appeared

(218) Rev. W. E. McAlister to Rev. P. S. Jones, Bu C. Superintendent, P.A.O.C.

to conduct a campaign in a local theatre. The campaign was designed to add to the membership and accomplish a greater group solidarity. About five hundred converts were added to the assembly during this campaign and it was found necessary to move once more. The first hurdle was passed. (219)

At the same time, new problems were to be met on the island. Several attempts had already been made to establish a Full Gospel church but without great success. In 1920 prayer meetings were established in a private home in Victoria. There the pillar of the early Pentecostal work was Rev. A. S. Ellis, who had received the "endowment" in the Vancouver meetings. By 1921 prayer meetings were common throughout the city in various religious denominations. In 1923 the Dr. Charles S. Price healing campaigns were opened on the Pacific Coast and the problem became one of providing homes for the numerous conversions. The Revival began at the Metropolitan Methodist Church but took on such great proportions that it was soon moved to the City Arena. "Following the three-week campaign the Methodist prayer meeting never fell below eight hundred for three years. Many received the Baptism and healing in Methodist and Presbyterian churches. At that time Mr. Cooksey opened a Full Gospel Bible school in Victoria, and many went out into the ministry." (220)

The problem of organizing great numbers of converts became paramount.

The immediate results of the Price healing campaign in Victoria was the beginning of a temporary Bible school, the establishment of a Pentecostal congregation and the beginning of a provincial ministry. Rev. A. S. Ellis left for the interior

(219) The new mission was called the Central City Mission. The Argue family conducted a three-week campaign there which resulted in over one hundred and twenty receiving the "endowment." The total Pentecostal membership at that time must have been about at least five hundred and fifty.

(220) Letter from Rev. A. S. Ellis, 1302 East 80th Street, Seattle, to Superintendent P. S. Jones, Victoria. September 25, 1949. Rev. P. S. Jones supplied a sheaf of correspondence re. the early history of the Pentecostal Movement in Canada, particularly British Columbia.

of British Columbia and became the pioneer of Pentecostal work in the Cariboo.

One of the first graduates of the Full Gospel Bible School in Victoria was Rev. John Barnes. He began the Pentecostal assemblies in many town and villages of the southern and eastern towns and villages of the province. (221)

The Dr. Charles S. Price's campaign in Vancouver was as successful as that in Victoria. In 1923 the Pentecostals purchased a church building which became the Sixth Avenue Pentecostal Tabernacle. (222) Rev. F. R. Maddaford, now an ordained pastor, became pastor of the new temple. In 1925 he attended the Western Canada District Conference of the Assemblies of God in Winnipeg. Three years later he presided over the first British Columbia District Conference of the P.A.O.C. in the Sixth Avenue Tabernacle. The delegates from the assemblies at Nanaimo, Abbotsford, Victoria, Vancouver, New Westminster, Nelson, Grand Forks, Penticton and Chilliwack elected Maddaford the first Superintendent for the British Columbia District of the P.A.O.C. An uncertain period of early tentative organization was accomplished.

The Pentecostal Movement then entered the second phase of its development in the province. This second phase was one of definition and of a series of internal problems contingent upon growing expansion and greater organization. The first official step taken by the British Columbia District of the P.A.O.C. was the recognition of the London Head Office. This recognition for a period of several years was no more than a mere affiliation and did not in anyway hamper the individualistic emphasis of the Movement in the Pacific area. Such a generous measure of autonomy was surrendered, however, in 1932 when the District Conference accepted all national policies and doctrinal

(221) British Columbia District Minutes (hereafter cited as B.C.D.M.), June 14, 1929, p. 6.

(222) In 1948 the Sixth Avenue Tabernacle was sold by the P.A.O.C. The Pentecostal congregation built a modern Broadway Tabernacle for worship.

judgments. (223) Complete centralization became the theme of the second phase of development.

Centralization was carried into the District organization as well as into the national executive. The determination of the nature and powers of the District Conference and of the District Executive had to be dealt with next. It was nationally accepted that the District Conference should consist of all the recognized workers and their wives, Bible school students, special visitors and two lay delegates from each chartered assembly. (224) All those present at the meetings of the Conference with a right to vote were referred to as the "Conference bar." The rights reserved to the District Conference demonstrate the profound Pentecostal faith in centralization. The Conference not only presented resolutions for financial and spiritual administration to the General (national) Executive, but it also discussed and controlled district evangelism and ministerial credentials. Such a complete devolving of power, although upon a somewhat democratic body, necessitated certain delegations of power.

As a result the District Conference was made the nominating convention for four District Committees which would be empowered to carry on the administrative tasks with the approval and advice of the Conference as a whole. The General Superintendent of the national Executive, who was always the Chairman of the early District Conferences in order to guide affairs in line with national policies, nominated the candidates. The Conference then voted for its Committee men. The four Committees were usually called the Roster, Resolution, Adjustment and Ordination committees. The Roster Committee handled the correspondence, registration and publication of official documents. The Resolution Committee presented all resolutions for discussion by the Conference and forwarded resolutions to the national General Executive

(223) M.D.C. Mins., October 16, 1928, Vol. I. p.1.
B.C.D.M., July 18, 1928 and July 15, 1932.

(224) B.C.D.M., July 18-20, 1928.

offices. The Adjustment Committee was the judicial and advisory board of the District Conference. The Organization Committee examined credentials of all ministers and examined candidates for ordination. The Conference powers seem, therefore, to have been delegated to committees nominated by the General Executive and elected by the whole Conference.

In the first few years of the P.A.O.C. organization in British Columbia the powers of the District Superintendent remained undefined, or at least scarcely limited. In him resided all the powers and duties not otherwise delegated to Committees. He alone was in charge of evangelism. (225) In cases of dispute over division of powers the District Superintendent appealed to the General Executive. (226) As the work of the District Superintendent became more complex, especially in geographic scope, it was found expedient to appoint a District Executive which would aid the District Superintendent. The District Superintendent continued to be an elective office tenable for one year and entailed "complete responsibility for all Council matters in the district." (227)

Since complete responsibility would require complete or thorough knowledge of the Pentecostal work in every remote section of the province, it follows that the District Superintendent welcomed the establishment of an Executive to share responsibility with him. In 1930 the Adjustment Committee was replaced by the Board of Prebyters. They became more than a standing adjustment committee. Elected at the District Conference for a period of one year they shared equal responsibility with the Superintendent over a "district" in the province. (228) In time these

(225) B.C.D.M., pp. 1-32

(226) The General Executive was defined in Chapter III as the General Chairman, Missionary Secretary, Editor of Official Organ, District Superintendent.

(227) B.C.D.M., pp. 10, 11. August 13, 1930.

(228) The word "district" in Pentecostal terminology can mean the area under the jurisdiction of a District Executive or a Field Director. Usually it refers to an area approximating the political boundaries of the provinces.

Presbyters changed their names to "Field Directors." With the District Superintendent they represented the last stage in the development of the District Executive.

Presently, the Movement was faced with a series of crises created from within its ranks. The evolution of the District Executive was barely complete when it was forced to render doctrinal decisions and administer disciplinary action. It appears that certain workers began to work in their own interests and used their influence to draw people and finance to themselves. Such breaches of ministerial courtesy, or working against the interests of the fellowship and the resident pastor, were declared serious, requiring adjustment by the Field Director or District Executive. The procedure seems to have been to hear both sides in closed session and then to render decision to both parties. The absolute judicial authority of the District Executive was insisted upon, but at no time were decisions widely publicized. (229) The hierarchial nature of the Movement was thus maintained without drawing great attention.

Two cases are outstanding in the British Columbia history of the Movement illustrative of disciplinary action taken by the District Executive. The first concerned a woman worker accused of doctrines contrary to the Statement of Fundamental Truths (230) After investigation by the District Executive the worker concerned was cleared of all charges and re-instated. In 1933 a pastor was expelled from his pastorate at Chilliwack. Although his case was upheld, the District Executive also considered the opinions of the congregation in question and transferred the pastor. (231) In both cases the action taken was merely of an arbitrary nature.

(229) B.C.D.M., pp. 13-48

(230) B.C.D.M., pp. 13, 46.

(231) B.D.D.M., pp. 13, 40, 47.

Furthermore, arbitration required standard codes of conduct. The Executive therefore found it useful to have more than the Statement of Fundamental Truths as a guide in the settlement of disputes. It had already become customary for a pastor to report his withdrawal or entry to a pastoral charge to the Field Director. The Statement of Fundamental Truths was the doctrinal standard required of every pastor. However, the Assemblies of God had initiated the practice of declaring vacant all incumbencies whenever the pastor departed from the standard of doctrines, behaved "unscripturally," or demonstrated grave incompetency in office. (232) The British Columbia Executive upheld the trustees right to declare any office vacant by majority vote at any regular or business meeting. Also, special meetings could be called by the secretary of the trustee board if all the trustees were agreed. On the other hand, the District Executive also insisted that the pastor was to have an opportunity for a complete and impartial hearing before the assembly and had furthermore the right to appeal to the District Executive. (233) This upholding of the minority right to appeal made it possible to avoid serious schisms in local troubles.

In 1932 the Pentecostal Movement made such outstanding gains that it was found necessary to make adjustments to the polity. First a series of evangelistic campaigns in Cranbrook, Port Alberni and Salmon Arm resulted in the opening of new assemblies. (234) A series of similar evangelistic services in Vernon, Creston, Kimberley, Chilliwack, Nelson, Grand Forks and Vancouver resulted in numerical gains for the Movement. Five special meetings were held during the course of the year, as well as a worker's convention at Creston. Oliver had an especially large

(232) Constitution and By-Laws for Local Assemblies, General Council, Assemblies of God, Springfield, Missouri. p. 21, Sec. 3, clause 3(b).
 "Un-scriptural conduct or doctrinal departure from the tenets of faith held by this assembly shall be considered sufficient grounds upon which any person may be disqualified as a member.."

(233) B.C.D.M., pp. 45-49.

(234) B.D.D.M., pp. 23-25.

The Vancouver revival took place in the Evangel Temple. Outstanding evangelist in many of these revivals was Miss Rita Elliott, whose doctrinal position had earlier been questioned at Chilliwack. Cf. foot note (230).

youth rally; Penticton and Vernon had large missionary rallies. The twenty-eight active assemblies finally held two annual conventions, one at Cranbrook and the other at Vernon. The year resulted in more than numerical gain and stir and revivals, however. It was found essential to state the polity of the Movement in clearer terms in the face of such unprecedented gains in the province.

The first polity definitions following upon unprecedented gains in 1932 concerned the assemblies themselves. All new assemblies were to be self-supporting before receiving recognition or before engaging the services of a resident pastor. Furthermore, they must have "an adult membership of twenty-five or more." Each regularly constituted assembly was to have a Board of Trustees and was to be empowered to elect its Elders and Deaconesses. Two lay delegates to the District Conference, which was to be held in an accessible central location, gave the local representation in the District organization. The polity seemed to indicate a definite curtailment of the Executive powers and a trend towards a Congregational form of church government.

On the contrary, the polity definitions regarding the pastorate contained a definite Presbyterian flavour. Although, the pastor was to be nominated by the Church Board of Trustees upon the approval of two-thirds majority of the congregation by secret ballot, his position was guaranteed by the District Executive. He could not be removed except for just cause and his contract was beyond repeal other than by the District Executive and then only for just cause. If he wished to resign he also had to give a month's notice at a public congregational meeting or be subject to District disciplinary action. He was an ex officio member of all committees or departments or church work and alone could arrange for special meetings, conventions or revival campaigns. No person could be invited to speak or preach in the assembly without his approval. Such strengthening of the pastor's position proved beneficial to the Movement. (235)

As new vigour was given the Movement greater tests appeared. In 1933 the

the question of property rights came to the foreground. Again, the Movement was given vigour by strengthening the local assemblies and the District Executives by taking from the early powers of the General Executives. As in Confederation, the residue of powers were given to the central government, later to be gradually and slowly redistributed to the provincial governments. In the Pentecostal Movement the residue of power was first granted to the General Executive and the District Superintendents only to be gradually redistributed to more local expressions of church government. The question was raised during the decline of the Movement's work in Nelson. The Nelson property was held in the name of the corporate assembly. When the assembly ceased to exist as a church body the Nelson Tabernacle and assets reverted to the District Executives. The District Conference of 1933 accepted the duty of disposing of the property at the Superintendent's discretion. The proceeds thus derived were to go into the Home Missions Fund. A precedent seems to have been set here for the disposal of all property, real or chattel, contrary to the practice in the United States. In the United States the Assemblies of God ordained that all property rights should revert to the General Council and not the District Conference. (236) The process of centralization seems to have been resisted more in Canada than in the United States. Consequently there have been greater tests faced by the Canadian Executives in keeping harmony and unity within the ranks of the Movement.

Although the Pentecostal gift for collecting money is nothing short of legendary (237), by 1934 the financial position had become precarious. As early as 1931 the minutes of meetings were filled with mentions of "financial depression" or "lack of funds." The critical situation almost created a panic, so that there

(236) op. cit., Springfield Constitution, p. 23, Article VI, Section 4.

(237) In Calvary Temple, Winnipeg, "bill offerings" and "pin on the offering" sessions are not uncommon. In return for such high-pressure collecting, the pastor offers dramatic stories of Scotch frugality and instrumental selections.

was talk of re-organization (238) and audit of all accounts. (239) For a period of three years the entire Movement threatened to break down but better finances secured failing hopes.

Misunderstanding during the financial depression came from two main sources within the Movement. First, an extravagant building programme was initiated in 1932 and the local assemblies often found themselves in debt with the financial and economic depression upon them. New Westminster, Cranbrook, Abbotsford and Prince Rupert assemblies built new tabernacles and manses. (240) Although warned not to go into debt with great building programmes (241) many new tabernacles were built and many more old church buildings were renovated. Secondly, there was a general misunderstanding over the proportion to be allotted to missionary enterprises. It is true that the Pentecostal people spent proportionately less on church buildings and salaries than other denominations and proportionately more on home and foreign missions than other denominations, nevertheless, the District Executive found it necessary to remind the assemblies of their financial obligations through tithing, missionary offerings and rallies. (242) One of the requirements of membership that was thereafter emphasized was the willingness to contribute to the financial support of the assembly. Missionary funds were finally abandoned for a policy of proportionate contributions from each province gauged according to the tithing returns to Head Office. As the depression passed into history so did the financial threats to Pentecostal unity.

(238) Cf. M.D.C. Mins., p. 103.

(239) The accounts of the General Executive are opened for government audit each year as a result of widespread discontent in the Movement during the depression.

(240) B.C.D.M., pp. 43-46

(241) B.C.D.M., p. 12.

(242) B.C.D.M., pp. 2-78

The Pentecostal Movement then entered upon its third phase of consolidation in the province of British Columbia, a period of threats from without the P.A.O.C. organization. Although the Apostolic activity, begun as early as 1914 in the Vancouver area, had left the Pentecostals unperturbed, the appearance of new sects during the Second World War were not treated with quite as much indifference. The first such threat came with the organization of the Bethel Full Gospel Assembly in the Vancouver area in 1943. Mr. John Harris and Mr. Sergie Strecheniuk received incorporation papers in 1943 enabling them to build a Bible school and printing establishment, to ordain ministers, to preach and to organize assemblies and generally perform the functions of a religious society. By establishing their headquarters in Vancouver the Bethel Group threatened to firmly establish a sect of Pentecostalism already popular in Tennessee. (243)

A second threat loomed in the sudden appearance of the Pentecostal Holiness Church in British Columbia. We have already seen that the first Pentecostal work in the province was carried on under the Apostolic Faith Mission banner. (244) When Rev. G. S. Paul left this small group to enter the P.A.O.C. the Apostolic Faith Mission struggled on and a remnant organized as the Pacific Coast Missionary Society. The group continued an independent existence, emphasizing the doctrines of healing and footwashing. Eventually, during the course of the Second World War, Bishop Hillery King of the Pentecostal Holiness Church opened negotiations for absorption of the small group. The Pacific Coast Missionary Society sought refuge in this Pentecostal denomination whose polity had a peculiar hierarchial character. The British Columbia Conference was created, a Bible school was opened at Chilliwack and eleven churches were opened in Western Canada in a period of five years. (245) Although

(243) Statutes of Canada, 1943. Parliamentary bill #109, introduced by Mr. Thomas Reid.

(244) The Apostolic Faith Mission came out of the part played by Miss M. Hanson and Miss M. White in the Topeka revival. The headquarters of the sect were located at Houston, Texas. It represented the first attempt to give Pentecostalism a form of polity.

(245) Discipline of the Pentecostal Holiness Church, (Franklin Springs, Georgia). Beacham, Sarah Lane, Men and Missions, (Greenville, South Carolina, 1938). Interview, Rev. James Gamble, Winnipeg, Man., November 11, 1949. Yearbook of Pentecostal Holiness Church, 1946, (Franklin Springs, Georgia). General Conference Minutes, Pentecostal Holiness Church, Franklin Springs, 1949.

momentarily checked, this advance has filled the P.A.O.C. with considerable anxiety on the West Coast.

The third threat from a sectarian group appeared in 1948 when the Sharon Group opened revival services in Glad Tidings Tabernacle, Vancouver. The result of this campaign was not only the establishment of a New Thing assembly on the Pacific Coast but also a contribution of about two thousand dollars to Global Missions. From Vancouver the disruptive influence spread to Chilliwack and Ladner where the assemblies swerved their allegiance to North Battleford. The Sharon Group made such absurd and fanatical assertions that it was not difficult to disprove many of them and thereby reduce their gains. (246) The Pentecostal Assemblies seem to be less and less vulnerable to sectarian threats as time goes on. Beyond any doubt, Pentecostalism will continue to hold the allegiance of a sizeable proportion of the Protestant religious constituency.

From the humble efforts of the Apostolic Faith Mission the Movement grew into several independent assemblies under the guidance of the Assemblies of God. Although disrupted by personal quarrels and lack of facilities to take in all converts, the Movement was sizeable enough to command a separate District organization at the time of the initiation of the P.A.O.C. in 1928. A second phase of development followed marked by polity, doctrine, discipline and financial problems. The second phase ended with the settlement of the financial crises arising out of building programmes and the missionary policy. The third phase came during the Second World War when the Movement turned to the threat of sectarian developments. Throughout its forty-two years of existence the Movement had to fight to survive. Once the problems of organization were solved,

(246) The great claim of the Sharon Group was the ability to impart the "gift of languages" by the "laying on of the hands." Mr. James Mah Ngun Ming, 2741 Hudson Street, Vancouver, has denied the Sharon claims to have imparted the gift of Chinese to the Ladner, Haney and Vancouver pastors. The majority of Pentecostals in Vancouver are said to be opposed to the Sharon teachings, although many attended their meetings as a willingness to demonstrate their readiness to hear anything that claims to be "of God."

there were the threats from within and without to occupy the attention of the faithful. In summary, it may be said that this constant struggle has imbued the Pentecostal Movement with a vitality rare in religious movements of such recent appearance.

Statistical Tables on Pentecostalism

Statistical Summaries

Table I

The Dominion of Canada Census indicates that from 1871 to 1941 the larger denominations as a whole increased much less rapidly proportionately than did the sects.

The growth of the sects from 1911 to 1941 was particularly rapid.

<u>Denomination</u>	<u>1911</u>	<u>1921</u>	<u>1931</u>	<u>1941</u>
Pentecostal Assemblies	513	7003	26301	57646
Gospel People	512	2449	6355	7005
Christian and Missionary Alliance	128	283	3555	4207
Apostolics	28	848	2329	3981
Holiness Movement Church	3856	3245	4436	3877

Table II

The Pentecostals have increased more rapidly than other evangelistic groups in Canada. The percentage distribution of the total population of the evangelical groups reveals this rapid expansion of Pentecostalism.

<u>Denomination</u>	<u>1911</u>	<u>1921</u>	<u>1931</u>	<u>1941</u>
Mennonites	.62	.67	.86	.97
Pentecostals	.01	.08	.25	.50
Salvation Army	.26	.28	.30	.29
Mormons	.22	.22	.21	.22
Church of Christ	.20	.15	.15	.19
Adventists	.14	.16	.15	.16
Doukhobors	.15	.14	.14	.15

Appendix

Table III

The evangelical sects have a high proportion of rural membership except the Salvation Army which follows the urban emphasis of the Church of the Nazarene in the United States. The Dominion Census figures for 1941 were:

<u>Denomination</u>	<u>Rural %</u>	<u>Urban %</u>
Doukhobors	91.3	8.7
Mennonites	86.9	13.1
Adventists	73.2	26.8
Church of Christ	61.9	38.1
Mormons	52.8	47.2
Pentecostals	52.7	47.3
Salvation Army	24.0	76.0

Table IV

The distribution of Adventist, Church of Christ, Pentecostal and Salvation Army membership for the urban centres of Western Canada (1941 Census) reveals a particular Pentecostal predominance.

<u>Denomination</u>	<u>Adventists</u>	<u>Church of Christ</u>	<u>Pentecostal</u>	<u>Salvation Army</u>
Brandon	4	5	174	254
Calgary	239	300	820	494
Edmonton	164	195	782	389
Lethbridge	62	99	241	135
Medicine Hat	52	8	59	92
Moose Jaw	43	19	175	209
New Westminster	36	16	93	174
Prince Albert	2	15	124	105
Regina	96	157	465	323
Saskatoon	99	10	401	211
Vancouver	499	183	1326	1356
Victoria	99	17	307	277
Winnipeg	234	462	1677	801

The American Census Bureau and the publications of the American Council of Churches support the denominational figures issued by the Christian Herald in June, 1947, for the United States. These are particularly interesting for the membership statistics of the various denominations and sects of the "holiness associations."

Church of the Nazarene	209,277
Salvation Army	205,881
Church of God (Anderson, Ind.)	95,325
Free Methodist Church	51,222
Christian and Missionary Alliance	40,283
Wesleyan Methodist Connection	30,142
Congregational Methodist Church	22,756
Volunteers of America	22,410
Primitive Methodist Church	12,185
Apostolic Christian Church of America	6,425
Missionary Church Association	5,000
Pillar of Fire	4,044
Christian Congregation	3,820
Church of God (Apostolic)	3,085
Church of God as Organized by Christ	2,192
Apostolic Christian Church (Nazarene)	1,663
New Congregational Methodist Church	1,449
Metropolitan Church Association	961
Holiness Methodist Church	578
Kodesh Church of Immanuel	562
Holiness Church	453
Hepzibah Faith Missionary Association	350
Reformed New Congregational Methodist Church	329
Missionary Bands of the World	190
Church of Daniel's Band	131
Christian Nation Church	112
Apostolic Methodist Church	31

Adherents to the sects show a higher proportion of the net total in the Prairie Provinces than elsewhere in Canada. The Pentecostals have the largest proportion of their adherents in Ontario. The fertility rate of the Pentecostals is quite high. In 1941 the Roman Catholic fertility rate was gauged at 472 and the Pentecostal at 437. Pentecostals also showed a high tendency to marry in their own religious group. Approximately 73.3% Pentecostal grooms chose brides of their own faith. The comparison of the percentage distribution of adherents on the Prairies; the percentage of rural distribution; and the children 0-4 years of age per 1,000 women in 1941 read:

<u>Denomination</u>	<u>Prairies concentration</u>	<u>Rural</u>	<u>Fertility rate</u>
Mennonite Brethren	75.4%	86.9%	578
Adventists	50.2%	73.2%	406
Mormons	66.0%	52.8%	487
Pentecostals	37.7%	52.7%	437
Salvation Army	17.8%	24.0%	374

Table VII

The adherents to the sects show a higher proportion of the total in the Prairie Provinces than elsewhere in Canada. In British Columbia the adherents to the sects form a smaller proportion of the total than in the Prairie Provinces but a much larger proportion than in the East. The distribution of the adherents of the sects in the West for 1941 was:

<u>Sect or Denomination</u>	<u>Man.</u>	<u>Sask.</u>	<u>Alta.</u>	<u>B.C.</u>
Pentecostals	5,020	8,294	8,451	5,235
Salvation Army	1,886	1,966	2,103	3,880
Church of Christ	1,326	1,912	2,103	650
Adventists	1,059	3,510	4,697	2,803
Jehovah's Witnesses	966	2,028	1,010	836
Brethren	638	1,014	1,046	1,660
Mission Churches	234	387	447	201
Gospel People	152	352	293	498
Apostolics	125	2,402	328	209
Christian & Missionary Alliance	124	584	625	167
Holiness Movement Church	93	481	251	37

The role played by the sects in the West is best illustrated by a comparison of the percentage of the provincial population adhering to the sects. In 1941 these were:

<u>Denomination</u>	<u>Man.</u>	<u>Sask.</u>	<u>Alta.</u>	<u>B. C.</u>
Mennonite Brethren	5.4	3.6	1.5	0.6
Pentecostals	0.7	1.0	1.1	0.7
Salvation Army	0.3	0.2	0.3	0.5
Mormons	0.1	0.1	1.9	0.2
Church of Christ	0.2	0.2	0.3	0.1
Adventists	0.1	0.4	0.6	0.3
Doukhobors	--	0.9	0.1	1.0

The Pentecostals seem more evenly distributed than many evangelistic sects, however, they are more concentrated in Alberta and Saskatchewan than in Manitoba or British Columbia. The Mennonites are particularly numerous in Manitoba, the Mormons in Alberta and the Doukhobors in British Columbia.

Table IX

The evangelical denominations have their greatest numerical strength in the Prairie Provinces. The Pentecostals have the largest proportion of their believers in the province of Ontario. The percentage distribution by provinces of the Pentecostals, Salvation Army, Church of Christ and Adventists in 1941 was:

<u>Denomination</u>	<u>Manitoba</u>	<u>Saskatchewan</u>	<u>Alberta</u>	<u>British Columbia</u>
Pentecostals	8.7	14.4	14.6	9.1
Salvation Army	5.6	5.9	6.3	11.6
Church of Christ	6.2	9.0	9.9	3.1
Adventists	5.7	19.0	25.5	15.2

Table XAppendix

The growth of the Pentecostal Movement has been remarkable throughout the British Empire. The Movement has been divided into two principal factions since 1913 and although these factions command about equal numbers of adherents in the United States the Pentecostal faction seems to have exceeded the Apostolic faction in the Empire.

<u>Country</u>	<u>Apostolics</u>		<u>Pentecostals</u>	
	<u>1926</u>	<u>1936</u>	<u>1926</u>	<u>1936</u>
Canada	2329	3981	26301	57646
South Africa	3491	10184	15544	43910
New Zealand	390	636	879	801

Table XI

The majority of Pentecostal adherents are of British racial origin. The Germans and Scandinavians are well represented in the Movement also. The fourth principal religious denomination of the Italians in Canada in 1941 was listed as Pentecostal.

✓ The racial origins of the Pentecostal adherents of Western Canada for 1941 was:

<u>Racial Origin</u>	<u>Man.</u>	<u>Sask.</u>	<u>Alta.</u>	<u>B. C.</u>
English	1,466	1,987	1,984	1,912
Irish	957	1,173	976	666
Scotch	818	956	925	740
German	557	1,243	1,284	391
Scandinavian	297	1,291	1,161	484
Dutch	231	479	244	253
Ukrainian	164	147	659	62
French	127	148	162	81

Table XIIAppendix

A breakdown of the 1941 census racial origins of the various religious groups shows a concentration of evangelical religion among people of German and Scandinavian racial origins. The Pentecostals found the majority of their adherents in the Anglo-Saxon, German, Scandinavian and Ukrainian racial groups.

<u>Racial Origin</u>	<u>No. Pentecostals, 1941</u>
British Isles	14,559
German	3,475
Scandinavian	3,333
Others	5,633
Total in Western Canada	27,000

Table XIII

Out standing Pentecostal assemblies in 1941 were to be found in all the Western cities.

The number of adherents were:

<u>City</u>	<u>Adherents</u>
Winnipeg	1,677
Vancouver	1,326
Calgary	820
Edmonton	782
Regina	465
Saskatoon	401
Swift Current	336
Victoria	307
Lethbridge	241
Moose Jaw	175
Brandon	174
Kelowna	147
Prince Albert	124

Outstanding assemblies in proportion to the population of the city and in ratio to number of adherents in other cities of the same population are Winnipeg and Swift Current.

Statement XIVAppendix

The receipts from the Home Missions Office of Head Office to the Manitoba Executive of the P.A.O.C. are in some measure a guide to financial conditions within the Movement from 1928 to 1948. The following figures are reproduced from Ledger 1, Rock Lake Account, and Ledger 2, Winnipeg Account, through the co-operation of the Manitoba District Executive, Port Arthur:

1928.....	\$1,520.00	1937.....	\$716.60
1930.....	\$1,349.00	1938.....	\$509.18
1930.....	\$1,299.00	1939.....	\$494.97
1931.....	\$1,640.18	1940.....	\$527.75
1932.....	\$1,523.74	1941.....	\$1,019.19
1933.....	\$772.32	1942.....	\$1,629.56
1934.....	\$863.26	1943.....	\$1,866.95
1935.....	\$664.65	1944.....	\$2,285.89
1936.....	\$647.86	1948.....	\$3,113.00

Statement XV

<u>Year</u>	<u>Receipts</u>	<u>Balance</u>
1934	\$1,541.97	\$27.00 credit
1937	\$1,804.72	\$51.03 debit
1940	\$4,317.28	\$249.59 credit
1943	\$6,695.22	\$701.17 credit
1946	\$10,565.32	\$3,255.25 credit

Statement XVI

Appendix

The financial conditions of the various Manitoba assemblies in the Movement may be judged in a measure by the extent of their donations to the Bible College fund, 1914:

Brandon.....	\$69.00	Dauphin.....	\$23.00
Flin Flon	\$40.00	Gilbert Plains.....	\$14.33
Port Arthur.....	\$33.00	Lighthouse.....	\$13.50
Portage la Prairie.....	\$25.60		

Statement XVII

The camp meeting has been important in the technique of consolidation and expansion of the Pentecostal Movement. The success of the Manitoba camp meetings can be judged from the cash receipts as recorded in the Manitoba District Accounts:

<u>Year</u>	<u>Emo</u>	<u>Gilbert Plains</u>	<u>Rock Lake</u>
1934	\$201.60	\$243.85	\$828.02
1935	\$137.17	\$227.48	\$988.23
1936	\$165.40	\$315.40	\$1,219.04
1937	\$235.34	\$308.73	\$870.30
1938	\$233.64	\$484.92	\$881.01

The Gilbert Plains camp meetings were discontinued during World War II and permanent camp sites were established at Emo and Manhattan Beach.

<u>Year</u>	<u>Shadeland Gospel Camp</u>	<u>Manhattan Full Gospel Camp</u>
1943	\$561.47	\$2,109.66
1944	\$1,264.38	\$9,347.37
1945	\$2,186.31	\$7,656.54
1946	\$1,646.93	\$12,431.39
1948	\$ 951.48	\$ 6,917.84

Table XVIII

Appendix

Home Mission Funds give another key to the wealth or prosperity of the Pentecostal Movement. The Pentecostal Assemblies of Canada records the following proportionate grant to the District of Manitoba and North-West Ontario:

1928.....	\$1,520.00
1932.....	\$1,523.74
1936.....	\$ 647.86
1940.....	\$ 527.75
1944.....	\$2,285.89
1948.....	\$3,113.00

Figures for the camp meetings and the Bible School in the Manitoba District seem to correspond with Home Missions figures in Toronto and indicate a period of great progress in the P.A.O.C. from 1945 to 1948.

Table XIX

The Apostolic Church of Pentecost has a Home Mission Fund which is divided one-third for home missions and two-thirds for foreign missions. Although this general offering showed a steady annual increase, the Home Mission Fund showed a steady decrease as further missionary pledges were contracted. Many offerings were designated to special fields or individuals and the Fund itself suffered loss. A Missionary Report, No. 33, June 1949, issued at the Saskatoon offices quoted the receipts for the Home Mission Fund as:

1946-47.....	\$10,244.61
1947-48.....	\$ 9,400.44
1948-49.....	\$ 7,944.39

Table XXAppendix

One of the rapidly expanding new groups of the Pentecostal Movement in Canada that made visible gains was the British Columbia Conference of the Pentecostal Holiness Church. The 1949 Yearbook of the Pentecostal Holiness Church stated these as:

	<u>1946</u>	<u>1949</u>
Number of churches	8	11
Number of adherents	339	367
Average Sunday School attendance	263	424
Average Young People's attendance	208	205
Number of Young People's Societies	6	7
Value of church property	\$32,500.00	\$92,265.00
Indebtedness	\$ 4,350.00	\$13,866.59
Paid on church property	\$ 1,285.71	\$ 7,981.17
Total receipts	\$24,893.65	\$35,607.28
Paid to pastors	\$ 8,668.64	\$10,655.19
Paid to evangelists	\$ 994.00	\$ 507.33

The total number of receipts does not seem very great but when the number of adherents is taken into account it is often found that the per capita giving of Pentecostal members exceeds \$100.00 per annum.

Table XXIAppendix

A comparison of the British Columbia Conference accounts and those of the Ontario and Kansas Conference of the Pentecostal Holiness Church offers a gauge to the financial and temporal strength of the Western Canadian group (1946).

	<u>British Columbia</u>	<u>Ontario</u>	<u>Kansas</u>
Number of organized churches	8	10	15
Total number of adherents	339	382	368
Number of church buildings	3	6	12
Number of parsonages	1	1	8
✓ Church property value per capita	\$95.86	\$301.61	\$132.36
✓ Number of ordained ministers	26	25	26
Average salary of pastors	\$1,238.28	\$752.04	\$842.52
Per capita offerings	\$73.42	\$109.24	\$97.09

Table XXII

The per capita giving of the Pentecostal Holiness Church in various regions gives a picture of the financial stability of the Movement in America and Canada:

<u>Conference District</u>	<u>1944</u>	<u>1945</u>	<u>1946</u>
British Columbia	\$ 78.97	\$ 86.09	\$ 73.42
California	\$109.17	\$146.06	\$229.10
East Oklahoma	\$ 51.60	\$ 58.85	\$ 61.72
✓ Kansas	\$ 57.57	\$ 79.38	\$ 97.09
Maritime Canada	. . .	\$165.50	\$167.57
North Carolina	\$57.10	\$76.30	\$ 76.01
Oklahoma	\$72.35	\$92.39	\$119.37
Ontario	\$111.42	\$102.51	\$109.25
South Carolina	\$ 59.24	\$ 85.34	\$ 91.19
Virginia	\$ 43.63	\$ 71.80	\$ 70.78
West Oklahoma	\$ 45.48	\$ 64.21	\$ 71.26

Table XXIII

The balance of male and female membership in the Canadian Pentecostal group was more proportional in 1941 than that of the American Assemblies of God. Also, the American Assemblies of God had a larger urban membership than rural membership whereas the Canadian Pentecostals had a larger rural membership. Comparison with the Salvation Army in each country in 1941 offers a real comparative scale:

<u>Country</u>	<u>Members</u>	<u>Male</u>	<u>Female</u>	<u>Rural</u>	<u>Urban</u>
United States					
Assemblies of God	148,043	53,902	91,849	55,268	92,775
Salvation Army	103,038	40,633	62,222	1,676	101,362
Canada					
Pentecostals	57,646	27,906	29,740	30,380	27,186
Salvation Army	33,548	16,491	17,057	8,041	25,507

Table XXIV

The Pentecostal Movement has grown as rapidly in Canada as it has in the United States. Comparison of the growth of the Assemblies of God and the P.A.O.C. in the states bordering the Canadian West and the provinces of the Canadian West in terms of membership, 1931-41, were:

Saskatchewan	4,970	8,294
Alberta	3,655	8,451
Manitoba	3,441	5,020
British Columbia	2,277	5,235
Washington	1,225	6,059
Minnesota	603	1,989
Montana	215	1,144
North Dakota	142	1,245

Table XXVAppendix

A comparison of the membership of all Pentecostal and Apostolic groups in cities important in Latter Rain history show a favorable development in Canada by 1941:

Los Angeles, Calif.	2,911
Portland, Ore.	2,841
Winnipeg, Man.	1,802
Vancouver, B. C.	1,535
Topeka, Kans.	354

Table XXVI

Total membership figures for Canada and the United States in 1947 show that the Pentecostal Movement was larger than any other evangelistic movement in either country. The figures given for the Pentecostal Movement include adherents to all the Pentecostal denominations or sects.

<u>Denominational affiliation</u>	<u>Canada (Members)</u>	<u>U.S.A. (Members)</u>
Pentecostal Movement	61,627	561,497
Salvation Army	33,548	205,881
Free Methodists	8,788	51,222
Christian & Missionary Alliance	4,207	40,283

Table XXVII

The Yearbook of the American Council of Churches and the statistical survey of the Christian Herald concluded in June, 1947, determined that there were over one-half million Pentecostals in the United States. The statistical analysis for Canada and the United States produces the impressive total of 623,124 Pentecostal adherents in the two countries. The breakdown of these figures is as follows:

	<u>Canada</u>	<u>U.S.A.</u>	<u>Total</u>
Pentecostal faction membership	57,646	290,708	348,708
Apostolic faction membership	3,981	270,789	274,770
Total for Movement	61,627	561,497	623,124

Appendix

Table XVIII

A comparison of the position of the Assemblies of God and the Salvation Army in the United States (1936 census) reveals the unique vitality of the Pentecostal Movement since its inception in 1900:

	<u>Assemblies of God</u>	<u>Salvation Army</u>
Number of churches or corps	2,611	1,088
Church or corps edifices	1,925	839
Reported value of buildings	\$6,099,541.00	\$21,781,052.00
Salaries disbursed	\$1,264,322.00	\$ 1,023,420.00
Home mission expenditures	\$62,252.00	\$32,586.00
Foreign mission expenditures	\$189,582.00	\$78,731.00
Number of Sunday Schools	2,321	1,075

In the United States the Pentecostal Movement spent less money generally on church property and insalaries but spent considerably more proportionately in home and foreign missions than other evangelical denominations. Although statistics are not available to make comparison in Canada it seems that the same rule would apply.

Table XXIX

The Pentecostal Movement in the United States is more divided than the Movement in Canada. Many denominations in the United States are "pentecostal" in nature and since they all acquired their charismatic behaviourism from the Movement with which this study deals it seems necessary to list all the denominations and sects that are included in the term "Pentecostalism." In order of importance according to the 1947 census of the American Council of Churches these are:

Assemblies of God, General Council	241,782
Church of God (Cleveland, Tenn.)	77,926
Pentecostal Church of God of America	37,048
Pentecostal Holiness Church	24,910
International Church of the Foursquare Gospel	21,728
Pentecostal Church, Inc.	20,000
Calvary Pentecostal Church	20,000
(Tomlinson) Church of God	18,000
Pentecostal Assemblies of Jesus Christ	17,000
Italian Christian Church of North America	9,567
International Pentecostal Assemblies	6,333
Pentecostal Assemblies of the World	5,713
New Apostolic Church	5,535
The (Original) Church of God	5,000
Congregational Holiness Church	2,849
Apostolic Faith Mission	2,288
Pentecostal Fire-Baptized Holiness Church	1,900
General Council of the Italian Assemblies of God	1,547
Church of the Full Gospel, Inc.	300

Appendix

Table XXX

There are several exclusively coloured Pentecostal sects in the United States.

The chief Negro sects in the Movement in 1947 were:

National David Spiritual Temple of Christ Church Union	15,898
Apostolic Overcoming Holy Church of God	8,000
Fire-Baptized Holiness Church of God of the Americans	6,000
Church of God, Holiness	5,872
Church of the Living God (2 groups)	4,958
Christ's Sanctified Holy Church	831
House of the Lord	302

Table XXXI

The magnitude of the Pentecostal Movement deserves more than a passing interest.

It is impossible to obtain exact figures on the number of adherents in various countries but a partial list can be drawn up from the official texts, With Signs Following and Phenomenon of Pentecost. An appropriate listing of membership and number of assemblies for 1945:

<u>Country</u>	<u>Approximate Membership</u>	<u>No. of Assemblies</u>
United States	560,000	2,700
Sweden	80,000	600
Canada	60,000	500
England	55,000	...
South Africa	54,000	...
Chile	50,000	400
Brazil	40,000	500
Soviet Russia	25,000	500
Finland	25,000	...
Poland	24,000	700
Norway	20,000	350
Kenya	14,000	282

AppendixTable XXXI (Cont'd)

	<u>Approximate Membership</u>	<u>No. of Assemblies</u>
China	13,000	...
Bulgaria	8,500	235
Puerto Rico	7,000	77
Romania	6,000	...
Nigeria	6,000	32
Argentina	5,000	70
Esthonia	4,000	10
France	4,000	51
El Salvador	2,500	40
Ceylon	1,500	3
Java	1,500	...

There are also 500 assemblies in the Belgian Congo; 96 in India; 50 in Liberia; 36 in Wales; 30 in Italy; 21 in Mozambique; 20 in Egypt; 13 in Belgium; 11 in Portugal; 10 in Greece; and uncertain numbers in scattered points such as Holland, Ivory Coast, Peru, Northern Ireland, Colombia, Switzerland, New Zealand and Syria.

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Conclusion

Conclusions

Our study of Pentecostalism in Western Canada has furnished us with answers to a number of questions. The primary question that came to mind in this study is the precise nature of the Movement. First, the rise of the Pentecostal Movement was not without historical precedent. Although the Movement was Fundamentalist, reformed and evangelistic, it was also a twentieth-century manifestation of the ancient Montanist heresy. It began in Los Angeles as a spontaneous social movement, the original sparks coming from small revivals in Topeka and Houston. As a typical sectarian movement, it denied any denominational resemblance. Nevertheless, it split off from the inclusive group, evangelical historic Protestantism. The rupture was followed by an eight-year period of conflict and acute self-consciousness. This period ended with the organization of the Assemblies of God in 1914.

Thereafter, a period of isolation and integration followed. It lasted during the First World War and the early twenties. Gradual contacts with the wider Western community resulted in a tendency to become absorbed in the inclusive group. The 1914-1928 period was also that of greatest expansion. Generally, it was the period of loose organization when the Movement relied upon great personalities. In western Canada this was particularly noticeable. As the Movement began to take on the characteristics of an institutional church, a new series of sectarian breaks was begun. Growing respectability and increasing revolt within the ranks of the Movement marked the end of the period of integration and isolation.

The sectarian spirit, the early enthusiasm for Bible exposition, had resulted in 1913 in the appearance of the Sabellian heresy within the Movement. This Sabellian doctrine was called the Apostolic gospel. Eventually, the Movement was divided by bitter Trinitarian-Sabellian rivalry. Nevertheless, the Movement was kept intact by the common doctrine of the "Spirit baptism." This common denominator not only saved the Movement from annihilation but also afforded a means whereby it could meet the national problem imposed on the Canadian churches by Confederation.

The answers to the question concerning the reasons for the success of the

Movement follow. First, the Movement as such represented an aspect of the conflict of formalistic and evangelistic tendencies in Western Canada. The Pentecostal message carried a tremendous appeal to the Western communities because it was an honest appeal to the Bible and apostolic Christianity. It emphasized a religious experience and a conversion not unfamiliar to the pioneer. The early dissatisfaction of Western people with the ministry of the line churches in both services and calibre was capitalized upon. Only the Bible College teachers in the Pentecostal Movement emphasized the importance of correct religious philosophy, and then not above spirituality and demonstration of "gifts."

Eventually, general dissatisfaction was focused on denominational over-churching and subsequent ministerial duplication, or serving of several charges by one pastor. So many of the denominational churches experienced a great rise in membership and expansion in the number of communities served during the first two decades of the twentieth century. Overconstruction resulted from such a situation. They overbuilt in a period of prosperity, leaving heavy bonded indebtedness for a declining membership, to support. On the other hand, the Pentecostal Movement was content to use rented halls or temporary inexpensive tabernacles. Each church tried to carry its denominational services to a few members in every community, but the Pentecostal Movement did not attempt to establish a work in every district. Often the Pentecostals would suffer loss of membership in one district, but this would never be a serious financial loss. The increase in tenancy in Western Canada further added to the problems of the older denominational churches. Increasing tenancy meant the decline of the rural church but left the Pentecostal Movement little affected, as it was in itself unstable and itinerant in character.

Be that as it may, overchurching was an indefinite term in that no definite norm of adequate churching was ever established or hypothecated. Nevertheless, it would appear that a congregation financially able to support its minister and to maintain its institutional buildings was requisite to denominational survival.

On the other hand, the Pentecostal sectarian and missionary zeal made it possible for small assemblies to maintain a minister and church edifice throughout the depression years. Whereas a United or Anglican church of comparative membership, and usually greater financial potential, would be forced to close down, a Pentecostal assembly could carry on successfully.

Closely related to this aspect of development is the popular belief to-day that the Pentecostal Movement grew through the decadence of the rural church in Western Canada. Such an assumption is at once too general because decadence never meant a decrease in the number of church buildings, or number of denominations in proportion to the population of a given area. If there was any decadence, it was one of decline in attendance and membership, especially of young people. The line, or nominal, churches tried to meet the problem by church union. The Pentecostal Movement, on the contrary, employed modern techniques to aid an emotionally compelling evangelism. Pentecostalism perpetuated denominational rivalry to its own advantage.

Thirdly, in all these situations the Pentecostal Movement was able to expand its frontier church organization. The itinerant missionary, the week-day services and the camp meetings proved invaluable. Itinerant flexibility permitted greater accommodation to local needs and conditions. The evangelists had personal qualities, furthermore, that appealed to the people of Western Canada. The humble background, the simple but powerful faith, the willingness to journey everywhere and anywhere "for the Gospel's sake," the avowed indifference to money and the unpretentious delivery of the "word of God" became virtues not to be despised. The "frontier virtues" detracted from the strength of the denominational churches and added to the strength of the Pentecostal Movement. The line churches, also, suffered from a lack of trained ministers. The Pentecostals, to the contrary exploited the services of the local lay preachers and the itinerant evangelists to great advantage. In the wake of the Pentecostal message often came the Temperance movement or a puritanical moral regeneration.

In the fourth place, the Pentecostal Movement was able to capitalize

upon the wave of immigration from Central and Eastern Europe and the British Isles. Traditional ties and moral standards were weakened with the influx of the New Canadians. They were not too stable an element and very susceptible to be carried away by "every wind of doctrine." In Alberta and Saskatchewan particularly many New Canadians were drawn into the inclusive fellowship of the Pentecostal Movement.

Of equal importance to the Pentecostal Movement was the extension of American settlement into Western Canada. Evangelical historic Protestantism came to Western Canada from the United States. This older theology transported to the Canadian West the ideas of original sin, hell and heaven. The Puritan tradition and the Wesleyan techniques were also imported from the United States. The inner work of regeneration and the accompanying justification and "second blessing" sanctification were propagated. The New Reformation followed up the evangelical historic denominations. In the United States it capitalized on a revolt against Modernism and the sectarian spirit. Later it capitalized on urban labour conditions, and, finally, juvenile delinquency, post-war depression and disillusionment. To conceive a divergent pattern of development in Canada is not reasonable. The New Reformation was imported from the United States and indeed many of the Pentecostal people in Canada still look to organizations in the United States for spiritual direction.

The Pentecostal Movement met with considerable success in Western Canada because it provided an emotional release for pent-up tension and frustration. The loosening of the bonds of discipline is often accompanied by an emotional mania. This used to be a witch-burning or crusading mania...in our day it has become one of speaking in strange tongues, seeing visions, falling under the power of God and receiving supernatural gifts through emotional abandonment. This experience can be individual or corporate. Spiritual need was met by an escape into a world of enthrallment and release. Ecstasy was given vent in experience meetings, limited ritual and, finally, spontaneous assent to asserted verities. The spontaneous enthusiasm for an ideal "way of life" united the members despite divergent backgrounds. We find in the release from pent-up emotional tension, perhaps, not only a reason for Pentecostal

success but the raison d'être in the confusion of cults and sects.

The Holiness Movement in Canada had also prepared the soil for the sowing of seeds perfectionist doctrines. People sought personal perfection in life as well as freedom from temptation. The charismatic Pentecostal doctrines catered to just such radical elements. The strange motor automatisms in worship were welcomed by the people of Holiness training as evidence of the power of the Holy Ghost. Other radical groups welcomed it because it was egocentric. Those whose principal religious objectives were physical comfort and exhilaration were particularly attracted by the doctrines of divine healing and temporal blessings. The attack that the people who became interested in Pentecostalism were interested only "in the loaves and fishes" is, however, limited.

The Pentecostal message found a response from people who sought an esoteric religion. People who experienced a need for initiation and abandonment were satisfied in the Pentecostal Movement. Not only was there initiation into a mystical body, in some cases baptism in "the Name of the Lord Jesus Christ," but there was opportunity for complete abandonment in an infinity beyond human description, the "endowment." The doctrine of the Pentecostal Movement had a special appeal to agrarian people which it lost in the deterministic and mechanistic cities. It appealed to "agrarian mysticism." Persons who would never think of praying for an eclipse of the sun or moon would devoutly offer prayers for rain to save the crops and drown the grasshoppers. For such esoteric searchings the Pentecostal Movement often became the means.

Politically and economically there was a parallel desire for release from burdensome controls and restraints. The idea of oppression expanded of course with the idea of freedom. The desire for a more democratic and popular form of government and control was expressed in the Progressive Movement and the Pools. In the religious sphere this became an intense distaste for "worldiness." The Pentecostal Movement expanded on the crest of this Western school of thought emphasizing the exclusiveness of religious organisation. It made of the worldly

society something evil of no concern to the spiritually-minded.

Moreover, the "frontier cultural values" created a sort of restlessness among the people of Western Canada. This intellectual unrest was manifest in the craving for new ideas. Montanism and Sabellianism could often satisfy these cravings. The Pentecostal Movement was directed primarily against formalism and "good works" in religion. By stressing the individual conversion and "baptism" experience, Pentecostalism demonstrated that the power of potential Protestantism was within the believer. Inspiration, feeling and emotion when spiritually experimented with, revealed tremendous vitality. This gave rise to a feeling of social solidarity and helped to banish loneliness. Loneliness, of all prairie emotions the most evident, contributed to the growth of Pentecostalism. The Pentecostal Movement could offer something of the same pleasure the radio, movies and automobile offered. It grew because it afforded an opportunity for people unconsciously to work together toward a higher social state.

Similarly, it offered opportunity for adjustment to a Divine ideal. The Pentecostal missions always filled the needs of religious education in new fields of labour. By a system of graded Bible instruction for children through to instruction for adults in consecutive studies in material for sermons the education needs of a community were served. Furthermore, there were correspondence courses for the isolated and Bible study meetings for those within reach of regular services. The form of worship was suited to the ideals of the West. Every Sunday there was preaching in every field. Crowds were reached in the cities and towns by Saturday evening street meetings. The worship services always stressed congregational singing and the "homey" and "spiritual" sermons. The worship was designed, in brief, to adjust man to the supernatural.

Finally, the great difference in economic position and opportunity in Western Canada, the amount of seasonal leisure allowed the farmer to reflect on the abstract injustice of his position. Again, Pentecostalism had a definite advantage in the field of religious revolt. It emphasized sin and directed its attacks against

luxury and ease. It played upon the common virtues of work and frugality. However, as it tried to accommodate its organization to the community, it also began to feel responsible for the welfare of society. Increasingly, then, it developed the traits of the line churches it had initially attacked. The Pentecostal Movement steadily abandoned its sectarian position for one of denominational respectability and acceptance.

It follows that we now must consider how far the Western community influenced the pattern of Pentecostal development. First, individualism cannot be over-stressed in dealing with Western Canada. The individual in the West gained significance through association with any church. As in earlier New England experience, the measure of social worth was a concept of the "elect." Pentecostalism divided Western society into terms of religious piety. The psychological effect of conversion was not always the making of a better citizen, but always was the implanting of the idea of being "saved." It invariably made people think they were morally better if they came into the Pentecostal experience. The frontier individualism of the West was favorable to Pentecostal expansion. On the other hand, it influenced the Pentecostal Movement to limit its horizons and perpetuate a perfectionist doctrine.

Indeed, the ascetic character of the New Reformation gave it a certain class-appeal which the West nurtured. The ministry, to begin with, escaped the conservative influence of an academic training. It was felt by the line churches, which too often were far from the farmer and labourer in intellectual approach, that those who broke from the influence of professional exclusiveness were a menace to the traditions and authority of the church. Pentecostal ministers and farmers and labourers often found themselves in close sympathy as a consequence. The spirit of Western Canadian thought often influenced the Pentecostal Movement to retain all its legalistic tendencies.

The natural reaction to loneliness in Western Canada influenced the course of the Pentecostal Movement. The application of modern techniques to an old-fashioned message was the direct result of competition with worldly enterprises. The automobile, neon sign, radio, orchestra, coast steamer, rally, public debate, pamphlet and billboard, circular, social reunion and aeroplane were among the new servants of the

cross. Increasingly secular entertainment distracted from church activities all over the West, but the Pentecostal Movement used the techniques of the same entertainments to spread the Gospel. Religious experience as an end in itself was made the rival to competing social and educational groups and Sunday amusements.

In conclusion, it seems that the Pentecostal Movement had now reached the stage of denominational acceptance. It seems therefore that, apart from unstable economic or social periods in the future of Western Canada, the Pentecostal Movement will cease to expand as rapidly as it has in the past. To remain truly powerful in the religious community it will have to continue to shake off the attributes which enabled it to expand from a small sectarian group. No doubt it will produce great leaders who will carry forward the light as they see it to succeeding generations of Canadians. After all is said and done, that has been the aim of all religious believers through the centuries.