

**From Tent to Tabernacle:
A History of the Origins and Development of the
Atlantic Northeast Pentecostal Tradition**

Acadia Divinity College

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Atlantic Northeast Pentecostal Tradition**

**By
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DEDICATION

I would like to dedicate this thesis to all the early Full Gospel-Pentecostal pioneers in the Atlantic Northeast region. Those individuals, men and women, both well known and obscure, who in spite of hardships and misunderstandings, endured in the calling to share the gospel of Jesus Christ before his soon return. Thank you for the Christian heritage that you were indirectly responsible for planting in me.

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Also, the publications and conversations with David Reed of Wycliffe College and Thomas Fudge of the University of Canterbury in Christchurch, New Zealand were most helpful with this study. Both men have family roots in the New Brunswick Oneness Pentecostal community. The work of each of these scholars has contributed to a better understanding of a significant story often untold in the Christian family.

For primary interviews about the origins and development of early Full Gospel-Pentecostalism I am grateful for the kind assistance received from: Norma Trewin of Moncton, New Brunswick concerning the Oneness-United Pentecostal tradition; Reverend Herman Trenholm of Saint John, New Brunswick concerning the Pentecostal Assemblies of Canada tradition; and Reverend Vincent Spence of Lakeville, New Brunswick concerning the Pentecostal Assemblies of Canada and Emmanuel Fellowship.

Lastly I would like to thank my family and friends who have provided encouragement and support throughout the process. Thank you to my parents Clifford and Sharon Flanagan, to my mother-in-law Elizabeth Thomas and to my uncle Ronald and aunt Marie Fleming. To Frank my best friend of many years thank you for the countless hours of critical interaction and idea development. I appreciate your keen mind.

To my wife Priti, I want to especially thank you for your patience, love, support and grace to allow me the time to work on this project and to finish well.

ABSTRACT

Introduction

During the past century, the Pentecostal movement in North America has emerged from its infancy as a revival movement and matured into a significant renewal movement for the whole church. Today it takes its place along side the Orthodox, Catholic and Protestant traditions as an equal fourth centre of influence for all of Christianity. As an international dynamic renewal movement, Pentecostalism has focused on making history, and only in recent years has been interested in studying, history. In the Atlantic Northeast there have been several regional revivals that have occurred throughout the centuries on both sides of the border. The preceding discussion has attempted to tell the story of the twentieth century revival that affected this area.

Pentecostalism began at the turn of the twentieth century as a revival movement believed by its adherents to be the last outpouring of the Spirit on Earth prior to the imminent return of Christ. According to this view, the “former rain” had fallen during the Apostolic era in the first century inaugurating the church and the “latter rain” was falling in the twentieth century and ushering in a restored “Apostolic era” that would complete the church’s mission on Earth. As the movement matured, it sought to root itself in the experience of church history which in turn drew attention to the manifestation of charismatic activity in the church throughout the centuries.

The experience of James E. Purdie, (1880-1977) an Anglican clergyman who later worked among the Pentecostal Assemblies of Canada, illustrates the continuity that Pentecostalism had with the historic church. Purdie was equally comfortable in either Anglican or Pentecostal contexts throughout his ministry career. As James Craig has noted: “Purdie’s experience suggests that, at least in some respects, for him Pentecostalism represented a continuation of the Christian tradition in Canada rather than a departure from it.”¹ An example of Purdie’s belief in Pentecostal connection within church history is evident in a doctrinal statement he wrote for the Pentecostal Assemblies of Canada.

Frequently the question has been asked, “What is the doctrinal position of the Pentecostal Movement?” The answer can be given that the movement believes the same basic doctrines as are contained in the teaching of historic Christianity as set forth in the three Ancient Creeds of the early Church known as the Apostles’, the Nicene, and the Athanasian; and also the Confessions of Faith drawn up at the time of the Reformation by the Reformed churches of the sixteenth and seventeenth centuries. These Creeds and Confessions are not considered to teach anything above or beyond the Scriptures, but only set forth in systematic form the truths contained within the Holy Scriptures.²

¹ James D. Craig, “*Out and Out for the Lord*”: *James Eustace Purdie And Early Anglican Pentecostal* (MA thesis Toronto: Toronto School of Theology, 1995) 34.

² J. E. Purdie, *What We Believe* (n.p., n.d.) Quoted in Craig, 34.

Purdie continued this paradigm when he wrote the Pentecostal catechism *Concerning the Faith*. This book was written in a question and answer format associated with other catechisms. Purdie explains the historic Christian faith influenced by his “modified Calvinist” perspective as he combines moderate Reformed doctrines and Pentecostal teaching on the experience of Spirit baptism and the charismatic gifts. At the end of the book Purdie records the three early creeds mentioned above. Although Pentecostalism could not be considered a creedal or confessional Christian tradition, Purdie believed that Pentecostalism could affirm the essence of Christian faith and practice evidenced in the history of the church. Likewise several early “fundamental” statements of faith produced by different Pentecostal organizations continued to affirm the summary of the faith offered by the early church. Most Pentecostal groups affirmed the orthodox teachings of the triune God, the Virgin birth, the divinity and humanity of Christ and the central place of the Holy Spirit’s ministry in the church.³

With the influence of Protestants such as Purdie, Pentecostals also affirmed the major tenets of the Reformation era. In this instance it was the three principles of *sola Scriptura, sola gratia, and sola fide* from Lutheran theology⁴ that shaped the belief of Pentecostals related to the scriptures and Christian conversion. The first principle emphasized the authority of the scriptures in matters of faith and practice, the second and third principles underscored the doctrine of being saved by grace through faith alone and not by works. Closely related to the authority of the scriptures was the revival of biblical preaching. Several other significant theological contributions from this era also affected Pentecostalism such as the practice of Anabaptists “rebaptizing” adult converts who were formerly baptized as infants in other Christian traditions.⁵ Next was the contribution of Baptist beliefs especially related to believer’s baptism the gathered church and the priesthood of all believers.⁶

The Evangelical era of the eighteenth and nineteenth centuries also played a significant role in the development of Pentecostalism. Revivalism encouraged the conversion of individuals through a decision to leave the world and become followers of Christ. Rooted in the centrality of Jesus Christ crucified, the stress on conversion led to the support of Christian activism expressed through evangelism, and home and foreign mission endeavours.⁷ Holiness as a distinct post-conversion experience represented by the Wesleyan tradition⁸ prepared Pentecostals for the creation of an experience with the Spirit that could be validated by a spiritual sign. Lastly, the Fundamentalist movement contributed to the promotion of the authentication and veracity of the scriptures and Christian teaching by the articulation of the

³ See appendices for a comparison of several early Pentecostal statements of faith.

⁴ Walter Elwell, ed. *Evangelical Dictionary of Theology* (Grand Rapids: Baker Book House, 1991), 667. The terms noted above mean: Scriptures alone, grace alone and faith alone.

⁵ *Ibid.*, 904.

⁶ *Ibid.*, 122-123.

⁷ *Ibid.*, 381.

⁸ *Ibid.*, 1165.

“fundamentals” of the faith. This summary of the cardinal doctrines of Christianity was essentially a restatement of the faith of the early church expressed in the three creeds noted above.⁹

Pentecostalism was not a concise theological movement but rather, it was at its core, a renewal movement in the tradition of other significant renewal movements in church history.¹⁰ On the other hand, Pentecostalism was a theological movement because it was able to blend elements drawn from the orthodox, catholic, protestant and evangelical representations of Christian faith and practice into a new dynamic expression of Christianity. Building on the heritage of other traditions, Pentecostals added the powerful and active presence of the gifts of the Holy Spirit in the life and ministry of the local church.¹¹ Individual Christians could have an immediate relationship to God through Jesus Christ and could subsequently be baptized in the Spirit of Christ in order to receive power to witness for Christ. The evidence for this experience was the sign of speaking in tongues. Spiritual power was believed to be necessary for the brief period of evangelism prior to the imminent return of Christ for the church.

Within the first decade after the 1906 Azusa Street Revival in Los Angeles, a segment within the Pentecostal movement transitioned from a predominantly Holiness-Pentecostal orientation to a Baptist-Pentecostal orientation that resulted in the existence of three distinct early varieties of Pentecostal experience. In the Holiness-Pentecostal model, the new movement was simply an outgrowth of the preceding Holiness movement. Therefore, the essential experiences for this group involved a three-step process of conversion, sanctification and Spirit baptism evidenced by speaking in tongues. Water baptism, although important, did not figure prominently in this model. Next came the development of the Finished Work-Pentecostals also called Baptist-Pentecostals. This group advocated a two-step process that combined conversion and sanctification in one experience accomplished through the “finished work of Calvary” and then this was followed by Spirit baptism evidenced by speaking in tongues.¹² Again water baptism, although important, did not figure predominantly in this system either. The third group was a related sub-movement within the Finished Work-Pentecostal community. In this branch of “Jesus’ Name” Pentecostals, water baptism became central to its experience and the movement was further distinguished by its rejection of Trinitarianism. The “Oneness of God” theology promoted by this group de-emphasized the three-ness of God but rather stressed the oneness of God through Jesus Christ represented as the “fullness of the godhead bodily”. Therefore, Jesus Christ was God the Father, God the Son and God the Holy Spirit. This group developed its own three-step process that included repentance, water baptism in the name of the Lord Jesus Christ and baptism in the Holy Spirit evidenced by speaking in tongues.¹³ Within this sub-group of Finished Work-Pentecostals another Jesus’ Name sub-group developed a radical

⁹ Ibid., 436.

¹⁰ See: Ian Rennie, *Pentecostalism and Christianity* Testimony, June 2001.

¹¹ Burgess, 2.

¹² Vinson Synan, *Aspects of Pentecostal-Charismatic Origins* (Plainfield, NJ: Logos International, 1975) 90-94

¹³ Ibid., 94-95 and 145-153.

belief in “being born of water and of the Spirit.”¹⁴ This position involved all three Jesus’ Name tenets outlined above with the distinction that conversion did not occur until all three had happened.¹⁵ Essentially the Pentecostal tradition began with an original three-step process collapsing this to a two-step process and developed another three-step process eventually collapsing it into a one-step process.

Part of the challenge with Pentecostal historiography in Canada is the limited amount of studies that have been produced. Most of the North American scholarship is weighted towards the American context. Since the movement had its roots in several American epicentres, this fact is not surprising. For the historian of the Canadian Pentecostal tradition, much of the work tends to be ground breaking research with notable exceptions such as Burton Janes’ study on Alice Belle Garrigus and the Newfoundland Pentecostal context and James Craig’s thesis on J. Eustace Purdie and his influence on Canadian Pentecostalism. In brief, sometimes American Pentecostal historiography applies to the Canadian context in general and at other times it does not. Therefore this study examines the literature to put the movement in context.

Due to the intertwined nature of the Pentecostal tradition that developed in the borderland region between Maine and New Brunswick it is difficult to divide the origins and discuss the separate histories. Even if the separate chapters were written on the two areas it would still be important to discuss the relationships and ministerial networks that affected both areas. This study therefore examines the developments of the movement in a cross border context.

This then leads to the development of Atlantic Northeast Pentecostal churches which requires the delineation of the organizational efforts by different ministerial fellowships and denominational fellowships. The former category generally consisted of indigenous movements and the latter category was a combination of both indigenous movements and the expansion of national or American based organizations into the region.

A significant factor in this development was the role of women in Atlantic Northeast Pentecostal evangelism and pastoral leadership. These women were influential mentors for many and were personally involved in the development of several generations of Pentecostal leaders. Collectively, these women left a significant ministry legacy in the Atlantic Northeast region. Individually, their ministries made an important impression on their spheres of influence in New England, the Maritime Provinces and Newfoundland.

The life of Wynn T. Stairs traces the ministry career of a representative leader beginning with his conversion and early influences and follows his vocational development and subsequent leadership in missionary endeavours with several different denominations. The life and career of Stairs is a case study in the development of an Atlantic Northeast Full Gospel Pentecostal leader during the 1920s-1950s. Examining Stairs’ contribution is important due to his involvement with various Pentecostal fellowships and his personal relationships with Pentecostals: regionally, nationally and continentally. His

¹⁴ Arthur L. Clanton, *United We Stand: A History of Oneness Organizations* (Hazelwood, Missouri: The Pentecostal Publishing House, 1970), 80.

¹⁵

organizational affiliations included: the Apostolic Church of Pentecost of Canada, the Pentecostal Assemblies of Jesus Christ, the Full Gospel Ministerial Fellowship, the Full Gospel Pentecostal Church and the United Pentecostal Church. Stairs serves as a model for the experience that was common to many other Jesus' Name Full Gospel Pentecostal adherents in the Atlantic Northeast region.

The purpose of this discussion fills a gap in Canadian Pentecostal historiography related to the Maritime region. The term "Atlantic Northeast" applies to the northeast coast area that is generally not considered as a region neither as an area of intersection. Although the primary analysis is related to the origin and development of Pentecostalism in the Maritime Provinces of New Brunswick, Nova Scotia and Prince Edward Island, nonetheless, this paper will show how these areas were part of a broader movement that encompassed the Maritime Provinces, Newfoundland, Maine and the New England states. As far as Pentecostalism is concerned, this region can be considered a "fertile crescent" of the North America Pentecostal tradition.

Conceptually the terminology used and developed in this thesis, specifically related to the "northeast" and the "borderlands", can be traced to a series of published lectures from a symposium called "Four Centuries of Borderland Interaction in the International Region of the Northeast." The Atlantic Northeast as a region of confluence has been examined and explored in the book that resulted from this symposium titled: *The Northeastern Borderlands: Four Centuries of Interaction*.¹⁶ The social connections between the various segments of this region, although not necessarily involving the majority of the populations, nevertheless exerted an important cross-pollination effect. Especially in the area of religion the influence between the two regions has extended back several generations.

¹⁶ Stephen J. Hornsby, et. al., *The Northeastern Borderlands: Four Centuries of Interaction* (Fredericton: Acadiensis Press and the Canadian-American Center, University of Maine, 1989).

Chapter One

Pentecostal Historiography

Canadian society was slower to change compared to American society and this is evident especially in its historical development. Canada owed its existence due to loyalty to the British crown. Therefore, the citizens did not resist monarchical forms of government and this commitment to the *status quo* continued in politics and religion. The majority of Canadians belonged to one of the four major Christian traditions throughout the 1700s and the 1800s: Roman Catholic, Anglican, Presbyterian and to a lesser extent Methodist. Baptists and Congregationalists, originally closely related movements, also took root in Canada, influenced by sister denominations in the United States. They traditionally functioned as a bridge between the mainline churches on the one hand and the new evangelical, revivalistic churches on the other. Canadian Baptist historiography has matured during the last three decades and this situation gives hope to the Pentecostal historian trying to find sources and piece them together from a Pentecostal context. Indeed, prior to the 1970s and 1980s the majority of Pentecostal constituencies were more concerned about “making history” than “studying history”.

The history of Holiness, Pentecostal, and other smaller denominations in Canada has been overshadowed by research and publication focused on the numerically larger mainline denominations. Evangelical Christianity has made a comparable impact per capita in both Canada and the United States but the American context continues to dominate the paradigms of historical enquiry. Interest in the interdependent nature of the two distinct streams of Christian tradition in North America has been explored in recent years.¹⁷ In the United States, with the post revolutionary forces of egalitarianism, democratization and republicanism,¹⁸ many of the mainline churches were challenged by the introduction of innovative and anti-hierarchical forms of church organization and government. Therefore, during the 1700s and 1800s America became a seedbed for radical forms of Christianity and the establishment of a veritable constellation of movements, sects and churches.¹⁹ Canadian populist religion has generally been on the periphery of social life. Historically, the majority of Canadians preferred to look to Europe for inspiration and leadership in many areas of life. Living in close proximity to the United States, however, accounts for the influence of populist religion in Canada during the early twentieth century. Canadian Christianity, including Pentecostalism, is not simply a reflection of American Christianity. Neither can it be understood as a smaller version of American religious movements. This dependence on American direction, in some instances, only partially explains the history of the Canadian Pentecostal context. Like other American influenced Christian movements, Pentecostalism established its own unique Canadian identity.

¹⁷ See: R. T. Handy, *A History of the Churches in the United States and Canada* (New York: Oxford University Press, 1977) and also: Mark A. Noll, *A History of Christianity in the United States and Canada* (Grand Rapids: William B. Eerdmans Publishing Company, 1992).

¹⁸ See: Nathan O. Hatch. *The Democratization of American Christianity* (New Haven & London: Yale University Press, 1989).

¹⁹ See: Stephen A. Marini, *Radical Sects in Revolutionary New England* (Cambridge: Harvard University Press, 1982).

Pentecostalism in Canada entered the religious playing field as an American founded movement with significant organizing impulses and theological adaptations. The “Canadianization” of American forms of Christianity, including the origins and development of Pentecostalism, has received little attention from either Canadian or American religious historians. The tendency has been to view the Canadian acceptance of American religion as a drift away from British and European religious influences. Therefore, in general, Canadian religion can be considered part of the North American religious context. The fact remains that Canada chose a middle way that blended elements from each set of influences. Even in the Pentecostal sphere in Canada, it was difficult to culturally move away from the traditional stratified deference to authority and uncritically replace it with egalitarian republican democratic methods. It was still possible for Canadian Pentecostals to be populist and egalitarian and yet support the institutions of the country. This contrast is evidenced by the difference in the organizing summaries of each country. In Canada the stated values were – peace, order and good government²⁰ whereas in America the stated values were – life, liberty and the pursuit of happiness.²¹ Thus for evangelicals in Canadian, including Pentecostals, between 1910 and the late forties, personal salvation was the foundation of creating “God’s Dominion” in Canada and as Robert Wright suggested: “a Christian, democratic, and preferably British nation from sea to sea.”²²

In contrast Nathan Hatch has traced the United States’ option for a Christian republican and democratic nation in *The Democratization of American Christianity*. Hatch highlighted the nature of Evangelical populist coalition in the early twentieth century. He also noted that the diversity and popular appeal in Fundamentalism, the Holiness movement and Pentecostalism was part of the genius that ensured their success. It was the common touch with the common man and woman that was the emphasis in what Hatch described as the development of the “layman’s age”.²³ Perhaps it was this influence of the anti-clerical “layman’s age” that became the dominant religious export from the United States to Canada, the United Kingdom and beyond.

The layman and laywoman led “sectarian tradition” in Canada grew and developed throughout the twentieth century. Pentecostalism prior to the 1950s would be considered a segment of the “radical evangelicalism” in western Canada that eventually spread eastward and influenced each region in the nation. S. D. Clark was responsible for the promotion of the Canadian “church-sect thesis”. The terms “church” and “sect” took on specific meanings as they related to the development of smaller denominational groups. Clark’s analysis was based on previous church-sect methodology developed by Max Weber and Ernst Troeltsch a generation earlier. In 1929, H. Richard Niebuhr applied the church-sect concept to American Protestantism in *Social Sources for Denominationalism*²⁴. Also building on the work

²⁰ British North America Act, July 1, 1867.

²¹ Declaration of Independence, July 4, 1776.

²² George A. Rawlyk, ed. *The Canadian Protestant Experience: 1760-1990* (Montreal & Kingston: McGill-Queens Press, 1990), 151.

²³ Nathan O. Hatch. *The Democratization of American Christianity*. (New Haven & London: Yale University Press, 1989), 214-215.

²⁴ H. Richard Niebuhr, *Social Sources of Denominationalism* (New York: Meridian Books, 1957)

of Weber and Troeltsch, Niebuhr suggested the term *church* should be understood as “a natural social group akin to the family or the nation” while the term *sect* is understood as “a voluntary association.”²⁵ In Niebuhr’s analysis, economic forces are central to the understanding of the differences and the subtleties that create denominations. For Niebuhr, the contrast between rich and poor and church and sect, was represented by the sects becoming the “churches of the disinherited.” This new church movement provided a spiritual home for the materially and spiritually “underprivileged” members of society. It was a simple faith for common people who did not fit into the mainstream churches. *Vision of the Disinherited* by Robert Anderson ascribed to this interpretation. Anderson asserted that the majority of Pentecostals were drawn from the “dislocated”, “displaced” and “ostracized”. These people were often poor whether native born or recent immigrants and either semi-skilled or unskilled labourers.²⁶ Thus, according to this line of thought, Pentecostalism was the answer to the socio-economically marginalized in America and, by extension, in Canada.

In Canadian Pentecostal historiography several historians have challenged the generalization of the “deprivation thesis”. The Pentecostal Assemblies of Canada was founded with the guidance of several ministers who had been trained in colleges and seminaries a fact which helped to bolster the anti-deprivation thesis in Canadian Pentecostal scholarship. James Craig²⁷ and Peter Althouse²⁸ underscored the contributions to Canadian Pentecostalism made by J. Eustace Purdie. Ronald Kydd²⁹ likewise drew attention to the influence of theologically trained clergy in the early foundation and development of the Pentecostal Assemblies of Canada. Lastly, Thomas Miller³⁰ highlighted the contribution and historiographical importance of A. H. Argue a middle class former realtor turned Pentecostal minister.

By the time Clark published *Church and Sect in Canada*³¹ in 1948 and W. E. Mann published *Church, Sect and Cult in Alberta*³² the following year, the church-sect thesis had been set in motion and eventually would become the dominant historiographical approach to Canadian Christian history. Mann offered a helpful account of the origins and development of many obscure groups that might otherwise not have been readily known by the majority of the nation. In many instances the sectarian and cultic groups that he outlined invariably had original connections to the United States. Pentecostals are noted for having 415 of 480 churches “west of the Niagara Peninsula” in Ontario.³³ Mann used the Pentecostal statistic in order to underscore the “frontier thesis” which characterized sectarian religion as an emotional, ecstatic experience and as an escape from the challenges of frontier life. Although Mann is correct to affirm the

²⁵ Ibid., 17.

²⁶ Robert M. Anderson. *Vision of the Disinherited*. (New York: Oxford University Press, 1979), 225.

²⁷ See: James D. Craig, “*Out and Out for the Lord*”.

²⁸ See: Peter Althouse. “The Influence of Dr. J. E. Purdie’s Reformed Anglican Theology on the Formation and Development of the Pentecostal Assemblies of Canada,” *Pneuma* (Spring, 1997): 3-28.

²⁹ See: Ronald A. N. Kydd, “The Contribution of Denominationally Trained Clergymen to the Emerging Pentecostal Movement in Canada,” *Pneuma* (Spring, 1983): 17-33.

³⁰ See: Thomas W. Miller. “The Significance of A. H. Argue for Pentecostal Historiography”. *Pneuma* (Fall, 1986): 120-158.

³¹ S. D. Clark, *Church and Sect in Canada* (Toronto: University of Toronto Press, 1948).

³² W. E. Mann, *Church, Sect and Cult in Alberta* (Toronto: University of Toronto Press, 1949).

³³ Ibid.,

presence of the majority of Pentecostal congregations in western Ontario and western Canada nevertheless, he is wrong to include western Ontario as part of his frontier thesis since this is one of the oldest settled areas of the province. Outlining the number of Pentecostal churches west of the Manitoba border generally or perhaps Alberta specifically would have been more applicable to the discussion of the frontier context.

The distinguishing characteristic of Charismatic and Pentecostal sects, for Clark, was the “reception of the charismata”.³⁴ He noted that the charismata or the “gifts” received by these groups was generally “of a nervous or emotional character.” The strength of these groups, it was suggested, was “among the ignorant and nervously unstable... and differ from the common variety of holiness groups in the extreme degree of their emotionalism.”³⁵ For Clark, emotionalism was the key to understanding these various Pentecostal groups. He links the emotional displays of the charismata with the experiences of frontier revivalism:

Primitive traits and the experiences of frontier revivalism make their last stand among these groups, and one encounters “tongue talking,” shouting, visions, trances, jerking, dancing, “gifts of prophecy,” and various other radical motor automatisms or “blessings” as by a familiar psychological process the starved emotional natures of people less cultured escape rational control and run to extremes.³⁶

John Stackhouse Jr. in discussing the church-sect model notes that the areas of evangelicalism in Toronto and the Prairies are rightly identified but the main limitation to this concept is that it does not take into account the evangelical traditions in the Atlantic Provinces such as the existence of the “strong Baptist and Presbyterian evangelical traditions in the Maritimes and Salvationist and Pentecostal traditions in Newfoundland.”³⁷

The explanations offered by some scholars for the origins and development of the “sectarian tradition”, including the Pentecostal tradition, in Canada are not completely adequate. Like many smaller denominations, both charismatic and non-charismatic, there is still a tendency to look south of the border for inspiration and direction. This is especially true in the area of historical analysis and interpretation. The “sectarian tradition” in Canada is distinct from the sectarian tradition in Europe represented by the anti-establishment dissenting tradition and is also distinct from the revolutionary and democratic sectarian tradition in America. Rather, as John Moir observes, the Canadian sectarian tradition “repeats the old dictum about ‘Canada, the double negative’ – not American, not British, but a peculiar amalgam of both. North American sectarianism and British ecclesiasticism have been mutually circumscribed within Canada.”³⁸

³⁴ Elmer T. Clark, *The Small Sects in America* (Nashville: Abingdon Press, 1949). Clark identifies five different American sectarian clusters as follows: 1. Pessimistic or Adventist, 2. Perfectionist or Subjectivist, 3. Charismatic or Pentecostal, 4. Communitarian, and 5. Legalistic or Objectivist.

³⁵ *Ibid.*, 85.

³⁶ *Ibid.*

³⁷ John G. Stackhouse, Jr., *Canadian Evangelicalism in the Twentieth Century: an Introduction to Its Character* (Toronto: University of Toronto Press, 1993), 13.

³⁸ John S. Moir, *Christianity in Canada: Historical Essays* (Yorkton, SK: Redeemer’s Voice Press, 2002).

For a more balanced interpretation of early Pentecostal identity in America and Canada, Grant Wacker offered one of the clearest and most insightful discussions of Pentecostal culture, methods of evangelism, promotion of distinctly charismatic piety and the meaning behind Pentecostal experiences. Wacker discussed the impact of many different important foundational leaders and the varieties of Pentecostal practices that resulted.³⁹ Edith Blumhofer also contributed to this discussion through a series of biographical sketches about the meaning of Pentecostal experience in the early Assemblies of God.

When H. H. Walsh published *The Christian Church in Canada*⁴⁰ in 1956, the Pentecostal tradition in Canada was 50 years old. He drew attention to the dramatic growth of Pentecostals during that time and how this tradition managed to outdistance the other “sects”. As evidence of this rapid growth he pointed to the per capita numeric strength represented by Pentecostals in Newfoundland. Walsh stressed the “composite” nature of the many groups that make up the Pentecostal tradition. He summarized the foursquare gospel promoted by Aimee Semple McPherson; Christ as Saviour, Healer, Baptizer and Coming King, with the terms “fundamentalist, perfectionist, adventist and charismatic.”

In 1966 the Committee on Missionary Education for the Canadian Council of Churches authorized the publication of *The Church Grows in Canada* by Douglas Wilson.⁴¹ It was written as a study of the Christian church during the 100 years of Canada’s development as a nation and how the church contributed to that nation building process. Wilson suggested that, after the American Civil War, as the Methodist church became more “respectable” and “restraints” were imposed, several small groups broke away. He also adds that after Methodist church union in Canada in 1884 “such separated groups multiplied in Canada.”⁴² In referring to the Pentecostal church, Wilson continued the church-sect thesis linking Pentecostalism to the related precedents of the Irvingites, revivalistic American Methodists, Millerites and other significant evangelical revivalists at the turn of the twentieth century. Wilson highlighted the presence of various minority groups, the numeric growth from 1951-1961, educational development, and missionary commitment.

A break in the “sect” designation came with the publication of *The Church in the Canadian Era* by John Grant in 1972. Grant outlined a deprivation thesis as it related to the development of sectarianism in Alberta⁴³ and later noted that several of the smaller groups had grown to such an extent by mid century that they could no longer justifiably be called “sects”.⁴⁴ As smaller groups like the Pentecostals continued to grow they received less attention in the surveys of Christianity in Canada.

In spite of Grant’s attempt to draw attention to the growth of the sects at mid-century, recent scholarship of Christianity in Canada still does not explore the smaller denominational “sectarian tradition”

³⁹ Grant Wacker, *Early Pentecostals and American Culture* (Cambridge, MA: Harvard University Press, 2001).

⁴⁰ H. H. Walsh, *The Christian Church in Canada* (Toronto: Ryerson Press, 1956). This summary originates with Henry F. May, *Protestant Churches and Industrial America* (New York: np, 1949).

⁴¹ Douglas J. Wilson. *The Church Grows in Canada* (Toronto: Ryerson Press, 1966).

⁴² *Ibid.*, 184.

⁴³ John Webster Grant, *The Church in the Canadian Era* (Burlington, ON: Welch Publishing Company, 1988), 128-129.

⁴⁴ *Ibid.*, 177.

in depth. *A Concise History of Christianity in Canada* published in 1996 covers approximately five centuries of church origins and development in Canada. As the title suggested, it is not meant to be exhaustive and the organizing principle of the authors was to divide the material along broad English and French linguistic lines versus narrow denominational lines. The Pentecostal tradition is mentioned among other smaller evangelical denominational groups that have grown by involvement in the Bible school movement and the retention of their own children. James Craig suggested that part of the continued marginalization of the Pentecostal tradition in Canada is related to its size.

Pentecostalism has hardly registered on the screen as far as the writings of Canadian church historians are concerned. This is not surprising due to the size of the movement. Even the largest Pentecostal group in Canada, the PAOC, had fewer than 225,000 members and adherents as of 1994.⁴⁵

On the surface, Craig's observation does accurately reflect the publishing trends in history research in Canada. In relation to size, however, Canadian Pentecostalism has maintained a vigorous per capita position that has been equal or slightly higher than its American counterparts.

Canadian Pentecostal historiography still has room to grow and develop in the next few decades. So far the main contribution made by Canadian Pentecostal church historians has been the publication of denominational histories for the Pentecostal Assemblies of Canada and the Apostolic Church of Pentecost of Canada.⁴⁶ In contrast, American Pentecostal historiography has generally covered the historical contributions made by three main categories that include the Holiness Pentecostals, Trinitarian Baptist Pentecostals and Oneness Baptist Pentecostals. Holiness Pentecostals have been ably served by the scholarship of Vinson Synan.⁴⁷ Baptist Trinitarian Pentecostalism has been examined by Edith Blumhofer with special attention to the Assemblies of God and the Church of the Foursquare Gospel.⁴⁸ Lastly, Oneness Pentecostalism or Jesus' Name Pentecostalism, have been granted a fair representation by David Reed and Thomas Fudge.

Canada has never had a significant Holiness Pentecostal presence. Although Holiness Pentecostalism has been popular in the Caribbean and other places, it failed to secure a strong following north of the border. Canadian Pentecostalism was, however, affected by the origins and development of several varieties of Baptist Pentecostalism. Blumhofer's writing can be related to the general Canadian

⁴⁵ Craig, "Out and Out for the Lord", 25.

⁴⁶ For the Pentecostal Assemblies of Canada see: Gloria Kulbeck, *The History of the Pentecostal Assemblies of Canada*. (Toronto: The Pentecostal Assemblies of Canada, 1958), Thomas Miller, *Canadian Pentecostals: A History of the Pentecostal Assemblies of Canada* (Mississauga: Full Gospel Publishing House, 1994) and Douglas Rudd, *When the Spirit Came Upon Them: Highlights from the Early* (Burlington, ON: Antioch Books, 2002) and for the Apostolic Church of Pentecost of Canada see: Robert A. Larden, *Our Apostolic Heritage* (Calgary: Kyle Printing & Stationary Ltd., 1971).

⁴⁷ See: Vinson Synan, *The Holiness-Pentecostal Movement in the United States* (Grand Rapids: William B. Eerdmans Publishing Company, 1971) and Vinson Synan, ed., *Aspects of Pentecostal-Charismatic Origins* (Plainfield, NJ: Logos International, 1975).

⁴⁸ Edith L. Blumhofer, *The Assemblies of God: A Chapter in the Story of American Pentecostalism* Volume 1-To 1941 and Volume 2-Since 1941; (Springfield, MI: Gospel Publishing House, 1989), *Aimee Semple McPherson: Everybody's Sister* (Grand Rapids: Eerdmans Publishing Company, 1993) and *Restoring the Faith* (Urbana: University of Illinois, 1993).

context by extrapolating material about the Assemblies of God and applying it to the Pentecostal Assemblies of Canada due to the fraternal nature of the two organizations. In contrasting the American and Canadian contexts, Harry Hiller noted that the distinction between Pentecostal activity in Canada and United States was related to the “cultural differences between the two countries: for example, Canadian society has been characterized more by religious conservatism, congregational ecumenism and cooperation, and less by fundamentalism and individualism.”⁴⁹

Oeness Baptist Pentecostal historiography has received little attention from church historians. Two Oeness histories of theology, however, have been written by former New Brunswick United Pentecostals. The first was a dissertation written by David Reed called *Origins and Development of the Theology of Oeness Pentecostalism in the United States*.⁵⁰ After this came Thomas Fudge’s book *Christianity without the Cross: A History of Salvation in Oeness Pentecostalism*.⁵¹ Reed’s study was a ground breaking analysis that delineated the rise and development of Oeness theology and traced the influences of some of the early leaders in that movement. In the end, Reed suggested that Oeness Pentecostals believed and practiced devotion to a Jewish-Christian theology of the Name of Jesus Christ. Oeness Pentecostalism therefore, does not emerge as a Pentecostal aberration in Reed’s analysis but rather is another manifestation of Jewish-Christian tendencies by some groups within Christianity. Reed has provided a helpful explanation about the history, theology and practice of Oeness Pentecostals in North America at a macro-level.

Fudge, on the other hand, discussed the Jesus’ Name tradition at a micro-level. In his study he examined the two theological streams that merged at the time of the organization of the United Pentecostal Church in 1945.⁵² Fudge has produced a significant historical and theological inquiry into the background and development of these two competing ideologies. In contrast to other church union movements in the early twentieth century that blended beliefs and lost some distinctive elements altogether, the United Pentecostal Church stands out in that it allowed for regional variation and liberty of conscience to co-exist in the same denomination. The reason for this may have been based on experiential praxis versus theological precision. This was due in part to a reaction against the earlier expulsion of Oeness proponents from the Assemblies of God by creating a creed-like document that excluded them from fellowship.

⁴⁹ Bruce L. Guenther. *Training for Service: The Bible School Movement in Western Canada, 1909-1960*. (PhD thesis, Montreal: McGill University, 2001), 54.

⁵⁰ David Reed. “Origins and Development of the Theology of Oeness Pentecostalism in the United States” (PhD thesis, Boston: Boston University, 1978).

⁵¹ Thomas A. Fudge, *Christianity Without the Cross: A History of Salvation in Oeness Pentecostalism* (Parkland, FL: Universal Publishers, 2003).

⁵² The two positions were different understandings of the nature and timing of conversion. The Pentecostal Church Incorporated viewpoint was that conversion occurred at repentance and this was followed later by water baptism in Jesus’ Name and Spirit baptism. This could be called “repentance conversion”. In contrast, the Pentecostal Assemblies of Jesus Christ viewpoint was that conversion did not occur until repentance, water baptism in Jesus’ Name and Spirit baptism had been experienced. This was called “Water and Spirit” repentance.

Fudge has offered a convincing case that challenged the current doctrinal viewpoint in the United Pentecostal Church. The former respect for diversity has been recast in order to promote a radical position on salvation that includes both water and Spirit baptism as essential elements in conversion. Fudge, has contributed to the understanding of the importance of regionalism, specifically the Pacific Northwest, Tennessee and New Brunswick, of the United Pentecostal Church. Moreover, he has done future historians and theologians a great service by collecting scores of interviews with many of the original protagonists and antagonists that are crucial to understanding the tension between the two sides of repentance conversion and what has been called “Water and Spirit” conversion. This is especially important considering the limited primary sources for the Canadian Pentecostal tradition.

Because of the limited sources there is a corresponding paucity of scholarship relating to Canadian Pentecostalism. With the exception of a few theses,⁵³ several journal articles and book chapters there remains little in the way of critical historical discussion and analysis. The general historiography for Pentecostalism in Canada relies on the denominational histories mostly published either between 1958-1971 or between 1994-2002. In the process of uncovering the early Pentecostal history in Canada, it is necessary to use these broad based denominational histories.⁵⁴

Although not one of the earliest Pentecostal histories, *Our Apostolic Heritage*,⁵⁵ by Robert Larden, tells the history of the Apostolic Church of Pentecost of Canada. It is helpful to begin with this book in that it highlights the evidence of the early “Full Gospel” Pentecostal community in the Maritime Provinces in general and of New Brunswick in particular. Larden explained the general history of the denomination that was initially an Oneness Pentecostal schism from the Pentecostal Assemblies of Canada. A few of the early ministers in the Maritime Provinces, primarily in New Brunswick, were credentialed and associated with the Apostolic Church of Pentecost of Canada for approximately two decades prior to the merger with the United Pentecostal Church. Larden highlighted the role of the Apostolic Church of Pentecost of Canada ministers with the foundation of Pentecostalism in this area prior to the establishment of the Pentecostal Assemblies of Canada.

⁵³ For a study on Pentecostal organization in Canada see: Michel J. Collier. “Order, orders and ordinances in Canadian Pentecostalism” (MTS thesis Halifax: Atlantic School of Theology, 1984). Regarding the development of hymnology in the Pentecostal Assemblies of Canada see: Lewis Gary Massarelli. “A study of the music of the Pentecostal Assemblies of Canada and how it changes at times of renewal” (MA thesis, Dominguez Hills: California State University, 1998). For understanding the development of Pentecostalism in Quebec see: Mike Di Giacomo. “Les Québécois pentecotistes, 1966-1995: histoire d'un réveil” (PhD thesis, Quebec: Laval University, 1999). [English Title: “Quebec Pentecostals, 1966-1995: The Making of a Revival.”]

⁵⁴ For specific studies on Pentecostal education see: Erna Peters, *The Contribution to Education by the Pentecostal Assemblies of Canada* (MA thesis, Winnipeg: University of Manitoba, 1971) and “Pentecostal and Holiness Movement Bible Schools with a Special Focus on Western Bible College in Bruce Guenther, *Training for Service*.

⁵⁵ Robert A. Larden, *Our Apostolic Heritage* (Calgary: Kyle Printing and Stationary, 1971).

The first compilation of Pentecostal Assemblies of Canada history was *What God Hath Wrought: A History of the Pentecostal Assemblies of Canada*.⁵⁶ Written by Gloria Kulbeck in 1958, this history functioned as a Canadian Pentecostal chronicle in the tradition of Stanley Frodsham's *With Signs Following*.⁵⁷ It highlighted the significant events from the foundational period of PAOC history. Gordon Atter produced *The Third Force* in 1962.⁵⁸ Atter's book is a combination of Pentecostal chronicle, biography, and international survey. Next was Thomas Miller's *Canadian Pentecostals: A History of the Pentecostal Assemblies of Canada* in 1994.⁵⁹ Miller has contributed a standard denominational history for the organization. In 1995, Garry Milley wrote a study guide to accompany the book.⁶⁰ Lastly, Douglas Rudd wrote *When the Spirit Came Upon Them: Highlights from the Early Years of the Pentecostal Movement in Canada*.⁶¹ Rudd stands in the tradition of Gordon Atter and has provided a useful handbook of early Canadian Pentecostal history and biography.

The preceding discussion of North Atlantic historiography in Canada would not be complete without the inclusion of Burton Janes' work on the origins and development of the Pentecostal tradition in Newfoundland. Janes has produced an important contribution to Canadian Pentecostal historiography that filled a gap at one end of the Atlantic Northeast crescent.⁶² In addition to the general history of the Pentecostal Assemblies of Newfoundland, Janes has also written a biography of Alice Belle Garrigus the founder of the denomination.⁶³

Other gaps remain to be filled in Atlantic Northeast Pentecostal historiography of the Maritime Provinces and the New England States. To date there has been no attempt to analyze and publish histories for the two dominant sections of Pentecostalism in this area represented by the Assemblies of God and Zion Evangelistic Fellowship. Two popular histories have been written in order to capture the essence of Pentecostal activity in this area. First was James Peters' book *Prevailing Westerlies: The Pentecostal*

⁵⁶ Gloria G. Kulbeck, *What God Hath Wrought: A History of The Pentecostal Assemblies of Canada* (Toronto: The Pentecostal Assemblies of Canada, 1958).

⁵⁷ See: Stanley H. Frodsham, *With Signs Following: The Story of the Pentecostal Revival in the Twentieth Century* (Springfield, MO: Gospel Publishing House, 1941).

⁵⁸ Gordon F. Atter, *The Third Force* (Caledonia, ON: Acts Books, 1970).

⁵⁹ Thomas W. Miller, *Canadian Pentecostals: A History of the Pentecostal Assemblies of Canada* (Mississauga: Full Gospel Publishing House, 1994).

⁶⁰ For further information on the study guide see: Garry E. Milley, "The design, implementation and evaluation of a study guide to accompany the text Canadian Pentecostals: a history of the Pentecostal Assemblies of Canada" (DMin dissertation, Wolfville: Acadia Divinity College, Acadia University, 1995).

⁶¹ Douglas Rudd, *When the Spirit Came Upon Them: Highlights from the Early years of the Pentecostal Movement in Canada* (Burlington, ON: Antioch Books, 2002).

⁶² Burton K. Janes, *History of the Pentecostal Assemblies of Newfoundland* (St. John's, NF: The Pentecostal Assemblies of Newfoundland, 1996).

⁶³ See: Burton K. Janes, *The Lady Who Came: The Biography of Alice Belle Garrigus, Newfoundland's first Pentecostal Pioneer, Volume One* and *The Lady Who Stayed: The Biography of Alice Belle Garrigus, Newfoundland's Pentecostal Pioneer, Volume Two*. Although not consulted for this study a recent thesis has been produced on Garrigus. See: Brenda Hattie-Longmire, "Sit down, brother!" : Alice B. Garrigus and the Pentecostal Assemblies of Newfoundland, (MA thesis, Halifax: Mount Saint Vincent University, Dalhousie University and Saint Mary's University, Halifax, NS, 2001).

*Heritage of Maine*⁶⁴ and second was Mary Wilson's biographical-history *The Obedience of Faith: The Story of Rev. Christine A. Gibson Founder of Zion Bible Institute*.⁶⁵ These two books are a combination of memoirs, popular history and a record of primary sources and are a helpful starting point. These books convey the interconnected relationships that existed between Pentecostals in New England and Atlantic Canada especially between the borderland residents from Maine and New Brunswick. Together these two books provide an important backdrop for Atlantic Northeast Full Gospel Pentecostal research.

⁶⁴ James E. Peters, *Prevailing Westerlies: The Pentecostal Heritage of Maine* (Shippensburg, PA: Destiny Image, 1988)

⁶⁵ Mary Campbell Wilson, Rev., *The Obedience of Faith: The Story of Rev. Christine A. Gibson Founder of Zion Bible Institute* (Tulsa, OK: Victory House Inc., 1993)

Chapter Two Origins of the Atlantic Northeast Pentecostal Tradition

The origins and foundation of the Pentecostal tradition in the Atlantic Northeast begins about 1910 and continues through to the early thirties with concentrated Pentecostal development during the twenties. This was a period of religious innovation as a variety of sects were established. The combination of world war, modernism, the Spanish influenza epidemic, striking labour workers and economic depression was the crucible in which many new patterns of religion were created. Baptism in the Holy Spirit was a doctrine that was rising with intensity throughout the preceding Holiness tradition and culminated with the “standing sign” of evidential tongues. In an age of uncertainty and international turmoil the Pentecostal revival and the resulting Pentecostal tradition offered followers hope and an immediate experience with God that could be validated with a sign. This experience was understood as imparting power to the person in order to witness more effectively. Another element of this experience, however, was the power for personal transformation and social cohesion. Bill Drost, “The Pentecost”, an early Full Gospel leader from New Brunswick, says that when he experienced this “power” it felt “like liquid drops of sweet medicine on my tongue and a floating holy sensation within my soul.”⁶⁶ Drost’s experience was common to others who joined the early ranks of the Pentecostals.

These experiential manifestations of the Pentecostal tradition, common to the Azusa Street Revival, were the experiential touchstone for many who became significant denominational organizers and spiritual leaders. The later “priestly ministry” of the pastors and teachers was assisted and received vitality and numeric gains through the “prophetic ministry” from many of the commissioned and self-proclaimed itinerant evangelists. Traditionally, Pentecostal evangelists were involved in the promotion of the gospel, divine healing, sanctification,⁶⁷ baptism of the Spirit, water baptism by immersion,⁶⁸ and preparation for the soon return of Christ that could happen at any moment. The mainstream Baptist branch was responsible for collapsing the above emphases into the full gospel paradigm of proclamation of the gospel, healing, Spirit baptism and imminent return of Christ. “Preach the Foursquare gospel!”⁶⁹ was the cry popularized and promoted by Aimee Semple McPherson (1890-1944).

Spreading the “full gospel” message throughout the Atlantic Northeast region was the primary concern of many different Pentecostal evangelists. McPherson was one of the earliest to affect this area through a preaching tour along the Atlantic coast of the United States beginning in 1917. Key Pentecostal evangelists were important to the origins of the Pentecostal tradition in the Atlantic Northeast including Frank Bartleman (1871-1936), Maria Woodworth-Etter (1844-1924), Mattie Crawford⁷⁰, Alice Belle Garrigus (1858-1949), John Deering (1880-1940), Carro Davis (1884-1976) and Susie Davis (1884-1962)

⁶⁶ *UPC Home Mission News*, May 1965, 8.

⁶⁷ Especially in the Holiness Pentecostal tradition.

⁶⁸ Especially in the Jesus’ Name tradition.

⁶⁹ Donald W. Dayton. *Theological Roots of Pentecostalism* (Grand Rapids: Francis Asbury Press, 1987) 14. This line is excerpted from a poem written by McPherson found in Appendix A.

⁷⁰ Her birth and death dates are unknown at this time.

and Christine Gibson (1879-1955). Each of these individuals received their initial Pentecostal experience in different locations of the United States. Bartleman was Spirit baptized through the Apostolic Faith Mission during the Azusa Street Revival. Woodworth-Etter experienced baptism in the Holy Spirit as a Holiness evangelist but she did not claim to speak in tongues. It was not until 1912 that she became active in the Pentecostal movement through preaching at a church pastored by F. F. Bosworth in Dallas, Texas. There is presently little primary evidence concerning Crawford. It appears that she was originally a Baptist evangelist and that she was active in Pentecostal ministry. It is not clear whether she was ever personally baptized in the Spirit. Garrigus seems to have received the baptism of the Holy Spirit through Bartleman's ministry at Old Orchard Beach, Maine in 1907. John Deering experienced Spirit baptism in Grangeville, Idaho during 1912. Carro and Susie Davis were Spirit baptized separately. Carro Davis received this experience through a Persian mission established by Andrew Urshan in Chicago while Susie Davis appears to have received her Spirit baptism some time after her return to Macon, Georgia. Lastly, Christine Gibson first spoke in tongues while visiting Rochester Bible Training School in Rochester, New York. These people moved north and east and spread Pentecostalism to the Atlantic Northeast.

Maine

The earliest record of Pentecostal experiences in Maine occurred in a small village, Newburgh, outside Bangor in 1907. Evangelists "Ma" (Mabel) and "Pa" (Charles) Sweeney, visited there in 1929 and noted: "God bless the dear saints at Newburgh. We counted it a privilege to be in that little town, since we have learned that this little place was where the Later Rain first fell and the first person was baptized with the Holy Ghost and Fire according to Acts 2:4, in the state of Maine."⁷¹ The same year Frank Bartleman (1871-1936)⁷² preached about the Azusa Street Pentecostal revival in Old Orchard Beach.⁷³ Bartleman, originally a Baptist,⁷⁴ was active in itinerant and mission based Pentecostal ministry in Los Angeles during 1906-1907.⁷⁵ He was invited to speak in Conneaut, Ohio in March 1907,⁷⁶ which instigated a preaching tour⁷⁷ that lasted seven months as he traveled eastward through Utah, Colorado, Illinois, Ohio, Pennsylvania, New York, and Kentucky,⁷⁸ before he finally arrived in Maine.⁷⁹ During his trip, as was his

⁷¹ Quoted in: Peters, 85.

⁷² Burgess, Stanley M. and Gary B. McGee, eds. *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan Publishing Company, 1988), 50.

⁷³ Frank Bartleman. *Azusa Street: The Roots of Modern-day Pentecost* (Plainfield, NJ: Logos International, 1980) [Reprint of Bartleman's 1925 history *How "Pentecost" Came to Los Angeles-How it Was in the Beginning*], 108-109.

⁷⁴ *Ibid.*, 108.

⁷⁵ Burgess, *Dictionary*, 51.

⁷⁶ Bartleman, 99.

⁷⁷ This tour last from approximately the end of March 1907 p. 99 until he left for California October 16, 1907, 112.

⁷⁸ *Ibid.*, 102-108.

⁷⁹ *Ibid.*, 108.

custom, Bartleman preached at Pentecostal missions, Holiness churches and Christian and Missionary Alliance halls.⁸⁰

Preaching in the Alliance halls he met with both acceptance and rejection.⁸¹ Many Alliance leaders did convert to Pentecostalism and others did not. Among the latter group was A. B. Simpson who was eagerly seeking the baptism of the Spirit but did not experience the evidence of speaking in tongues. Later in 1907, Bartleman decided to attend the Alliance camp meeting in Old Orchard Beach, Maine, that had been held annually since 1886. When he arrived at the convention, he encountered a group of people who were interested in learning more about Spirit baptism.

Some souls hungry for Pentecost arranged a meeting in the woods and invited me to speak to them. The Lord visited us in a most wonderful way. The devil had tried to keep me from coming here. The trip would cost me at least twenty dollars, and I was not invited... There I spoke the next morning and evening to a good sized congregation. I had nothing to do with arranging these meetings. There were so many hungry for "Pentecost" they insisted on my preaching to them. I did not dare deny them. I spoke in all about four hours that day. The committee had no jurisdiction over the woods outside the camp. I am sure Jesus would not have refused these hungry souls the bread of life. There was no less than one hundred people at the woods meeting. And all hungry for God. Surely He had sent me there for that purpose.⁸²

Bartleman's activities appeared to meet again with mixed reactions when he noted "The Lord had blessed so mightily in our little meetings that the camp became stirred."⁸³ His preaching and tarrying meetings⁸⁴ were, in his opinion, opposed by the organizers of the convention. In contrast, Simpson, when criticized by Pentecostals for opposing Spirit baptism, referred to the 1907 summer convention and stated that "[n]o restraint whatever was put upon true seekers after truth and life."⁸⁵ The group eventually discontinued the meetings and Bartleman left the campground quietly to avoid any further trouble. Out of this short revival meeting, several people experienced the baptism of the Holy Ghost and this may have led to the formation of a Pentecostal group in Portland, Maine. In 1908, the Apostolic Faith Assembly, a Pentecostal mission, was organized and held meetings at Williams Hall in Portland.⁸⁶ Pentecostalism began slowly in Maine and it was ten years after the meetings with Bartleman that it began to flourish.

The Atlantic Northeast Pentecostal tradition continued to grow slowly during the ten-year period from 1907-1917. In New England, several small Pentecostal missions were established in communities

⁸⁰ Ibid., 103-112.

⁸¹ Charles Nienkirchen. *A. B. Simpson and the Pentecostal Movement* (Peabody, MA: Hendrickson Publishers, 1992), 96.

⁸² Ibid., 109.

⁸³ Ibid., 110.

⁸⁴ A "tarrying meeting" was a special prayer meeting that was organized either in homes or in churches with the express purpose being to give individuals the opportunity to earnestly seek the baptism of the Holy Spirit evidenced by speaking in tongues. The phraseology was linked to the second chapter of the Acts of the Apostles that encouraged early Christians to "tarry" or wait until they had received the "promise of the Father" otherwise identified as the baptism of the Holy Spirit.

⁸⁵ Nienkirchen, 100.

⁸⁶ Peters. *Prevailing Westerlies*, 20.

such as Portland, Newburgh and Washburn. A significant turning point occurred during a tent meeting⁸⁷ organized in 1917. Nelson Magoon, pastor of a small Pentecostal mission in Washburn, Maine, invited Aimee Semple McPherson to conduct tent meetings. McPherson states that after two and a half weeks, 100 had received the baptism of the Holy Spirit.⁸⁸ In describing this campaign, McPherson notes the revivalistic nature of the activities:

Hardened sinners wept their way to the altar; many sat and trembled from head to foot under conviction, and sinners on their way to the altar, fell in the aisles. Often it was impossible to preach, the Holy Spirit conducted the meeting; messages in tongues and interpretation came forth from many empty vessels; waves of glory and marvelous singing swept over the audience.⁸⁹

Early evidence of the dramatic flair that became the hallmark of McPherson's later ministry in Angelus Temple, Los Angeles, is noted when she described a service where "a drama was enacted under" the "power of the Holy Spirit".⁹⁰ McPherson records that someone organized a play based on the parable of the Ten Virgins. The theme was centred on the wise virgins who were ready for the bridegroom's (the Lord's) return and the unwise virgins who were not ready. McPherson states that this was followed by: "a ringing warning appeal to all to make full surrender, pay the price, buy oil now, for the Bridegroom is at the door."⁹¹ This presentation of a "visual gospel" no doubt served as an entertaining tool that made an impact on the rural audience and further served as an effective method for evangelism.

Clifford Crabtree, an eyewitness to this meeting, confirms McPherson's estimate, stating approximately 100 people were baptized in the Holy Ghost⁹² including Edgar Grant, the pastor of his Baptist church in Easton, Maine. Describing those who received the baptism in the Holy Spirit, McPherson commented that during this campaign "[s]everal ministers and their wives received, also many church members and workers, several receiving right in their seats during service."⁹³ It was after this tent meeting with McPherson that local revivals began to occur in northern Maine and western New Brunswick. Several who attended the McPherson tent meetings, if not already ministers like Grant and Bickford, eventually entered full time ministry and gospel work in order to continue spreading the revival, examples of which are Clifford Crabtree, Moody Wright and Charles Flewelling.

⁸⁷ It was common for Pentecostal evangelistic teams to use large tents, especially during the warmer months, to conduct outdoor revival meetings and evangelistic campaigns. The portability of tents made them an indispensable piece of equipment for itinerant ministry. In urban areas it was possible to rent various meeting halls for services but in rural areas this was not always the case. In these instances, Pentecostals either met in homes, borrowed denominational churches or erected temporary tent locations. Tent meetings were responsible for the conversion of many early Pentecostals in the region. McPherson was perhaps the first to use the "tent revival" method in the Atlantic Northeast.

⁸⁸ Aimee Semple McPherson. *This is That: Personal Experiences, Sermons and Writings* (Los Angeles: Echo Park Evangelistic Association, 1923), 110.

⁸⁹ Ibid.

⁹⁰ Ibid., 111.

⁹¹ Ibid., 111.

⁹² Peters, *Prevailing Westerlies*, 110-111.

⁹³ McPherson, *This is That*, 111.

In 1919, Harold Bickford arrived in Mars Hill to pastor the Full Gospel Assembly.⁹⁴ Not long after Bickford arrived, the Pentecostal church in Mars Hill sponsored an annual convention. This was typical of several of the churches in the region. Also in 1919, Bickford published a monthly Pentecostal newsletter from Mars Hill titled *The Bible Christian*.⁹⁵ The masthead had a descriptive disclaimer stating that the newsletter was “A Non-sectarian Undenominational monthly paper devoted to the cause of Christ’s kingdom, in getting people ready to meet Him at His soon coming”.⁹⁶ Bickford used this newsletter to report the activity of Pentecostal ministers and gospel workers in Maine and New Brunswick. He seems to have been a Holiness-Pentecostal in light of his editorial description of Jesus’ power that could “save, sanctify, baptize and heal.”⁹⁷ Stanley McConaghy commented “Bro. Bickford claimed to be sanctified. In those early days they taught you were sanctified before you received the Holy Ghost.”⁹⁸ This was not inconsistent with the local popular piety of this region due to the influence of the Reformed Baptist Alliance.

Another preacher, Edgar Grant, left Maine in 1919 for Woodstock, New Brunswick and began Pentecostal meetings⁹⁹ and organized a Pentecostal mission. In 1921, a convention was held at Woodstock with the following Pentecostal ministers and gospel workers in attendance: “Elders Grant of Woodstock, N. B.; Dearing of North Bradford, Me., Ells and Bickford of Mars Hill. G. W. Flanagin of East Machias, Mrs. C. C. Clark of Blaine.”¹⁰⁰ Bickford also mentions others who were gospel workers or were “contemplating Gospel work”¹⁰¹ such as “Roy Manley of Westfield, Gideon O. Demerchant, [sic] Mrs. Wm. Killam of Perth, Burns Oakes of Holmesville, Milford Stairs of Southampton, Nora McLellan of Washburn and Harvey Flewelling of Easton.”¹⁰² Most of the preceding villages represented areas of Pentecostal activity through a church, mission or tent meeting at this time. With the addition of Portland, Newburg and perhaps Sedgwick, these communities represented the early Pentecostal presence in Maine and New Brunswick.

Pentecostal conventions, such as the one mentioned above, generally lasted 10 days beginning on a Friday evening and ending the Sunday of the following weekend.¹⁰³ Annual conventions, which were a series of special nightly meetings, were sponsored in different communities such as Mars Hill,¹⁰⁴ Pea Cove,¹⁰⁵ in Maine and Woodstock,¹⁰⁶ Plaster Rock,¹⁰⁷ and Newcastle Bridge¹⁰⁸ in New Brunswick. These

⁹⁴ *Ibid.*, 509.

⁹⁵ *The Bible Christian*, Mars Hill, December 1921.

⁹⁶ *Ibid.*, 2.

⁹⁷ *Ibid.*, 3. Italics added.

⁹⁸ *The Family Circle* Fredericton, March 1968, 1.

⁹⁹ *U.P.C. Home Mission News*, Doaktown, March 1965.

¹⁰⁰ *The Bible Christian*, 9.

¹⁰¹ *Ibid.*, 9.

¹⁰² *Ibid.*, 9. The following note identifies the state or province of each community mentioned. Maine: North Bradford, Mars Hill, East Machias, Blaine, Westfield, Washburn, Easton, Portland, Newburgh and Sedgwick. New Brunswick: Woodstock, Perth, Holmesville and Southampton.

¹⁰³ *U.P.C. Home Mission News* Doaktown, June 1964, 5.

¹⁰⁴ *Ibid.*, 13.

¹⁰⁵ *U.P.C. Home Mission News* Doaktown, March 1966, 3

planned “revival” events afforded Pentecostals the opportunity to participate in special meetings that were similar to camp meetings held in the summer months. Bickford describes the common Pentecostal revival atmosphere experienced at the Woodstock Convention in 1921. “There was Spiritual dancing, heavenly music, powerful preaching, salvation of sinners, sanctifying and baptizing of believers and healing for all who were afflicted that believed and went in for their portion.”¹⁰⁹ This summary highlights the importance of the Full Gospel orientation and it also underscores a continued experiential tradition centred in the Woodstock area.¹¹⁰

One key preacher was John Deering (1880-1940)¹¹¹, a former rough living cowboy, who became a Christian when he was twenty-eight years old through a Baptist church revival in Idaho.¹¹² Wynn Stairs retells Deering’s conversion testimony:

A revival came to the Baptist church of which his mother attended; and of how the Lord spoke to him one night as he sat near the back, and his mother near the front with her head bowed in prayer, and of when the invitation was given; the Lord spoke to him to go forward, and to raise his mother’s head and kiss her face as he went by. He obeyed, and the burden of sin lifted and he was a new creature in Christ Jesus. He dedicated his broken body to the Lord; the Lord heard and healed him, and let him live...¹¹³

Three years later, in May 1912 he was baptized in the Holy Spirit.¹¹⁴ Again Stairs tells the story.

God sent a messenger from Spokane, Washington to Grangeville, Idaho, telling the messenger there was a “Cornelius there and they must go get him.” This messenger traveled 200 miles, past several larger towns than Grangeville, but Grangville [sic] was the goal because there was a man there praying. Brother Deering attended the first service; the preacher announced how they were sent to get a Cornelius, and, that he was in the meeting that night. Brother Deering knew he was the man. The meetings continued about two weeks, Brother Deering received the baptism of the Holy Ghost, and the evangelist left town.¹¹⁵

The unidentified evangelist that influenced Deering’s life may have been a representative of the Apostolic Faith Mission organization founded by Florence Crawford in Portland, Oregon. Although this movement did not grow numerically beyond 5000, it did have a regional impact in the Pacific Northwest.¹¹⁶ Crawford was a former Holiness worker and had been previously associated with William Seymour’s Apostolic Faith

¹⁰⁶ Ibid., 9.

¹⁰⁷ “In Appreciation of Rev. and Mrs. W. J. Rolston”, Plaster Rock Convention, July 1931-July 1963.

¹⁰⁸ *U.P.C. Home*, 3.

¹⁰⁹ *The Bible Christian*, 9.

¹¹⁰ For a discussion of the experiential tradition in the Free Christian Baptists, Primitive Baptists and the Reformed Baptists see: D. G. Bell, “The Allinite Tradition and the New Brunswick Free Christian Baptists 1830-1875” in Robert S. Wilson, *An Abiding Conviction: Maritime Baptists and Their World* (Saint John: Acadia Divinity College and the Baptist Historical Committee of the United Baptist Convention of the Atlantic Provinces, 1988) 55-82.

¹¹¹ Patricia P. Pickard. *Voices of Pentecost in Bangor, Maine* (Self Published, 1993), 4.

¹¹² Ibid., 5.

¹¹³ Wynn T. Stairs, “Brief history of Pentecost in new Brunswick and Maine”, c. 1981, 3.

¹¹⁴ Peters, *Prevailing Westerlies*, 5.

¹¹⁵ Stairs, “Brief history”, 3.

¹¹⁶ Burgess, *Dictionary*, 18.

movement in Los Angeles.¹¹⁷ After this he started to preach and emphasized divine healing in his ministry.¹¹⁸ Stairs says that when Deering in 1916 “heard the Oneness message and baptism in the Name of Jesus Christ preached, he accepted it. And was baptized in the Name of Jesus Christ.”¹¹⁹

Deering became connected with Pentecostalism in Maine and eventually in New Brunswick through contact with Eugene Allen in Idaho. The two had met when Allen and his family moved from Maine to Idaho in order to buy a farm. Upon moving back to Maine several years later, Allen contacted Deering and invited him to come to Sedgwick, Maine. Deering left Idaho and arrived in Maine during 1920.¹²⁰ There were already several Full Gospel evangelists itinerating in the borderland region. Among them was a dwarf named Mary “Kitty” McLellan, a former schoolteacher turned evangelist.¹²¹ After coming into contact with Deering near Winterport, Maine, she told her friend Anna Miller how impressed she was with this compelling evangelist.

...[W]e have a grand man of God that the Lord has sent to us. He is so deep in God and yet so humble. It's such a marvel to me that God had just such a man to send to us, filled with the Holy Ghost, and used to mission work. He's from Idaho. We didn't know it was this man we were praying for here, but God just knew who to send, praise His dear name! It's such a wonder to me to see this man work in the Spirit and in the altar call—such power, such glory, and victory come forth as He praises God. We do enjoy his Bible teaching so much. He loses himself sometimes and walks as in a dream all over the house, lost in God.¹²²

Deering engaged in itinerant ministry in small Maine villages preaching about salvation and water baptism in the name of Jesus. He experienced much opposition to his Oneness “message” and Jesus name baptism. Kitty McClellan assured him, however, that his “message came when God wanted it”.¹²³ After this encouragement, Deering seemed more confident, as he wrote to Miller, to keep pressing on with his mission.

The devil is sure stirred up in Maine, but I have one on him and know how to keep it, and it is to stand still and see the salvation of God. The opposers are doing more preaching for the message than I can ever do. Honest hearts will read the Bible to see what all the kick is about and are apt to discover that there is a lot of Scripture that they have never noticed.¹²⁴

After working with Deering for nine months, McLellan recommended him to Edgar Grant in Woodstock, NB. An unnamed individual who attended the Woodstock Convention that year said: “Although we heard he had a ‘new doctrine’ or a different doctrine, we were all looking for this new man

¹¹⁷ Crawford's Apostolic Faith Mission promoted the following beliefs: Holiness teaching, divine healing, premillennialism and faith living.

¹¹⁸ Pickard, *Voices*, 111-113. Cf. Letter from A. C. Saxton to J. H. Dearing, Grangeville, Idaho, January 9, 1913.

¹¹⁹ Stairs, “Brief history”.

¹²⁰ Peters, p. 466.

¹²¹ *Ibid.*, pp. 282-283.

¹²² Pickard, *Voices*, 117. Cf. Letter from Kitty M. McLellan, Winterport, ME to Anna Miller c. 1920.

¹²³ *Ibid.*, 124. Cf. Letter from Kitty McClellan, Woodstock, NB to John Deering, Bradford, ME, July 20, 1921.

¹²⁴ *Ibid.*, 127. Cf. Letter from John Deering, Bradford, ME to Anna Miller, August 29, 1921.

to come.”¹²⁵ Deering was an Oneness Pentecostal and the others in the region were not. The unidentified commentator above went on to say: “The teaching in those days was “three works of grace”, Saved, Sanctified by a second definite work of grace, and the baptism of the Holy Ghost speaking with other tongues as in Acts 2:4”¹²⁶ and the triune baptismal formula was the norm.

When Deering arrived in New Brunswick in 1920, he promoted an experience with the Holy Spirit that he called “a short cut to Canaan”. Evidence that his preaching was having an impact in the region was expressed by Fred Kierstead who related a dream he had to fellow Pentecostals. Kierstead relates that he saw a woodpile knocked over which he interpreted to mean his belief in the process of being saved, sanctified and baptized in the Holy Ghost. Deering’s “shortcut” no doubt involved the introduction of the “Finished Work of Calvary” position regarding sanctification. The Oneness Pentecostal movement was oriented towards this Baptist position from its beginning five years previously. The other part of the “shortcut” introduced would have been the necessity of being water baptized which in most cases meant being re-baptized in Jesus’ Name.¹²⁷

In spite of some resistance and opposition to his preaching, Deering continued his itinerant ministry in Sedgwick, Bradford and Newburg. His ministry in the Woodstock area precipitated a split in the Pentecostal mission. Originally a Trinitarian mission, with the introduction of Jesus’ Name water baptism, also called the New Issue, the mission divided and another mission was established for the Jesus’ Name contingent in 1921.¹²⁸ Clifford Crabtree, with a plaintive note, attributed the division between the Jesus’ Name Pentecostals and the Trinitarian Pentecostals to spiritual opposition to Pentecostal revival. Crabtree suggests: “Satan has always been ready to stand up against a God-sent revival. Around 1920 there was... quite a division over the name of Jesus. Of all things for God’s people to divide over – the name we all love so much and that means so much to us all.”¹²⁹

New Brunswick, Nova Scotia and Prince Edward Island

The Trinitarian Pentecostal tradition had begun in New Brunswick about ten years prior to the Jesus’ Name development. The first recorded account of Pentecostal activity in New Brunswick is associated with Lottie McLean, a former Salvation Army officer,¹³⁰ from Cold Stream, New Brunswick. Around 1910 McLean, a member of the Reformed Baptist Church in Gordonsville, visited her brother who was living in a western American state. While visiting her brother she came into contact with the Pentecostal revival that was sweeping the northwestern United States at that time. She was subsequently baptized in the Holy Spirit. Upon returning home to New Brunswick she testified to her new experience

¹²⁵ *U.P.C. Home Mission News*, Doaktown, June 1964, 5.

¹²⁶ *Ibid.*

¹²⁷ *UPC Home Mission News*, August 1964, 3.

¹²⁸ *Ibid.*

¹²⁹ Clifford Crabtree, letter to undesignated recipient, July 11, 1977, 2.

¹³⁰ *U.P.C Home Mission News* September 1965, 6.

with the Spirit at her church. After her testimony she was asked to leave the church.¹³¹ Shortly after, two men named Hubert Perkins¹³² and Leslie Estabrooks from Fielding, a neighbouring community to Gordonsville, received the Spirit. Marshall Perkins arranged for his son Hubert to bring McLean to Fielding in order to preach at the Union Church. This was during the winter of 1910. Perkins and Estabrooks were convinced about the new Pentecostal experience and ardently began to seek it. In the spring of 1911 both men claimed to be baptized in the Holy Spirit. Immediately the two men preached at the church in Fielding and later itinerated in Caribou, Maine. Marshall Perkins did not receive the same experience until a few months later.¹³³ The Pentecostal community continued to grow slowly in New Brunswick infused with pastors and leaders influenced by the McPherson revival several years earlier. They either traveled from Maine to conduct Pentecostal meetings or in some cases, such as Edgar Grant, moved to New Brunswick and pastored a mission.

Another group of American leaders to impact the borderland region was Clifford Crabtree, Moody Wright and Charles Flewelling. In 1923, they returned from evangelistic and pioneering ministry in Georgia and Florida with Carro Davis and Susie Davis. While visiting relatives of the Davises in Virginia, Crabtree kept urging the sisters to return to Maine with them. Carro Davis was not convinced and continued to decline the offer from Crabtree. This changed, however, when Davis experienced the “witness of the Spirit”. Crabtree describes the experience: “One day while I was driving and we were praying, the spirit fell upon Miss Carro. She shouted and praised God for miles, saying, ‘I have the witness that I’m going to Maine.’”¹³⁴

When the team arrived in Maine, they stayed with the Foster family associated with the Newburgh Church. Because Newburgh was near Bangor, they began Pentecostal meetings in the city and a mission was established.¹³⁵ “Miss Carro, when she arrived in Bangor got a permit to preach on the St.[reet] [sic] then a hall was secured, and thus a church was born. God blest and revival fires burned during the winter of 1923 & [sic] 1924.”¹³⁶

John Deering and his new wife Anna, assisted them during the winter of 1923. The following summer, the Davis sisters and Clifford Crabtree asked the Deerings to take charge of the Bangor mission and then left for New Brunswick.¹³⁷ They held tent meetings in Zealand Station and Fredericton and had special meetings in Saint John.¹³⁸ Crabtree relates the common evolution of pioneering Pentecostal church

¹³¹ James E. Peters. *Prevailing Westerlies: The Pentecostal Heritage of Maine* (Shippensburg, PA: Destiny Image, 1988), 304.

¹³² Among the borderland residents to enter the Full Gospel ministry was Minnie Craig, a cousin of Hubert Perkins, originally from Gordonsville, New Brunswick, went to work in Bangor, Maine for a Mrs. Clark. It was through the influence of Clark that Craig also was baptized in the Holy Spirit. Not long after this Minnie was involved in preaching at missions in Maine and New Brunswick. Eventually she began pastoring a church in Maine. See: Peters, *Prevailing Westerlies*, 55-56.

¹³³ *Ibid.*, 304-305.

¹³⁴ *Ibid.*, 117.

¹³⁵ *Ibid.*, 117-118.

¹³⁶ Crabtree, letter.

¹³⁷ *Ibid.*, 121.

¹³⁸ *Ibid.*, 121-126.

planting. In this instance he is describing the itinerant evangelism near Fredericton with the Davises. “The Summer of ’24 the Davis Sisters and I and some other workers, opened up Fredericton...in a tent. It was stormy at times with a lot of opposition. But God moved. When the tent was taken down, a hall was rented and a church was built.”¹³⁹

In 1924 the Davises decided to go to Saint John and “were invited to speak in the Reformed Baptist Church on Carlton Street, and the sanctuary became filled until the doors had to be opened into the vestry, and the crowds filled the place until those on the street outside could not gain an entrance.”¹⁴⁰ The Reformed Baptist elders from Moncton heard about the Full Gospel revival occurring at this church and went to Saint John to investigate. They rejected the Pentecostal revival, stopped the meetings, and asked members to leave who wanted to follow this group. Several Reformed Baptist families left at this time including the Beesleys, the Saunders and Mrs. Parlee.¹⁴¹ After this modest beginning, a turning point occurred for Davises and their team in 1925.

The Fall of ’24 the Davis Sisters and I and Moody Wright and wife went to St. John, N.B., held 10 days of street meetings and then we went South, held meetings in Macon and Miami in 1925. We returned to St. John, rented a hall and Spirit of God moved and thus there began the greatest revival that I have ever been in. Prayed for 1,000 in a month for healing. About two hundred came forward for salvation.¹⁴²

Divine healings were a central tenet of belief in the Full Gospel model. Many individuals experienced some form of physical healing after attending Pentecostal meetings. Invariably many Pentecostals shared similar testimonies of personal loss of a close family members through sickness and ultimately death, and the connected testimony in some cases where the surviving family member also became sick at a later date but in contrast felt spared by being directly healed by God.

Fred Parlee, son of the former Reformed Baptist Parlee family, had two serious illnesses that changed the direction of his life. During the late 1920s, Parlee became ill with “wet pleurisy” and struggled to survive for weeks. He looked to God for help and within a short period of time was well again. He did not follow through with his commitment to Christ and his aunt Cecelia warned him that if he “did not serve the Lord, a worse thing would come upon” him.¹⁴³ Not long after this he contracted a “tubercular knee”. He grew steadily worse for over year. In 1929 his sister also became ill and died a short time later. At this point the Parlee family decided to relocate to Toronto to see a specialist for Fred. Parlee, however, soon asked his mother: “If God could save, don’t you think He could and would heal me?” Parlee’s mother responded: “yes if you only trust him.”¹⁴⁴ In the end Parlee was healed while attending a Pentecostal service at Evangel Temple.

One night, while attending a mid-week service in Evangel Temple in Toronto, Pastor Willard Pierce asked for testimonials. I could not tell you how it happened, but I found

¹³⁹ Crabtree, letter.

¹⁴⁰ Fred Parlee, “Portraits of Pentecostal Pioneers” *The Pentecostal Testimony* (December 1987), 16.

¹⁴¹ Ibid.

¹⁴² Crabtree, letter.

¹⁴³ Fred Parlee, “Healed as He Stood to Testify” *The Pentecostal Testimony* (June 1935), 7.

¹⁴⁴ Ibid.

myself on my feet praising the Lord for healing me of a tubercular knee. It was there I publicly claimed my healing. That very same night I walked out of the Temple with my crutches under my arm and from that day to this I have never had occasion to use them.¹⁴⁵

Parlee returned to Saint John with his family and became actively involved in Full Gospel Assembly which had been established around 1925. He became one of the first youth leaders in the assembly. As a gifted musician, he was often involved in playing the piano in music ministry.

Full Gospel Assembly in Saint John served as a “mother church” and, through its ministry influence and mentoring with young pastors and gospel workers, other churches and satellites were started. Due to the congregational government of each church, the local assembly functioned as a sovereign independent Full Gospel church but in a cooperative relationship with Full Gospel Assembly and other Full Gospel churches in Maine and New Brunswick. After working with the Davises in Saint John, Crabtree, his wife Helen and his sister Hope pioneered churches in Grand Manan Island and Hatfield Point during 1930 and 1931 respectively. Opposition to Pentecostal meetings and the establishment of missions took on a mythical quality. Several early histories of Pentecostal churches exhibit a common story about an averted catastrophe avoided by the direct intervention of God. To be sure, there was much truth in the opposition and the testimonies of ill treatment by others in the communities. Crabtree relates such an incident in Hatfield Point with a triumphant tone: “The Lord graciously met us, and around 100 came forward. A church was established. ... We met stiff opposition, found dynamite under the tabernacle. The fuse burned up to a few inches from the cap. We had a time of rejoicing that the Lord had spared us. Many turned to the Lord.”¹⁴⁶

Clifford Crabtree notes that around 1924 he pioneered in Prince Edward Island with his wife and sister. They held services in communities such as Charlottetown, Hunter River, and Wheatley River.¹⁴⁷ Crabtree notes: “We preached to several hundred and some 80 made a start.”¹⁴⁸ In 1929, J. Eustace Purdie, his wife, Pearl McKinnon, and Christine Dignan, two Canadian Pentecostal Bible College students, arranged a number of speaking engagements. Dignan, like Purdie, appears to have been a native of Prince Edward Island. Dignan, along with McKinnon, had been active in ministry and sponsored tarrying meetings for the Baptism in the Holy Ghost near Coleman in the west end of the island. Purdie, on the other hand, had an interdenominational speaking schedule. He gave addresses at the Y.M.C.A. boys camp, preached at a grove meeting, and later preached at two Church of Scotland congregations.¹⁴⁹

Prince Edward Island has not had a significant Pentecostal presence, with only a few congregations being the extent of its influence. This is perhaps due to the established role of the Reformed faith and the presence of Presbyterian churches in most villages and towns. It is interesting that the Apostolic Church of Pentecost, the Calvinistic branch of Pentecostalism, did not try to plant churches either

¹⁴⁵ Ibid.

¹⁴⁶ Crabtree, letter, 2.

¹⁴⁷ Peters, *Prevailing Westerlies*, 131.

¹⁴⁸ Crabtree, letter.

¹⁴⁹ *The Pentecostal Testimony* August 1929.

on Prince Edward Island or Cape Breton Island, Nova Scotia, two areas in the Maritime region with a significant Presbyterian populace.

As the Pentecostal movement spread in New Brunswick, a few other Reformed Baptists attended the Pentecostal missions. Stanley McConaghy, a labourer in the John Palmer shoe factory, was converted in 1924 during special meetings being held at the Reformed Baptist Church in Fredericton.¹⁵⁰ Within a short period of time, McConaghy experienced the death of his fourteen-month old son due to spinal meningitis.¹⁵¹ Following this loss, his wife Lulu became sick with a lump appearing on her neck which was tuberculosis. She was sent to a sanatorium located in River Glade to recover and remained there for over a year.¹⁵²

At this time McConaghy began attending Pentecostal meetings more regularly. Around the time his wife returned home from the sanatorium, he had become convinced, through personal Bible study, in the necessity of water baptism in the name of Jesus. He also became convinced that “it was the only way that the disciples had baptized in the early church”.¹⁵³ During a holiday, McConaghy finally decided that he wanted to be baptized in the name of Jesus. He subsequently went to the Pentecostal church pastored by Earl Jacques to be baptized. Jacques and his wife were out of town and Moody Wright and Erwin Joyall were having meetings in his absence.¹⁵⁴ McConaghy, after a short conversation with Moody Wright indicating his desire to be baptized in the name of Jesus, was baptized in the river. “And we, like Phillip and the eunuch went down to the old St. John River without any crowd, without any singing and Moody Wright baptized me in the Name of Jesus. Moody went back to the parsonage and I went on my way home rejoicing.”¹⁵⁵

In 1928, McConaghy attended a Pentecostal prayer meeting at the home of Holly Stewart in Fredericton.¹⁵⁶ Albert Stickler, a new convert who had been filled recently with the Holy Ghost, was talking to McConaghy and instructing him about how to be baptized in the Holy Ghost. “Let the Lord have your tongue Bro., let the Lord have your tongue.” McConaghy became annoyed with this, perhaps because at other tarrying meetings people told him to do certain things in order to receive the baptism of the Holy Ghost.

Many times while in prayer at the altar, some one would take you by the arms and raise them over your head, and say praise the Lord. One lady said to me, look up, Bro. the Lord comes down, not up out of the floor. Many times it was very confusing and back to the church I would go, and try and seek the baptism in the Reformed Baptist Church.¹⁵⁷

¹⁵⁰ *U.P.C. Home Mission News*, Doaktown, July 1963, 5. [Note: the date of conversion is hand written on the top of the page].

¹⁵¹ *U.P.C. Home Mission News*, Doaktown, October 1963, 4.

¹⁵² *Ibid.*

¹⁵³ *Ibid.*

¹⁵⁴ *Ibid.*

¹⁵⁵ *Ibid.*

¹⁵⁶ *U.P.C. Home Mission News*, Doaktown, January 1964, 2.

¹⁵⁷ *U.P.C. Home Mission News*, Doaktown, December 1963, 4.

At one point, during the tarrying meeting mentioned earlier, he felt that the Devil had whispered to him that Stickler was ‘not in the Spirit.’ McConaghy proceeded to tell this to Stickler and then went off to pray by himself. Next he felt that the Lord spoke to him: “You go put your arm around that brother and tell him you are sorry for what you said.”¹⁵⁸ After McConaghy had apologized to Stickler he was immediately baptized in the Holy Ghost.

And like a bolt of lightening from heaven the Holy Ghost fell on me and what a time I had. No one had to tell me, “Let the Lord have your tongue.” The Lord took it and began to speak through me in other tongues. What a time of rejoicing. This old stiff Reformed Baptist was shouting praising the Lord and talking in tongues.¹⁵⁹

Experiences with the Spirit like the one noted above were common in the mission services conducted by John Deering and other itinerant Pentecostal evangelists. Deering’s journal (1932-1934), gives a glimpse into the daily life and sacrifices made by Pentecostal ministers in the Maine-New Brunswick area. Attending to new mission points in local halls, church planting, tent meetings, pastoring, preaching, teaching and organizing annual conventions were the tasks of many of these individuals. With little money and little means of support, they pioneered the Pentecostal message in small villages, towns and cities throughout New England and the Atlantic Provinces.

In contrast to Parlee’s healing, Deering struggled to carry on the demands of his ministry during 1933 and 1934. Asthma was further complicated by a serious cold. It became increasingly difficult for Deering to attend services and preach at the different Pentecostal missions. In the fall of 1934, President James A. Acheson and Elder B. Lockhard, both leaders with the Good Samaritan Army of America, traveled from Massachusetts to Maine on a “missionary journey”.¹⁶⁰

Jesus seemed to speak out of heaven to our souls that we must make haste to Bangor as we had a real burden for the Reverend Mr. Deering who has been sick these many months. True to his precious word and our burden, we anointed Brother Deering in the name of Jesus and healing has come to his body and he is once more about the ministry God has called him to. Praise His matchless name! Jesus is real in these days of hardness to our souls.¹⁶¹

The reality of the Full Gospel model, Christ – saviour, healer, baptizer and soon coming king, was essential to the qualitative nature of Pentecostal ministry in the Atlantic Northeast as in the rest of the continent. The belief exercised by Deering, Acheson, and Lockhard noted above serves as an example of the expectation by early Full Gospel-Pentecostal adherents in the direct intervention of divine help in time of trouble. Unfortunately this event cannot be confirmed with Deering’s journal because he stopped writing it in February and this healing was to have occurred in autumn.

In the borderland area of Maine and New Brunswick, Full Gospel ministers, both Jesus’ Name-Oneness and Trinitarians, were active in preaching, evangelizing, tent meetings, and establishing missions

¹⁵⁸ Ibid., 2.

¹⁵⁹ Ibid.

¹⁶⁰ *The Good Samaritan Journal*, September 1934 in Patricia P. Pickard, “Voices of Pentecost in Bangor, Maine”, self published book for the 70th Anniversary of Glad Tidings Church 1923-1993, (np: Bangor, Maine, 1993) , 107.

¹⁶¹ Ibid.

that eventually led to the creation of many churches. In keeping with the spirit of first generation Pentecostals in both the United States and Canada, there was little formal organizational emphasis during the foundational years of the 1920s. In New Brunswick there were a few Apostolic Church of Pentecost of Canada ordained ministers but many ministers and gospel workers chose to remain aloof from joining any denominational group. It is noteworthy that fifteen years passed after the revival in Washburn, Maine before F. Harold Bickford, suggested the formation of a ministerial fellowship.

In the 1920s two national denominational-fellowships established relationships with Pentecostals in the Maritime Provinces. The Pentecostal Assemblies of Canada and the Apostolic Church of Pentecost of Canada were founded in 1919 and 1921 respectively. Although both fellowships were Baptist-Pentecostal in orientation, each represented different sides of the Canadian doctrinal context. The former group worked through a previous Jesus' Name interest and the latter withdrew from the parent group and formed a new fellowship based on promoting Jesus' Name water baptism.

As the Apostolic Church of Pentecost of Canada spread east to the Maritime Provinces an eastern conference was established by the organization. Among the early ministers who later joined the denomination from New Brunswick were individuals who were mentored by John Deering and others from Maine. After the death of Edgar Grant, several of the future Full Gospel leaders looked to men such as Deering for inspiration and guidance. In 1928, Franklin Small, the moderator of the denomination, visited the churches in New Brunswick and Nova Scotia. Some time prior to his visit the churches in the two provinces had been working with the Apostolic Church of Pentecost.¹⁶² Several of the early ministers such as Earl Jacques,¹⁶³ possibly Milford Stairs,¹⁶⁴ Harvy Flewelling, George Croft and Wynn Stairs, and perhaps a few others had credentials with the ACOP.¹⁶⁵ The one notable exception was Carro and Susie Davis in Saint John. They were open to fellowship with both the Apostolic Church of Pentecost and the Pentecostal Assemblies of Canada. Doctrinally they were moderates in preaching and teaching but practically they would have espoused similar positions as the Apostolic Church of Pentecost of Canada. Indeed, the full gospel movement in the Maritimes, whether Apostolic Church of Pentecost of Canada or Independent, was generally Jesus' Name Pentecostal.

The majority of Trinitarian Baptist-Pentecostal activity of planting missions and organizing churches in the Maritimes, specifically New Brunswick and Nova Scotia, was accomplished by ministers and gospel workers credentialed by the Pentecostal Assemblies of Canada.¹⁶⁶ On the other hand, initial Maritime Pentecostal Assemblies of Canada efforts in the late 1920s were related to summer itinerant

¹⁶² Larden, *Our Apostolic*, 161.

¹⁶³ Ibid.

¹⁶⁴ *UPC Home Mission News*, September 1964.

¹⁶⁵ Larden, 159. Ordained ACOP ministers: Nov. 20, 1922 Hubert Perkins and Milford Stairs ordained by John Deering. Sept. 5, 1923 Earl Jacques and Bro. Crabtree ordained by Bro. Killam.

¹⁶⁶ In 1928: The General Conference of PAOC issued credentials to Dr. James S. Fader, Halifax, NS listed under "Temporary Certificates and Letters of Recognition". Several female evangelists were also granted credentials at this time listed as "Lady Workers": Mrs. Paul Barnett, Gaspereaux, NS; Christine Digman, Coleman, PEI; Elsie Grierson, Campbellton, NB; Mabel Keith, Moncton, NB; Pearl M. MacKinnon, Coleman, PEI and Mrs. W. Watson, Bathurst, NB.

evangelism conducted by J. Eustace Purdie, Principal of Canadian Pentecostal Bible College¹⁶⁷ and some of his students. By the 1930s, it became an extension of home mission endeavours by credential holders from the Eastern Ontario District of the Pentecostal Assemblies of Canada.

The seven original Pentecostal Assemblies of Canada Districts were organized between the years 1926-1932.¹⁶⁸ In eastern Canada, the Maritime District, including New Brunswick, Nova Scotia, Prince Edward Island and Bermuda, was established in 1931. This district was organized in part from a nucleus of people that were impacted by the revival meetings of Mattie Crawford in 1925. Crawford, a former Baptist turned Pentecostal itinerant healing evangelist, held large healing revival meetings in three Atlantic northeast cities: Halifax, NS, Fredericton, NB and Bangor, ME.¹⁶⁹ There is a direct connection between these early revival meetings and the development of the Pentecostal church in the Atlantic northeast. Building on the success of these meetings in Halifax, with the resulting small nucleus of unorganized Pentecostal adherents, evangelists Ray Watson and his wife Joyce assisted by evangelist Mabel Cunningham¹⁷⁰ built on what Crawford had begun.

Watson was originally a bank robber who used this sensational part of his life as a hook to create interest and to draw crowds to the Pentecostal services. Thomas Miller notes that the process of Watson's twenty-five year prison sentence and conversion made him a "natural" in evangelistic ministry.¹⁷¹ In Bathurst and Campbellton, New Brunswick, Watson created interest by putting up a banner that read: "From Bank Robber to Pulpit."¹⁷² Crowds were attracted and revivals ensued. The Watsons evangelized and were assisted by Mabel Cunningham, a lay worker, from St. Thomas, Ontario.¹⁷³ Cunningham was involved in children's evangelism and provided a significant ministry to the children in several churches. In turn, Carolyn Thaler and Beulah Hamilton left Bathurst in 1929 to co-pastor the church established in Campbellton.¹⁷⁴ The Watsons then moved to Glace Bay, a Cape Breton mining town. Claude Jones, another lay worker, had been evangelizing in the area and had organized a small group of Pentecostals. When the Watsons arrived there was already a revival stir. The workers in the mines were from both Cape

¹⁶⁷ Central Canadian Bible Institute, Winnipeg, MB was founded in 1925 later renamed Canadian Pentecostal Bible College in 1927. After a move from Winnipeg to Toronto in 1930 the college closed in 1932. The western Canadian students found it too far to travel and this led to the creation of Western Bible College in Winnipeg during 1931. For further reading on the development of Western Bible College see: Bruce Guenther, "Training for Service".

¹⁶⁸ The original PAOC Districts were organized as follows: Saskatchewan 1926; Western Ontario 1927; Manitoba and Northwestern Ontario 1928; Alberta and Northwest Territories (MacKenzie) 1929; British Columbia and Yukon 1929; Maritime 1931; Eastern Ontario and Quebec 1932 See: Thomas W. Miller, *Canadian Pentecostals: A History of the Pentecostal Assemblies of Canada* (Mississauga: Full Gospel Publishing House, 1994) p. 418.

¹⁶⁹ Peters, *Prevailing Westerlies*, 138.

¹⁷⁰ Mabel Cunningham was originally brought up Anglican, converted to Baptist and eventually became Pentecostal. See: Miller, *Canadian Pentecostals*, 139.

¹⁷¹ *Ibid.*, 168.

¹⁷² *Ibid.*

¹⁷³ *Ibid.*, 169.

¹⁷⁴ *Ibid.*

Breton and Newfoundland.¹⁷⁵ Joyce Watson offers some insight into what happened when a Pentecostal revival began in a community.

Those folk would actually hold on to their seats – some were lifted right off their seats by the power of God, only they didn't know why. They would sit still till "It" would "hit" them, as they said, and then would run to the altar, get saved, then get up and testify like an older Christian.¹⁷⁶

Watson was appointed by the Pentecostal Assemblies of Canada to give leadership to the developing assemblies located in New Brunswick and Nova Scotia. He did this for about eighteen months before returning to itinerant evangelistic ministry in Ontario.

After the departure of the Watsons, James Montgomery emerged as an influential leader who worked to establish a stable foundation for Pentecostal Assemblies of Canada ministry in the Maritime region. Originally from Northern Ireland, Montgomery spoke in tongues as a teenager while praying with a Methodist layman. He began preaching at the age of fifteen and eventually decided to move to Canada. In his early ministry in Canada, he assisted in Montreal and pastored in Arnprior and St. Catharines, Ontario.¹⁷⁷ Around 1930 during the first year of the Great Depression, Montgomery moved to the Maritime region. Thomas Miller tells of the effect produced by Montgomery's preaching:

As he moved forwards, numbers of people left the schoolhouse; when he moved backwards, the people returned. Later when he asked the reason for their actions, the people said the power of God in the ministry of the Word was so great they could not bear to stay in the building, and had to move outside. They could go back inside when the preacher moved back from the doorway.¹⁷⁸

Many who attended Montgomery's meetings later became his lay assistants and others became full-time evangelists or pastors. When the district was formerly organized in 1931 Montgomery was elected to serve as the first District Superintendent. Although the early 1930s were difficult years for Pentecostal evangelists and pastors, Montgomery set the tone for an orderly and consistent Pentecostal ministry in the Maritime Provinces.

The First Maritime Workers Convention of the Pentecostal Assemblies of Canada was organized and given direction by Montgomery. This was a week of training for gospel workers, evangelists, and pastors that focused on the development of orderly practices of ministry. His guiding influence and organizational acumen was evidenced by the training topics covered such as the essay he delivered titled: "Workers Department Among Themselves".¹⁷⁹ In this address Montgomery used 2 Corinthians 6:1 as his text: "We then as workers together with Him." Montgomery challenged less productive methods in the

¹⁷⁵ Ibid.

¹⁷⁶ Ibid.

¹⁷⁷ Thomas Miller, *Canadian Pentecostals*, 171.

¹⁷⁸ Ibid.

¹⁷⁹ James Montgomery. *Workers Department Among Themselves*, type written manuscript, c. 1931. Note: the other essay topics delivered include the following: "Pastor's duty to people", "People's duty to pastor", "The purpose and object of a Sunday [sic] school", "The Superintendent of the Sunday School—what I should like the superintendent to be", "The relationship of the pastor to the Sunday school", and "To what extent should we engage in Young People's work." See: *First Maritime Workers Convention of the Pentecostal Assemblies of Canada*, type written agenda, May 10 – 15, 1931.

practice of ministry used commonly by some Pentecostal workers. For instance he encouraged workers to begin services on time and insisted: “If we announce our service to commence at 8 o’clock it should commence then. We should seek to educate our people to willingly be on time just as much as if they were punching a clock at their daily work.”¹⁸⁰ Ministerial ethics was also encouraged in the relationship between the visiting minister, the parishioner and the local pastor for visiting ministers should be careful when visiting with “members from an assembly” and should avoid corresponding with individuals from the different churches.¹⁸¹ This protected the worker from getting involved in matters that would undermine the ministry of the local pastor. Ministerial courtesy was recommended with the former pastor visiting the resident pastor before parishioners and new pastors were encouraged to avoid discrediting the “work or methods of the former pastor.”¹⁸² In relation to ministerial administration Montgomery asserted: “Workers should deal with workers—on matters pertaining to themselves or the assembly and thus save lots of trouble and misunderstanding.”¹⁸³ Lastly, Montgomery emphasized the necessity of maintaining the distinction between clergy and laity.

We should never become too familiar [sic] with one another so as to lose respect for each other as workers. One great danger is calling each other by their christian [sic] names. Among workers themselves it is perfectly alright, but all wrong among the member of our assemblies. ... We should seek to discourage our people from using the word ‘brother’ or ‘preacher’ [sic] The word ‘pastor’ is much better and very scriptural. Our people should be trained to speak of us as ‘The Pastor’ or ‘Our Pastor’.¹⁸⁴

Although the times were difficult owing to the Great Depression, Montgomery guided Maritime Pentecostals towards stability and order. At the Second Annual Conference in 1931, G. A. Chambers, the General Superintendent of the PAOC, was present and gave the opening message with the title: “The Present Crisis and the need of going forward in spite of depression by faith in Christ”.¹⁸⁵ The Trinitarian Baptist-Pentecostal tradition continued to grow and develop during the Great Depression, as people became converts in Pentecostal missions and churches. Evangelism to help the hurting find relief in Christ was an important impetus for early Pentecostal leaders as they sought opportunities to share the gospel with others. In an era of “bad news” the “good news” of the gospel had a powerful affect.

One of the first decisions of the 1931 Conference was to develop new assemblies in the District. “Whereas the Maritime District is a large and undeveloped field and we the Maritime Workers are unable to develop [sic] it on our present resources resolve that we recommend to the General Conference that some measures be carried forth in order that this field be more fully developed.”¹⁸⁶ The general economic depression affected the finances of the district. The conference suggested that non-voting conference delegates should be advised that, “owing to the stringent depression that in future Conferences all beside

¹⁸⁰ Montgomery, *Workers*.

¹⁸¹ *Ibid.*

¹⁸² *Ibid.*

¹⁸³ *Ibid.*

¹⁸⁴ *Ibid.*

¹⁸⁵ *Minutes of the Second Annual Conference of the Maritime Provinces*, September 2, 1931.

¹⁸⁶ *Minutes of the Third Maritimes District Conference*, August 3, 1932.

workers and duly appointed delegates who come to the Conference come at their own expense and that they pay a nominal charge of .25c for each meal served by the entertaining Assembly.”¹⁸⁷

Two years later in 1933, Western Bible College, formerly Central Canadian Bible Institute, the fellowship’s Bible school located in Winnipeg, experienced financial difficulty. In response the fourth annual Maritime District Conference recommended that the school should be “closed indefinitely.”¹⁸⁸ The school did not close and continued training students under the direction of J. E. Purdie. Also, in 1933, the General Conference recommended that the Maritime District Conference amalgamate with the new Eastern Ontario and Quebec District established in 1932. At the Second Maritime Workers Convention, the district representatives and ministers meeting in conference discussed the recommendation and voted to become an auxiliary of the Eastern Ontario and Quebec District.¹⁸⁹ The following year in 1934 the Conference found that this relationship was unsatisfactory and withdrew.¹⁹⁰

WHEREAS the present status as an auxiliary of the Eastern Ontario District, as recommended by General Conference, and adopted by the Workers of this District at the Convention held in New Glasgow last November has proven unsatisfactory and inadequate for existing conditions in the Maritime District, therefore BE IT RESOLVED that this Auxiliary District cease to be an auxiliary of the Eastern Ontario District and again formulate our own District.¹⁹¹

Although the Maritime District had a difficult start, by end of Montgomery’s administration in 1936 it was stable and continued to plant new congregations. During his last year as District Superintendent Montgomery summarized the status of the Pentecostal Assemblies of Canada in the Maritime Provinces.

Over seven years ago we opened up in the Maritimes, and since then God has been abundantly blessing the labors of the various workers through this entire district. Many have been the obstacles that confronted us, but through the help of the Lord we have been enabled to surmount these difficulties and are arising to greater victories every year. At the present time we have nineteen assemblies in this district, all being pastored by a faithful band of workers. Nearly all of these assemblies have their own buildings which has assisted greatly in the establishing of our work.¹⁹²

The Pentecostal Assemblies of Canada, the Apostolic Church of Pentecost of Canada and the independent Full Gospel movement were the groups most Pentecostals associated with in the Atlantic Northeast. Together they pioneered many churches contributing to the Pentecostal mosaic and laid a foundation for further development.

¹⁸⁷ *Ibid.*, August 4, 1932.

¹⁸⁸ *Minutes, Fourth Annual Maritime District Conference*, July 21, 1933.

¹⁸⁹ *Minutes, Second Maritime Workers Convention*, November 9, 1933.

¹⁹⁰ *Minutes, Fifth Annual Maritime District Conference*, August 16, 1934.

¹⁹¹ *Minutes of the Fifth Annual Maritime District Conference*, 1934, 4.

¹⁹² *The Pentecostal Testimony* May 1936, 17.

Chapter Three: Development of the Atlantic Northeast Pentecostal Churches

This study has shown how Pentecostal churches in the Atlantic Canadian region were directly influenced by the expansion of Pentecostalism from west to east across the continent during the initial period from about 1906 until after the twenties. These early years saw regional developments and establishment of Pentecostalism in the northern New England states, especially Maine, eventually crossing the border into the Maritime Provinces. The Atlantic Northeast Pentecostal community moved toward increased organization and institutionalization between the thirties and the fifties. This led to the establishment of distinct groups and districts of various denominations. The following section outlines the development of these different groups in the Atlantic Northeast.

To understand these movements, it is necessary to define an essential quality of the Pentecostal movement that was established in the Atlantic Northeast. The particular brand of Pentecostal faith in the area reflected many of the different influences that developed in the movement throughout the continent. Many different labels were applied and used by early Pentecostals in North America that can be confusing to the outside observer trying to separate Pentecostals into distinct categories. All the terms applied to the movement as it expanded, carried a certain theological identity. Some of the earliest terms were Apostolic Faith, Apostolic, Latter Rain, Pentecostal, and Full Gospel. This last category came into usage during the 1920s and was attached to an evangelical gospel framework augmented with charismatic emphases that in essence made the gospel complete or literally a “full gospel”.

The history of the doctrinal development of the full gospel terminology can be traced to A. B. Simpson,¹⁹³ founder of the Christian and Missionary Alliance that was a contemporary early twentieth century holiness and revivalistic movement. Simpson was responsible for the creation of a four-fold gospel model¹⁹⁴ as he emphasized Jesus Christ as saviour, healer, sanctifier and soon coming king. The early Holiness-Pentecostals adapted this model and added Spirit baptism to create a modified Pentecostal five-fold gospel.¹⁹⁵ Aimee Semple McPherson, founder of the Church of the Foursquare Gospel, popularized

¹⁹³ Simpson was originally from Prince Edward Island. This province can literally be considered a mere footnote in the discussion of the Holiness movement and the Pentecostal movement in the Maritimes. The number of organized Holiness and Pentecostal churches was never significant in this small sub-region of the Maritimes. This was perhaps due in part to the presence of the Presbyterians on the one hand and the Catholics on the other. Nevertheless, Prince Edward Island is significant for its intellectual contribution that it made to the two movements noted above. Leaders such as A. B. Simpson in the Holiness movement and J. Eustace Purdie and Daniel N. Buntain all had roots in Prince Edward Island. Simpson was a former Presbyterian, Purdie a former Anglican and Buntain a former Methodist. For further reading about Purdie and Buntain see: Bruce L. Guenther *Training for Service*, 246. .

¹⁹⁴ Simpson published *The Four Fold Gospel* in 1925. For further reading on the four fold gospel of A. B. Simpson and its contribution to the development of the full gospel emphasis of Pentecostalism see: Charles W. Nienkirchen. *A. B. Simpson and the Pentecostal Movement* (Peabody, Massachusetts: Hendrickson Publishers, 1992).

¹⁹⁵ For further reading regarding the development of the “fivefold full gospel” of Holiness-Pentecostals see: Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield: Sheffield Academic Press, 1994), 18, 96.

the “four-square gospel” model but reoriented the third point to emphasize Christ as Spirit baptizer. Lastly, former Christian and Missionary Alliance leaders in the Assemblies of God also adopted a “full gospel” model based on a similar four-fold design paralleling the systems developed by Simpson and McPherson.¹⁹⁶ The “Full Gospel” paradigm was primarily responsible for shaping both denominational and independent Baptist-Pentecostalism that was common in the Atlantic Northeast region.

Apostolic Church of Pentecost of Canada

The Apostolic Church of Pentecost of Canada was the earliest Baptist Pentecostal denominational fellowship active in the Atlantic Northeast. This group was an early schism that withdrew from the Pentecostal Assemblies of Canada in 1921. During the 1920s and 1930s several¹⁹⁷ Jesus’ Name Full Gospel ministers in New Brunswick had credentials with the Apostolic Church of Pentecost of Canada. Therefore, by association, many of the Jesus’ Name churches in New Brunswick were under the auspices of the national fellowship. The Apostolic Church of Pentecost of Canada had a decentralized congregational affiliate relationship with its churches. Many of the churches belonging to this organization were called Full Gospel churches. In the Atlantic Northeast there were both independent Full Gospel churches such as the Davis sisters’ congregation in Saint John and denominational Full Gospel churches. Common full gospel experience in the Spirit was the primary concern and possession of ministerial credentials was a secondary issue.

Very few denominational records have survived concerning the early development of the Apostolic Church of Pentecost of Canada Eastern Conference. The documents that have survived are a series of historical memoirs of several early Full Gospel ministers. Although some of the primary records may not be available, the Jesus’ Name Full Gospel movement in the Maritime Provinces had a significant impact on the shape of Pentecostalism in the region. Through the preaching of these ministers, several rural communities in New Brunswick experienced revivals and, as a result, a number of churches were pioneered. Ministers such as Stanley McConaghy held revival meetings in various villages using rented halls or denominational churches if granted permission. The impact that these revival services often had on individuals is illustrated from a service held in a Baptist church in Waterville, New Brunswick, where Everett Stairs was converted.

Brother Everett Stairs was quite a rough drinking sinner but he came to the meetings and got saved. Then one night God filled him with the Holy Ghost and he got real drunk in the Spirit. He worshipped and praised the Lord, he talked in tongues and praised the Lord. We had a hard time to dismiss the meeting that night. When we thought things

¹⁹⁶ Nienkirchen, 46.

¹⁹⁷ It is not clear whether the whole credential membership list of the Full Gospel Pentecostal Church in 1940 were previously credential holders with the Apostolic Church of Pentecost of Canada. The latter denomination, unfortunately, either did not record or preserve some of its early records during the 1920s and the 1930s. Therefore, it is difficult to state with any certainty whether the above is actually the fact. It is not inconceivable that there were many credentialed and recognized Apostolic Church of Pentecost of Canada ministers and gospel workers in New Brunswick. Stairs comment concerning the ability of ministers to have the same “liberty” in both organizations is suggestive of the reality of dual membership for the majority of the assembled ministers.

were about ready to go home, there would be another Holy Ghost explosion, and we have another time of praise. Finally we got out in the church yard some time in the morning. Everett got another breeze from heaven and I do not know what time he got home.¹⁹⁸

Stairs serves as an example of the typical contrast used by early Pentecostals to emphasize the difference between being physically drunk, literally “a rough drinking sinner” and being spiritually drunk or “drunk in the Spirit.” Often the emotions associated with the experience of Spirit baptism accounted for services lasting until midnight and on occasion until the next morning.

McConaghy also visited Beersville, New Brunswick and held revival services. He noted that it was a Presbyterian community and that they had not witnessed immersion water baptism or Spirit baptism prior to the Pentecostal meetings.¹⁹⁹ McConaghy recollected the transformation that occurred in the life of a notorious mill worker from the community: “There was a man by the name of Flanagan, a big rugged man who worked at the mill carrying lumber. He had a terrible temper, they told me at times would smash the dishes up, take a fit and kill the pig.”²⁰⁰ Flanagan attended the meetings for several nights and people from the community stated: “if they get Flanagan under the power, we will believe in it.”²⁰¹ The preaching seemed to appeal to Flanagan and McConaghy observed: “He kept coming and really listened and kept his eyes on me as I preached and told them what Jesus could do for them.”²⁰² McConaghy tells of Flanagan’s conversion.

[T]his big rugged man came to the altar, I got down by his side and talked to him about Jesus. Then I asked him, “do you believe Jesus has saved you?” He said “yes”. Do you believe the blood has been applied to your heart?” and he said “yes”. Then, I said Jesus wants to fill you with the Holy Ghost just now. I watched him a moment. I saw his head begin to shake as his hands began to quiver. Then his hands went up in the air and he began to shake under the power of the Holy Ghost and down he went on the floor. You should of [sic] seen them look in amazement, as this rugged man went down under the power of God.²⁰³

Flanagan’s experience with the Holy Spirit affected his heavy smoking habit. Several nights later McConaghy asked him: “how are you making out with the tobacco?” Flanagan replied: “Praise the Lord! I never wanted it again since I went to the altar.”²⁰⁴

The ministry of evangelists such as McConaghy had a significant impact on the development of the Full Gospel movement. Although it is difficult to trace the organizational development of this fellowship, perhaps the lack of records have emphasized an essential quality of Full Gospel-Pentecostalism. Building denominational fellowships was not the primary motivation but rather transforming the lives of individual people, one person at a time, from which some common elements emerge. First, the distinction between life in the flesh versus life in the Spirit; second, services that were extended in the event that the

¹⁹⁸ *The Family Circle*, September, 1968, 1.

¹⁹⁹ *U.P.C. Home Mission News*, (November, 1965), 1.

²⁰⁰ *Ibid.*

²⁰¹ *Ibid.*

²⁰² *Ibid.*

²⁰³ *Ibid.*

²⁰⁴ *Ibid.*

Holy Spirit was still “blessing” individuals; and third, the change of character in converts could be observed by people in the community. The Full Gospel revivals that occurred in the Atlantic Northeast contributed to the growth of this movement from a few hundred in the twenties to several thousand by the late thirties. The Full Gospel movement laid an important foundation that helped other Baptist Pentecostal groups get established.

Pentecostal Assemblies of Canada

The sphere of the Jesus’ Name Full Gospel movement was restricted primarily to the borderland region of Maine and New Brunswick. This meant that the Pentecostal Assemblies of Canada had an opportunity to pioneer Pentecostal churches in Nova Scotia. Prior to the arrival of the Pentecostal Assemblies of Canada in 1929, there were other independent Trinitarian Full Gospel churches established in New Brunswick and Nova Scotia. For example, although numerically small, the Apostolic Church had founded congregations in Nova Scotia during the 1920s. This organization had roots in Great Britain and believed in the restoration of present day Apostles and Prophets in the life and ministry of the church. The activity of the Pentecostal Assemblies of Canada in the Maritime Provinces had the effect of creating a parallel Trinitarian Full Gospel movement in the area.

By the time M. S. Winger was elected District Superintendent in 1936,²⁰⁵ the Maritime District was six years old and had planted at least twelve churches and missions clustered in northern New Brunswick and in the urban centres of Nova Scotia. The churches or missions represented by the roster roll from the 1936 Conference, although not an exhaustive list of ministerial activity in the region, represented the sphere of influence exercised by the Pentecostal Assemblies of Canada at this point. The communities included Campbellton, Bathurst, Lyttleton and Moncton in New Brunswick and Halifax, Sydney, New Waterford, Tancook, New Glasgow, Gaspereau, Martins Point, Glace Bay and Milton in Nova Scotia.

At this time, however, the activity of non-Pentecostal Assemblies of Canada evangelists operating in the region caused enough concern that the Maritime Conference recommended: “Whereas we are facing great danger in the Dist.,” that “all Evangelists coming to the Maritime Assemblies be affiliated with the P.A.O.C. or the Gen. Assemblies of God in the U.S.A. failing this they be recommended by the Dist. Executive.”²⁰⁶ It is not clear what the danger referred to in the case; however, in early Pentecostalism it was common for independent evangelists to travel from church to church and teach doctrines that were contrary to denominational Pentecostal churches’ beliefs and practices.

Two years later while preparing for the annual conference, Winger wrote to A. G. Ward, national General Secretary Treasurer, requesting that he fulfill the role of evangelist at the annual district conference. Winger suggested that Ward could be the evangelist and that Dr. Kerr Thompson, a non-Pentecostal, could assist him with the Bible teaching. Thompson was an exception to the non-Pentecostal Assemblies of Canada credentialed prohibition.

²⁰⁵ *Minutes Seventh Annual Maritime District Conference, August 18, 1936.*

²⁰⁶ *Minutes of the Eighth Annual Maritime District Conference, 1937.*

We will use all local help to fill in for any services necessary. I believe we can very easily arrange for a very splendid old Bible teacher. He is Eighty [sic] two years old, and a marvellous old man. He is now interdenominational, and an old time Methodist. He is a D.D. and surely a very capable expositor of the scriptures. he [sic] is and will be handy here, so with very little expense we could arrange for him as a special bible teacher. In fact he has taught in college. His name is Dr. Thompson, He [sic] is thoroughly sound in Doctrine, and very fundamental.²⁰⁷

Thompson was contacted and advertised as the camp Bible teacher for that year. Winger seemed eager to enjoy fellowship with other like-minded evangelicals, especially people like Thompson, whom he believed to be solid in “doctrine” and “fundamental”.

During the 1930s, paralleling the Pentecostal Assemblies of Canada establishment, J. J. Sidey, a former United Baptist minister, founded an independent-fundamentalist network of churches and ministers. This organization was a split from the United Baptist Convention of the Maritime Provinces. The bulk of Sidey’s organizational influence was limited to counties in Nova Scotia such as Shelburne, Guysborough and Cumberland. Sidey and his followers experienced stiff sectarian competition especially in New Brunswick from the Reformed Baptists, Primitive Baptists, Free Baptists and ultimately from Baptistic Pentecostals.²⁰⁸ Nonetheless, Sidey persevered in his tenacity to fundamentalism and his opposition to modernism. By the end of the 1930s, however, Sidey was becoming more interdenominational and developed a passing interest in Pentecostalism and British Israelism. This softening of his strict fundamentalist sectarianism cost Sidey the support of the majority of his ministers and “by 1939 most of the Nova Scotia Independent Baptist churches had split away” from him.²⁰⁹

One defection to Pentecostalism occurred in 1938, when Kenneth Halliday, a Sideyite minister,²¹⁰ travelled to New Glasgow from Upper West New Harbor, Guysboro County and attended the church pastored by R. P. Spurrell. At this Pentecostal church he was among a group of individuals who were baptized in the Holy Spirit. Winger describes the event to A. G. Ward: “Recently they report four receiving the Holy Spirit, including a Baptist Minister, [sic] who travelled a number of miles to seek for this blessing and was gloriously filled with the fulness.”²¹¹ This experience led Halliday to apply for credentials with the Pentecostal Assemblies of Canada. Winger believed that this was a positive move and endorsed his addition to the ministry of the Maritime District. In describing Halliday’s previous ministry Winger asserted:

He has been labouring with the independent Baptist people, and I believe is an ordained man, I know he will be a blessing to our District for he is a very capable man, a good preacher, and singer too. And seeing that Nova Scotia is such a strong Baptist province, I feel his receiving this blessed experience of Pentecost, and coming into our fellowship will wield an influence for our work.²¹²

²⁰⁷ Letter from M. S. Winger to A. G. Ward, February 17, 1938.

²⁰⁸ G. A. Rawlyk, *Champions of the Truth: Fundamentalism, Modernism, and the Maritime Baptists*. (Montreal-Kingston: McGill Queens University Press), 72.

²⁰⁹ *Ibid*, 74.

²¹⁰ Letter from M. S. Winger to A. G. Ward, June 20, 1938.

²¹¹ Letter from M. S. Winger to A. G. Ward, May 10, 1938.

²¹² Letter from M. S. Winger to A. G. Ward, May 20, 1938.

During the late thirties, Fred Parlee, a minister formerly associated with the independent Full Gospel Assembly in Saint John, NB was pastoring in south shore Nova Scotia. Winger was hopeful that a relationship could be cultivated between Parlee and the Maritime District when he enthusiastically commented “Bro. Parlee is thinking seriously of joining our fellowship, he has charge of the white Pentecostal work in Yarmouth, and I am trusting that he will attend²¹³ our District Conference, and may eventually [sic] come into full fellowship with our movement.”²¹⁴ Parlee did eventually join the Pentecostal Assemblies of Canada and later served the denomination in Peterborough as pastor of the local church and a teacher at the Bible college.²¹⁵

Working with non-Pentecostal Bible teachers such as Thompson, absorbing former non-Pentecostal ministers such as Halliday or accepting independent Full Gospel Pentecostal ministers such as Parlee was all within the pale of Pentecostal ministry development. All available personnel were commissioned for immediate service because of a sense of urgency. It was paramount and urgent to get the gospel out to the “lost” because according to the Full Gospel paradigm, “Jesus was the soon coming king.” Therefore, they could work with all individuals who shared a kindred faith and preferably the same experience with the Holy Spirit.

In the late forties, the sense of urgency began to decline and was replaced with increased organizational structure. The use of the revival tent meeting became less frequent for, although a common piece of equipment due to its portability, as churches were established and buildings constructed, the need for tents became less apparent. By 1940, after a decade of steady and consistent growth, the Pentecostal Assemblies of Canada Maritime District tent, in this case used for the annual conference and camp meeting (Evangeline Camp) was not in good condition. At the 1941 Maritime District Conference the following resolution was approved:

WHEREAS the present Camp project is about completed and WHEREAS our District tent is beyond repair and liable to dissolution at any time, BE IT RESOLVED that a Tabernacle approximately fifty-one feet by seventy-five feet, equipped with basement prayer room, kitchen and dining room, be erected for the annual 1942 Conference, approximate cost of which shall be EIGHT HUNDRED DOLLARS, the material for the same to be purchased on credit, if necessary.²¹⁶

The new tabernacle was built on the campground in 1941 and the conference met there the following year. Although the camp meeting, complete with a meeting tent, no doubt still had held a nostalgic attachment for some, nonetheless, with an increasingly settled and stable constituency in 1942, and with an “improvement in buildings and Assemblies all the way from Halifax to Yarmouth”²¹⁷, the Pentecostal Assemblies of Canada made the transition from tent to tabernacle.

²¹³ End of line hyphenated in the original eg: att-end.

²¹⁴ Ibid.

²¹⁵ *Minutes of the Twenty-Fourth Annual Maritime District Conference of the Pentecostal Assemblies of Canada*, 1954, 8.

²¹⁶ *The Pentecostal Assemblies of Canada Minutes of the Maritime District Conference*, 1941, 4.

²¹⁷ *Minutes of the Thirteenth Annual District Conference of the Maritime District*, 1942, 6.

The shift towards stability in the 1940s underscored the need for training suitable workers for established pastoral ministry and evangelism in the Maritime Provinces. Interest in a regional college in the Maritime District began to develop due to the distance between the Maritime Provinces and the Bible institutes in Ontario and New England. At the time, in order to attend a Pentecostal Assemblies of Canada college, ministry students from the east coast were “forced to go to Ontario for Bible training”.²¹⁸ It was decided to take steps to establish a Bible school in the Maritime Provinces and in 1944, Maritime Bible Institute was founded in Halifax, Nova Scotia. Cyrus. A. Myrhe, a pastor in Routhilda, Saskatchewan, received two separate telegraphed requests on the same day. The first was to lead Maritime Bible Institute as principal and the second was to teach at British Columbia Bible Institute. He chose to resign his church in Saskatchewan and joined the staff²¹⁹ at Maritime Bible Institute.²²⁰ The school experienced difficulty during its first year of operation due in part to insufficient student enrolment. The 1945 Maritime Conference recommended “a coordinated effort on the part of the pastors and workers in encouraging the Maritimes students to attend our School.” The next year the school was moved to Truro and it remained there for the rest of its operation.

Schooling seemed necessary for the Maritime District because of the promotion of moderate Calvinism within the national Pentecostal fellowship. The tension probably related to the influence exercised by J. Eustace Purdie, a former Wycliffe College trained Anglican, upon a whole generation of Pentecostal Assemblies of Canada ministers through his leadership and teaching at Canadian Pentecostal Bible College and Western Bible College. Purdie’s Reformed influence can also be detected in the Pentecostal catechism, *Concerning the Faith*, written at the end of his career in 1950. In response to the spread of Reformed influenced theology at Pentecostal Bible schools and throughout the fellowship, the Maritime Conference went on record with their position of caution.

Whereas the Newfoundland Conference is looking with favor upon our Maritime Bible School and whereas they are very much opposed to the teaching of eternal Security and whereas across Canada a number of Workers in the Fellowship and on our Bible School staffs are favoring a strong teaching of Grace which teaching verges on eternal security... That in line with the Scriptures read from Peter and Jude and in harmony with them an amendment be made to the effect that this Conference take a definite stand against the old Doctrine of Antinomianism that is sinning that grace may abound and that we practise a little more toleration in matters of Scriptural convictions.²²¹

Underlying this response was a real concern for the Maritime Conference leaders to work with the Newfoundland Conference. The leaders of the Pentecostal Assemblies of Newfoundland had expressed interest, at this time, in possible cooperation and support with Maritime Bible Institute. Negotiations for this joint venture were about to begin with the appointment of representatives from each conference to

²¹⁸ *Minutes of the Fifteenth Annual Maritime District Conference of the Pentecostal Assemblies of Canada*, 1944, 4.

²¹⁹ The staff included: F. L. Chorley, Bible teacher, Mrs. F. L. Chorley, matron and Bible teacher, M. S. Winger, teacher of missions, Mrs. R. S. Tullock, music teacher, Mrs. Winger, cook and Mrs. W. Chambers, English teacher and “Brother” Reed, substitute English teacher. See: *Forget Me Not* 3, (1994), 5.

²²⁰ *Ibid.*, 4.

²²¹ *Minutes of the Seventeenth Annual Maritime District Conference*, 1946, 7-8.

carry out the business²²² but the institute graduated only four students in 1947 and subsequently closed.²²³ The remaining students were redirected to attend Ontario Pentecostal Bible College in Toronto, ON. The Maritime Conference was invited to assist in the oversight of the school. In response, the Maritime Conference decided to “accept the invitation from the O.P.B.S. that your Superintendent be a director of the School”.²²⁴ Accepting this offer ended the training of indigenous leaders regionally.

Indigenous leadership was generally augmented by ministers and gospel workers from outside the Maritime region in the form of itinerant evangelists and pastors. With the exception of individual ministers and evangelists moving back and forth between New England and the Maritime Provinces, there appears to be little official interaction between the denominational Trinitarian Baptist-Pentecostals in these two regions. This limited contact between the two organizations is important in relation to the fraternal relationship that existed between the Assemblies of God in America and the Pentecostal Assemblies of Canada in Canada. From the beginning, the three larger North American Trinitarian Baptist-Pentecostal denominations, including the two noted above and the Pentecostal Assemblies of Newfoundland, recognized each other’s clergy and Canada and Newfoundland participated in joint ventures from time to time. In general terms, the three organizations could have been merged into one denomination and perhaps been known as the Assemblies of God in America, Canada and Newfoundland or the Pentecostal Assemblies of America. This relationship was perhaps further cemented by an informal understanding that each would not plant churches or found competing districts in the territory of the other.²²⁵

Independent Baptist-Pentecostal churches were another matter. In some instances these churches may have been established before any formal contact was made with one of the Pentecostal denominations noted above. In other instances, as with Full Gospel Assembly in Saint John, New Brunswick, the leaders founded the local church and exercised a regional influence among other ministers. Some of the early Pentecostal leaders, the Davis sisters in Saint John, stayed aloof from joining denominational or fellowship based organizations. There were two concerns: that an organization might impose controls and the simple desire to work with all groups regardless of doctrinal distinctions.

During the twenties and thirties it was common for ministers and evangelists to hold credentials with one or more organizations. Credentials functioned as a verification of credible ministry and

²²² Ibid., 9.

²²³ The following students were the only graduated class from Maritime Bible Institute in 1947: Stewart Lewis, Ruby Smith (later married Lewis), Anna Prime and Stan Thorne. See: *Forget Me Not* 3, (1994), 5.

²²⁴ *Minutes of the Eighteenth Annual Maritime District Conference*, 1947, 2.

²²⁵ Originally around 1914, the General Council of the Assemblies of God divided America into several large regional districts. The Eastern District was founded consisting of the northeastern United States and New England. This included the states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, Pennsylvania and Delaware. See: Hugh Corey. *Touch of God’s Spirit* c. 1997. Around 1923, this district was subdivided into the Pennsylvania-Delaware District and the New England District. The latter district was further divided into the Northern New England District and the Southern New England District in 1957. For Northern New England history, see: *Remember When: 1957-1997* c. 1997. When the two districts were created the Northern New England District, comprised of the states of Maine, New Hampshire and Vermont had 37 churches and the Southern New England District comprised of the states of Massachusetts, Connecticut and Rhode Island had 57 churches. See: *History of the Southern New England District of the Assemblies of God* c. 1969.

possessing multiple credentials ensured unlimited ministry opportunities. The individual minister or evangelist could engage in ministry in either independent church or denominational contexts. This openness began to be discouraged in the forties and fifties as distinct organizational structures emerged. Therefore, denominational ministers had to limit their ministry to one credentialing organization. During the late forties, independent Baptist Pentecostal churches were still operating in the Maritime District but were not actively seeking affiliation with the Maritime District of the Pentecostal Assemblies of Canada. In order to discourage this arrangement, the Maritime Conference decided to limit the involvement of ministers in independent churches. “Whereas a number of Assemblies in the District after ample time has elapsed Have [sic] not as yet affiliated themselves with the P.A.O.C. Be it Resolved that workers of our District pastoring independent Assemblies be not considered eligible to hold any office in our District.”²²⁶ Independent churches pastored by a Pentecostal Assemblies of Canada minister either had to work through the affiliation process with the Maritime District or forfeit the leadership of a denominational pastor. This motion illustrates the desire to establish distinct denominational parameters and delineate the relationship with independent Pentecostal churches. If a church decided to remain independent then it had to turn to one of the ministerial fellowships in order to find satisfactory pastoral oversight.

Full Gospel Ministerial Fellowship

The Full Gospel Ministerial Fellowship, established in 1932, was the first regional non-denominational ministerial fellowship. This loose network of ministers and gospel workers consisted of Trinitarian and Oneness independent and denominational fellowship Full Gospel adherents active in ministry throughout Maine and New Brunswick. The independent Baptist-Pentecostal church network was present in the northwest and southwest area of New Brunswick and the northeast area of Maine. This collection of independent churches generally identified themselves as “Full Gospel” churches and often this label was included in the local church names. These Full Gospel ministers were committed to congregational polity, influenced no doubt through the leadership of former Baptists, encouraged and supported organizational aloofness. In the borderland area, Full Gospel ministers, including Oneness adherents and Trinitarians, were active in preaching, evangelizing, holding tent meetings and establishing missions and churches.

While in New Brunswick there were several Apostolic Church of Pentecost of Canada ordained ministers, the majority of ministers remained aloof from the denominational groups forming in the 1920s. It wasn’t until 15 years after the initial revival in Washburn, Maine, that F. Harold Bickford suggested the formation of the Full Gospel Ministerial Fellowship.²²⁷ These Full Gospel ministers did not want to create another denomination but chose a ministerial fellowship as a preferable option. In 1932, this led to the creation of the Full Gospel Ministerial Fellowship comprised of independent Full Gospel ministers, primarily residing in but not restricted to, Maine and New Brunswick. F. Harold Bickford, a pastor in Mars

²²⁶ *Minutes of the Eighteenth Annual Maritime District Conference, 1947*. Resolution 5: “This resolution was adopted and forwarded to the General Conference for approval as a national policy in the P.A.O.C.”

²²⁷ *Full Gospel Ministerial Fellowship Handbook*.

Hill, Maine and other ministers from Maine and New Brunswick were responsible for establishing the fellowship. The purpose of the ministerial fellowship was to create a network of ministers to encourage accountability, help create credible ministry, promote relationships and personal fellowship. Membership included representatives from both Oneness and Trinitarian Baptist-Pentecostals. In practical terms, this had the remarkable effect of combining traditionally adversarial Oneness and Trinitarian Full Gospel ministers in one organization.²²⁸ Although John Deering, a Jesus' Name pastor, remained "firm" in his Oneness viewpoint, he nonetheless, experienced "intimate fellowship with trinitarians [sic] in Maine."²²⁹ Moreover, Deering was instrumental in the promotion of the Full Gospel Ministerial Fellowship "...that made it possible that the oneness pentecost, [sic] and trinitarians [sic] could worship in Holy Ghost harmony."²³⁰ The "Full Gospel Ministerial Fellowship" implied inclusiveness for the network including independent Oneness adherents, Trinitarians and possibly a few Holiness-Pentecostals like Bickford.

It is open for all Full Gospel preachers who wish to unite in fellowship on Bible lines with those who are standing for the best in God's service. It is NOT a hierarchy of any nature, but a company of Full Gospel preachers who are zealous for God's best to be received and performed by all His saints in Maine and New Brunswick and throughout the world.²³¹

Regular membership in the ministerial fellowship did not require relinquishing credentials with other organizations and, where other organizations would not allow multiple credentials, it was possible to become a "spiritual member" of the fellowship.²³² In practice this equated to joining the fellowship without receiving a membership card.

The guiding principle of the fellowship was affirmation of the statement that all agreed to "maintain the unity of the Spirit in the bond of peace until all attain perfection in the FAITH."²³³ This was modeled and encouraged by Bickford from the inception of the organization. What characterized this ministerial fellowship was that it did not want to create a statement of faith or affiliation that excluded some and welcomed others. From the outset, it was specifically designed by Bickford to be a network of ministers who might disagree in doctrine and practice but who chose to work together in harmony. The individual preference of ministers was left to personal interpretation and within the sphere of their ministry they were able to teach and practice the distinctive differences. Another guiding principle was collegiality. In the event that a minister was invited for ministry to the church of another who differed in doctrinal

²²⁸ The Pentecostal Assemblies of Canada appears to have tolerated a few Oneness pastors well into the 1930s and 1940s. The most notable ministers were Howard Goss in Toronto, ON and Clarence Cross in Lansdowne, ON. By mid century, most of the residual Oneness element that had not originally left to found the Apostolic Church of Pentecost of Canada, had finally withdrawn including both Goss and Cross noted above. Although the following cannot be proved conclusively, nonetheless, the only other organization that officially merged Oneness and Trinitarian ministers occurred through the merger of the Apostolic Church of Pentecost of Canada and the Evangelical Church of Pentecost in 1953.

²²⁹ *The Family Circle* Fredericton, March 1968, 5.

²³⁰ *Ibid.*

²³¹ *1966-1967 Handbook of the Full Gospel Ministerial Fellowship*, 5.

²³² *Ibid.*

²³³ Unity and fellowship were key values to uphold. See: *1966-1967 Handbook*, 3-4.

interpretation, then deference to the resident pastor was expected.²³⁴ Full Gospel ministers were encouraged to “have unlimited freedom to preach God’s word as they see it, in their own fields of labor [sic] for God, but they shall respect the other brother or sister in their beliefs and teaching when in their fields of labor [sic] or on their platforms.”²³⁵

F. Harold Bickford exemplified this with a ministry career that began and lasted over four decades in Mars Hill, Maine. He facilitated the development of a popular annual convention as well as publishing newsletters known as the *Bible Christian*,²³⁶ later the *Full Gospel Weekly News Letter*²³⁷ and finally the *Full Gospel News Letter*.²³⁸ The *Bible Christian* was promoted as “A Non-sectarian, Udenominational monthly paper” in spite of Bickford’s “full gospel” inclinations.

Bickford, as well as his wife Norma, were former Methodist Episcopal evangelists. Prior to joining the Pentecostal community in northern Maine, Bickford believed and experienced entire sanctification. Even after becoming Full Gospel he still attended the annual Reformed Baptist camp meeting in Riverside, Maine.²³⁹ Stanley McConaghy commented: “He showed no difference between us Jesus Name people and the Trinitarians.”

In 1938, six years after the establishment of the Full Gospel Ministerial Fellowship, Deering advised the Full Gospel constituency of the need to promote unity of the Spirit in spite of doctrinal differences.

Experience and observation have taught us that the many branches that have sprung up in the Pentecostal Movement, advocating some special message as being the qualifications for the overcomer, have almost always resulted in exalting the person who accepted the message thus starting that person in the very opposite direction of being an overcomer. We might as well settle it now that any person or assembly that is not out to promote unity among all the Spirit filled people of God regardless of doctrinal views, is not in the way of an overcomer’s life.²⁴⁰

Full Gospel-Pentecostals who had different theological beliefs but who shared the common experience of Holy Ghost baptism and speaking in tongues attended the annual conventions, such as the one sponsored by Bickford in Mars Hill. Stanley McConaghy underscores the mixing of Pentecostals from Oneness and Trinitarian backgrounds at the Mars Hill Convention circa 1930.²⁴¹ “[T]here were no differences between us one-God people, and the Trinitarians. We felt no barrier, everyone seemed filled with the Holy Ghost and love. When the altar call was given we were there to help them who were seeking the Holy Ghost.”²⁴²

²³⁴ *Ibid.*, 4.

²³⁵ *Ibid.*

²³⁶ F. Harold Bickford. *The Bible Christian* Vol. III, No. 10 Mars Hill, Maine, 1921.

²³⁷ F. Harold Bickford. *Full Gospel Weekly News Letter* Vol. VI, No. 26 Mars Hill, Maine, 1935.

²³⁸ F. Harold Bickford. *Full Gospel News Letter* Vol. XIX, No. 22 Mars Hill, Maine, 1947.

²³⁹ *The King’s Highway* August 31, 1927, 8. Bickford is recorded attending Riverside Camp Meeting.

²⁴⁰ Deering. Lesson 34, 1.

²⁴¹ *The Family Circle* Fredericton, March 1968, 1. This convention occurred circa 1930-1934.

²⁴² *Ibid.*, 1.

In 1938, the ministerial fellowship reflected on the values of the organization and the success that had been achieved with uniting Oneness and Trinitarian Full Gospel ministers. The fellowship was seen as

rather a new experiment in the Gospel field, especially among ministers, to prove to the world as well as ourselves, that those of different beliefs as to what the Word of God teaches about the godhead, water baptism, and other phases of truth, can work together provided we have proper consideration for one another and (Eph. 4:3, 13) endeavor “to keep the unity of the Spirit in the bond of peace, till we all come into the unity of the FAITH.”²⁴³

The experiment proved to be an interesting Pentecostal innovation that was perhaps not paralleled until the Canadian merger occurred twenty-one years later between the Apostolic Church of Pentecost of Canada and the Evangelical Churches of Pentecost in 1953.²⁴⁴ These two groups were western Canadian based denominations that both baptized in Jesus’ Name. The former group was Oneness Pentecostal and the latter group held a Tri-unity view of the godhead. In the end, the new combined denomination settled with the Tri-unity position.²⁴⁵ Ministerial fellowships were the preferred vehicle for many Full Gospel ministers in both Canada and the United States. In addition to the Full Gospel Ministerial Fellowship operating primarily in Maine and New Brunswick was another parallel movement called Zion Evangelistic Fellowship that operated in southern New England.

Zion Evangelistic Fellowship

Zion Evangelistic Fellowship consisted of graduates primarily associated with Zion Bible Institute. The Bible institute was founded in Providence, Rhode Island in order to train independent Full Gospel Pentecostal students for ministry in the New England states. The majority of the ministers in the fellowship had pastorates in New England and only occasionally in New Brunswick and Nova Scotia. Like the preceding Full Gospel Ministerial Fellowship, it had no formal relationship with any organization or denomination. The fellowship was founded in 1935 by Reverend Christine A. Gibson, ²⁴⁶president of Zion Bible Institute. Many early twentieth century Bible institutes were founded on the premise of answering a pragmatic need for short-term missionary training centres. Missionary was an inclusive term indicating both home and foreign mission endeavours.

Within a decade of its founding, Zion Bible Institute was responsible for producing several hundred graduates involved in independent Full Gospel ministry throughout New England. Many former Zion students were involved in planting churches in New England and a few were also active in the

²⁴³ 1966-1967 Handbook, 3.

²⁴⁴ For a basic chronology of the merger and amalgamation discussions between the two organizations see: Robert A. Larden, *Our Apostolic*, see chapter nineteen: Unity of the Spirit, 169-173. The merged organization retained the name: Apostolic Church of Pentecost of Canada.

²⁴⁵ Ibid.

²⁴⁶ Gibson used the title Ordained but it is not known when or by whom she was ordained. There appears to have been no gender distinctions with issuing credentials and a principle of egalitarianism appears to have been employed with the later established Zion Evangelistic Fellowship.

Maritime Provinces especially during the 1940s and 1950s.²⁴⁷ Due to its regional proximity in Rhode Island, Zion Bible Institute emerged as an influential centre for training many Pentecostal leaders in the Atlantic northeast. If it had been founded in northern New England states, such as Maine or New Hampshire, its impact on the Pentecostal leaders in the Maritime Provinces may have been even greater.

With many of Zion's alumni planting and pastoring independent churches, Gibson decided to establish a ministerial fellowship. The stated purpose of the fellowship was to provide "an agency for life service of graduates of Zion Bible Institute" and "as a means of enlisting financial and prayer support for the school and foreign missions".²⁴⁸ By 1953 there were 96 churches²⁴⁹ involved in the fellowship with a combined membership of approximately 10,000. Gibson died two years later and the following year the fellowship was dissolved. Not long after this occurred, another ministerial fellowship called the Apostolic Challenge was established with a constituency primarily in Maine and New Hampshire.²⁵⁰ It is not clear why this group was not absorbed into the Full Gospel Ministerial Fellowship but preferred instead to set up a parallel organization.

Full Gospel Pentecostal Church

Regional Full Gospel organizations were based on the personal relationships of the members. All three ministerial fellowships discussed so far have had roots in New England. As the Full Gospel community matured in New Brunswick, the Full Gospel Pentecostal Church was created by a group of Oneness ministers and churches belonging to the Eastern Conference of the Apostolic Church of Pentecost of Canada. In 1939 this group founded the first indigenous Oneness Full Gospel-Pentecostal group in the Maritime Provinces. Around 1938-1939 several issues surfaced that underscored challenges in matters related primarily to doctrine and secondarily to church property ownership. The distance between the western conference with its base in Winnipeg, Manitoba, and with the eastern conference with its base in St. Stephen, New Brunswick, made fruitful interchange and the establishment of personal denominational relationships among the ministers difficult. The national organization with its primary constituency in western Canada tended to unintentionally isolate the eastern conference simply due to the geographical span between Manitoba and New Brunswick. Although both conferences agreed on the promotion of the

²⁴⁷ Two examples of former Zion Bible Institute students involved in Pentecostal ministry in the Maritime Provinces were Arthur Copeland, Oneness Pentecostal, who taught at Emmanuel Bible School in Newcastle Bridge and Andrew Lounsbury, a Pentecostal Assemblies of Canada minister, who was active in parish ministry throughout New Brunswick and Nova Scotia.

²⁴⁸ Stanley Burgess, *Dictionary of Pentecostal and Charismatic Movements*. (Grand Rapids: Zondervan Publishing, 1989), 911.

²⁴⁹ As noted earlier, in 1957, the year the Assemblies of God created the Northern New England District and the Southern England District, had a combined New England presence of 94 churches. At this point in time, the independent Full Gospel adherents, the majority former Zion Bible Institute students, had succeeded in establishing a parallel organization of comparable size and influence without the aid of denominational officials or financial support.

²⁵⁰ Ibid.

Oneness of God and baptism in Jesus' Name, there were distinctions that ultimately threatened the unity of the two conferences.

The main area of distinction was the "grace of God" teaching about "eternal salvation". The eastern conference was Arminian in orientation and was not comfortable with the Calvinistic orientation of the western conference ministers. In response to the concerns noted above, several eastern conference ministers established the Full Gospel Pentecostal Church in 1939 but they did not withdraw their membership from the national Apostolic Church of Pentecost of Canada. Instead, they chose to remain in the national denominational fellowship and to create a parallel yet distinct regional denominational fellowship. It is not clear whether the majority of the credentialed ministers with the Full Gospel Pentecostal Church were also ministers with the Apostolic Church of Pentecost of Canada. This is not inconceivable in light of Wynn Stairs' comments at the organizational meeting for the new fellowship. "In the Full Gospel Pentecostal Church you have the same liberty as in the Apostolic Church of Pentecost; and have extra privilege of holding property in the name of the Full Gospel Pentecostal Church if the individual Assembly chooses to do so."²⁵¹

By 1939 the Full Gospel Pentecostal Church and the Apostolic Church of Pentecost of Canada were drifting apart. Robert Larden notes the reasons for the distinct development of the Full Gospel churches in the east during the 1940s that led to separation,

This eastern group of ministers, on the most part, did not see eye to eye on the message of the finished work of Calvary or the grace of God as it is more commonly identified today. But this was not the reason for their early interests in fellowship with the United Pentecostal Church of the U.S.A. The predominant strength of Apostolic was in Western Canada. Fellowship was lean. The three thousand mile span made meaningful fellowship very difficult in those early years of limited travel. Necessary requested leadership and aid was not provided. The close proximity of the U.S.A. organization with its strength on the eastern seaboard seemed to be an answer to their need.²⁵²

Geography may have been one concern but the more probable reason for the discussion of merger was the perceived similarity of doctrine between the Full Gospel Pentecostal Church and the United Pentecostal Church. The successful merger between the two organizations in 1946 noted above ensured a measure of doctrinal certainty for the Full Gospel Pentecostal Church ministers and this was believed to be essential to the future of the group. By exchanging allegiances they would be ridding themselves of the Calvinistic influence on the one hand but on the other hand they would be exposing themselves to the radical element in the newly merged United Pentecostal Church.

²⁵¹ *Minutes Full Gospel Pentecostal Church*, March 15, 1939. Unfortunately very few early records of the Apostolic Church of Pentecost of Canada have survived from this period. Some records that have come to light are either in the personal collection of Anne Stairs, daughter of Wynn Stairs, or related to the merger with the United Pentecostal Church. Other records are preserved in the "Down Memory Lane" column featured in the *United Pentecostal Church Home Mission News*.

²⁵² Larden, 161-162.

United Pentecostal Church

The United Pentecostal Church had been founded in 1945 between the Pentecostal Church Incorporated and the Pentecostal Assemblies of Jesus Christ. These two American Oneness organizations were essentially Jesus' Name Pentecostal groups with similar doctrines and practices but differed in one important area. The issue centred on the interpretation of Christian conversion and initiation into the body of Christ. Both organizations believed in the cardinal Oneness doctrines summarized by Acts 2:38. But they differed on the timing of salvation.

The interpretation promoted by the Pentecostal Church Incorporated maintained the traditional evangelical position that conversion followed repentance. Subsequent to conversion the individual was encouraged to be water baptized in the name of Jesus and to be further baptized in the Holy Ghost. In contrast, the Pentecostal Assemblies of Jesus Christ advocates promoted a radical position summarized by the phrase "born of the water and the Spirit". Essentially, "water baptism in Jesus' name remitted sins, and was the birth of the water... [and] baptism of the Holy Ghost was the birth of the Spirit."²⁵³ Ultimately, conversion was conditional and completed only after repentance, Jesus' Name water baptism and Spirit baptism had occurred.

This issue threatened to undermine the whole process of the original merger. If a satisfactory resolution to this belief could not be found the two organizations would remain independent of one another. W. T. Witherspoon, a Pentecostal Assemblies of Jesus Christ minister wrote a statement that became known as the "Fundamental Doctrine" of the organization. This diplomatic statement sealed the merger for the two groups.

The basic and fundamental doctrine of this organization shall be the bible standard of full salvation, which is repentance, baptism in water by immersion in the name of the Lord Jesus Christ, and the baptism of the Holy Ghost with the initial sign of speaking with other tongues as the Spirit gives utterance. We shall endeavor to keep the unity of the Spirit until we all come into the unity of the faith, at the same time admonishing all brethren that they shall not contend for their different views to the disunity of the body.²⁵⁴

This position of "full salvation" seemed consistent with the members of Full Gospel Pentecostal Church. Therefore, after the merger was completed, on May 15, 1946, at the first meeting of the Maritime District of the United Pentecostal Church, Samuel Steeves was elected first District Superintendent and Quincy R. Stairs was elected first District Secretary Treasurer.²⁵⁵ In New Brunswick, Steeves' church,

²⁵³ Clanton, 120.

²⁵⁴ *Manual, United Pentecostal Church*, 1969, 24. Presently the UPC is involved in revisionist history about the merger. Since 1992, with the drafting of the Westburg Resolution, the leadership of the denomination has downplayed the position of the PCI element in the church at the time of the merger as well as throughout the development of the denomination in subsequent years. The new understanding is that the majority of both organizations in 1945 originally supported the "full salvation" model of fulfilling all three steps before salvation actually occurred. For further reading in this regard see: David A. Fudge, *Christianity Without the Cross: A History of Salvation in Oneness Pentecostalism* (Parkland, Florida: Universal Publishers, 2001), 200.

²⁵⁵ *Minutes of the Maritime District of the United Pentecostal Church*, May 16, 1946.

located in Newcastle Bridge, had developed during the 1930s and 1940s as the primary base for the Oneness Pentecostal establishment and development in New Brunswick and the surrounding region.

Newcastle Bridge Full Gospel Church emerged as the central gathering place for the annual camp meeting convention held at the end of August, the place of the annual meeting for the board of Full Gospel Pentecostal Church since (1939), the place where Emmanuel Bible School (1942) was founded and became the rallying point for the newly formed Maritime United Pentecostal Church (1946). Earl Jacques, although a worthy and administratively capable candidate, residing and ministering in Fredericton, did not have the same kind of following as Steeves and the Newcastle Bridge church. Steeves was elected again in 1947. The following year Earl Jacques and Samuel Steeves were both nominated for District Superintendent, along with Allison Post who later withdrew. After the vote, Samuel Steeves was chosen for a third year.²⁵⁶

When Steeves' became interested in the Latter Rain movement in the late forties, it ended his position of influence and leadership in the United Pentecostal Church Maritime District. At this point, Earl Jacques emerged as a stable and moderate leader who had previous experience with district administration when he was a member of the Apostolic Church of Pentecost of Canada and was the logical choice as the new District Superintendent.

After Steeves withdrawal from the United Pentecostal Church in 1949, Jesus' Name Pentecostals either had to attend his Bible school or leave the region to attend a school elsewhere. This put the leadership of the Maritime District in a difficult position and led to a discussion of a joint Bible school among the United Pentecostal Church districts consisting of New Brunswick, Ontario and New England. In August 1949 Stanley McConaghy and A. W. Clark were appointed to discuss the joint school proposal with the other two districts.²⁵⁷ In 1955, at a meeting in Pea Cove, Maine, Wynn Stairs suggested that a Bible School begin that year at Harvey Camp but, with further discussion, it was moved by Stanley McConaghy and seconded by Campbell Dudley that the Bible school be started in Fredericton. After the trustee board was appointed, they were "empowered to purchase the property known as the Dawson Club at Marysville, N.B. from the Canadian Cottons Ltd. [sic] at a price of \$10,000."²⁵⁸ Under Jacques leadership, the new school, United Pentecostal Bible Institute, was established in 1955. This administrative base was established near Jacques' centre of influence and personal ministry in Fredericton.

Emmanuel Fellowship

Samuel Steeves founded Emmanuel Fellowship in order to provide a ministerial fellowship for Latter Rain adherents in New Brunswick. This group was essentially a schism that drew its constituency from former United Pentecostal Church ministers in the Maritime Provinces. Four years prior, the Latter Rain Movement began as a schism of the Pentecostal Assemblies of Canada, through the ministry of

²⁵⁶ Ibid, May 26, 1948. Actual minute as follows: "Election of Officers Nominating District Superintendent, Jacques, Steeves, Post (40 votes) Brother Post Withdrew, Brother S. G. Steeves elected."

²⁵⁷ Ibid, August 23, 1949.

²⁵⁸ Ibid., September 6, 1955.

George Hawtin, at Sharon Bible Institute, North Battleford, Saskatchewan. Eventually Vancouver, British Columbia, became an important Canadian centre for Latter Rain development.²⁵⁹ The movement spread to the American Pacific northwestern states, the Midwestern states and Mid Atlantic states. One of the leading American Latter Rain ministers was Myrtle Beal, pastor of Bethesda Missionary Temple, an Assemblies of God church in Detroit, Michigan.²⁶⁰

Acceptance for the Latter Rain revival came from some denominational constituencies such as former Assemblies of God and Pentecostal Assemblies of Canada ministers. Two other groups that later became major Latter Rain networks included representatives from Elim Bible Institute-Elim Missionary Assemblies and the Independent Assemblies of God International, an outgrowth of the Independent Assemblies of God.²⁶¹ Opposition to this revival movement came from several of the larger Pentecostal denominations. The Assemblies of God, the Pentecostal Assemblies of Canada and the Pentecostal Holiness Church were not in favour of promoting the “New Order of the Latter Rain” as they eventually labelled the movement.²⁶² Charles W. H. Scott, District Superintendent of the Assemblies of God in Michigan, outlined the errors of the movement and underscored “the misplaced emphasis on the gift of prophecy, the impartation of gifts of the Spirit by the laying on of hands by self-styled apostles and prophets, and the fact that the revival was not, after all, new at all, but rather a reappearance of enthusiastic mysticism common in church history.”²⁶³

Howard Goss, General Superintendent of the United Pentecostal Church, echoed the spirit of the statements above when he spoke at the 1948 General Conference in opposition to the Latter Rain movement. Goss asserted: “These people claim special and new things for the Lord, teaching that the gifts of the Spirit, and laying on of hands, and the offices of the church are something new, but I know personally that the Lord has given the gifts of the Spirit among His people for the past fifty years.”²⁶⁴ At the same General Conference, Oscar Vouga, Assistant General Superintendent, was also clear in his opposition to the new movement. He confidently remarked: “The Latter Rain has caused a few to leave our ranks, but it has also unified the work in a better spirit and understanding.”²⁶⁵ Two years later the United Pentecostal Church General Conference officially opposed the Latter Rain movement and issued a ten-point resolution outlining the areas of distinct error that they believed was being promoted. Some of the issues highlighted were “the promiscuous laying on of hands for the bestowing of spiritual gifts, the

²⁵⁹ Richard M. Riss. *A Survey of 20th-Century Revival Movements in North America* (Peabody, Massachusetts: Hendrickson Publishers, 1988), 117. The term *Latter Rain* used in this context needs to be distinguished from the earlier term *Latter Rain* used by first generation Pentecostals. The terms were related only as a designation for a revivalistic outpouring of the Holy Spirit. Detractors often referred to the mid-century Latter Rain movement as the “New Order of the Latter Rain”.

²⁶⁰ *Ibid.*, 112-119.

²⁶¹ *Ibid.*, 122.

²⁶² *Ibid.*, 121.

²⁶³ *Ibid.*, 119. William Menzies quoted in the text.

²⁶⁴ Arthur L. Clanton *United We Stand* (Hazelwood, Missouri: The Pentecostal Publishing House, 1970), 144. Quote from the *Minutes of the General Conference of the United Pentecostal Church, 1948*.

²⁶⁵ *Ibid.*

teaching that the church is based upon present-day apostles and prophets... the sowing of discord among assemblies and ministers, the prophesying of prophets who speak out of their own human spirits".²⁶⁶

Within two years, the Latter Rain movement had spread to New Brunswick and was promoted by Samuel Steeves. Formerly an independent Full Gospel Oneness minister, active in the establishment of the Full Gospel church in Newcastle Bridge, NB, founder of Emmanuel Bible Institute, member of the Full Gospel Pentecostal Church, first Maritime District Superintendent of the United Pentecostal Church from 1946-1949, Steeves finished his term as District Superintendent and did not let his name stand for the following year. The United Pentecostal Church minutes indicate a vote of thanks for his service and an offering of \$100 was given to Steeves on May 26, 1949.²⁶⁷ It is not clear whether he resigned or was asked to do so. E. L. Jacques chaired the meetings after this point.

Steeves may have developed an interest in the Latter Rain revival around 1949. The following year on February 8, 1950, at a general meeting, the district leadership recorded in the minutes a discussion about the "Latter Rain movement, North Battleford and Detroit."²⁶⁸ It is unfortunate that comments from the discussion were not recorded. But in light of the denominational executive opposition to the movement it is not difficult to surmise that the Maritime District followed the same course of action. Vincent Spence, an early Latter Rain minister with Emmanuel Fellowship, recounts Steeves' interest and connection with the Latter Rain revival. "Sister Beals, that would be back, [in] ... '49 - '50 that he went Latter Rain and ... from then on he had Latter Rain men. And he had the Spencers from... Cornell, New York. They had... a big college there and they were there with him for camp meetings, two different camp meetings."²⁶⁹

Throughout 1950-1952, Steeves promoted the movement through his church and Emmanuel Bible School. He then decided to create a Latter Rain ministerial fellowship for like-minded pastors and evangelists in the Atlantic northeast. Samuel Steeves, Erwin C. Joyall, and Ralph Helms founded Emmanuel Fellowship in 1952.²⁷⁰ These ministers represented New Brunswick communities from different areas of the province such as Newcastle Bridge, Bath and Back Bay respectively. Subsequent members were drawn from New Brunswick, Nova Scotia, Maine and Ontario. The purpose of Emmanuel Fellowship was to provide a ministerial fellowship for ministers in the Atlantic northeast, regardless of doctrinal distinctions, in order to promote the spread of the Latter Rain revival. This paralleled the essential value of

²⁶⁶ Clanton, *United We Stand*, 144. Quote from the *Pentecostal Herald*, November, 1950. The complete ten point resolution was as follows: 1. the promiscuous laying on of hands for the bestowing of spiritual gifts; 2. the teaching that the church is based upon present-day apostles and prophets; 3. the teaching that Christians must sever themselves from all church organization; 4. the compromising of the truths of Oneness, and water baptism in the name of Jesus Christ; 5. the teaching that one can receive the Holy Ghost without speaking with other tongues; 6. the teaching that candidates for the Holy Ghost baptism should not praise the Lord while tarrying for the gift; 7. the sowing of discord among assemblies and ministers; 8. the prophesying of prophets who speak out of their own human spirits; 9. the fellowshiping of those whose lives are ungodly; and 10. the teaching that the true church is composed of all who call themselves Christians, regardless of doctrinal belief.

²⁶⁷ *United Pentecostal Church Minutes*, May 26, 1949, Fredericton, NB.

²⁶⁸ *Minutes of the Maritime District of the United Pentecostal Church*, February 8, 1950.

²⁶⁹ Vincent Spence interview by Shane Flanagan. (Moncton, New Brunswick, February 16, 1996), 29.

²⁷⁰ *Hand Book of the Emmanuel Fellowship Inc.*, 1971, 7.

the Full Gospel Ministerial Fellowship founded 20 years prior in Maine. The establishment of a Latter Rain ministerial fellowship in New Brunswick caused Steeves to be distanced from some of his former friends, colleagues and ministerial network. In time, he successfully established another ministerial network in the Atlantic northeast comprised of independent Latter Rain ministers and gospel workers.

Although Steeves kept a Jesus' Name-Oneness tone to Emmanuel Fellowship, in the end, it developed a position similar to the Apostolic Church of Pentecost and Evangelical Churches of Pentecost merger the following year in 1953. The position articulated in the first two points of the seven point Emmanuel Fellowship Declaration of Faith states: "We believe in one triune God the Lord Jesus in whom dwells all the fullness of the Godhead bodily. Col 2:9"²⁷¹ and "Repentance and justification by faith in His atonement and baptism by immersion in the Name of Jesus Christ for remission of sins. Acts 2:38" Steeves did not alter significantly his position on Oneness doctrine as the above illustrates clearly. His new allegiance resulted in losing fellowship with many in the Oneness-United Pentecostal Church community because he associated with an essentially Trinitarian movement. It is interesting to note the above doctrinal aberration. Emmanuel Fellowship may have been one of the few or perhaps the only Jesus' Name Latter Rain group in North America. It was the last Baptist Pentecostal organization to be founded in the region prior to 1955. The Holiness Pentecostal churches began in the forties but were overshadowed by the keen competition experienced with the Baptist Pentecostals.

Holiness Pentecostals

The denominational Holiness-Pentecostal branch Pentecostalism did not make significant numerical gains in the Atlantic Northeast. Converts from holiness backgrounds, such as Methodists or Holiness adherents in Maine or Reformed Baptists in New Brunswick, were represented in the early Pentecostal community but a significant holiness-Pentecostal following never took root in the area. Perhaps if the indigenous Reformed Baptists, an American influenced holiness church, had joined the Maritime Pentecostal community like holiness denominations in the United States, this may have affected the flavour of Maritime Pentecostal identity but, in fact, this did not happen. Two of the oldest American Holiness-movement turned Pentecostal-movement merger denominations did establish a few churches in the Atlantic northeast. First, was the Church of God, Cleveland, TN and second was the Pentecostal Holiness Church. Both these organizations were based in the Atlantic Southeast states, Tennessee and North Carolina respectively.

Church of God, Cleveland, TN

Beginning as the Christian Union in 1886, later changing its name to the Holiness Church and finally settling with Church of God, this group distinguishes itself as the earliest Pentecostal denomination. Active in the southeastern United States and the Midwest, the Church of God Northeast State had congregations in Maine, other New England states and the mid-Atlantic states.

²⁷¹ Ibid., 4.

With its American base, the Church of God considered the church in the United States and Canada to be one church.²⁷² This meant that overseers in neighbouring American states had the oversight of the Canadian churches. The inclusion of Canadian regions within the Church of God administrative states began in 1931 for Western Canada, 1935 for Eastern Canada and 1938 for Central Canada.²⁷³ Eastern Canada equated to the province of Nova Scotia. It appears that there may have been Church of God congregations active in Nova Scotia beginning in the 1930s and perhaps lasting until the 1960s. It is difficult to state anything with certainty due to the paucity of records for this region. One reference to a Church of God mission in Prince Edward Island is noted in 1927.²⁷⁴ The first State Overseer was the overseer responsible for Maine, New Hampshire, as well as New York.²⁷⁵ Beginning in 1939, with State Overseer, G. M. Bloomingdale, Nova Scotia was included in an expanded northeastern state comprised of Maine, New Hampshire, Vermont and Nova Scotia. The Church of God established 10 congregations in Maine between the years 1930-1943. Three of these churches were subsequently disbanded in 1940. The exact number of early churches for the other three regions in this state, including Nova Scotia, has not been discovered during this study.²⁷⁶

Pentecostal Holiness Church

The Church of God, Cleveland, TN, and the Pentecostal Holiness Church were essentially parallel Holiness-Pentecostal movements. Theologically and administratively they shared much in common and the distinction between the two groups related to separation foundational histories. The 1911 merger of the Fire Baptized Holiness Church, established in 1898, and the Pentecostal Church, founded in 1900, produced the Pentecostal Holiness Church. These organizations were established in the Holiness dominated region of the southeastern United States. They were active primarily on the east coast and mid-western areas of the United States. In Canada, the Ontario Conference was organized in 1929 with nine churches.²⁷⁷ Later, during the Second World War, two additional conferences were organized, the British Columbia Conference and the Maritime Conference established in 1941 and 1944 respectively.²⁷⁸ Bishop Dan T. Muse with Rev. George Whitehurst, installed as the first Superintendent, organized the Pentecostal

²⁷² Charles W. Conn. *Like a Mighty Army: A History of the Church of God 1886-1976*. (Cleveland, TN: Pathway Press, 1977), 153.

²⁷³ *Ibid.*, 456. Note: Central Canada referred to Ontario, Eastern Canada referred to Nova Scotia and Western Canada referred to Saskatchewan, Alberta and Manitoba.

²⁷⁴ See: Article: "Report from Maine and Canada" in *Church of God Evangel*, October 15, 1927, 2.

²⁷⁵ Conn, see: Table 44 - State Overseers, 434-456. Eastern Canada-Nova Scotia State Overseers by administration: H. W. Poteat 1935-1936; Paul H. Walker 1936-1938; G. M. Bloomingdale 1939-1940; J. Stewart Brinsfield 1940-1942; Wm. F. Morris 1942-1945; J. B. Camp 1945-1950; D. G. Homner 1950-1954; V. D. Combs 1954-1956; and George W. Ayers 1956-1960. There are no State Overseers listed by Conn for any of the regions of Canada after 1960. It is unclear whether Church of God congregations existed in the region after this point.

²⁷⁶ Eric Waggoner, Archivist, Church of God Archives, Cleveland, Tennessee provided information concerning the early establishment of Church of God congregations in Maine.

²⁷⁷ Joseph E. Campbell. *The Pentecostal Holiness Church, 1898-1948: Its Background and History*. (Franklin Springs, GA: Pentecostal Holiness Church, 1951), 295.

²⁷⁸ *Ibid.*, 307-308.

Holiness Maritime Conference. The majority of Pentecostal Holiness church planting occurred in Nova Scotia through the ministries of Rev. Paul W. Barnett, Rev. Cecil J. O'Donnell, Rev. George F. Spencer, Percy and Vesta Legge and Harry N. Stevens.²⁷⁹ Originally Barnett was active in planting churches with the Pentecostal Assemblies of Canada during the 1920s and 1930s and it is not clear when the Pentecostal Assemblies of Canada credentialed him.²⁸⁰ Barnett is listed as an ordained minister with the Pentecostal Assemblies of Canada in 1939²⁸¹ and later he chose to join the Pentecostal Holiness Church. He was active in planting churches in "Pereau, Gaspereau, Scott's Bay, Bridgetown, Granville, Leminster, Windsor, Martock, Yarmouth, and Three Miles Plains" in Nova Scotia. Some of the churches noted above remained Pentecostal Assemblies of Canada churches and others became Pentecostal Holiness churches.²⁸² Most of the early churches and missions were located in the rural Nova Scotia counties of Hants, Kings and Annapolis with the exception of two churches that were started in the urban centres of Halifax, Nova Scotia and Saint John, New Brunswick.²⁸³

The development of Atlantic Northeast Full Gospel Pentecostal tradition occurred rapidly during the first two decades of ministry. During this time they had established themselves in several major towns and cities in the border region of Maine and New Brunswick and southwestern Nova Scotia. First, within three years a significant shift from Holiness Pentecostalism to Oneness Pentecostalism occurred for many due to the dynamic ministry of an influential minister. Second, at the beginning of the second decade of activity, the full gospel ministers formed a cooperative fellowship, the Full Gospel Ministerial Fellowship, that allowed for diversity of beliefs, practice and approach to ministry. This is significant due to the combination of Oneness and Trinitarian Full Gospel Pentecostals. This group preferred to keep an autonomous flavour and eschewed formal organizational strictures. On the other hand, there was also a slow move towards institutionalization for others. During this period there was the establishment of denominational districts with the Oneness - Apostolic Church of Pentecost in the mid 1920s and the Trinitarian - Pentecostal Assemblies of Canada in 1929 respectively. Third, in 1939 the Full Gospel Pentecostal Church, a local New Brunswick based Oneness denomination, was founded. Fourth, Full Gospel Oneness Pentecostals merged with the American-based United Pentecostal Church and within a few years another group of former Full Gospel, some Oneness and some Trinitarian, ministers founded Emmanuel Fellowship, a local Latter Rain ministerial fellowship that combined a triune viewpoint of the

²⁷⁹ Information for the Nova Scotia history of the Pentecostal Holiness Church was provided by Rev. Sheila MacDonald, minister, Faith Tabernacle, Halifax, Nova Scotia, 2-5.

²⁸⁰ Pentecostal Assemblies Yearbook 1928. In the Pentecostal Holiness records he is noted as being ordained by the Pentecostal Assemblies of Canada in 1928. In the 1928 Yearbook ministers list it is only Mrs. Paul Barnett recorded in the Lady Workers, Evangelists and Deaconesses section.

²⁸¹ Pentecostal Assemblies Yearbook 1939, 58.

²⁸² Pentecostal Holiness Churches and pioneering efforts: Nova Scotia – Baxter's Harbour, Bridgetown, Englewood, Granville, Halifax-Spryfield, Hampton Mountain, Lockport, Lower Burlington, Leguille, Three Mile Plains, Stoney Island, Victoria Beach, West Green Harbour, Weymouth, Yarmouth and in New Brunswick – Saint John, 2.

²⁸³ *Ibid.*, 3-5.

godhead and on the other hand emphasizing the fullness of the godhead in Jesus Christ as well as continuing to baptize in the name of Jesus.

The result in the borderland was the establishment of a theologically diverse Full Gospel Pentecostalism that constantly redefined itself. To be sure, there were denominational lines drawn eventually but this did not occur in any significant way until after three decades. There was a commitment to a common experience with the Spirit by many of the first generation Pentecostals during the 1920s and 1930s and it was this central element that bound them together in a new Full Gospel community of the Spirit. It is interesting that some of the Trinitarians who joined Emmanuel Fellowship baptized in the name of Jesus. This was the contentious issue, coupled with the Oneness view of the godhead, that had caused the original rift between Trinitarians and Oneness advocates in the United States.

Chapter Four Pentecostal Women Pioneers: Partners in Mission

A significant factor in the growth of Pentecostalism in the Atlantic Northeast was the role women occupied in ministry. Building on the experience and successes of other women in the tradition of the Methodists, the Holiness movement and Revivalism and capitalizing on the egalitarianism of the Missionary movement and the Salvation Army, Pentecostal women followed several tracks of influence and inspiration. The emergence of deaconesses and the single lady missionaries in the late nineteenth century helped to encourage and propel many evangelical Christian women into full-time Christian service.

Baptism in the Spirit coming upon both women and men was liberating both spiritually and socially. In the early decades of Pentecostal evangelization, there was an urgency to share the gospel with as many people as possible before the imminent second advent of Christ. Pentecostal women shared the calling to full-time Christian service including the roles of teaching, preaching, leading, pastoring, evangelism, healing-revivalism, radio ministry, as well as founding periodicals, Bible institutes, ministerial fellowships and denominations. Both men and women felt as though they were “anointed to serve” God in whatever vocation he gifted them to do. Service, not authority, was the key to the development of leadership opportunities for women in Pentecostal ministry.

This new-found liberation in the Spirit did not mean that it translated into equality in ministry status. The religious and secular spheres of leadership have always been different in kind. Each has different aims and purposes that call for different approaches to organization. The issue of female authority over men in the church was both culturally and religiously a subject that evoked strong pressure to observe the *status quo* in deference to men. It was only the exceptional woman who was granted unqualified liberty in ministry. Although men held the majority of leadership positions this reality changed gradually in the late nineteenth century with leaders such as Phoebe Palmer and Hannah Mariah Norris Armstrong. They were pioneers in religious teaching and administration in an era of idealized Victorian domesticity in both America and Canada. Palmer wrote a book defending the right of women to preach called *The Promise of the Father; or a Neglected Specialty of the Last Days*.²⁸⁴ Published in 1859, it exerted a popular and galvanizing effect for women involved in ministry whether they personally read it or not. The summary of Palmer’s thesis was that in the last days the Holy Spirit would be given to both women and men enabling each to pray, prophesy and preach.

Official recognition of Pentecostal women in ministry was granted with several credential designations. The Church of God (Cleveland, TN) employed the term *exhorter* that was inherited from the Holiness movement. An exhorter could be either male or female and was generally involved in occasional teaching or preaching. This denomination also granted a ministerial *license* to both men and women but ordination was restricted to men. *Deaconess* was another New Testament term and in the nineteenth

²⁸⁴ Rosemary Ruether & Eleanor McLaughlin., ed. *Women of Spirit: Female Leadership in the Jewish and Christian Traditions* (New York: Simon and Schuster, 1979), 233. This apology was rooted in the parallel prophetic passages found in Joel 2:28 and Acts 2:17-18.

century Protestants such as Lutherans, High Anglicans and Methodists began using this office. During the late nineteenth and early twentieth century the Holiness movement and the Pentecostal movement also began using the term. Other designations were *lady worker*, *ministerial license for women*, and *gospel worker*. The terms *Licensed Minister* or *Ordained Minister* in the Baptist-Pentecostal churches were generally but not universally reserved for men. In the Pentecostal organizations founded by women, some chose to use stratified gender-based credentials, while others chose full emancipation and egalitarian credential practices for men and women.

The credentialing practice of the Pentecostal Assemblies of Canada encouraged the necessity of character development and also stressed the following: “to be eligible for... credentials a candidate must have received the infilling of the Holy Spirit.” By the 1930s and into the 1940s with many Bible colleges being founded,²⁸⁵ one other important required qualification was a standard three-year diploma in theology from one of the recognized schools. Erna Peters outlines the early gradation of credentials for the Pentecostal Assemblies of Canada.

Ordination is the highest grade of Credentials. There are three others. Graduates who enter full-time ministry are immediately granted the Licensed Minister’s Certificate. Bible college students who go into ministry during the summers of their college years or other persons who receive temporary or probationary credentials receive a Letter of Recognition. Then there is the Lay Preacher’s Certificate.²⁸⁶

Peters contrasted the credentials noted above, generally given to men, with the distinctions related to the credentials granted to women. The educational preparation for women in ministry seems to have been a secondary concern. Functionally, there was no difference in credentials between women who chose to attend one of the Bible schools for three years graduating with a diploma and women who did not attend Bible school.

Women who have graduated from the Bible college and are in full-time ministry are granted Deaconess Certificate, as are those who are in the full-time ministry but are not graduates. Women may apply for Ministerial License for Women and the requirements are the same as men who desire to be ordained. Even if women hold a Ministerial License they are not ordained and they do not solemnize marriage, although they are privileged to vote at District and National Conferences.²⁸⁷

Women ascending to governing leadership would appear to have been limited in most, if not all cases, by the restriction of ordination to men. The compromise for the Pentecostal Assemblies of Canada was to create a Ministerial License for Women that functioned as a form of gender specific lesser Ordination. This gender specific gradation of credentials did not limit the leadership of women in the local

²⁸⁵ In Canada the following Bible colleges were established by the Pentecostal Assemblies of Canada: Bethel Bible Institute-Central Pentecostal College, Saskatchewan, 1935; Canadian Pentecostal Bible College, Winnipeg, 1925; Western Bible College, Winnipeg, 1931; Ontario Pentecostal Bible College-Eastern Pentecostal Bible College, Toronto, 1939; British Columbia Bible Institute, Victoria, 1941; and Maritime Bible Institute, Halifax, 1944. See: Erna Alma Peters. *The Contribution to Education by The Pentecostal Assemblies of Canada* (Altona, Manitoba: D. W. Friesen & Sons Ltd., 1970), 25, 27, 34, 45, 50.

²⁸⁶ Ibid. 57.

²⁸⁷ Ibid.

congregation. The elements of spiritual ability and personal calling were the necessary “credentials” granted by the Holy Spirit to all. The egalitarianism related to “spiritual ability” and “personal calling” for early Pentecostals is an example of Pentecostal restorationism that focused on recapturing the ideal apostolic age from the first century. Therefore, an important underpinning for Pentecostal identity was the equality of men and women and race harmony in the church of Christ. In New Brunswick, the preaching ministry of African-American Bessy Jackson, serves as an example of progressive racial attitudes. Sophie Guy Spence, pastor at Evangel Assembly in Moncton, New Brunswick, a Pentecostal Assemblies of Canada congregation, invited Jackson to conduct a two-week series of meetings during the late 1940s. In recalling the event, Vincent Spence relates: “Bess Jackson. I didn’t know her but she had been here. Sophie had her preaching for her... she was quite a firebrand... she was just on fire... she had some great meetings there... [and] she could preach!”²⁸⁸ In typical Pentecostal egalitarianism, Jackson was not limited to preach by gender or racial background.

The earliest racially integrated Oneness Pentecostal denomination was the Pentecostal Assemblies of the World. It was this fellowship that the Pentecostal Assemblies of Canada originally considered joining in 1918.²⁸⁹ The Pentecostal Assemblies of the World made allowances for female evangelists who were able to perform sacramental functions in the absence of a male minister. Officially the statement on female ministry was summarized as follows. “Women Evangelists shall be able to officiate at a Marriage Ceremony, Funeral Service, Baptismal Service, and the Lord’s Supper, in cases of emergency.”²⁹⁰ The nature of a potential emergency is not defined. Implied in the statement is the absence of a suitable male minister. In practical terms, this organization allowed for female leadership especially in the case of pioneering the church as an evangelist.

When such Women Ministers, having charge of Assemblies at the present, or at the time of the passing of these By-Laws, and whenever a woman evangelist enters into a field and raises up a work, she shall maintain oversight thereof as long as she is there, until a man is raised up in their midst, who will know and understand the situation sufficiently to be entrusted therewith: subject to the General Assembly to adjust such matters as may be deemed necessary.²⁹¹

²⁸⁸ Vincent Spence interview, 54.

²⁸⁹ See: Larden, *Our Apostolic*, 89. During the organizational phase of the Pentecostal Assemblies of Canada in 1918 several of the early leaders believe in Jesus’ Name baptism and therefore originally wanted to be affiliated with the Pentecostal Assemblies of the World. The following is a copy of the minutes taken from Franklin Small’s records: “It was moved and seconded that Brother Goss act as chairman. Carried. Moved and seconded that the Association be called the Pentecostal Assemblies of Canada, working in conjunction with the Pentecostal Assemblies of the World, organized in Portland, Oregon, 1914.” In spite of this orientation a vote was taken with the results of 10 in favour and 7 against joining the non-Oneness Assemblies of God also founded in 1914.

²⁹⁰ James L. Tyson. *The Early Pentecostal Revival: History of Twentieth-Century Pentecostals and The Pentecostal Assemblies of the World, 1901-1930*. (Hazelwood, Missouri: World Aflame Press, 1992) p. 296. See: Appendix – *Minute book and Ministerial Record of the General Assembly of The Pentecostal Assemblies of the World, Indianapolis, Ind., U.S.A., Year 1919 and 1920*.

²⁹¹ *Ibid.*, 296.

This approval of pastoral ministry for women, either as the founder or in the absence of a man being “raised up”, was significant in light of the mixed opinions held by Pentecostal men relating to female clerical activity. It has been suggested that the flexibility expressed in such statements as the one above indicate that the “work was sanctioned in part because of the doctrinal emphasis on the third person of the Trinity, which enabled Pentecostals to view ministerial authority as rooted in the movement of the Spirit rather than in clerical office.”²⁹² Therefore, the Holy Spirit was the one responsible for calling, training, anointing, and setting into ministry and not simply human agents whether male or female.

Complementing the spiritual egalitarianism experienced by Pentecostal women, early twentieth century North America witnessed a similar liberation and equality experienced by women in general in the political, social and professional spheres. In general, women began to capitalize on the momentum that had moved them from the margins of domestic life towards equality in many spheres of society.²⁹³ The process of social adjustments needed to win the First World War (1914-1918) resulted in the government granting Canadian women the right to vote federally.²⁹⁴ Eleanor Flexner commented: “On the crest of war time liberalism and gratitude, women had won the vote in most of the provinces in the Dominion of Canada.”²⁹⁵ Great Britain and Canada both extended voting rights to women in 1918.²⁹⁶ In America, President Woodrow Wilson summarized the spirit of the era when he spoke to the US senate in September 1918. He described the conflict as the “peoples’ war” and related that the “plain, struggling, workaday folk”²⁹⁷ believed that women should have equality along with men in the process of democracy. His points of populism and egalitarianism were underscored by the willingness of women to do what needed to be done, including traditional male work, in order to serve their country during wartime. Wilson drew attention to the significance of this essential partnership with women.

We have made partners of the women in this war; shall we admit them only to partnership of suffering and sacrifice and toil and not to a partnership of privilege and right? This war could not have been fought, either by the other nations engaged or by America, if it had not been for the services of the women – services rendered in every sphere – not merely in the fields of effort in which we have been accustomed to see them work, but wherever men have worked, and upon the very skirts and edges of the battle itself.²⁹⁸

²⁹² Stanley M. Burgess & Eduard M. Van Der Maas. *The New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 2002) See: article “Role of Women”, 1204.

²⁹³ International Women’s Day 1992. “Together Towards Equality – 125 Years of Progress” Status of Women Canada. Document 155,605 Trinity Western University Library, Langley, BC.

²⁹⁴ The ability to vote was granted to women in most provinces of Canada by 1917 with the exception of the Maritimes, Nova Scotia in 1918, New Brunswick in 1919 and Prince Edward Island in 1922. Social emancipation for Canadian women turned another corner in 1929 with the “Persons Case”. Five women, from populist influenced Alberta, Emily Murphy, Nellie McClung, Louise McKinney, Irene Parlby and Henrietta Muir Edwards convinced the British Privy Council to overturn the decision of the Supreme Court of Canada and approve the redefinition of women as persons in Canada.²⁹⁴

²⁹⁵ Eleanor Flexner. *Century of Struggle: The Woman’s Rights Movement in the United States* (Cambridge, Massachusetts: Harvard University Press, 1975), 321.

²⁹⁶ *Ibid.*, 319.

²⁹⁷ *Ibid.*

²⁹⁸ *Ibid.*, 322.

American politicians, however, did not proceed with voting rights for American women until 1920.

As noted above, the decade from 1919-1929 was an era of reorientation for women. This cultural shift was also evident when the Pentecostal church began to mature in the late 1920s and subsequent decades. For approximately twenty years women were involved in leadership roles in the Atlantic Northeast. A few of the more prominent female leaders included Alice Belle Garrigus, Christine Gibson, Carro Davis, Susie Davis, Muriel Forsey, Evelyn Forsey, and Sophie Guy. To this list of Pentecostal workers could be added scores of other lesser known preachers, evangelists, home mission workers and pastors. The role of co-pastor could also be explored in relation to the many deaconesses who were married to a licensed or ordained minister. In a few instances, women evangelists eventually settled into regular pastoral ministry. The methodology of itinerant evangelistic ministry was responsible for the establishment of many Pentecostal missions that eventually evolved into churches. Motivation for evangelism was rooted in the desire to share their experience with the Spirit with as many people as possible before the return of Christ. This was the propelling force that mobilized all available persons young and old, male or female, married or single.

Alice Belle Garrigus

Alice Belle Garrigus,²⁹⁹ serves as an example of the call to singleness and the parallel call to ministry. Garrigus influenced both men and women as a denominational matriarch, through the establishment of Bethesda Mission in St. John's, Newfoundland as well as being a contributing founder of the Bethesda Pentecostal Assemblies of Newfoundland, later renamed the Pentecostal Assemblies of Newfoundland. Garrigus also took part in Bible training for ministers at Bethesda Pentecostal Bible School founded in St. John's during 1933. Although Eugene Vaters was the principal of the school, both teachers, Garrigus and Lulu Barnes, were women.³⁰⁰ It is not clear how long the school existed but it does not appear to be in operation by 1944.

Garrigus attended Mount Holyoke Female Seminary for three years between 1878-1881 but did not return to complete her fourth year of study.³⁰¹ This institution was not a ministerial seminary; rather it was a school that helped prepare women for various leadership roles in society. Garrigus' life vocation

²⁹⁹ The inclusion of Garrigus in this study is important for two reasons. First, she originally trained and was involved in ministry in New England and subsequently felt called to leave that area and relocate to Newfoundland. Second, she influenced a young generation of both men and women to consider ministry vocations. The mentoring of Pentecostal women in Newfoundland resulted in the development of Baptist-Pentecostalism in both Newfoundland and the Maritime Provinces. Women ministers served in pastoral roles in various Maritime Pentecostal churches. For a more detailed study of the life and ministry of Alice Belle Garrigus see Burton K. Janes' three books *History of the Pentecostal Assemblies of Newfoundland* (St. John's: The Pentecostal Assemblies of Newfoundland, 1996), *The Lady Who Came: The biography of Alice Belle Garrigus Newfoundland's first Pentecostal Pioneer Volume One (1858-1908)* (St. John's: Good Tidings Press, 1983), and *The Lady Who Stayed: The biography of Alice Belle Garrigus Newfoundland's first Pentecostal Pioneer Volume Two (1908-1949)* (St. John's: Good Tidings Press, 1982).

³⁰⁰ Burton K. Janes. *The Lady Who Stayed: The biography of Alice Belle Garrigus Newfoundland's first Pentecostal Pioneer Volume Two (1808-1949)* (St. John's: Good Tidings Press, 1983), 212.

³⁰¹ Janes, *The Lady Who Came*, 26.

became an example of female leadership in the spirit of founder Mary Lyon's words "Go where no one else will go. Do what no one else will do".

Garrigus was among the group of people from the Christian and Missionary Alliance campground that attended Bartleman's meetings. Garrigus was a former student at Mount Holyoke Seminary. Garrigus was an evangelist with the First Fruit Harvesters Association based in Rumney, New Hampshire. Joel Adams Wright, a former minister with the Free Will Baptists, Free Methodists and his own interdenominational organization, founded this ministerial association³⁰² on the premise that the mission of the organization would be to promote "a vision of interdenominational work which would strengthen the churches and send missionaries to the end of the earth."³⁰³ The values he encouraged were based on a commitment to the plain word of God, dependence on the leading of the Spirit, and a willingness to serve in itinerant ministry. In 1910, three years after coming into contact with Pentecostals, Garrigus began to feel the need to leave New Hampshire and move to Newfoundland to share her new Pentecostal faith.

In Newfoundland, Garrigus participated in Pentecostal evangelistic teams and established various Pentecostal missions both directly and indirectly beginning in St. John's, the Avalon Peninsula, and the rest of the island of Newfoundland. In spite of her role in organizing the Bethesda Pentecostal Assemblies, later renamed the Pentecostal Assemblies of Newfoundland, Garrigus did not pursue the role of General Superintendent. It seems that she preferred to have a man, in this case Eugene Vaters, in charge of the denomination and she assisted by being Treasurer. This assisting role did not lessen the esteem in which Garrigus was held by the Pentecostal community in Newfoundland. She seemed willing to defer in the organizational roles to men and preferred the role of evangelist. Her example led several young single female evangelists who pioneered churches in Newfoundland and the Maritime Provinces. Ultimately many of these women transitioned from evangelistic roles to pastoral roles. In this way, several well known and many less known female Pentecostal workers gave key leadership in the advance of the Atlantic Northeast Pentecostal church. Through the ministry and mentorship of Garrigus during the 1920s-1930s, many young Newfoundlanders entered the ministry, establishing missions and churches in various towns and villages throughout the island. In particular, Garrigus was influential in helping several young women evangelists and pastors enter the ministry.

Christine Eckman Gibson

In the southern New England state of Rhode Island, Christine (Eckman) Gibson emerged as a significant Pentecostal. Christine Amelia Eckman was born January 3, 1879 in Georgetown, British Guiana. Her father was Swedish and her mother has been identified in general terms as "South American". Her parents died when she was a little girl. Eckman and her sister Alice went to live with their

³⁰² Janes, 80-81.

³⁰³ Ibid.

grandmother.³⁰⁴ There seems to have been a possible family connection to the Roman Catholic Church but Eckman's spiritual formation was in a Presbyterian church where she was taken by her schoolteacher. She did not make a profession of faith, however, until she was twenty-one years old.³⁰⁵

Eckman's conversion began with the words "A little dance, a little hell; a little dance a little hell" uttered by a Salvation Army officer. She had been invited to visit the Salvationist in the hospital and he said this to her as she was eager to get home to prepare to go to a ball that evening. Several days later on her way home from work she felt compelled to enter a Catholic church and pray. She reported experiencing a vision of "the bleeding Christ on Calvary's cross". Next she describes hearing the following words "Do you see that Man on the cross? He took the sinner's place. He became sin for a lost world. You are a sinner. He died in your stead. You can have His righteousness, for He is your salvation."³⁰⁶ That evening the Eckman sisters attended a Salvation Army barrack and at the end of the service both made a public profession of faith in Christ.³⁰⁷ They were both later water baptized at a Holiness mission.³⁰⁸

After Eckman moved to America, she was involved in Faith Home which was a Christian rest home for the elderly. Later she became the pastor of a small mission associated with the home. Around 1910, she heard about the "tongues movement" and became interested in it. In an uncharacteristic Pentecostal fashion she claimed to having received the baptism in the Holy Ghost by faith prior to receiving the evidence of speaking in tongues. Around this time she was invited to go to Rochester Bible Institute,³⁰⁹ one of the earliest Pentecostal Bible schools located in the state of New York. While visiting the Bible Institute, she was asked to pray one day during devotions. Eckman says that she had begun to pray in English and ended up praying in tongues.³¹⁰ Throughout the next forty-five years, Eckman ran Faith Home, pastored Church of the First Born later renamed Zion Gospel Tabernacle, established Mt. Zion Bible Institute, renamed School of the Prophets and eventually renamed Zion Bible Institute and lastly established Zion Evangelistic Fellowship. She later married Reuben Gibson and became one of the primary Pentecostal leaders who influenced several generations of independent Full Gospel ministers and gospel workers in the Atlantic Northeast region.

Muriel and Evelyn Forsey

The phenomenon of natural sisters and "sisters in the Spirit" among single Pentecostal female ministers is noteworthy when considering the ministry of women in the Atlantic Northeast. Beginning in the 1920s and lasting until the late 1940s, female ministerial teams, in some cases biological sisters, went into ministry together and worked for several decades as co-evangelists or co-pastors. In general, the

³⁰⁴ Mary Campbell Wilson, Rev., *The Obedience of Faith: The Story of Rev. Christine A. Gibson, Founder of Zion Bible Institute* (Tulsa, OK: Victory House Inc, 1993) p. 1.

³⁰⁵ *Ibid.*, 2.

³⁰⁶ *Ibid.*, 3.

³⁰⁷ *Ibid.*, 4.

³⁰⁸ *Ibid.*, 5.

³⁰⁹ The school was founded and run by five sisters: Elizabeth Baker, Mary Work, Nellie Fell, Susan Duncan and Harriet Duncan. They also ran Elim Faith Home and a mission. See: Campbell, 55.

³¹⁰ *Ibid.*, 56.

majority of these women chose to remain single and to devote their entire lives to Christian service. Freed from the usual demands of family life, these women were able to channel their energies directly into evangelism and in the process created many “children in the faith.” One such team was Evelyn and Muriel Forsey who were converted through the ministry of Bethesda Mission in St. John’s. Evelyn was converted by responding to an altar call and Muriel’s conversion happened about two weeks later at a young people’s service. They were thirteen and twenty two years old respectively. In describing the youth meetings, Evelyn recalls “...the young people’s meetings in those days were not entertainment; they were just like the regular services held for the family. They had their own song service, a testimony meeting and the word. Afterward they had a good altar service or prayer meeting.”³¹¹ Concerning Muriel’s conversion, Evelyn noted: “In the testimony service, Muriel was gripped with such Holy Ghost conviction that she cried out and literally ran to the altar. Of course now we were not only sisters in the flesh, but spiritual sisters also.”³¹²

Evelyn Forsey like other Pentecostals believed that she received her calling into ministry directly from God. Sharing pastoral ministry with her sister for thirty-one years, Evelyn was a definite advocate of her own personal vocation and an advocate of female pastoral ministry in general. This is no doubt related to the ministry encouragement and direct example of Garrigus at Bethesda Mission. Forsey spoke of her personal call and apology for female ministry.

The praises turned to the Holy Spirit speaking through me and I took that as a confirmation of my call. In later years when it became a question of whether women should pastor a church or preach the gospel, no matter what was said, there was no power in earth or hell could ever make me doubt the reality of my call. You see the Bible says, “In the last days I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, ... and upon my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.”³¹³

Carro and Susie Davis

Perhaps the most notable sister team “to preach the gospel” in the Atlantic Northeast was Carro Davis and Susie Davis. These women were twin sisters and together they encouraged both men and women to consider ministry vocations especially in Maine and New Brunswick. Originally from Macon, Georgia, the Davises relocated to the Atlantic Northeast and spent the majority of their ministry in Saint John, New Brunswick. Both parents died from tuberculosis within a year of each other when the sisters were around four years old. Aunt Minnie Davis was asked to care for the twins and eventually she accepted responsibility for the rest of the Davis children as well. Aunt Minnie was the first Pentecostal convert in the family and encouraged the two girls to do the same.

During a summer vacation in Chicago, the two sisters attended a Pentecostal mission operated by Andrew Urshan and were convinced, like their aunt, that what these people experienced was something they desperately needed. Matilda Paynter, the sisters’ former housekeeper, says that Carro Davis resigned

³¹¹ Evelyn Forsey. *Great is Thy Faithfulness*. (Hantsport, Nova Scotia: Lancelot Press, 1993), 14.

³¹² *Ibid.*

³¹³ *Ibid.*, 20.

her position as principal of Elim Elementary School in Macon and decided to stay in Chicago. Susie Davis chose to return to Macon and resume her teaching responsibilities at a high school.³¹⁴ Carro Davis describes the process of receiving the baptism of the Holy Spirit in Chicago.

Instantly the mighty power of God struck me like a cyclone from heaven, and while so under the control of the Spirit I pled in my heart for Him to fill me like the Apostles of old, and to give me an experience I could never doubt. Praise God He answered my prayer and filled me with the Holy Spirit giving me utterance in other tongues...³¹⁵

After this experience Carro returned home and both sisters began to evangelize, sharing the gospel with whoever would listen. Paynter gives the following summary of their ministry activities. “When Miss Carro returned home to Macon they began [sic] street services and house meetings among the negroes. [sic] They established a church in Macon for the white folk and many churches in other parts of Georgia and Florida.”³¹⁶ The following year in 1911, the Davis sisters, Aunt Minnie Scott and “Professor J. R. Mosely” were asked to leave First Presbyterian Church, where the Davis family had attended for several generations, because of their “peculiar and boisterous manner of worship disturbing the congregation... [that] was not in line with the standards as upheld by the Presbyterian denomination and that it would be best to refuse them admittance.”³¹⁷

Mosely was the leader of the small group consisting of the Davis sisters, Minnie Scott and another woman named “Mrs. Warfield”. Refused admittance to the Presbyterian Church, the small group, calling themselves “the Children of God”, held a service on the steps of the Pythian Castle. An unnamed newspaper reporter described the “peculiar and boisterous” worship. “The women rocked backward and forward and sideways, jumped up and down, waved their arms and shouted and shrieked and wailed forth in tongues, strange and unheard of. It sounded like no mortal language, at least so far as any citizen of the United States on deck yesterday might recognize.”³¹⁸

In 1916 Carro and Susie Davis attended the Assemblies of God General Conference in St. Louis, Missouri. This particular conference was surrounded by the theological controversy related to the “New Issue” teaching. Robert Larden noted that the Davis sisters attended this conference and Carro Davis’ decision regarding the doctrine:

She stated that there was a lot of dissention and arguments in that meeting about baptism in Jesus Name, or in the titles “the Name of the Father, Son and Holy Ghost.” Also the terminology regarding the Godhead. Trinitarianism or the Oneness position was the subject of controversy. Sister Davis said when a committee was sent out to draw up a draft motion, she waited on God in the auditorium and received a vision of the Lord Jesus Christ that greatly affected her life. She had no questions in her mind as to where she stood on the issue.³¹⁹

³¹⁴ Letter from Matilda Paynter, Saint John, New Brunswick to Patricia Pickard, June 17, 1988, 3.

³¹⁵ *Pentecostal Testimony*, (May 1936), 13.

³¹⁶ *Ibid.*

³¹⁷ *Macon Telegraph*, Macon, Georgia, December 25, 1911.

³¹⁸ *Ibid.*

³¹⁹ Larden, *Our Apostolic*, 87-88.

Davis' was probably influenced to believe the Oneness position due to her association with Andrew Urshan in Chicago and in the years subsequently from 1910-1916. Urshan went on to become an early leader in establishing and developing the Oneness movement in the United States. Embracing the Jesus' Name Pentecostal experience set the foundation for later ministry. Although there is no evidence that either of the Davis sisters were dogmatic about the doctrine it did shape the version of Full Gospel Pentecostalism that they preached in their evangelistic ministry teams.

Pentecostal ministry teams, such as the one noted earlier, consisting of both men and women, were common in the early Full Gospel-Pentecostal community. Ministry involvement was possible for all people based on a personal experience with the Spirit and the desire to share the gospel with others. Another ministry team, eventually associating with the Davises, from northern Maine was composed of Clifford Crabtree, Moodie Wright and Charles Flewelling. In 1922, after having been in Full Gospel ministry for three years, they decided to do an itinerant trip to Florida. On their way south they attended the Methodist McKendree Church in Washington, DC and, through a chance encounter with a man who knew about Davises' ministry in Macon, decided to contact them. In describing the team's involvement with the Davises, Clifford Crabtree relates:

They were holding tent meetings there. Sis. Carro Davis was just recovering from malaria fever and they had been praying for help in the work. We arrived there on December 11, 1922, and stayed through the winter. They managed to keep us busy in tent meetings, jail meetings, services for the chain gang, open-air services on the street corners, and cottage (home) meetings.³²⁰

Beginning in December 1922 and going through the winter to March 1923, the team from Maine was still assisting the Davis sisters and Mrs. Scott with the tent meetings. One method of evangelism was to pass out tracts and periodicals such as the *Bible Christian*, Harold Bickford's publication from Mars Hill, Maine, or *Word and Work*, published by "Brother Otis" in Framingham, Massachusetts. By this time the team had baptized sixteen in water.³²¹ In contrast, Charlie Flewelling noted: "One other was to be baptized but she has not given up all yet so did not go forward. I believe that is right. [sic] If a person doesn't mean to die out to everything there is no use getting wet, as Bro. Grant would say, go down a dry sinner and come up a wet one."³²² Moody Wright, another member of the team, asserted:

We are still having tent meetings and the Lord is still wonderfully working in this place. Souls are being saved and baptized in the Holy Ghost. The Pentecostal Fire is burning. The Lord is so good to us. We have seen a great number of souls get real salvation since coming here. Hard, rough men have been cleaned up from tobacco, rum, and cigarettes.³²³

Egalitarianism and partnering in ministry with all who were available and willing was an important hallmark of an "every member ministry approach" to evangelism. Wright observes: "God is doing a great work here thru unworthy worms. He has no big preachers among us. But has placed two sisters, Misses

³²⁰ Peters, *Prevailing Westerlies*, 116.

³²¹ *Word and Work*, 16.

³²² *Ibid.*, June 1923, 10.

³²³ *Ibid.*, June 1923, 15.

Carro and Susie Davis, in charge of the work here. They are precious, humble, wise, workers and passive in the hands of the Spirit of God.”³²⁴

The Davis sisters eventually decided to move north at the insistence of Clifford Crabtree who had remained with the sisters after Flewelling and Wright had left. Although the sisters may have had assistants in ministry throughout the years such as Clifford Crabtree, Charlie Flewelling, Moody Wright, Hope Crabtree, Fred Parlee and others, it was the sisters who remained the leaders. Carro had a natural inclination to leadership, having no doubt gained experience as the principal of a school in Macon, Georgia. Together as a team, they were essentially the unifying matriarchs of the Full Gospel-Pentecostal movement in the early years especially in the border region of New Brunswick and Maine, as well as the cities of Saint John and Fredericton and to a lesser extent the Miramichi River area in central New Brunswick. These three areas were the general sphere of their spiritual influence and mentorship. They were personally involved in the establishment of at least three churches in the Atlantic northeast in Bangor, Maine, Fredericton and Saint John, New Brunswick.

Describing the nature of a typical service and the pastoral oversight provided at Full Gospel Assembly, Saint John, Vincent Spence, an associate of the Davises, recalls: “They [saw] signs and wonders all the time. ...God moved there. ...you couldn’t go in there without feeling the presence of God. They wouldn’t have anybody on the platform unless... they were up and up.” Part of being “up and up” was having a credible Full Gospel ministry locally, regionally or nationally. Having individuals on the platform, points to the practice of seating all present ministers on the platform for the duration of the service. This was a common practice for many independent Full Gospel and denominational Pentecostal churches especially from the 1920s to the 1950s. It may have served a dual function of showing respect to ministers of the gospel as well as the practicality of having the ministers gathered together at the front of the church and available for assisting with the pastoral care, praying and counselling after the usual closing altar call was given. Related to this seating arrangement was the tendency to restrict the platform to ministers and lay assistants who were baptized in the Holy Spirit. To be “Spirit filled” was essential for any recognized and affirmed platform or altar ministry.³²⁵

In speaking of the involvement of other Full Gospel ministers at Full Gospel Assembly in Saint John, Norma Trewin did not believe the Davises were involved in water baptisms personally. Ambivalence towards performing sacramental functions seems to have been common for many early female Pentecostal ministers. This was consistent with the conservative attitude expressed by other evangelical women during this era. Trewin did not recall any occasions indicating that the Davises performed baptisms or marriage ceremonies. “I never heard of any women baptizing. Never [saw] any.”³²⁶ Trewin further stated that she knew of instances where her pastor, William Rolston, was called upon to assist the Davises with water

³²⁴ Ibid., 15.

³²⁵ This cannot be proven with reference to primary documents presently but is informed by the general unwritten code of conduct exhibited by early Full Gospel and Pentecostal ministers.

³²⁶ Norma Trewin interview, 20.

baptisms. “Brother Rolston...several times the Davis sisters would call him and he would go down for a baptism. And I know he baptized in Jesus’ Name.”³²⁷

Trewin’s comments suggest that performance of these functions in the church was limited to the male leadership in the Pentecostal churches. Specifically she emphasized “the Presbyters and all in authority were men.” The “pouring out of the Spirit” for Pentecostal women meant short-term involvement as ministers but did not usually mean they wanted to assume the demands of ordained ministry. The preaching and evangelistic functions, however, were sought out and shared by the women. In suggesting an apology for female preachers in the early Full Gospel-Pentecostal churches, Trewin offered the following helpful explanation about the role of partnership and assisting in ministry provided by women in the scriptures.

I know... the New Testament spoke about His handmaidens and... not only the ministers but the lady’s part in the church, speaks of helps and Dorcas, and the different ones in the Bible, Priscilla and Aquilla, they were workers together, so I think that... in fact I know that God has a calling upon women. Just because they are women... I don’t think they deserve authority over a man but I believe that they can be used of God in ministry.³²⁸

Ministry effectiveness for both men and women was related to extended times of prayer encouraged by the Davis sisters for both clergy and laity alike. It was common for individuals to spend two to three hours in prayer each day. The underpinning for this type of commitment to prayer was the belief that the result of these personal encounters with God secured the necessary spiritual power and “anointing” to be effective in ministry and Christian service in general. The Davises modeled this type of prayer individually and also prayed for others who gathered in their home for that purpose. A common practice when praying for others was the “laying on of hands” which involved touching the person usually on the shoulder or the back. Herman Trenholm, an associate of the Davises in the late 1940s and early 1950s, described this interdependent prayer process.

...[O]nce in awhile they’d walk around to another room and lay a hand on you. I was in there, ‘Oh, Jesus, Lord I need what these people have plus what Peter had... I’m just starting out in this thing. And so many people need Jesus. And Father just anoint us all, it is the anointing that breaks the yoke. And I need this power too.’ So day after day that’s the formula that we used for revival.³²⁹

Spence highlighted this commitment to extended prayer as a central component to the ministry training and mentorship that the Davises offered to those that came to visit with them. “If you went to their house you wouldn’t be there ten minutes or fifteen minutes they would have you down on your knees. They’d find out if you could pray or not.”³³⁰ Trenholm also underscored the same element of focused attention on prayer and nothing else.

...[S]ome days the sisters would come out, and I don’t know how many rooms they had in that house, I suppose twelve or fifteen, but they would just give you a blanket, and said: ‘People are praying in each room brother, we’re here and if you would like to spend

³²⁷ Ibid., 21.

³²⁸ Ibid, p. 20.

³²⁹ Herman Trenholm interview by Shane Flanagan (Moncton, NB, September 13, 1996), 1-2.

³³⁰ Vincent Spence interview, 11.

a few hours waiting on God, praying for this city, praying for this country and praying for this world, we're reaching out to this world, and this is what is all about... so if you want to stay and visit, this is how we visit.³³¹

It was this perceived dependence on God and direct partnership with the Holy Spirit that encouraged early Pentecostals to endure hardships, less than ideal personal circumstances, financial limitations and rejection by other churches or the society at large. An example of "living by faith" for financial means is related by Trenholm when he was working with the Davises.

That was the time... the odd [person was] slipping two dollars, or five dollars in my pocket. And I said: 'I don't take money.' And one fella [sic] said: 'How in the world do you expect to live?' I said: 'I am living by faith in God.' He said: 'Don't you know what faith in God is? That's when you believe God and somebody comes along and puts five dollars in your pocket!' When I went and told the dear sisters... they both said to me... 'You're something!' They said: 'In fact you are the first preacher we had here helping us that wouldn't take the money. Everyone else wouldn't say anything. Put it back in your pocket some are going to give you some more!'³³²

The commitment to prayerful intercession for revival was the basis for receiving the "power of the Holy Spirit" in order to spread the Full Gospel of Christ as "Saviour, Healer, Spirit Baptiser, and Soon Coming King". The emphasis on the Full Gospel was a hallmark of the Davises' ministry and others that worked with them either directly or indirectly. "New Issue" teaching, especially related to the Oneness of the godhead doctrine, was not promoted by the Davises, but, experientially, they did encourage converts to baptize in the name of the Lord Jesus Christ. Trenholm, recalls the baptismal practice at Full Gospel Assembly.

The Davis sisters... always baptized in the name of the Lord Jesus Christ. Now our dear brethren, the Jesus only group of the United Pentecostal Church, called Jesus only back there, they would baptize people over again unless... you were baptized in Jesus' name. They differed on this but they kept coming in the meetings, this is how they started works, they would come in and talk to people and so they started other works.³³³

The practice of ministry by the Davises and others underscored a "middle way" of Baptist-Pentecostalism. The Davises, like other "Full Gospel" practitioners, were committed to promoting this paradigm as a unifying, almost creedal summary, of the Pentecostal faith. Other issues, such as the "New Issue", eschatological interpretations, and the influence of beliefs from other sects or denominations were generally held to be secondary to experiencing the gospel through the lens of Baptist-Pentecostalism. The moderate "middle way" was a blend of experiential theology that enabled Oneness and Trinitarian individuals to belong to the same church and worship and work together. In practice, most churches generally emphasized one system or the other, meaning that they were either Oneness or Trinitarian churches. Throughout the ministry of the Davis sisters this "blending" translated into a lack of emphasis on the Oneness of the godhead but encouraging both Oneness and Trinitarians to be baptized in Jesus' Name.

³³¹ Herman Trenholm interview, 1.

³³² Ibid., 2.

³³³ Ibid., 7.

The ministry of Full Gospel Assembly, although an independent church, influenced the independent Full Gospel churches, the Apostolic Church of Pentecost of Canada and the Pentecostal Assemblies of Canada. The influence of the church's ministry was experienced in northern and central Maine as well. The Davises associated with Pentecostal ministers from both sides of Baptistic-Pentecostalism. They were equally encouraging of Oneness and Trinitarian guest speakers. In particular, leaders from the two main denominational fellowships preached at Full Gospel Assembly including Franklin Small, Moderator of the Apostolic Church of Pentecost of Canada, in 1928³³⁴ and by D. N. Buntain, General Superintendent of the Pentecostal Assemblies of Canada, in 1938.³³⁵

Many individuals who were affected by the ministry influence of the Davises went on to be involved in most of the ministerial fellowships and denominational fellowships that operated in the Atlantic Northeast. Ministers such as Fred Parlee and Herman Trenholm, later joining the Pentecostal Assemblies of Canada, trained and worked with the Davises in church services, special meetings and revival campaigns. Samuel Steeves was influenced by the Davis sisters' ministry in Saint John; later he served with the Full Gospel Ministerial Fellowship, the Full Gospel Pentecostal Church, the United Pentecostal Church and Emmanuel Fellowship. Sophie Guy was an example of another female minister based in New Brunswick who associated and preached for the Davises periodically at Full Gospel Assembly.

Sophie Guy Spence

Prior to her Pentecostal conversion in Newfoundland, Guy had been a Methodist. After becoming Pentecostal, she decided to be re-baptized by immersion, the usual custom for most North American Pentecostals. This has not been a universal practice outside North America. Water baptism by immersion, introduced by the Full Gospel adherents such as Garrigus and others, was a new and strange practice in Newfoundland. The churches in Newfoundland at that time were either pedobaptists such as the Catholic, Anglican or Methodist (later United) churches or abaptists³³⁶ such as the Salvation Army. Vincent Spence tells of Guy's baptism.

When Sophie started the work, went out into the work, she was one of the first ones to ever be baptized. She told the man she worked for, he was a jeweller, she was going to be baptized and he said: 'Would your father and mother allow you to go... down into that muddy pond?' And she said: 'Yeah, they would'. He said: 'You know what? If a daughter of mine... [did that] I would tie her to the bedpost'. So anyway, no one had ever been baptized in Newfoundland. There was only going to be two baptized and she was going to be one of them. Now the day that they were baptized, [it] snowed quite a bit the day they was baptized, boy the people gathered from all around because now they was curious. Baptizing, so people come form all over, different churches, lined the banks!³³⁷

³³⁴ Larden, *Our Apostolic Heritage*, 160.

³³⁵ *The Pentecostal Testimony*, May 1938.

³³⁶ This term has been created by myself to refer to the non water baptizing practice of Salvationists. They were united under the flag of the Salvation Army represented by the Blood and Fire or Salvation and Holiness.

³³⁷ Vincent Spence interview, 13.

Now from this time until the time it came for them to be baptized, ...Mr. English, the jeweller... he got the light and he decided that he was going to be baptized. He was there and was baptized and Sophie and the others, I think he was the first and Sophie was the second, and more and more, right there decided to be baptized. They began to realize that this was the Bible and they were baptized....³³⁸

Guy was about sixteen years old when she publicly decided to be a witness for Christ through water baptism by immersion and this act somehow proved the verity of the Pentecostal experience. Shortly after joining the Pentecostals, Guy was involved in youth leadership at Bethesda Mission. She worked with Garrigus and others in itinerant ministry and was part of a team from St. John's responsible for churches throughout various communities in the Avalon Peninsula. Some time in the late 1930s, she left the Pentecostal Assemblies of Newfoundland. During this time she briefly worked among Jesus' Name Pentecostal churches. When she applied for credentials with the Pentecostal Assemblies of Canada, M. S. Winger, Maritime District Superintendent, stated that Guy "labored entirely with the New Issue people, although she herself is not of that faith at all."³³⁹ Concerning her ministerial ability he relates: "I know she is a very capable speaker, a very fine and successful evangelist, and well liked, and quite successful where she goes."³⁴⁰ Winger did not have any objections to receiving Guy into fellowship with the Maritime District. He asserted that he believed "it would be greatly to the advantage of our work here in the Maritimes to grant her fellowship."³⁴¹

In 1938 Guy began working with the Maritime District by leading a small mission in Point du Chêne and eventually pastored a struggling mission in Moncton with help from her assistant Maisy Miller. During the 1930s the Pentecostal church established in Moncton had a series of ministers, most staying for brief periods of one to two years. Vincent Spence, the man Guy married after pastoring in Moncton for several years, recalls the role Maisy Miller played in the Moncton church. "Maisy didn't preach much for her. Maisy hadn't gotten into the ministry too much... she sang for her. For a year or more with her she did the singing and playing the piano... Sing like a lark."³⁴²

Guy was an experienced preacher and her messages were well received by those attending both Evangel Assembly in Moncton and Full Gospel Assembly in Saint John. Carro Davis frequently invited Guy to be a guest speaker during the 1930s and 1940s. Spence described her ministry to Full Gospel Assembly at that time.

[B]efore she built the church here Miss Davis would call her and want her to come over for a week or... two weeks you know just go over there. And then after we got the church up here, she was always calling her. I mean, so much so, I mean, that she had to sign a treaty of weeks over there preaching for her. She said to her one time... "Sophie if I could preach like you... I'd be travelling all over this country."³⁴³

³³⁸ Ibid.

³³⁹ Letter to A. G. Ward from M. S. Winger February 17, 1938, 1.

³⁴⁰ Ibid., 2.

³⁴¹ Ibid.

³⁴² Vincent Spence interview, 55.

³⁴³ Ibid., 51.

Evangel Assembly adherents emphatically supported their pastor and preferred listening to her preaching to any other. In fact they preferred her preaching to any itinerant evangelist. Spence recounted the positive comments that were said about Guy-Spence's preaching: "Your wife is anointed... we'd rather here her than anyone who passes through this way."³⁴⁴ Spence believed that the reason for this popularity was Guy-Spence's commitment to prayer. About her personal piety and its affect on her ministry he related "she prayed a lot and she was anointed and she trusted God for her messages... she could preach you know and go over in a big way." Spence preached occasionally but did not feel he had the same ability as his wife. "She was the minister and that was it and it wouldn't have done for her to marry some other man."³⁴⁵ There was another man, a Pentecostal minister, who was interested in her prior to Spence. He could preach and was also a building contractor. He wanted to marry Guy and build a church for her. But she declined both offers.³⁴⁶ She continued the ministry as a single woman throughout the Second World War, meeting Spence after he had returned from service in Europe.

Spence believed that the prior relationship would not have been beneficial to the calling that Guy had developed. She was an especially gifted speaker and Spence believed that the two would have competed for opportunities to preach. Although criticized for his supportive role by some, Spence firmly believed that his position was to support the ministry of his wife in a less direct way. Some even made statements such as "You ought to be the preacher, you are the man."³⁴⁷ This type of statement would sometimes summarize his own thoughts on the matter but in the end he believed that it was his wife who had the special gift in that area. Regarding his own role Spence recounts: "God called me to stand with her and be here backing and to pray for her and to visit with her and take place when we was baptizing and when we come to do funerals all that stuff, that was my decision I didn't fully know but God pulled me into it."³⁴⁸ It is interesting to note that although Spence was only occasionally involved in the preaching, he was, however, involved in the sacramental functions. The stress placed on the ability to preach and to evangelize publicly demonstrates the value that was placed on the function of communication for early Pentecostals. Sacramental and pastoral functions such as participating in communion and baptism or performing infant dedications, marriages, and funerals were secondary to the primary role of spreading the "glad tidings".³⁴⁹

In conclusion, the emergence of women in Pentecostal ministry seems to be connected to the convergence of women involved in ministry in other evangelical movements, the culmination of the women's rights movement in the 1910s and 1920s and the confluence of revivalism, restorationism and missionary energies between 1920 and 1940. This chapter has highlighted the contribution of women in

³⁴⁴ *Ibid.*, 51.

³⁴⁵ *Ibid.*, 52.

³⁴⁶ *Ibid.*

³⁴⁷ *Ibid.*

³⁴⁸ *Ibid.*

³⁴⁹ Glad Tidings was one of the common names used by many Baptist-Pentecostal churches. It was another term that indicated the "good news" or the "gospel" as was possibly linked to scripture in Luke 2 "I bring you glad tidings of great joy". Evangel Church was later renamed Glad Tidings Pentecostal Church after Guy-Spence had resigned.

Pentecostal ministry and has drawn attention to a number of themes. First, in the spirit of Pentecostal egalitarianism and spiritual liberation women were involved as partners in home and foreign missions. Second, although their male counterparts in ministry restricted some female Pentecostal leaders, certain gifted women were able to persevere and make significant contributions towards establishing and pastoring missions that eventually in time transitioned into stable church congregations. Third, the calling into Pentecostal ministry for many women was also complemented by a parallel call to singleness either through not marrying or in some notable yet rare cases through divorce. Fourth, it was common for women to belong to mixed ministry teams including both men and women during the early decades of Pentecostalism and later during the 1920s-1930s to belong to evangelistic and pastoral ministry teams consisting of two women. In many instances these women were not merely “sisters in the Spirit” but were often also biological sisters as well. Fifth, some women were gifted speakers and others simply exhorted congregations. This distinction is significant in relation to the female leader and the transition to male leadership either concurrently or after one generation. Most Pentecostal churches and denominations founded by women usually reverted back to male leadership after the cessation of the dynamic ministry of the charismatic women.

Chapter Five
Wynn T. Stairs: Atlantic Northeast
Full Gospel Pentecostal Leader

The life of Wynn Stairs serves as a case study of an early Full Gospel-Pentecostal leader in the Atlantic Northeast. Stairs is an example of the indigenisation and development of Full Gospel Pentecostal identity in the Atlantic Northeast. Belonging to several different, and in some cases, overlapping organizations and ministerial fellowships, Stairs serves as an example of a local church pastor who was an instrumental leader in the borderland Full Gospel community in Maine and New Brunswick. Originally receiving ministerial credentials with the Apostolic Church of Pentecost of Canada, Stairs would later hold credentials with several other Pentecostal organizations. He established several churches, pastored a church in St. Stephen, New Brunswick, for several decades, was asked to be missions secretary by three different organizations, was active in the Full Gospel Ministerial Fellowship, established the Full Gospel Pentecostal Church denomination in New Brunswick, and participated in the merger of the New Brunswick denomination with the United Pentecostal Church. His ministry career in this region underscores the character of the early converts to the Pentecostal tradition and how their influence shaped its later development.

Early Years

Wynn Stairs (1901-1983) was born on the family farm in Temperance Vale, New Brunswick. He was the son of Theodore and Annie Stairs.³⁵⁰ He grew up in this area and his family attended a Baptist Church. He did not profess any faith commitment while growing up. His mother and aunt were active lay leaders organizing a large Baptist Sunday school. In time his mother was nicknamed “Annie Be Saved” and her sister-in-law Liz Sharp was called “Lizzie Divine”.³⁵¹ The Stairs family was exposed to the Pentecostal movement by Wynn’s uncle, a Primitive Baptist minister, who had attended a convention at Mars Hill, Maine. Upon returning home he related his experience and observations to Wynn’s family. At the time, Stairs was not interested in religion or his uncle’s stories; however, at times he felt compelled to listen at a distance.

From the time of the original revival conducted in 1917 by Aimee Semple McPherson until 1920, several Pentecostal mission centres were established in Caribou, Ashland, Presque Isle, Monticello, Mars Hill, Easton, Summerville, Maine, and Clearview, New Brunswick. Edgar Grant, who was baptized in the Spirit in the McPherson meeting, established Pentecostal missions in Summerville (the “tin” church), Clearview, and River du Chute, New Brunswick.³⁵² During the winter of 1918-1919 Grant arrived in

³⁵⁰ Theodore and Annie (nee Sharp) Stairs had five children: Wynn, Roy, Quincy, Bernice and Lena. See: Peters, *Prevailing Westerlies*, 60.

³⁵¹ Type written manuscript of Wynn T. Stairs interview with Anne Stairs, “Growth and Dates”, c. May 1982.

³⁵² Wynn T. Stairs, “How and When the Oneness message came to N.B.”, type written manuscript, n.d., c. 1982.

Woodstock, New Brunswick, and pitched a tent. He held meetings and, according to Stairs, the “power fell like rain”. Woodstock was deeply impacted and several “drunkards and respectable citizens were converted.”³⁵³ In 1920, he was asked to go to the Lower Southampton-Nackawic area to conduct a funeral for a baby. While he was there, he arranged to use the “Old Round Top Church” that had formerly belonged to the United Baptists and was used occasionally by the Primitive Baptists. These special meetings led to the “Round Top Revival” in which several people, including Wynn Stairs, were converted. “Ten young people got saved including Bros. Milford Stairs, Leonard Parent, Wynn and Quincy Stairs. The entire country was moved toward God.”³⁵⁴ These individuals became significant leaders in the Jesus’ Name movement in New Brunswick. Stairs adds

Conviction seized the people, they began getting right with each other and with God. Husbands and wives made things right with each other. Brothers that had not spoken to each other in years got right with each other and with God. “Horse traders” (horse-trading was a way of life then, many made their living by “trading” horses) went and paid money to those they had cheated in the trade. Men carried back tools they had stolen from Penders Mill, and men made restitution to the C.P. Railway.³⁵⁵

Conviction of sin, repentance of sin and restitution of known sins was an important element in the development of Full Gospel popular piety. Promotion of this rubric was supported, especially among Baptist-Pentecostals, by the general understanding that conversion-sanctification and Spirit baptism was a process. Concession was made for the rare cases where the process occurred the same day; in practice Full Gospel adherents believed that there was a moment of decision where the individual was “saved” and “sanctified”. After this came the necessity of apologies and carrying back any stolen goods or property. It was these actions that continued the sanctification process begun at salvation until all things “were made right”. Once this occurred, the individual was in a position to receive the subsequent baptism in the Holy Spirit evidenced by speaking in tongues.

Shortly after his conversion, Stairs was one of a group of men that made restitution with C.P. Rail. He felt that it was necessary to write a restitution letter and ask for pardon for his lack of stewardship while working for the Canadian Pacific Railway. He told the supervisor how he had stolen candy and fruit when he worked in the freight shed, and other company resources such as a lantern. He also asked for forgiveness for doing things on company time such as cashing a pay check or for stealing rides from the trains without a pass. Stairs was clear in his purpose for writing the letter. “I am writing this morning to ask forgiveness and to make some wrong right. Well to start in I want to tell you that I have took [sic] Jesus as my Saviour and I mean to live an honest Christian life before this world and I want to make every wrong right.” Stairs itemized as many of the significant infractions that he could remember.

I stole the chisel and I remember of bringing a piece or to [sic] of emry [sic] paper home with me, and I used to loaf a little when I got a good chance, and I would use more waste than ther [sic] was any need for and more oil than there was any need for and I remember of different nights when I was working overtime that I would wash up and then punch out

³⁵³ Ibid.

³⁵⁴ Wynn T. Stairs, *Brief history*, 1.

³⁵⁵ Wynn T. Stairs, *How and When*.

so you see that wasn't a square deal and I remember of going to the Bank [sic] one payday and getting my check cashed, on the companys [sic] time, and was gone a good part of the afternoon, and their [sic] are different little things that I done that wasn't right, but I am writing asking forgiveness for it all and I am sorry that it all ever happend [sic] I was serving the devil then but now I am serving the Lord.³⁵⁶

There is indication of a reply from the Canadian Pacific Railway but it would appear that nothing was pursued and criminal charges were not laid against Stairs. Honesty and integrity in all things and seeking to make amends was central to the commitment to a life of holiness for Full Gospel adherents. This was one of the primary methods of witness to the transforming power of the gospel of Christ.

Two years later, on a Saturday evening in June 1923, Stairs was reading *On Mule Back Thru Central America with the Gospel*³⁵⁷ by Mattie Crawford.³⁵⁸ This book was published the previous year and described the evangelist's travels and itineration in the Hispanic Central American region. It was the writing of Crawford that inspired Stairs' immediate interest in foreign missions. At this time he was a stationary engineer at a sawmill located in Canterbury. One evening he was sleeping in a small building located behind the mill. While he was sleeping he had a dream that was to focus his developing missionary interest.

I had a visitation from God...I have never called it a vision but rather a dream – I suppose it could be called a night vision. In my night vision I saw South America; I saw the need; I saw that country as plain as could be; I heard the call from God. The next morning I came out of that little shack with the love of God burning in my heart; I went to the Baptist³⁵⁹ church because we had no Pentecostal Church at that time.³⁶⁰

The dream that he experienced that night and the rising passion for missions was something that he wanted to share with other Christians. His cousin Pearly Quigg pastored the Primitive Baptist Church which Stairs attended in Canterbury. During a testimony meeting Stairs shared his experience with the congregation: "...we gave our few words and told them the heathen were lost and could not help it. It seemed to touch many in the church that morning as well as my own heart. The yearning and longing for the souls of South America was terrific..."³⁶¹. Stairs also developed an interest in missions in other countries such as India, China, Japan and the continent of Africa. "So, from that day we started to work for South America and the whole world."³⁶²

Although Stairs kept attending the Primitive Baptist church, he started to transition into Full Gospel ministry as an assistant to Earl Jacques, and Harvey and Margaret Flewelling. He assisted with the tent meetings conducted in Zealand Station and Fredericton. This evangelistic team was eventually augmented with the ministry of Carro Davis, Susie Davis and Clifford Crabtree. They had just left John

³⁵⁶ Wynn T. Stairs, *Letter to unidentified CPR representative*, February 3, 1921.

³⁵⁷ See: Mattie Crawford, *On Mule Back Thru Central America with the Gospel* (Los Angeles: np, 1922). This region is not to be confused with the mid western United States but rather referred to a gospel trip that Crawford took through Spanish speaking Central America.

³⁵⁸ Wynn T. Stairs, interview by Anne Stairs, c. May 1982.

³⁵⁹ Hand written insertion indicates that it was a Primitive Baptist Church.

³⁶⁰ Wynn T. Stairs, "I Was Not Disobedient To The Heavenly Vision", unpublished manuscript, c. 1962.

³⁶¹ Ibid.

³⁶² Ibid.

Deering in charge of the Bangor mission. Carro Davis wanted to move the tent from Zealand Station and set it up in Fredericton. There was opposition from the people including the mayor of Fredericton who printed an article in the *Daily Gleaner* asserting: “the Holy Rollers cannot roll in Fredericton!”³⁶³ After seven attempts, a lot was secured on the Woodstock Road and the tent was set up. During one of the services a young boy “fell under the power of God.” This concerned a woman at the meeting and she called in the police. The police arrived and ordered Crabtree to close the meeting down. Crabtree then asked the congregation: “Who is on the Lord’s side?” In response the congregation “arose to their feet as one, cheering and shouting and praising God.” The police left and while they were leaving Stairs offered them tracts. The officers suggested he mind his own business. Stairs replied: “This is my business.”³⁶⁴

Full Gospel Assembly

The first Full Gospel tent meeting held in the St. Stephen area was conducted on July 25, 1926.³⁶⁵ Earl Jacques brought the tent from Fredericton in an effort to pioneer a new church in the community. He continued holding evangelistic services throughout the summer and was assisted by Wynn Stairs, C. W. Hyde and Rev. and Mrs. E. C. Joyall. The crowds were never large and the tent was never filled but a few individuals did make professions of faith. Among these early converts were Nelson Getchell and Burton Eastman.³⁶⁶ In September the services moved to the Johnston Hall and the following month to a small hall in the Douglas building. At the end of September, Jacques returned to his pastoral duties in Fredericton. For the next year, Erwin Joyall became pastor of the small group. When Joyall left in July, 1927, Wynn Stairs became the pastor of the Full Gospel Church.³⁶⁷

Many of the independent Full Gospel churches, such as the assembly in St. Stephen, in New Brunswick, had ministers that were credentialed by the Apostolic Church of Pentecost of Canada including Hubert Perkins, Milford Stairs, Earl Jacques,³⁶⁸ Wynn Stairs, Harvey Flewelling and George Croft. The year after Stairs became the pastor in St. Stephen, Franklin Small, Moderator of the fellowship, visited the Maritime Provinces in 1928. Robert Larden notes that the Full Gospel churches in the region “were in common fellowship with Apostolic Church of Pentecost.”³⁶⁹ In essence these churches cooperated with the denominational fellowship and were loosely affiliated with the organization. While in the Maritime Provinces, Franklin Small held special services at several established Full Gospel assemblies including St. Stephen, Windsor, Yarmouth, Fredericton, Millville, Woodstock, Tilley and Saint John.³⁷⁰ In St. Stephen,

³⁶³ Peters, *Prevailing Westerlies*, 122.

³⁶⁴ *Ibid.*, 123.

³⁶⁵ Wynn T. Stairs, “Brief history of the Saint Stephen Pentecostal Church”, c. 1981, 1.

³⁶⁶ *Ibid.*

³⁶⁷ *Ibid.*

³⁶⁸ Jacques was the Apostolic Church of Pentecost of Canada’s District Presbyterian in the Maritimes at the time of Small’s visit in 1928.

³⁶⁹ Larden, *Our Apostolic*, 159.

³⁷⁰ *Ibid.*, 160. The pastors of the Full Gospel churches were as follows: St. Stephen: Wynn Stairs; Windsor: H. T. Adams; Yarmouth: Harvey Flewelling and George E. Croft; Fredericton: Earl Jacques;

after the meetings had ended there were several who professed faith in Christ and about “thirty-five candidates were buried in the Name of the Lord Jesus Christ amid floating ice upon the waters.”³⁷¹ While Small was in Tilley, several were baptized in the Holy Spirit at the church and in homes. Larden notes:

When it was time for the altar call there wasn't kneeling room. Oh such prayer... young men and older people with uplifted hands crying to God for the latter rain. They began falling under the power almost in all directions, and came through speaking in other languages until ten or twelve received the baptism. During our four nights there so crowded became the space for altar work it seemed impossible to continue in the church. Then the power broke upon many during the day in their homes where numbers received the Holy Ghost.³⁷²

These experiences were the goal of a Pentecostal revival service: conversions, water baptisms in Jesus' Name and Spirit baptisms evidenced by speaking in tongues. “Receiving the Holy Ghost” was a shorthand term to describe the experience of Spirit baptism. During this year, Stairs was ordained by Earl Jacques and Milford Stairs, the two original Apostolic Church of Pentecost of Canada ordained ministers in New Brunswick.

Holiness standards were an important defining characteristic for most Pentecostal groups during the foundational decades. In 1935, Full Gospel Assembly produced a list of rules which members were to adhere to in order to remain in good standing with the church. The general holiness emphasis on “separation from the world” emerged as a necessary lifestyle commitment whether Holiness or Baptist Pentecostal in orientation. Generally the limitations were directed toward the issues of apparel, appearance, habit or amusement. The motive for encouraging “holiness standards” was twofold. First, was the interest in promoting “HOLINESS, GODLINESS, and PURITY. And for the advancement of GOD'S Kingdom.” Second, for the protection of the church that “GOD SAVE US FROM THE JUDGMENTS OF THE “DAYS OF NOAH” AND THE “DAYS OF LOT.” Which we are in.”³⁷³ The prohibited activities included: no use of tobacco in any form, women were not to have short hair, bobbed hair, shingled hair or permanent waves in their hair, women were not to go out in public without stockings, women's dresses were to be long enough to cover their limbs and lastly “[t]hat no member shall go to the theater, moving picture, or any other similar worldly thing; or endorse (by giving money, or aiding in any other way) their children that are under age in going.”³⁷⁴ Violation of these rules could result in expulsion from the church.

During the early 1930s, Eastman, one of the first converts, wrote a poem about the impact of the ministry at Full Gospel Church. An excerpt from the poem gives the flavour of popular Full Gospel spirituality during the Great Depression era:

Thank God for the church that has no schism,
where they preach the word and Spirit baptism.

Millville: Andy Mowatt; Woodstock: “Brother” McAfee; Tilley: William Rolston; Saint John: Carro Davis and Susie Davis.

³⁷¹ Ibid., 159.

³⁷² Ibid., 160.

³⁷³ Untitled manuscript outlining holiness rules for Pentecostal Full Gospel Assembly, St. Stephen, N.B., c. July 1, 1935.

³⁷⁴ Ibid.

The doctrinal truths and the prophetic story,
of Christ's soon coming in the clouds of Glory.
Thank God for the church that will pay all its dues,
That needs no support by bean suppers and stews.
That brings in its offerings of wine and oil,
the tenth of its labour, the fruit of the soil.³⁷⁵

Evangelistic ardour was an important concern for Eastman and others who became adherents at churches like Full Gospel Church in St. Stephen. One important note of distinction between Eastman's view of "Our Church" and other churches was the comment about not raising financial support through church suppers. This observation by Eastman was a viewpoint shared by other evangelical churches especially the United Baptists churches in New Brunswick. Implicit in this value is that the means to carry on spiritual work would be supplied by financial support from church members. There was an old slogan: 'God's work supported in God's way will never lack God's supply.' In contrast, the United Baptist churches and other churches in Nova Scotia commonly use church suppers to supplement the income of the church as a means for women to contribute to the churches. In the first stanza, not quoted above, Eastman asserts: "our church" is "The church that is different" especially "in more ways than one, with one great ambition, that souls might be won." Spreading the gospel both at home and abroad was the primary motivating factor for Stairs and the congregation at Full Gospel Church. Stanza four again underscores the importance that Stairs placed on active support and personal involvement, if possible, especially in foreign missions.

Throughout the 1930s, Full Gospel Church in St. Stephens continued to grow as Stairs emerged as an influential leader in the borderland region of Maine and New Brunswick. During the depression years, he was active in home missions, preaching, and establishing new missions and churches in communities such as Honeydale, McAdam and St. Andrews in New Brunswick as well as Princeton and Milltown, Maine.³⁷⁶ Clifton McCarthy assisted Stairs with the pioneer work in Honeydale and later pioneered a church in Alexander, Maine.³⁷⁷ He was "set apart for the Ministry of the Full Gospel of Jesus Christ"³⁷⁸ at Full Gospel Assembly on February 23, 1934 by Earl Jacques assisted by Wynn Stairs and Quincy Stairs.

Foreign Missions Advocate

Home mission opportunities were not the only outlet for Stairs' pioneering spirit. Although he enjoyed sharing the gospel with others in missions and preaching points in New Brunswick and Maine, his primary interest was the promotion of foreign mission opportunities. He could not go himself but he was tireless in his organization of financial support for those that felt the call to go. Stairs' passion for foreign missions was responsible for creating awareness about the need to evangelize in foreign lands. He also stressed the necessity of prayer for the various missionary pioneer projects and raised funds to channel into

³⁷⁵ Quoted in Stairs, Brief History, Burton D. Eastman, "Our Church", c. 1930s. See appendix for complete version.

³⁷⁶ Stairs, *Growth and dates*, 1.

³⁷⁷ Ibid.

³⁷⁸ *Full Gospel Assembly St. Stephen Minute Book*, 9. Jacques was representing the Apostolic Church of Pentecost of Canada.

missionary work. Lastly, he inspired several Jesus' Name Full Gospel adherents to respond to the call of life service in foreign missions. The stanza noted below from Eastman's poem summarizes the missionary zeal that characterized Stairs' ministry for several decades.

Thank God for the church whose preacher is on fire,
That refuses to be led by deacon or choir.
That preaches the Word regardless of cost,
To redeem from sin the man that is lost.
Thank God for the church with the missionary vision,
Like Paul of old, has made his decision;
That will preach the Word in every clime,
And be ready to go in God's appointed time.³⁷⁹

With the passion of foreign missions in his mind, Stairs attended the Mars Hill Annual Convention in 1931 where Stairs had the first opportunity to meet missionaries working in South America. Charles Berchtold had recently returned from a short-term assignment to Bolivia with the Indian Bolivian Mission and his wife had been baptized in the Holy Spirit and spoke in tongues while they were in Bolivia. After this brief encounter, Stairs believed that his "dream" was beginning to be realized with the arrival of the Berchtolds. He invited them to attend his church in St. Stephen and share their passion for South America. Soon Stairs had arranged opportunities for them to speak in other Full Gospel assemblies in the surrounding region.³⁸⁰ Berchtold was subsequently baptized in the Holy Spirit at Full Gospel Assembly in Saint John.³⁸¹ In 1933, the same year that the Berchtolds were going to leave for Colombia, a special meeting of gospel workers had convened at Full Gospel Assembly. William Booth-Clibborn³⁸² was preaching for the Davis sisters. During these special services, a missionary board was established at the assembly consisting of Carro Davis, William Rolston and Wynn Stairs as chairman.³⁸³

The Berchtolds stayed in New Brunswick and toured the region promoting missions for Columbia. In several churches, individuals responded to the challenge and embraced a personal call to return with the Berchtolds to Colombia to pioneer in that country. They confidently asserted: "Colombia is where we want to go; Colombia has never been touched; Colombia has eleven million people; Colombia must hear this... Colombia must hear the Word of the Lord; We're ready to go to Colombia... Who will go to Colombia?"³⁸⁴ Among those who responded were: A. Verner Larsen, Abbie Staples, Bill Drost, Sanford Johnston and eventually Charles Berchtold's sister Eleanor.³⁸⁵ Stairs went to the Full Gospel Pentecostal Church in Newcastle Bridge on Missionary Day and made an appeal for the support of the Berchtolds in their Colombian mission. The congregation responded with an offering of cash and pledges of \$400 and with

³⁷⁹ Stairs, *Brief history*, 3.

³⁸⁰ *Ibid.*, 2.

³⁸¹ *Ibid.*, 3.

³⁸² Grandson of William Booth founder of the Salvation Army.

³⁸³ Wynn T. Stairs, *My thirteenth Visit to Columbia*, Foreign Missionary Department, type written manuscript, c. 1970.

³⁸⁴ *Ibid.*, 2.

³⁸⁵ *Ibid.*

this the Berchtolds went to Colombia.³⁸⁶ Larsen and Staples were later married and after the birth of their first child joined the Berchtolds.

Through this encounter between Stairs and the Berchtolds, a missionary partnership was forged between Full Gospel churches in New Brunswick with missions in Colombia that lasted for several decades. In summarizing this new relationship Stairs happily noted concerning the ministry of the Berchtolds in Sogomosa: “They laboured there and in other parts of Colombia presenting the wonderful name of Jesus; here was a happy privilege to back and support them.”³⁸⁷

Although there was a concentration of Jesus’ Name churches in New Brunswick and a few in Nova Scotia, the distance between the Western Conference and the Eastern Conference was geographically significant. The majority of the churches in the Western Conference were established in the Prairie Provinces with the national headquarters located in Winnipeg, Manitoba. The Eastern Conference was primarily composed of churches in the Maritime Provinces with a few located in Ontario. The result was that meaningful relationships and connections were challenging due to the distance and limited means of travel especially during the 1920s-1930s. The relationship between the Western Conference and the Eastern Conference leaders remained cordial but in New Brunswick there was a shift towards greater organizational autonomy.

The indigenisation of Jesus’ Name Pentecostal leadership and the development of an unrelated missionary support program with South American missionaries meant the seeds for independence were beginning to germinate. After correspondence was exchanged between Stairs from St. Stephen and Raymond Storie from Regina on a number of issues, the ministers in New Brunswick decided to set up their own local fellowship. In 1939 the Full Gospel Pentecostal Church was organized in New Brunswick. One of the primary reasons for founding the new group was to enable the churches to hold property in the name of the new organization. Stairs affirmed the position of individuals desiring to join the new group: “In the full gospel Pentecostal Church you have the same liberty as in the Apostolic Church of Pentecost; and have extra privilege of holding property in the name of the Full Gospel Pentecostal Church if the individual assembly chooses to do so.”³⁸⁸ The official relationship with the Apostolic Church of Pentecost of Canada did not end at this point. In practice the ministers were credentialed by both organization. This was possible because there was little centralized organization with the western-based fellowship. In this way credibility was maintained by belonging to the older fellowship while the benefits of membership in a local fellowship were developed. In 1940 the first ordinations took place.³⁸⁹

The Full Gospel Pentecostal Church continued supporting missionary work in Colombia. Sanford Johnston was involved in mission work in Bucaramanga, Colombia, beginning in 1937 which had progressed so that nine years later it had a solid base of converts and had constructed a church and a house. This happened at an opportune moment because they were no longer able to rent. Priests were putting

³⁸⁶ Ibid.

³⁸⁷ Ibid.

³⁸⁸ *Full Gospel Pentecostal Church Minutes*, March 15, 1939, 2.

³⁸⁹ Ibid., .

pressure on the people not to assist the Full Gospel missionaries.³⁹⁰ Stairs wrote and circulated an article in December 1946, titled “No More Rent to Pay”. The money for the purchase of the land came primarily from the former Pentecostal Assemblies of Jesus Christ and “undesignated missionary money” from Full Gospel churches in New Brunswick.³⁹¹

Denominational Organizer

In 1938, Wynn Stairs, Milford Stairs, and Willard Willson attended the Pentecostal Assemblies of Jesus Christ General Conference in Columbus, Ohio.³⁹² While there they were encouraged to join the denomination the group declined to do so. It would appear that this was an investigative journey related to affiliation with another organization. The relationship with the Apostolic Church of Pentecost of Canada was proving inadequate on a number of levels.

The Apostolic Church of Pentecost of Canada network of churches had grown considerably in New Brunswick by 1939. Three important issues had surfaced, however, and were discussed by the ministers in the eastern conference of the fellowship. The primary matter related to the deeds of church properties. Wynn Stairs was in communication with Franklin Small in Winnipeg as well as Raymond Storie in Regina.³⁹³ Stairs was trying to ascertain the correct procedure for holding property, not only in New Brunswick but also in the missionary effort in Colombia, South America. Storie told him the majority of church properties in Saskatchewan belonged to the Apostolic Church of Pentecost of Canada and that the churches were likewise affiliated with the organization.³⁹⁴

The second issue of concern was the teaching of “eternal security,” also called “eternal life” in the Apostolic Church of Pentecost of Canada. This was a Calvinistic theological position held by many of the western conference ministers. In a similar way J. Eustace Purdie taught and practiced a moderate Calvinism in the Pentecostal Assemblies of Canada, his influence extended to the leaders trained through the Bible schools in Winnipeg and to the denomination at large. The Apostolic Church of Pentecost of Canada became even more Calvinistic through the influence and ministry of men such as Walter Smith. This move affected many leaders and their churches in western Canada. Storie wrote to Stairs:

When we first started teaching Eternal life we did not find it caused slack living. It did the very opposite. Before we seen [sic] the complete rapture there was a lot of judging one another among the saints. One would say the other would not go up in the rapture if they did so and so, but they did not see themselves as others seen [sic] them. I quit preaching a partial rapture before I seen [sic] Eternal life because of the judging of one another caused division instead of unity. After we started teaching Eternal life that judging disappeared and they became fishers of men instead of judges sitting on the fence watching others [sic] mistakes. The revival spirit came into the Assembly and the Lord has blessed ever since.³⁹⁵

³⁹⁰ Letter (For Publication) from Wynn T. Stairs, Secretary-Treasurer, Full Gospel Pentecostal Church, St. Stephen, 1946.

³⁹¹ Ibid.

³⁹² Stairs, *Interview 6*, by Anne Stairs.

³⁹³ Letter to Raymond Storie from Wynn Stairs, July 3, 1939, St. Stephen, NB, 1.

³⁹⁴ Letter to Wynn Stairs from Raymond Storie, June 6, 1939, Regina, SK, 1.

³⁹⁵ Ibid, 3.

The main issue for Stairs and the other eastern ministers concerning this teaching, seemed to be rooted in the belief that the promotion of eternal security teaching would lead to lax living by Christians and might actually encourage Christians to sin because they were not in jeopardy of being damned. Storie encouraged Stairs saying that he believed that all, including Stairs, had eternal life whether they enjoyed it or not.³⁹⁶ Lastly, Storie assured Stairs that his concern was not warranted. “You need have no fears as far as the brethren are concerned. We fellowship those who do not believe in the Eternal life teachings.³⁹⁷ We do not believe in force. The Holy Spirit is the only one that reveals the word to any one.”³⁹⁸ Storie asserted “I am not so interested in teaching Eternal life as I am in seeing the unsaved get eternal life.”

Lastly, the third point of increasing concern was the inability to cultivate meaningful spiritual relationships between the ministers in the western and eastern conferences of the fellowship. The Apostolic Church of Pentecost of Canada was a western Canadian based organization with its administrative base in Winnipeg. It was perhaps difficult to justify travelling to Winnipeg from New Brunswick especially during the Great Depression.

In the end, the eastern conference ministers decided to apply for a New Brunswick provincial charter, to the dismay of Storie, in order to settle the matters relating to the ownership of property, the concerns they expressed over Calvinistic doctrine and to satisfactorily resolve the distance issue with the western conference. After the Full Gospel Pentecostal Church society was set up, the properties could become part of the new organization. In practical terms, the eastern conference ministers continued their relationship with the Apostolic Church of Pentecost of Canada but many applied for credentials with the new organization as well.

The first meeting of the Organization Committee of the Full Gospel Pentecostal Church, consisting of Wynn Stairs, Quincy R. Stairs, Earl L. Jacques and E. C. Joyal, convened on March 15, 1939.³⁹⁹ In his opening remarks as chairman, Wynn Stairs reassured the assembled ministers,⁴⁰⁰ “In the Full Gospel Pentecostal Church you have the same liberty as in the Apostolic Church of Pentecost; and have extra privilege of holding property in the name of the Full Gospel Pentecostal Church if the individual

³⁹⁶ Ibid, 3.

³⁹⁷ This sentence is an example of popular Pentecostal phraseology in use at the time. The meaning of the phrase could be restated as follows: We extend fellowship to those who do not believe in the Eternal life teachings.

³⁹⁸ Letter to Wynn Stairs from Raymond Storie, June 6, 1939, 2.

³⁹⁹ *Minutes of the Full Gospel Pentecostal Church*, March 15, 1939, 2.

⁴⁰⁰ Ibid. p. 2 List of ministers who are noted as “applicants” who wished to join the Full Gospel Pentecostal Church: “E. A. Cole, Alton Stewart, Orval Lyons, Henry Crocker, Dow Estey, Geo. Stanley, Stanley McConaghy, Samuel Steeves, Mrs. Milford Stairs, Verner Larson, Clement Hyde, Walter Norris, David Crabtree. p. 5 Credential applications were received for the following on August 23, 1939: Clement W. Hyde, Stanley McConaghy, G. W. Stanley, Milford Stairs, Harvey M. Howe. For license: Ellary M. Cady, J. C. Lyons, A. W. Post. August 24, 1939 further credential applications: W. H. Ring, B. A. McQuarrie and probationary license: A. B. Copeland, C. B. Dudley. Others mentioned: Peter Cosman, William Rolston, C. H. McCarty,

Assembly chooses to do so.”⁴⁰¹ The preamble of the provincial charter outlined the purpose and the parameters of the new local organization:

WHEREAS certain Ministers of the Gospel resident in the Province of New Brunswick and State of Maine, in the United States of America, holding the Full Gospel Pentecostal Faith, have organized as a religious, charitable and benevolent body under the name “Full Gospel Pentecostal Church,” and are desirous of becoming incorporated for the purpose of better enabling them to acquire, hold and manage property and administer their affairs.⁴⁰²

At this meeting, Earl Jacques was elected to serve as chairman and E. C. Joyal as secretary until the annual meeting to be held at the Newcastle Bridge Convention.⁴⁰³ Jacques was a respected early leader among the Jesus’ Name Full Gospel community already serving in the capacity of District Presbyter for the Apostolic Church of Pentecost of Canada.

The first annual meeting was held August 24, 1939 just prior to the Second World War. At this meeting several important decisions were made that would secure the by-laws of the organization. First, it was decided that there should be seven trustees. Second, Wynn Stairs’ church, located in St. Stephen, was chosen as the headquarters of the new organization. Third, the following motion was put forward by Quincy Stairs and seconded by Orval Lyons, “that we require all members of F.G.P.C. be Baptized in Jesus name.”⁴⁰⁴ This latter provision ensured that the membership would be drawn from Jesus’ Name Pentecostals, in the tradition of the Apostolic Church of Pentecost of Canada. The result of this action excluded Full Gospel Trinitarians from joining the organization unless they had been baptized in Jesus’ Name.⁴⁰⁵

The process towards greater autonomy for the eastern conference gained momentum during the war years. Under the capable leadership of men such as Wynn Stairs, Samuel Steeves and Earl Jacques, the Full Gospel Pentecostal Church continued to grow as many more churches were established, ministers

⁴⁰¹ This statement about holding property with the Full Gospel Pentecostal Church suggests that many of these churches, although probably pastored by an Apostolic Church of Pentecost of Canada minister, nonetheless, were independent local Full Gospel churches.

⁴⁰² Full Gospel Pentecostal Church Charter, Province of New Brunswick, 1939.

⁴⁰³ This church was one of the leading independent Full Gospel churches in New Brunswick pastored by Samuel Steeves. It sponsored an annual camp meeting convention and later founded Emmanuel Bible School a Jesus’ Name Full Gospel Bible training school. Steeves is noted among the early leaders present at the establishment of the Full Gospel Pentecostal Church. Like his involvement in the Full Gospel Ministerial Fellowship, possible involvement in the Apostolic Church of Pentecost of Canada, this present church association would not be the last for Steeves or others like him in the New Brunswick and Maine borderland region.

⁴⁰⁴ *Full Gospel Pentecostal Church Minutes*, 1939, 6.

⁴⁰⁵ *Full Gospel Pentecostal Church Minutes*, 1939, 10. Note: Full Gospel Assembly in Saint John, New Brunswick was one church that did baptize in Jesus’ Name; however, the congregation was made up of both Oneness and Trinitarian members. The Davis sisters at Full Gospel Assembly, although remaining organizationally aloof, were nonetheless held in high regard by the Full Gospel Pentecostal community in New Brunswick. A.W. Lewis asked to be considered for credentials with the Full Gospel Pentecostal Church but was declined due to working with Fred Clark in a Saint John mission that was in opposition to the Davis sisters’ church.

credentialed or ordained⁴⁰⁶ and missionaries commissioned. The experiment of local administration and supervision proved to be successful. This was not inconsistent with the affiliation concept held by the Apostolic Church of Pentecost of Canada and other groups. It was common for organizations to work closely together, allow multiple credential papers for ministers and missionaries and to freely fellowship with one another without much concern for doctrinal views, preferring unity and charity to division.

During the 1940s Stairs continued to develop as a leader in the promotion and support of missionaries. His ability at raising awareness and funds for financial support was recognized by the Full Gospel Ministerial Fellowship based in Mars Hill, Maine. On October 22, 1942, at the annual business meeting, Stairs was appointed Missionary Secretary along with Corinne Reed also from St. Stephen.⁴⁰⁷ In 1944 he succeeded W. T. Witherspoon as Missionary Chairman with the Pentecostal Assemblies of Jesus Christ.⁴⁰⁸ In 1945, Stairs was also asked to be Missionary Secretary with the Full Gospel Pentecostal Church.⁴⁰⁹ When the Pentecostal Assemblies of Jesus Christ and the Pentecostal Church Incorporated merged to form the United Pentecostal Church in 1945, Stairs continued in the capacity as Missionary Secretary with the new organization.⁴¹⁰

The journey that had begun in 1939 by the Full Gospel Pentecostal Church led to the last step of organic dissolution six years later between the western and eastern conferences of the Apostolic Church of Pentecost of Canada. Although initially a secondary concern, nonetheless, the eastern conference ministers were still not completely comfortable with the Calvinistic direction of the Apostolic Church of Pentecost of Canada. Robert Larden notes the reasons for the distinct development of the Full Gospel churches in the east during the 1940s that led to separation.

This eastern group of ministers, on the most part, did not see eye to eye on the message of the finished work of Calvary or the grace of God as it is more commonly identified today. But this was not the reason for their early interests in fellowship with the United Pentecostal Church of the U.S.A. The predominant strength of Apostolic was in Western Canada. Fellowship was lean. The three thousand mile span made meaningful fellowship very difficult in those early years of limited travel. Necessary requested leadership and aid was not provided. The close proximity of the U.S.A. organization with its strength on the eastern seaboard seemed to be an answer to their need.⁴¹¹

⁴⁰⁶ Ibid., 10. Note: J. O. Lyons was the first person to be ordained by the Full Gospel Pentecostal Church on February 8, 1940, in Bangor, ME and two other ordinations took place for Allison Post and Bernard Cromwell the following month on March 4, 1940, in Fredericton, NB.

⁴⁰⁷ F. Harold Bickford. *Letter of introduction re: Wynn Stairs and Corinne Reed.*, Mars Hill, ME, October 22, 1942.

⁴⁰⁸ Clanton, *United We Stand*, 78. It is interesting that Stairs became associated with this denomination due to the radical position that it promoted. In this organization "salvation" was equated to repentance, Jesus' Name water baptism and Spirit baptism. Conversion did not happen until the last of the three had occurred. Stairs did not believe this doctrine and believed conversion occurred at repentance. See: Fudge, *History*, 86.

⁴⁰⁹ Unsigned *Letter of introduction re: Wynn Stairs and Quincy Stairs*, December 21, 1945.

⁴¹⁰ *Manual United Pentecostal Church*, nd, c. 1947.

⁴¹¹ Larden, *Our Apostolic*, 161-162. Note: Ministers such as Stairs would have made requests for Western Conference ministers to visit the Eastern Conference for assistance and direction in Eastern Conference business as well as strengthening personal relationships and enjoying spiritual fellowship together. Franklin Small, Moderator of the fellowship, was based in Winnipeg, Manitoba and this was in effect the

Proximity may have been one concern but the more probable reason for the discussion of merger was the perceived similarity of doctrine between the Full Gospel Pentecostal Church and the United Pentecostal Church. The successful merger between the two organizations ensured a measure of doctrinal certainty for the Full Gospel Pentecostal Church ministers and this was believed to be essential to the future of the group. By exchanging allegiances, they rid themselves of the Calvinistic influence on the one hand but on the other hand they exposed themselves to the radical element in the newly merged United Pentecostal Church.

The United Pentecostal Church was founded the year before in 1945 through the merger of the Pentecostal Church Incorporated and the Pentecostal Assemblies of Jesus Christ. These two American Oneness organizations were Jesus' Name Pentecostal groups with similar doctrine and practice. They differed doctrinally and experientially, however, in one important area. The issue centred on the interpretation of Christian conversion and initiation into the body of Christ. Both organizations believed in the cardinal Oneness doctrines summarized by Acts 2:38. But they differed on the timing of salvation.

The interpretation promoted by the Pentecostal Church Incorporated maintained the traditional evangelical position that conversion followed repentance. Subsequent to conversion the individual was encouraged to be water baptized in the name of Jesus and to be further baptized in the Holy Ghost. In contrast, the Pentecostal Assemblies of Jesus Christ advocates promoted a radical position summarized by the phrase "born of the water and the Spirit". Essentially, "water baptism in Jesus' name remitted sins, and was the birth of the water... [and] baptism of the Holy Ghost was the birth of the Spirit."⁴¹² Ultimately, conversion was conditional and completed only after repentance, Jesus' Name water baptism and Spirit baptism had occurred.

This issue threatened to undermine the whole process of the original merger. A satisfactory resolution to this belief needed to be found. W. T. Witherspoon, a Pentecostal Assemblies of Jesus Christ minister wrote a statement that became known as the "Fundamental Doctrine" of the organization. This diplomatic statement sealed the merger for the two groups.

The basic and fundamental doctrine of this organization shall be the bible standard of full salvation, which is repentance, baptism in water by immersion in the name of the Lord Jesus Christ, and the baptism of the Holy Ghost with the initial sign of speaking with other tongues as the Spirit gives utterance. We shall endeavor to keep the unity of the Spirit until we all come into the unity of the faith, at the same time admonishing all brethren that they shall not contend for their different views to the disunity of the body.⁴¹³

national office of the organization. The two contributing factors of the Great Depression and the geographical distance between Manitoba and New Brunswick meant that it was difficult for meaningful exchange to occur. Relationships were maintained primarily by correspondence.

⁴¹² Clanton, *United We Stand*, 120.

⁴¹³ Manual, United Pentecostal Church, 1969, 24. Presently the UPC is involved in revisionist history about the merger. Since 1992, with the drafting of the Westburg Resolution, the leadership of the denomination has downplayed the position of the PCI element in the church at the time of the merger as well as throughout the development of the denomination in subsequent years. The new understanding is that the majority of both organizations in 1945 originally supported the "full salvation" model of fulfilling all three steps before salvation actually occurred. For further reading in this regard see: David A. Fudge,

Stairs had joined the Pentecostal Assemblies of Jesus Christ some time after 1938, perhaps at the time of the foundation of the Full Gospel Pentecostal Church. Since joining, he had been active on the missionary board of the denomination and took over the role upon the retirement of Witherspoon as noted earlier. Stairs attended another Pentecostal Assemblies of Jesus Christ General Conference in 1945. He was involved in working with the denomination to secure the merger with the Pentecostal Church Incorporated. In the combined denomination, he was elected to serve as Missionary Secretary with the United Pentecostal Church in 1945.

The next two years were fairly busy for him traveling between St. Louis, Missouri and St. Stephen, New Brunswick. He encouraged the merger between the United Pentecostal Church and the Full Gospel Pentecostal Church in 1946. This move seemed like a natural progression from the former Canadian Jesus' Name denomination, to establishing a regional Jesus' Name denomination, to a new Canadian-American Jesus' Name denomination. The new denomination retained the name United Pentecostal Church. This organization emerged as the largest Oneness denomination in North America. By establishing districts in Canada it would offer other Jesus' Name churches an option between remaining independent congregations and belonging to the Apostolic Church of Pentecost in Canada. The merger proposal involved the following six conditions:

- That we drop the words "Full Gospel" from our charter and add the "United" in their place, and make any other changes in the charter that may be necessary.
- That the property now held by the Full Gospel Pentecostal Church Inc. become the property of the Maritime District of the United Pentecostal Church.
- That the United Pentecostal Church receive our ministerial list as they are without filing a new application form.
- That there always be one member of the Missionary Board residing in Canada.
- We ask that we be permitted to pay only six dollars budget fee to Headquarters, the remaining [sic] twelve dollars be held in the district for extension work.
- That in event the Canadian brethren or members felt their desire to withdraw that they may withdraw upon a two-third-majority vote. Also that the charter of the Full Gospel Pentecostal Church present and accumulated property become the property of the Canadian brethren without any formal vote on the part of the General board of the General Conference.⁴¹⁴

On May 15, 1946 these merger stipulations were approved with thirty-five yes votes and two no votes. The following day was the first session of the newly merged organization. S. G. Steeves was elected District Superintendent and Quincy Stairs was elected District Secretary Treasurer. In a board meeting held on August 27th a proposal was approved to ask Wynn Stairs, General Missionary Secretary, to appoint Quincy Stairs his assistant secretary in the Maritime District.⁴¹⁵

During the next decade Stairs was consumed with promoting and fund raising for various foreign mission projects. He noted that two of the primary motivating factors in the merger of the two American

Christianity Without the Cross: A History of Salvation in Oneness Pentecostalism (Parkland, Florida: Universal Publishers, 2001), 200 ff.

⁴¹⁴ *Maritime District of the United Pentecostal Church Minutes*, 1946.

⁴¹⁵ *Ibid.*

denominations was first to promote “harmony in the US” and second to “promote foreign missions.” His first journey abroad to mission destinations occurred in 1947 with his trip to Colombia and Jamaica. Later that year, after the close of the morning service on December 14, 1947, Stairs suggested a discussion and a vote on whether his wife “Sister Margaret Stairs should be left as assistant or supply Pastor while Brother Stairs was away.”⁴¹⁶ But Stairs assured the church that approving this action did not affect or change his status as the Pastor and Overseer of the church. His reasons were threefold. First he was concerned about who could be secured as a Pastor as many were only instructors and costly and in some cases detrimental to the spiritual welfare of the church. Second, Canadian supply Pastors would have no place to stay in St. Stephen. Third, perhaps the most compelling reason was that Margaret felt called to preach in the church.

In the past my Wife has had some indications as though God wanted her to carry on the work while I was away doing Missionary work. These feelings or indications was [sic] some years ago before I ever went away. Also it seems she did very good lately with your help. So I thought it might be good to let her supply for the time being, which would be for one year or less.⁴¹⁷

In response to Stairs’ proposal, a vote was taken by secret ballot and was passed eighteen in favour and five against. Margaret Stairs, although technically the assistant pastor responsible for preaching, was essentially co-pastor with her absent husband, for the next ten years. This arrangement allowed Wynn Stairs to devote his energies to mission projects and to travel to the various countries around the world.

Stairs’ ministry career demonstrated the maturation of the Full Gospel-Pentecostal movement in the Atlantic Northeast. The Full Gospel piety expressed by Stairs was direct and personal. He felt the result of what the Holy Spirit did in his life demanded his complete devotion personally and restitution for wrongs he may have committed against others. Originally beginning with the Apostolic Church of Pentecost of Canada, eventually forming the Full Gospel Pentecostal Church and lastly merging this organization with the United Pentecostal Church. As he matured, the motivating force in Stairs’ life was his commitment to evangelism through the promotion and support of foreign missions. His personal influence, character and commitment to Christ impacted the lives of many in the Atlantic Northeast and beyond.

⁴¹⁶ *Minutes of the Full Gospel Pentecostal Church*, St. Stephen, 1947, 67-68.

⁴¹⁷ *Minutes of Full Gospel Assembly*, December 14, 1947, 67.

Conclusion

This study has offered an examination of the origins and development of Atlantic Northeast Pentecostalism prior to 1955. The transition from revival movement in the early years to the establishment of churches and denominational districts can be summarized by the phrase “from tent to tabernacle”. This implicit theme has been traced through the first five decades of the twentieth century. The discussion has included the role of continental Pentecostal influences on the shape and development of the Pentecostal tradition in the Atlantic Northeast. The heart of this study was the analysis of the interaction between the major theological variations represented by Oneness Baptistic Pentecostalism, Trinitarian Baptistic Pentecostalism and Holiness Pentecostalism. The major contribution of female Pentecostal leaders was another significant theme due to its impact on the origins and development of Pentecostalism in the region. Numerically the female evangelists and pastors represented about a third of the clergy but they were still important “partners in mission” which is rivalled only by the Salvation Army in the percentage of women leaders. Lastly, the inclusion of a short biographical account concerning the life and ministry of Wynn Stairs illustrates the movement in the area because he served as an example of an early indigenous Full Gospel-Pentecostal leader. Throughout his ministry career in New Brunswick and Maine he belonged to no fewer than four and perhaps five different denominational fellowships. He was active in the promotion and support of foreign missions and responsible for inspiring other New Brunswickers to accept the challenge of life service as missionaries.

The time frame covered begins in the early 1900s and ends in the early fifties. It has included an analysis of the foundation and institution of several parallel movements, some with regional roots and others influenced by larger national or continental interests. During the second half of the twentieth century, however, the indigenisation process continued as the movement transitioned into its third generation. As with most studies of primary material, as many questions are raised as are answered. There are several areas for further research in the post World War II decades that would be fruitful areas of historical enquiry. One area of research would be to trace the district histories of the Oneness Pentecostal churches in later decades noting the relationship between the United Pentecostal Church and the Apostolic Church of Pentecost of Canada. The latter group has re-established itself in the region in recent years. Another area of research would be the influence and development of the Bible institutes throughout the whole twentieth century. The impact of the institutions was especially important to the Full Gospel branches of the movement.

In the final analysis, the development of the Pentecostal churches in the Atlantic Northeast were influenced by currents from New England, Ontario and Western Canada. As the Full Gospel Pentecostal movement matured in the region, however, it went through an indigenisation process. The outcome affected the nature and character of the local Pentecostal identity. This led to several, perhaps unique, innovations within the broader continental Pentecostal community as follows: Trinitarians baptized in Jesus’ Name; foundation of a Latter Rain Jesus’ Name ministerial network; and lastly the ability of Trinitarian and Oneness ministers to work together in a spirit of collegiality. The journey from tent to

tabernacle was not easy but it did happen and resulted in the unique contributions of Full Gospel Pentecostalism in the Atlantic Northeast.

This study examines the origins and development of the Atlantic Northeast Pentecostal tradition as a twentieth century representative of a long standing revival tradition in this region. The focus of the thesis includes several themes that reflect the general currents of Pentecostalism prior to 1950 in the Atlantic Northeast. First, Atlantic Northeast Pentecostal tradition was founded and grew concurrently with the rest of the Pentecostal movement in North America. Second, in the borderland area of Maine and New Brunswick, Oneness Pentecostalism gained a prominent position in the rural areas and Trinitarian Pentecostalism emerged as a parallel movement that operated primarily in the urban areas of New Brunswick and Nova Scotia. Third, many female evangelists, home missionaries and pastors filled important roles as partners in the development of Atlantic Northeast Pentecostalism. Lastly, certain leaders such as Wynn Stairs rose to prominence among a number of different Pentecostal organizations and influenced the direction and maturity of the movement in the Atlantic Northeast region.

Appendix A

The hymn noted below is a significant explanation and popular reinforcement set to music of the Full Gospel version of Pentecostal tradition especially during the 1920s-1950s.

Preach the Foursquare Gospel⁴¹⁸

Aimee Semple McPherson

Foursquare we stand for the living Word, For the Word of God
Telling to all the story of Jesus Of Jesus, Stem of Jesse's rod.
Man of Sorrows and of grief, Dying on the tree;
Mighty Redeemer, glorious Saviour, Jesus of Calvary.

Unfurl your banners and forward go, Oh, ye ransomed host.
Trusting in Jesus, mighty Baptizer, With the Holy Ghost.
Lion of Judah, King of Kings, Lord of Lords is He;
Clothing His Church with power to witness, Leading to victory.

Catch up your shield oh, ye living church! Christ of Galilee,
Bore all our sickness, carried our sorrows, Set the pris'ner free.
Lift the fallen, help the faint, Dry the weeping eye;
Come, bring your sickness to thy Physician, For He is passing by.

Lift up your eyes, then unto the hills, Lift your voice and sing.
The clouds of Heaven, aflame with glory, Greet the coming King.
Swift as wings of eagle's flight, Shall come again;
Clad in His glory, and robed in honor, And with His saints shall reign.

Chorus:

Preach the Foursquare Gospel, The Foursquare Gospel,
Clear let the Foursquare message ring, (let it ring)
Jesus only Saviour, Baptizer and Healer;
Jesus the coming King. (the coming King.)

⁴¹⁸ Donald W. Dayton. *Theological Roots of Pentecostalism* (Grand Rapids: Francis Asbury Press, 1987)
14.

Appendix B

This letter represents a typical example of a restitution letter written by Wynn Stairs.

Lr. Southampton, NB
Feb. 3, 1921

Canadian Pacific Railway

Dear Sir:

I am writing this morning to ask forgiveness and to make some wrong right. Well to start in I want to tell you that I have took Jesus as my Saviour and I mean to live an honest Christian life before this world and I want to make every wrong right. Praise God Well to begin in 1917 I worked in the McAdam Machine shops [sic] as fitters helper and one day I found a piece of steel and got two cole [sic] chisels made and one of them I brought home and the other one one of the fitters used in the shops, so you see I stole the chisel and I remember of bringing a piece or to [sic] of emry [sic] paper home with me, and I used to loaf a little when I got a good chance, and I would use more waste than ther [sic] was any need for and more oil than there was any need for and I remember of different nights when I was working overtime that I would wash up and then punch out so you see that wasn't a square deal and I remember of going to the Bank [sic] one payday and getting my check cashed, on the companys [sic] time, and was gone a good part of the afternoon, and their [sic] are different little things that I done that wasn't right, but I am writing asking forgiveness for it all and I am sorry that it all ever happend [sic] I was serving the devil then but now I am serving the Lord.

And then in early 1918 I went to work in the freight shed I had to quit the shops on account of weeping eczema on my face. and [sic] if their [sic] was any candy or nuts or fruit broke open or spilled on the floor, I would eat it and of course I had no bisuness [sic] to because it didn't belong to me. and [sic] I didn't handle some of the pails of candy as careful as I could of. and [sic] therefore some was broken when it was my fault. and [sic] then after awhile I quit the frieght [sic] shed and went to work with Angelo Astorino in an extra gang crew and some of us cleaned fires at the ash pit for awahile [sic] and I used a CPR lantern and when I came home I brought the lantern home with me so I stole the lantern. And I remember of bringing home one of them little whistles that belongs to the cab of an engine right behind the engineers [sic] head. so [sic] you see I stole that and I remember of comming [sic] from McAdam once on anothers [sic] fellows pass. and passed of [sic] alright until I got to Millvill [sic], because the conductors didn't know me. but [sic] when I started in on this line I knew the conductor would know me so I lied to him and told him that I must of lost the pass and he let me of [sic] because he knew that I had been working for the company and had always had a pass before, or I suppose that is the reason he let me come on and I have stole a ride different times from callertons [sic] Siding to Otis Station that is about two or three miles. and [sic] I have stole sides from McAdam to Vanceboro thats [sic] is about six miles but only a very fiew [sic] times once or twice if I remember right and when I worked to Minto on an extra gang crew in the summer of 1918 I have laid torpedos on the track and then run the hand car over them, and I remember of lighting one or two of them red fuses that is used to stick along the track when their [sic] is danger, well that is all I can think of so I writing willing to make the thing right and I ask you to forgive me for ever letting the likes of this happen and want you to forgive me for not fixing up before, but you know the devil was running me

then and he had full controll [sic] but the Lord is running me now and I mean to do just what he wants me to do and go all the way through and make heaven my home.

in answering this my address
post office address
Lower Southampton
York Co.

Yours Truly
Wynn T. Stairs
Otis Station CPR

N.B.

Please forgive me for it all for I used to loaf quite a lot when the boss wasn't in site [sic] their [sic] is other little things that I havnt [sic] mentioned but forgive it all.

Source: Wynn T. Stairs, private collection of Anne Stairs.

Appendix: C

(An example of the early Full Gospel-Pentecostal piety and values.)

Our Church

Thank God for the church on "Calico Row",
A light house of Glory in this world of woe.
"The church that is different" in more ways than one,
with one great ambition, that souls might be won.
Thank God for the church with the open door,
that makes no distinction between rich and poor;
With a heart of compassion, regardless of race,
but tells them of Jesus, and His wonderful grace.
Thank God for the church with its arms outstretched,
to receive the drunkard, the harlot or wretch,
The moral man and the man of esteem,
Who are in need of Christ-His blood to redeem.

Thank god for the church, that feareth no evil
but wages a war against sin and the devil.
That takes up the cross bearing reproach and shame,
that men might be saved in His Holy Name.
Thank god for the church without any exception,
that tells of his birth and His great resurrection.
That great sacrifice on Calvary's tree,
God's matchless love for you and for me.

Thank God for the church that has no schism,
where they preach the word and Spirit baptism.
The doctrinal truths and the prophetic story,
of Christ's soon coming in the clouds of Glory.
Thank God for the church that will pay all its dues,
that needs no support by bean suppers and stews.
That brings in its offerings of wine and oil,
the tenth of its labour, the fruit of the soil.

Thank God for the church whose preacher is on fire,
that refuses to be led by deacon or choir.
That preaches the Word regardless of cost,
to redeem from sin the man that is lost.
Thank God for the church with the missionary vision,
like Paul of old, has made his decision;
That will preach the Word in every clime,
and be ready to go in God's appointed time.

Source: Wynn Stairs. *Brief history of the Saint Stephen Pentecostal Church*, c. 1981.

Appendix: D**Full Gospel Pentecostal Church Ministers: 1946**

(The chart below indicates the ministers at the time of the Oneness merger between the Full Gospel Pentecostal Church and the United Pentecostal Church).

	Name	Appointment	Province/State	Gender
	Ordained			
1.	James T. Burns	Sussex	New Brunswick	Male
2.	Edwin V. Buchanan	Bonny River	New Brunswick	Male
3.	Peter L. Coseman	Newcastle Bridge	New Brunswick	Male
4.	Arthur B. Copeland			Male
5.	Elery M. Cady	Back Bay	New Brunswick	Male
6.	Henry Crocker	Woodwards Cove	New Brunswick	Male
7.	Larry S. Dodge	Port Medway	Nova Scotia	Male
8.	Cyril M. Douthwright	Port Elgin	New Brunswick	Male
9.	Campbell B. Dudley	Grey Rapids	New Brunswick	Male
10.	Margaret I. Dudley	Grey Rapids	New Brunswick	Female
11.	David E. Grindell	Old Town	Maine	Male
12.	Harvey M. Howe	Cherryfield	Maine	Male
13.	Clement W. Hyde	Bath	New Brunswick	Male
14.	Howard B. Hatt	Woodstock	New Brunswick	Male
15.	Ray W. Hathaway	Biggar Ridge	New Brunswick	Male
16.	Earl L. Jacques	Fredericton	New Brunswick	Male
17.	Mary C. Jackson*	Easton	Maine	Female
18.	Erwin C. Joyall	Bath	New Brunswick	Male
19.	Sandford Johnston	Barranquilla?	Columbia, S.A.	Male
20.	A. Verner Larsen	Barranquilla?	Columbia, S.A.	Male
21.	James O. Lyons	Halifax	Nova Scotia	Male
22.	Clifton H. McCarty	Bath	Maine	Male
23.	Stanley McConaghy	Temperance Vale	New Brunswick	Male
24.	B. A. McQuarrie	Bangor	Maine	Male
25.	A. Donald MacLeod	Killams Mills	New Brunswick	Male
26.	Cecil F. McKillop	Cape Station?	New Brunswick	Male
27.	Mrs. Geraldine Post	Washburn	Maine	Female
28.	Carl H. Perrin	Newcastle Bridge	New Brunswick	Male
29.	Allison W. Post	Salisbury	New Brunswick	Male
30.	William H. Ring	Black's Harbor	New Brunswick	Male
31.	Wynn T. Stairs	St. Stephen	New Brunswick	Male
32.	Milford G. Stairs	Doaktown	New Brunswick	Male
33.	Samuel G. Steeves	Newcastle Bridge	New Brunswick	Male

34.	T. Alton Stewart	Clarendon	New Brunswick	Male
35.	George W. Stanley	Plainville	Connecticut	Male
36.	Quincy R. Stairs	McAdam	New Brunswick	Male
37.	John A. Wright	Hatfield Point	New Brunswick	Male
38.	A. E. E. Whelpley	St. John	New Brunswick	Male
39.	George W. Henry	Brockville	Ontario	Male
40.	Rena Moll Pair	Picton	Ontario	Female
41.	William R. Pair	Picton	Ontario	Male
42.	J. C. Kleinsteuber	Charlottetown	P.E.I.	Male
43.	Ralph T. McCloskey	Fort Fairfield	Maine	Male
44.	A. Otis Moore	Toronto	Ontario	Male
45.	Oscar Vouga	Winnipeg	Manitoba	Male
46.	Harry Rabbie	Napanee	Ontario	Male
47.	Allan Edgeley	Ottawa	Ontario	Male
48.	Lewis Rabbie	Selby	Ontario	Male
49.	Charles Rutter	Wallaceburg	Ontario	Male
50.	John Abbott?	Belleville	Ontario	Male
51.	Clarence Cross	Brockville	Ontario	Male
52.	Walter Perry?	Soperton	Ontario	Male
	License			
53.	Mrs. James Burns	Sussex	New Brunswick	Female
54.	Lester H. Blakney	Mill Cove	New Brunswick	Male
55.	Violet M. Blakney	Mill Cove	New Brunswick	Female
56.	Cleveland Brewer	Zealand	New Brunswick	Male
57.	Allan Brewer	Zealand	New Brunswick	Male
58.	Moody Brooker?	East Florenceville	New Brunswick	Male
59.	Chriselda E. Cash*	Easton	Maine	Female
60.	Effie (Collicutt) Stairs	Temperance Vale	New Brunswick	Female
61.	Hugh L. Dotson	Exeter	New Hampshire	Male
62.	Mrs. Elizabeth Douthwright	Port Elgin	New Brunswick	Female
63.	Mrs. Grace Davidson	Woodstock	New Brunswick	Female
64.	Carrie A. Estey	Zealand	New Brunswick	Female
65.	Floyd Green	Mars Hill	Maine	Male
66.	Howard C. Grover	Hulls Cove	Maine	Male
67.	Carrol W. Harding?	Hatfield Point	New Brunswick	Male
68.	Lewis E. Harris	Moncton	New Brunswick	Male
69.	Manson Kirkpatrick	Wirrell	New Brunswick	Male
70.	Fayette B. Larsen	Barranquilla?	Columbia, S.A.	Female

71.	Sallie Lemons	Eldorado	Illinois	Female
72.	Evelyn B. Lewis	Millville	New Brunswick	Female
73.	Mrs. S. J. McRae	St. George	New Brunswick	Female
74.	Hugh A. McDermott	Bath	New Brunswick	Male
75.	Mrs. Hugh McDermott	Bath	New Brunswick	Female
76.	Lillian A. McKillop	Cape Station	New Brunswick	Female
77.	Fred W. McLaughlin	Brewer	Maine	Male
78.	Walter E. McAllister	Newcastle Bridge	New Brunswick	Male
79.	G. Franklin McCarty	St. Stephen	New Brunswick	Male
80.	Ethel L. Prosser	Petitcodiac	New Brunswick	Female
81.	Calvin M. Prosser	Petitcodiac	New Brunswick	Male
82.	Harold E. Prosser	Petitcodiac	New Brunswick	Male
83.	Ada P. Ring	Black's Harbor	New Brunswick	Female
84.	Howard P. Reed	Lower Hainsville	New Brunswick	Male
85.	Mrs. Howard Reed	Lower Hainsville	New Brunswick	Female
86.	Margaret P. Stairs	St. Stephen	New Brunswick	Female
87.	Harry M. Stevens*	Bridgetown	Nova Scotia	Male
88.	Eldon W. Sherman	Bangor	Maine	Male
89.	Elizabeth Steeves	Petitcodiac	New Brunswick	Female
90.	Marguerite M. Stairs	Doaktown	New Brunswick	Female
91.	Pearl M. Thomas	Sussex	New Brunswick	Female
92.	Catherine M. Thorne	Chipman	New Brunswick	Female
93.	Ernest C. Wiggins	Lower Hainsville	New Brunswick	Male
94.	Lyman M. Williams	Alexander	Maine	Male
95.	Mrs. Victoria Tapley	Rosedale	Ontario	Female
96.	David W. Cummings	Juniper	New Brunswick	Male
97.	Marshall H. Smith	Florenceville	New Brunswick	Male
98.	Frank E. Drost	Bath	New Brunswick	Male
99.	George Ferguson	Lower Hainsville	New Brunswick	Male
100.	Mrs. Ethel Crocker	Woodwards Cove, Grand Manan	New Brunswick	Female
101.	Myrtle Green	Blanding Rd, Rehoboth	Massachusetts	Female
102.	Mrs. Annie Perrin	Cumberland Bay	New Brunswick	Female
103.	Samuel Norris	Dubec	New Brunswick	Male
104.	Medley Spence	Little Shemogue,	New Brunswick	Male
105.	May Thompson	Picton	Ontario	Female
106.	Nina Bush	Castleton	Ontario	Female
107.	Mildred Sharp	Millville	New Brunswick	Female

Source: *Full Gospel Pentecostal Church Minutes*, 1946 List of Ministers, 77-80.

Appendix E:

Pentecostal Assemblies of Canada Ministers: c. 1946-1947

(Chart indicates the number of Baptist Trinitarian Ministers at the time of the Oneness merger.)

	First Name	Last Name	Appointment	District	Gender
	Ordained:				
1.	R. R.	Barkhouse	Shag Harbour, NS	Maritime	Male
2.	F. L.	Chorley	Dalhousie, NB	Maritime	Male
3.	Maybin	Esler	Lydgate, NS	Maritime	Male
4.	William H.	Found	Halifax, NS	Maritime	Male
5.	Victor H.	Hillis	Campbellton, NB	Maritime	Male
6.	Reginald T.	Hiscock	Murray River, PEI	Maritime	Male
7.	Stanford B.	Hunt	Yarmouth, NS	Maritime	Male
8.	Sifton E.W.	Irvine	Big Tancook Island, NS	Maritime	Male
9.	Claude W.	Jones	Whitney Pier, Sidney, NS	Maritime	Male
10.	A. R.	Langille	Lyttleton, NB	Maritime	Male
11.	E. P.	Leach	Liverpool, NS	Maritime	Male
12.	A. B.	Lounsbury	Hoyt Station, NB	Maritime	Male
13.	Ralph H.	Lowe	Gaspereau, NS	Maritime	Male
14.	Sheldon	Myers	New Glasgow, NS	Maritime	Male
15.	Cyrus A.	Myhre	Truro, NS	Maritime	Male
16.	A. L.	McDonald	Martin's Point, NS	Maritime	Male
17.	F. H.	Parlee	Yarmouth, NS	Maritime	Male
18.	C. A.	Pierce	Port Wade, NS	Maritime	Male
19.	Ivan	Raymer	Truro, NS	Maritime	Male
20.	Burton S.	Shute	Martin's Point, NS	Maritime	Male
21.	Charles N.	Smith	Yarmouth South, NS	Maritime	Male
22.	Minard A.	Smith	East Baccaro, NS	Maritime	Male
23.	E. J.	Spurrell	Amherst, NS	Maritime	Male
24.	R. P.	Spurrell	Amherst, NS	Maritime	Male
25.	Thomas A.	Strong	New Glasgow, NS	Maritime	Male
26.	C. R.	Struck	Truro, NS	Maritime	Male
27.	Joseph A.	Vinneau	Boom Road, NB	Maritime	Male
28.	Milton S.	Winger	Truro, NS	Maritime	Male
	Licensed:				
29.	Arthur	Samson	St. Hyacinthe, PQ	Maritime	Male
	Probationers:				
30.	Harold M.	Beesley	Saint John, NB	Maritime	Male
31.	R. F.	Bott	South Lochaber, NS	Maritime	Male
32.	Joseph G.	Duncan	Campbellton, NB	Maritime	Male
33.	S. Donald	Feltmate	Goshen, NS	Maritime	Male
34.	George E.	Leno	Bathurst, NB	Maritime	Male

	Letter of Recognition:				
35	Clayton D.	Anderson	South Lochaber, NS	Maritime	Male
36	M. Lloyd	Bell	New Waterford, NS	Maritime	Male
37	Stephen E.	Johnstone	Parrsboro, NS	Maritime	Male
38	Basil W.	Pierce	Mann Settlement, PQ	Maritime	Male
39	Clyde N.	Slauenwhite	Liverpool, NS	Maritime	Male
40	Harold	Williams	Lockeport, NS	Maritime	Male
	Lay Preachers:				
41	Sylvanus	Dooks	Head Jeddore, NS	Maritime	Male
42	Ruben L.	Hebb	Wiles Settlement, NS	Maritime	Male
43	Stanford B.	Hunt	Yarmouth, NS	Maritime	Male
44	Leslie L.	Roy	Atholville, NB	Maritime	Male
	Lady Workers				
45	Mrs. H. L.	Arnold	East Jeddore, NS	Maritime	Female
46	Mrs. F. L.	Chorley	Dalhousie, NB	Maritime	Female
47	Miss Evelyn	Forsey	Glace Bay, NS	Maritime	Female
48	Miss Muriel	Forsey	Glace Bay, NS	Maritime	Female
49	Miss Sophie	Guy	Moncton, NB	Maritime	Female
50	Mrs. A.	Hewitt	North Sydney, NS	Maritime	Female
51	Miss Jessie R.	Mountney	Truro	Maritime	Female
52	Mrs. C. A.	Myhre	Truro	Maritime	Female
53	Mrs. F. H.	Parlee	Yarmouth, NS	Maritime	Female
54	Miss Ella B.	Parmenter	Windsor, NS	Maritime	Female
55	Miss G. N.	Prosser	Truro, NS	Maritime	Female
56	Mrs. R. P.	Spurrell	Amherst, NS	Maritime	Female
57	Mrs. C. R.	Struck	Truro, NS	Maritime	Female
	Deaconess:				
58	Mrs. C.	Anderson	Lockeport, NS	Maritime	Female
59	Mrs. R. R.	Barkhouse	Shag Harbour, NS	Maritime	Female
60	Eileen	Bell	Parrsboro, NS	Maritime	Female
61	Miss Alice G.	Crowell	Yarmouth, NS	Maritime	Female
62	Mrs. Maybin	Esler	Lydgate, NS	Maritime	Female
63	Mrs. W. H.	Found	Halifax, NS	Maritime	Female
64	Gladys L.	Hillis	Campbellton, NB	Maritime	Female
65	Ethel	Hooke	New Glasgow, NS	Maritime	Female
66	Mrs. Sifton	Irvine	Big Tancook Island, NS	Maritime	Female
67	Mrs. S. E.	Johnstone	Parrsboro, NS	Maritime	Female
68	Mrs. C. W.	Jones	Whitney Pier, Sydney, NS	Maritime	Female
69	Mrs. Lulu Belle	Kleinstauber	Charlottetown, PEI	Maritime	Female
70	Mrs. A. R.	Langille	Lyttleton, NB	Maritime	Female
71	Mrs. E. P.	Leach	Liverpool, NS	Maritime	Female
72	Mrs. George	Leno	Bathurst, NB	Maritime	Female
73	Mrs. A. B.	Lounsbury	Hoyt Station	Maritime	Female
74	Miss Irene A.	Mink	Canning, NS	Maritime	Female

75	Ann C.	McBride	Halifax	Maritime	Female
76	Mrs. C.	Pierce	Port Wade, NS	Maritime	Female
77	Mrs. Ivan	Raymer	Truro, NS	Maritime	Female
78	Edna B.	Russell	Pereaux	Maritime	Female
79	Mrs. Burton S.	Shute	Martin's Point, NS	Maritime	Female
80	Mrs. C. N.	Smith	Yarmouth, NS	Maritime	Female
81	Mrs. M. A.	Smith	Baccaro, NS	Maritime	Female
82	Mrs. E. J.	Spurrell	Amherst, NS	Maritime	Female
83	Mrs. J. A.	Vinneau	Boom Road, NB	Maritime	Female

Source: Credential Records, The Pentecostal Assemblies of Canada International Office, Mississauga, ON.

Appendix F:

Assemblies of God: Statement of Fundamental Truths, c. 1920.

(An example of a Baptist-Trinitarian statement of faith).

The Bible is our all-sufficient rule of faith and practice. This Statement of Fundamental Truths is intended simply as a basis of fellowship among us (i. e., that we all speak the same thing, 1 Cor. 1:10; Acts 2:42). The phraseology employed in this Statement is not inspired or contended for, but the truth set forth is held to be essential to full Gospel ministry. No claim is made that it contains all Biblical truth, only that it covers our need as these fundamental doctrines.

1. The Scriptures Inspired

The Scriptures, both the Old and New Testaments, are verbally inspired of God are the revelation of God to man, the infallible, authoritative rule of faith and conduct (2 Tim. 3:15-17; 1 Thess. 2:13; 2 Peter 1:21).

2. The One True God

The one true God has revealed Himself as the eternally self-existent "I AM," the Creator of heaven and earth and the Redeemer of mankind. He has further revealed Himself as embodying the principles of relationship and association as Father, Son and Holy Ghost (Deut. 6:4; Isaiah 43:10, 11; Matthew 28:19; Luke 3:22).

THE ADORABLE GODHEAD

(a) Terms Defined

The terms "Trinity" and "persons," as related to the godhead, while not found in the Scriptures, are words in harmony with Scripture, whereby we may convey to others our immediate understanding of the doctrine of Christ respecting the Being of God, as distinguished from "gods many and lords many." We therefore may speak with propriety of the Lord our God, who is One Lord, as trinity or as one Being of three persons, and still be absolutely scriptural (examples, Matt. 28:19; 2 Cor. 13:14; John 14:16, 17).

(b) Distinction and Relationship in the Godhead

Christ taught a distinction of Persons in the Godhead which He expressed in specific terms of relationship, as Father, Son and Holy Ghost, but that this distinction and relationship, as to its mode is *inscrutable* and *incomprehensible*, because *unexplained*. Luke 1:35; 1 Cor. 1:24; Matt. 11:25-27; 28:19; 2 Cor. 13:14; 1 John 1:3, 4.

(c) Unity of the One Being of Father, Son and Holy Ghost

Accordingly, therefore, there is *that* in the Son which constitutes Him *the Son* and not the Father; and there is *that* in the Holy Ghost which constitutes Him *the Holy Ghost* and not either the Father or the Son. Wherefore the Father is the Begetter, the Son is the Begotten; and the Holy Ghost is the one proceeding from the Father and the Son. Therefore, because these three persons in the Godhead are in a state of unity, there is but one Lord God Almighty and His name one. John 1:18; 15:26; 17:11, 21; Zech. 14:9.

(d) Identity and Co-operation in the Godhead

The Father, the Son and the Holy Ghost are never *identical* as to *Person*; nor *confused* as to *relation*; nor *divided* in respect to the Godhead; nor *opposed* as to *co-operation*. The Son is *in* the Father and the Father is *in* the Son, as to relationship. The Son is *with* the Father and the Father is *with* the Son, as to fellowship. The Father is not *from the Son*, but *the Son is from the Father*, as to authority. The Holy Ghost is *from* the Father and the Son proceeding, as to nature, relationship, co-operation and authority. Hence, neither Person in the Godhead either exists or works separately or independently of the others. John 5:17-30, 32, 37; John 8:17, 18.

(e) The Title, Lord Jesus Christ

The appellation, "Lord Jesus Christ," is a proper name. It is never applied, in the New Testament, either to the Father or to the Holy Ghost. It therefore belongs exclusively to the *Son of God*. Rom. 1:1-3, 7; 2 John 3.

(f) The Lord Jesus Christ, God with us

The Lord Jesus Christ, as to His divine and eternal nature, is the proper and only Begotten of the Father, but as to His human nature, He is the proper Son of Man. He is, therefore, acknowledged to be both God and man; who because He is God and man, is "Immanuel," God with us. Matt. 1:23; 1 John 4:2, 10, 14; Rev. 1:13, 17.

(g) The Title, Son of God

Since the name "Immanuel" embraces both God and man in the one Person, our Lord Jesus Christ, it follows that the title, Son of God, describes His proper deity, and the title Son of Man, His proper humanity. Therefore, the title, Son of God, belongs to the *order of eternity*, and the title, Son of God, belongs to the *order of eternity*, and the title, Son of Man, to the *order of time*. Matt. 1:21-23; 2 John 3; 1 John 3:8; Heb. 7:3; 1:1-13.

(h) Transgression of the Doctrine of Christ

Wherefore, it is a transgression of the Doctrine of Christ to say that Jesus Christ derived the title, Son of God, solely from the fact of the incarnation, or because of His relation to the economy of redemption. Therefore, to deny that the Father is a real and eternal Father, and that the Son is a real and eternal Son, is a denial of the distinction and relationship in the Being of God; a denial of the Father and the Son; and a displacement of the truth that Jesus Christ is come in the flesh. 2 John 9; John 1:1, 2, 14, 18, 29, 49; 1 John 2:22, 23; 4:1-5; Heb. 12:2.

(i) Exaltation of Jesus Christ as Lord

The Son of God, our Lord Jesus Christ, having by Himself purged our sins, sat down on the right hand of the Majesty on high; angels and principalities and powers having been made subject unto Him. And having been made both Lord and Christ, He sent the Holy Ghost that we, in the name of Jesus, might bow our knees and confess that Jesus Christ is Lord to the glory of God the Father until the end, when the Son shall become subject to the Father that God may be all in all. Heb. 1:3; 1 Peter 3:22; Acts 2:32-36; Rom. 14:11; 1 Cor. 15:24-28.

(j) Equal Honor to the Father and to the Son

Wherefore, since the Father has delivered all judgment unto the Son, it is not only the *express duty* of all in heaven and on earth to bow the knee, but it is an *unspeakable* joy in the Holy Ghost to ascribe unto the Son all the attributes of Deity, and to give Him all the honor and the glory contained in all the names and titles of the Godhead (except those which express relationship. See paragraphs b, c, and d), and thus honor the Son even as we honor the Father. John 5:22, 23; 1 Peter 1:8; Rev. 5:6-14; Phil. 2:8, 9; Rev. 7:9, 10; 4:8-11.

3. The Deity of the Lord Jesus Christ

The Lord Jesus Christ is the eternal Son of God. The Scriptures declare:

- (a) His virgin birth (Matthew 1:23; Luke 1:31, 35).
- (b) His sinless life (Hebrews 7:26; 1 Peter 2:22).
- (c) His miracles (Acts 2:22; 10:38).
- (d) His substitutionary work on the cross (1 Cor. 15:3; 2 Cor. 5:21).
- (e) His bodily resurrection from the dead (Matthew 28:6; Luke 24:39; 1 Cor. 15:4)
- (f) His exaltation to the right hand of God (Acts 1:9, 11; 2:33; Philippians 2:9-11; Hebrews 1-3).

4. The Fall of Man

Man was created good and upright; for God said, "let us make man in our image, after our likeness." However, man by voluntary transgression fell and thereby incurred not only physical death but also spiritual death, which is separation from God (Genesis 1:26, 27; 2:17; 3:6; Romans 5:12:19).

5. The Salvation of Man

Man's only hope of redemption is through the shed blood of Jesus Christ the Son of God.

(a) Conditions to Salvation

Salvation is received through repentance toward God and faith toward the Lord Jesus Christ. By the washing of regeneration and renewing of the Holy Ghost, being justified by grace through faith, man becomes an heir of God according to the hope of eternal life (Luke 24:47; John 3:3; Romans 10:13-15; Ephesians 2:8; Titus 2:11; 3:5-7).

(b) The Evidences of Salvation

The inward evidence of salvation is the direct witness of the Spirit (Romans 8:16). The outward evidence to all men is a life of righteousness and true holiness (Eph. 4:24; Titus 2:12).

6. The Ordinances of the Church

(a) Baptism in Water

The ordinance of baptism by immersion is commanded in the Scriptures. All who repent and believe on Christ as Saviour and Lord are to be baptized. Thus they declare to the world that they have died with Christ and that they also have been raised with Him to walk in newness of life. (Matthew 28:19; Mark 16:16; Acts 10:47, 48; Romans 6:4).

(b) Holy Communion

The Lord's Supper, consisting of the elements-bread and the fruit of the vine-is the symbol expressing our sharing the divine nature of our Lord Jesus Christ (2 Peter 1:4); a memorial of His suffering and death (1 Cor. 11:26); and is enjoined on all believers "till He come!"

7. The Baptism of the Holy Ghost

All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Ghost and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian church. With it comes the endowment of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Luke 24:49; Acts 1:4, 8; 1 Cor. 12:1-31). This experience is distinct from and subsequent to the experience at new birth (Acts 8:12-17; 10:44-46; 11:14-16; 15:7-9). With the baptism in the Holy Ghost come such experiences as an overflowing fullness of the Spirit (John 7:37-39; Acts 4:8), a deepened reverence for God (Acts 2:43; Heb. 12:28), and intensified consecration to God and dedication to His work (Acts 2:42), and more active love for Christ, for His Word and for the lost (Mark 16:20).

8. The Evidence of the Baptism of the Holy Ghost

The Baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking in 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.

9. Sanctification

Sanctification is an act of separation from that which is evil, and of dedication unto God (Rom. 12:1, 2; 1 Thess. 5:23; Heb. 13:12). The Scriptures teach a life of "holiness without which no man shall see the Lord." (Heb. 12:14) By the power of the Holy Ghost we are able to obey the command: "Be ye holy, for I am holy." (1 Pet. 1:15, 16)

Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection, and by faith reckoning daily upon the fact of that union, and by offering every faculty continually to the dominion of the Holy Spirit. (Rom. 6:1-11, 13; 8:1,2, 13; Gal. 2:20; Phil. 2:12, 13; 1 Pet. 1:5)

10. The Church

The Church is the Body of Christ, the habitation of God through the Spirit, with divine appointments for the fulfillment of her great commission. Each believer, born of the Spirit, is an integral part of the General Assembly and Church of the First-born, which are written in heaven (Ephesians 1:22, 23; 2:22; Hebrews 12:23).

11. The Ministry

A divinely called and scripturally ordained ministry has been provided by our Lord for a twofold purpose: 1) The evangelization of the world, and 2) The edifying of the Body of Christ (Mark 16:15-20; Ephesians 4:11-13).

12. Divine Healing

Divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the atonement, and is the privilege of all believers (Isaiah 53:4, 5; Matt. 8:16, 17; James 5:14-16).

13. The Blessed Hope

The resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and blessed hope of the Church (1 Thess. 4:16, 17; Romans 8:23; Titus 2:13; 1 Cor. 15:51, 52).

14. The Millennial Reign of Christ

The second coming of Christ includes the rapture of the saints which is our blessed hope, followed by the visible return of Christ with His saints to reign on the earth for one thousand years (Zech. 14:5; Matt. 24:27, 30; Revelation 1:7; 19:11-14; 20:1-6). This millennial reign will bring the salvation of national Israel (Ezekiel 37:21, 22; Zephaniah 3:19-20; Romans 11:26, 27) and the establishment of universal peace (Isaiah 11:6-9; Psalm 72:3-8; Micah 4:3, 4).

15. The Final Judgment

There will be a final judgment in which the wicked dead will be raised and judged according to their works. Whosoever is not found written in the Book of Life, together with the devil and his angels, the beast and the false prophet, will be consigned to everlasting punishment in the lake which burneth with fires and brimstone, which is the second death (Matt. 25:46; Mark 9:43-48; Revelation 19:20; 20:11-15; 21:8).

16. The New Heavens and the New Earth

“We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Peter 3:13; Revelation 21:22).

Appendix G:

Pentecostal Assemblies of Canada: Statement of Fundamental and Essential Truths, c. 1920.⁴¹⁹

(An example of a Baptist-Trinitarian Pentecostal statement of faith).

The following statement of Fundamental Truths approved by the Pentecostal Assemblies of Canada is not intended as a basis of fellowship among Christians. We do not believe that a Doctrinal Statement is the basis of fellowship. We may not see eye to eye on doctrinal points and yet can have perfect fellowship in the Lord Jesus Christ. This Doctrinal Statement is intended as a basis of a united ministry that we may all speak the same thing and that there be no division among us. Ministers desiring to affiliate themselves with the Pentecostal Assemblies of Canada should read over this statement very carefully and should not unite with us except they can see their way clear to teach in harmony with this statement as teaching contrary to this statement would cause confusion in our work. No claim is made that this statement covers all Bible truth. It serves our present need on doctrinal fundamentals. The phraseology of this Statement is not inspired, except in such instances as the Scripture is quoted.

1. The One True God

The one true God has revealed Himself as the eternally self-existent, self-revealed "I AM"; and has further revealed Himself as embodying the principles of relationship and association. i.e., as Father, Son and Holy Ghost (Deut. 6:4; Mark 12:29; Isa. 43:10, 11; Matt. 28:19).

The Essentials as to the Godhead

Terms explained:

The terms "Trinity" and "Persons" as related to the Godhead, while not found in the Scriptures, yet are in harmony with the Scripture, whereby we may convey to others our immediate understanding of the doctrine of Christ respecting the Being of God, as distinguished from "Gods many and Lords many." We, therefore, may speak with propriety of the Lord our God, who is One Lord, as a Trinity or as one Being of Three Persons, and still be absolutely scriptural. (Examples: Matt. 2:6; 8:16, 17; Acts 15:15-18.)

Distinction and Relationship in the Godhead.

Christ taught a distinction of Persons in the Godhead which He expressed in specific terms of relationship, as Father, Son and Holy Ghost, and that this distinction and relationship, as to its existence, is an eternal fact, but as to its mode it is inscrutable and incomprehensible, because unexplained. (Luke 1:35; 1 Cor. 1:24; Matt. 11:25-27; 28:19; 2 Cor. 13:14; 1 John 1:3,4).

Unity of the One Being, of Father, Son and Holy Ghost.

Accordingly, therefore, there is that in the Father which constitutes Him the Father and not the Son; there is that in the Son which constitutes Him, the Son and not the Father; and there is that in the Holy Ghost which constitutes Him the Holy Ghost and not either the Father or the Son. Therefore, the Father is the Begetter, the Son is the Begotten; and the Holy Ghost is the One proceeding from the Father and the Son. Therefore, because these three eternally distinct and related Persons in the Godhead are in a state of unity and one in essence, there is but one Lord God Almighty and His name One (John 1:8; 15:26; 17:11, 21; Zech. 14:9).

⁴¹⁹ Note: The Pentecostal Assemblies of Newfoundland: *Statement of Fundamental and Essential Truths* was essentially a copy of the Pentecostal Assemblies of Canada: *Statement of Fundamental and Essential Truths*. Both statements seem to have been rooted in the Assemblies of God *Statement of Fundamental Truths*.

Identity and Co-operation in the Godhead.

The Father, the Son and the Holy Ghost are never identical as to Person; nor confused as to relation; nor divided in respect of the Godhead; nor opposed as to co-operation. The Son is in the Father and the Father is in the Son as to relationship. The Son is with the Father and the Father is with the Son as to fellowship. The Father is not from the Son, but the Son is from the Father, as authority. The Holy Ghost is from the Father and the Son, proceeding, as to nature, relationship, co-operation and authority. Hence no Person in the Godhead exists or works separately or independently of the other (John 5:17-30).

The Title, Lord Jesus Christ.

The appellation "Lord Jesus Christ" is a proper name. It is never applied, in the New Testament, either to the Father or to the Holy Ghost. It therefore belongs exclusively to the Son of God (Rom. 1:1-3, 7; 2 John 3).

The Lord Jesus Christ, God with us.

The Lord Jesus Christ, as to His divine and eternal nature, is the proper and only Begotten Son of the Father, but as to His Human nature, He is the proper Son of Man. He is therefore, acknowledged to be both God and man; who, because He is God and man, is "Immanuel," God with us (Matt. 1:23; 1 John 4:2,10, 14; Rev. 1:13, 14-17).

The Title, Son of God.

Since the name "Immanuel" embraces both God and man in the one Person, our Lord Jesus Christ, it follows that the title, Son of God, describes His proper Deity, and the title, Son of Man, His proper humanity. Therefore, the title, Son of God, belongs to the order of eternity, and the title, Son of Man, to the order of time (Matt. 1:21, 23; 2 John 3; 1 John 3:8; Heb. 7:3; 1:1-13).

Transgression of the Doctrine of Christ.

Therefore, it is a transgression of the Doctrine of Christ to say that Jesus Christ derived the title, Son of God, solely from the fact of the incarnation, or because of His relation to the economy of redemption. Therefore, to deny that the Father is a real and eternal Father, and that the Son is real and eternal Son is a denial of the distinction and relationship in Being of God; a denial of the Father and the Son; and a displacement of the truth that Jesus Christ is come in the flesh (2 John 9; John 1:1, 2, 14, 18, 29, 49; 8:57, 58; 1 John 2:22, 23; 4:1-5; Heb. 12:3, 4).

Exaltation of Jesus Christ as Lord

The Son of God, our Lord Jesus Christ, having by Himself purged our sins, sat down on the right hand of the Majesty on high; angels and principalities and powers having been made subject unto Him, and, having been made both Lord and Christ, He sent the Holy Ghost, that we, in the name of Jesus, might bow our knees and confess that Jesus is Lord to the glory of God the Father. In the end, the Son shall become subject to the Father that "God may be all in all." (Heb. 1:3; 1 Pet. 3:22; Acts 2:32-36; Rom. 14:11; 1 Cor. 15:24-28.)

Equal Honor to the Father and the Son.

Therefore, since the Father has delivered all judgment unto the Son, it is not only the express duty of all beings in heaven and in earth to bow the knee, but it is an unspeakable joy, in the Holy Ghost, to ascribe unto the Son all the attributes of Deity, and to give Him all the honor and the glory contained in all the names and titles of the Godhead (except those which express relationship, see paragraphs b, c, and d) thus honouring the Son even as we honor the Father (John 5:22, 23; 1 Pet. 1:8; Rev. 5:6-14; Phil. 2:8, 9; Rev. 7:9, 10; 4:8-11).

2. Sanctification or the Holy Life

Entire sanctification is the will of God for all believers, and should be earnestly pursued by walking in obedience to God's Word (Heb. 12:14; 1 Pet. 1:15, 16; 1 Thess. 5:23, 24; 1 John 2:6). In experience this is both instantaneous and progressive. It is wrought out in the life of the believer by this

appropriation of the power of Christ's blood and risen life through the person of the Holy Spirit, as set forth in the Word.

3. The Baptism of the Holy Ghost

The Apostolic Baptism in the Holy Ghost as recorded in the second chapter of Acts is the privilege of all God's people, for the Scripture saith, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The Evidence

The Baptism of believers in the Holy Ghost is indicated by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Act 2:4; 10:46; 19:6).

Our Distinctive Testimony

We consider it a serious disagreement with the Fundamentals for any minister among us to teach contrary to our Distinctive Testimony that the baptism of the Holy Spirit is regularly accompanied by the initial physical sign of speaking in other tongues as the Spirit of God gives the utterance, and we consider it inconsistent and unscriptural for any minister to hold credentials with us who attacks as error our Distinctive Testimony.

4. The Lord's Supper

The Lord's Supper, consisting of the elements, bread and the fruit of the vine, is the symbol expressing our sharing the divine nature of our Lord Jesus Christ (2 Pet. 1:4;) a memorial of His suffering and death (1 Cor. 11:26); and a prophecy of His second coming (1 Cor. 11:26); and is enjoined upon all believers "until He comes."

5. Baptism in Water

Water Baptism is an outward sign, seal or expression of an inward death, burial and resurrection, signifying the believers [sic] identification with Christ, in that he has been planted in the likeness of His death, raised by the might of His power to walk in newness of life, yielding his members as instruments of righteousness unto God as those that are alive from the dead. It is not a saving ordinance, but is essential in obedience to the Gospel. Baptism, according to the Scripture, should be administered by single immersion, and according to the command of Jesus in Matthew 28:19.

Source: *Constitution and By-Laws of the Pentecostal Assemblies of Canada, Yearbook, 1932, 6-17.*

Appendix H:

Apostolic Church of Pentecost of Canada: Early Statement of Faith, c. 1926.

(An example of a Baptist-Oneness Pentecostal statement of faith).

The following statement of faith was identified in *The Apostolic Church Advocate*.

The preface stated: "Fundamentals of the Apostolic Church of Pentecost Inc. : As taught by the assembly formerly known as the OLD KNOX CHURCH, but hereafter, as the APOSTOLIC TEMPLE of Winnipeg. The following are a part of the articles of faith:

Articles of Faith:

34. The Articles of Faith of the Corporation shall be as follows:

All quotations herein given are taken from the Holy Scriptures as contained in the Holy Bible.

The Infallibility of the Holy Scriptures

That the Holy Scripture is the infallible Word of God in so far as they are correctly translated from the original writings. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16-17.

Godhead

There is but one living and true God, everlasting without body or parts, of infinite power, wisdom and goodness, the maker and preserver of all things, visible and invisible, and this one true God has revealed Himself to this world as the Father, as the Son and as the Holy Spirit."

The One-ness of the Gospel Teaching

"There is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all that believe." Eph. 4:4-6

Jesus the Son of God

The son, who is the Word of God and the very and eternal God, took man's nature in the womb of the Virgin Mary; so that two whole and perfect natures, that is to say, that God and Man were joined together in one person, whereof is one Christ, very God and very man, who offered Himself a sacrifice, to reconcile God and man, and was crucified, dead and buried, and rose again on the third day from the dead and took again His body, wherewith He ascended into Heaven, and there sitteth until He returns to judge the world in righteousness.

The Holy Spirit

The Holy Spirit, proceeding from the Father through the Son, is one substance, very and eternal God. Jno. 15:26.

Man's Lost State

The condition of man after the fall of Adam is that of total depravity, and such that he of himself cannot turn and prepare himself by his own strength to make himself acceptable to God. Wherefore we are helpless apart from the grace of God in and through Jesus Christ, working with us by His Spirit.

Marriage of Ministers or Evangelists

The Ministers of the Gospel of Christ are not commanded by Him to avow the estate of single life or to abstain from marriage; therefore, it is lawful for them, as for all Christians, to marry only in the Lord, at their own discretion, and according to the laws of Canada.

White Throne Judgment

We believe that there will be a final judgment at which all shall appear, there to be judged every one according to his works. "And I saw a great white throne, and I saw the dead, small and great, stand before God; and the dead were judged out of those things which were written in the Books, according to their

works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the Book of Life was cast into the lake of fire, with the devil and his angels, and shall be tormented forever and ever.” Rev. 20.

Millennium

We believe that there shall be a Millennium of one thousand years of peace in a personal reign with Christ and His people upon this earth, and Satan shall be bound with a chain and cast into the bottomless pit and shut up and sealed till the thousand years are fulfilled, after that he must be loosed for a little season, after which season he is consigned to the lake of fire. Rev. 20:1-10.

The Only Way of Salvation from Sin through Jesus Christ

“For there is none other name under heaven given among men whereby we must be saved.” Acts 4:12.
“For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life” Jno. 3:16.
“And this is the record that God hath given to us eternal life, and this life is in His Son.” 1 Jno. 5:11.
“He that hath the Son hath life, and he that hath not the Son of God hath not life.” 1 Jno. 5:10; 11; 12.

The Gospel Regarding Repentance and Remission of Sins

Jesus said, “Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.” Luke 24:47.
“Repent and be baptized every one of you in the Name of Jesus Christ for the remission of your sins and ye shall receive the gift of the Holy Ghost.” Acts 2:38. Matt. 28:19

Membership in the True Church

“The true Church is a body of believers who are born again, not of corruptible seed, but of incorruptible by the Word of God which liveth and abideth forever.” 1 Peter 1:23.
“Except a man be born of water and of the Spirit he cannot see the Kingdom of God.” Jno. 3:15.

Record of Names of Members of the True Church

The names of members of the True Church are recorded in Heaven. For it is written, “The Lord shall count, when He writeth up the people, that this man was born there.” Ps. 87:5-6.
“Notwithstanding in this rejoice not, that the Spirits are subject unto you; but rather rejoice, because, your names are written in Heaven.” Luke 10:20.

God’s Standard for members of the True Church

God’s standard is a Spirit-filled life. Eph. 1:12-14; 5:18. Acts 2:4; 8:14-17; 9:10; 19:1-6. Rom. 12:1-2.

The Second Coming of Christ

That the Lord Jesus shall return to earth again in person is a doctrine set forth by Himself and preached by His Holy Apostles. The Saints expected it and we are looking for Him. Matt: 24-1. Acts 1:11; 3:19-21. 1 Cor. 1:7-8; 11:26. 1 Thess. 4:14-17. Tit. 2:13-14. Rev. 1:7.

The Translation of the Saints

We believe the time draweth near for the coming of the Lord, who shall descend from Heaven with a shout, with the voice of the archangel, with the trump of God, and the righteous shall arise from their graves, and we that are alive and living righteous before God shall be translated, or “caught up” to meet the Lord in the air. Matt. 24:36-42. Luke 17:20-37. 1 Cor. 15:51-54.

Divine Healing

The Lord is the Physician of His people. Ex. 15:26. Ps. 103:2-3. Is. 54:4-5. Matt. 8: 14-17. Mark 16:17. James 5:14.

Source: The Apostolic Church Advocate, Vol. 1, Nos. 5 & 6, Winnipeg, Aug.-Sept., 1926, pp. 10-11.

Appendix I:

Articles of Faith and By-laws of the Pentecostal Church, Woodward's Cove, N.B., c. 1930-35.
(An example of a Full Gospel Church statement of faith).

ARTICLES OF FAITH

We believe the Holy Bible (King James Version) to be the inspired word of God. We accept the Holy Bible as our only guide in faith and conduct.

We believe there is but ONE God, and one Lord Jesus Christ, the Son of the Father. I Timothy 2:5. quote – “For there is one God, and one mediator between God and man, the MAN Christ Jesus.

We believe in baptism in water by immersion in the Name of the Lord Jesus Christ as practiced by the first church. Acts 2:38, 8:16, 10:48, 19:5. fulfilling Saint Matthew chapters 28 and verse ninetied [sic].

We believe in the baptism of the Holy Ghost with the initial sign of speaking in other tongues as the spirit gives the utterance. Acts 2:4. 8:14-19. 10:46. 19:16. And that this is for Believers Act 19:2. and that you have to be converted and become a child of God before can receive the baptism of the Holy Ghost. Jesus said, John 14:16,17. quote – “I will pay the Father and he shall give you another comforter, that he may abide with you forever. Even the Spirit of truth WHOM THE WORLD CANNOT RECEIVE”. Galatians 4:6. quote. “And because you are Sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father.”

CHURCH OFFICES. There shall be three or more deacons appointed when they are “proven” to be faithful, and of honest reports, and of Christian character. There shall be Elders selected from the congregation as they qualify and mature. There shall be a secretary, and a treasurer. This may be one of two persons as the church may decide upon at the time of appointment. There shall be a pastor of shepherd.

DEACONS – which are helpers –servants to the church, to serve in any capacity they may be called upon to serve. They shall be chosen by the pastor (and his advisors is he has any) and ratified by the church in a secret ballot, show of hand, or in a standing vote, as may be desired at the time. The term of their office – after they have faithfully served for one year, will be for life, or until they resign, dis-qualify, or move away to another church.

ELDERS – Are local men (in al local church) who have the ability, the knowledge to “labour in the Word and doctrine”, whole lives and conduct prove their sincerity; and the “sanction” or “Anointing” from the Lord is upon their teaching and ministry. They may too be chosen as the Deacons are – by the pastor (and his advisors) and ratified by the church in a secret ballot, show of hands, or in a standing vote. After serving one year faithfully; they will remain in office, for life, or until they resign, or they become dis-qualified according to the scriptures.

SECRETARY - shall keep records of all business meetings, and preserve them in good order for the church; and shall turn the full records over to the income secretary. All business meeting records shall be signed by both the secretary and the chairman of the meeting. Term of office shall be for one year, or until the next business meetings.

TREASURER – Shall receive and care for all finances of the church; an exact record of each offering and gift shall be recorded in order; and a full account of same shall be given in printed form to the church at each annual or otherwise business meeting. Term of office shall be same as the office of Secretary.

SUNDAY SCHOOL – Shall be under the care of the pastor, and the officers and teachers that may be selected by him and his Sunday School staff from time to time.

Church finances. The policy known as the “store house plan” in the only scriptural plan we know of in the bible. Malachi 3:10. quote – “Bring ye all the tithes into the store house (not the preachers pocket), that there may be meat in the mine house, and PROVE me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and ppun [sic] you our a blessing that there shall not be room enough to receive it.” The pastor shall be paid by a percent of all that comes into the “storehouse”, this percent may e changed as deemed necessary by the church from time to time. Not more than twenty-five dollars shall be paid out of the tresuere [sic] at any time without the consent of the church board or the whole church. Except: the pastor’s percent, the lights, the heat and the janitor.

Choosing a pastor. The calling of a pastor shall be done through the secretary of the church, as they are instructed by the church. The pastor may be recommended by whoever may be the Overseer of the church; or by any proven minister with several years of fruitful ministry behind them; a record for good conduct and Godly conscern for the work of the Lord. In choosing the pastor, one test should be used. What has he done in the work of the Lord during the past five or more years? If good and fruitful, good. If not, do not choose him. A pastor may be selected on six months trial. Or if already proven; his term of office shall be for two eyars [sic]; and each two years he will be voted on by a secret ballot, “yes” or “no”. 51 percent is an election. The pastor is the shepherd and leader of the church; all other offices are “helpers” to him. He shall “lord it over God’s flock” but will feed the sheep and lead them to green pastures and beside still waters.

Appendix J:

United Pentecostal Church International, c. 1945.

(An example of a Baptist-Oneness Pentecostal statement of faith.)

Articles of Faith

The One True God

We believe in the one everliving, eternal God: infinite in power, Holy in nature, attributes and purpose; and possessing absolute, indivisible deity. This one true God has revealed Himself as Father, through His son, in redemption; and as the Holy Spirit, by emanation. (1 Cor. 8:6; Eph. 4:6; 2 Cor. 5:19; Joel 2:28).

The Scripture does more than attempt to prove the existence of God; it asserts, assumes and declares that the knowledge of God is universal. (Romans 1:19; 21, 28, 32; 2:15). God is invisible, incorporeal; without parts, without body, and therefore free from all limitations. He is Spirit (John 4:24), and "...a spirit hath not flesh and bones..." (Luke 24:39).

"...The first of all the commandment is, hear, O Israel; the Lord our God is one Lord" (Mark 12:29; Deut. 6:4). "One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6)

This one true God manifested Himself in the Old Testament in divers ways; in the son while he walked among men; as the Holy Spirit after the ascension.

The Son of God

The one true God, the Jehovah of the Old Testament, took upon Himself the form of man, and as the son of man was born of the virgin Mary. As Paul says, "and without controversy great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (Timothy 3:16)

"He came unto His own, and His own received Him not" (John 1:11). This one true God was manifest in the flesh, that is, in His Son Jesus Christ. "...God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them ..." (2 Cor 5:19).

We believe that, "...in Him (Jesus) dwelleth all the fullness of the Godhead bodily" (Col 2:9). "For it pleased the Father that in Him should all fullness dwell" (Col. 1:19). Therefore, Jesus in His humanity was and is man; in His deity was and is God. His flesh was the lamb, or the sacrifice of God. He is the only mediator between God and man. "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Timothy 2:5).

Jesus on His Father's side was divine, on His mother's side, human; Thus, He was known as the Son of God and also the Son of man, or the God-man.

"For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him" (I Cor. 15:27). "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (I Cor. 15:28).

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev 1:8).

The Name

God used different titles, such as "God Elohim," "God Almighty, "El Shaddai," "Jehovah," and especially "Jehovah Lord," the redemptive name in the Old Testament.

"...unto us a child is born, unto us a son is given:...and His name shall be called Wonderful; Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isaiah 9:6). This prophecy of Isaiah was fulfilled when the Son of God was named, "And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. 1:21).

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

Creation of Man and His Fall

In the beginning God created man innocent, pure and holy; but through the sin of disobedience, Adam and Eve, the first human race, fell from their holy state, and God banished them from Eden. Hence by one man’s disobedience, sin entered into the world. (Gen 1:27; Rom. 3:23; 5:12).

Repentance and Conversion

Pardon and forgiveness of sins is obtained by genuine repentance, a confessing and forsaking of sins. We are justified by faith in the Lord Jesus Christ (Romans 5:1). John the Baptist preached repentance, Jesus proclaimed it, and the Apostles emphasized it to both Jews and Gentiles. (Acts 2:38; 11:18; 17:30).

The word “repentance” comes from several Greek words which mean, change of views and purpose, change of heart, change of mind, change of life, to transform, etc.

Jesus said, “...except ye repent, ye shall all likewise perish” (Luke 13:3).

Luke 24:47 says, “And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.”

Water Baptism

The scriptural mode of baptism is immersion, and is only for those who have fully repented, having turned from their sins and a love of the world. It should be administered by duly authorized minister of the Gospel, in obedience to the Word of God, and in the name of our Lord Jesus Christ, according to the Acts of the Apostles 2:38; 8:16; 10:48; 19:5; thus obeying and fulfilling Matthew 28:19.

The Baptism of the Holy Spirit

John the Baptist, in Matthew 3:11, said, “...He shall baptize you with the Holy Ghost, and with fire.”

Jesus, in Acts 1:5, said, “...ye shall be baptized with the Holy Ghost not many days hence.”

Luke tells us in Acts 2:4, “...they were all filled with the Holy Ghost, and began to speak with other tongues (languages) as the Spirit gave them utterance.”

The terms “baptize with the Holy Ghost and fire,” “filled with the Holy Spirit,” and the “gift of the Holy Ghost” are synonymous terms used interchangeably in the Bible.

It is scriptural to expect all who receive the gift, filling, or baptism of the Holy Spirit to receive the same physical, initial sign of speaking with other tongues.

The speaking with other tongues, as recorded in Acts 2:4, 10:46, and 19:6, and the gift of tongues, as explained in 1 Corinthians, chapters 12 and 14, are the same in essence, but different in use and purpose.

The Lord, through the Prophet Joel, said, “...I will *pour* out my Spirit upon all flesh;...” (Joel 2:28).

Peter, in explaining this phenomenal experience, said, “...having received of the Father the promise of the Holy Ghost, He (Jesus) hath shed forth this which ye now see and hear.” (Acts 2:33).

Fundamental Doctrine

The basic and fundamental doctrine of this organization shall be the bible standard of full salvation, which is repentance, baptism in water by immersion in the name of the Lord Jesus Christ, and the baptism of the Holy Ghost with the initial sign of speaking with other tongues as the Spirit gives utterance.

We shall endeavour to keep the unity of the Spirit until we all come into the unity of the faith, at the same time admonishing all brethren that they shall not contend for their different views to the disunity of the body.

Divine Healing

The first covenant that the Lord (Jehovah) made with the children of Israel after they were brought out of Egypt was a covenant of healing. The Lord said, “...if thou wilt diligently hearken to the voice of the Lord (Jehovah-Rapha, the Lord that healeth) thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon the, which I have brought upon the Egyptians; for I am the Lord that healeth thee.” (Exodus 15:26).

Some translations read: "For I am Jehovah, thy physician." He being our physician or doctor, we have the most capable in the whole world. Our Lord Jesus Christ went about Galilee, preaching the Gospel of the Kingdom, and healing all manner of sickness and disease among the people. (Matthew 4:23, 24).

"Jesus Christ the same yesterday, and today, and forever" (Hebrews 13:8).

The vicarious suffering of the Lord Jesus Christ paid for the healing of our bodies, the same as for the salvation of our souls, for "...with His stripes we are healed" (Isaiah 53:5). Matthew 8:17 reads, "...Himself took our infirmities, and bare our sicknesses." (See also 1 Peter 2:24.)

We see from this that divine healing for the body is in the atonement. That being true, then it is for all who believe. Jesus said of believers, "...they shall lay hands on the sick, and they shall recover." Later, James wrote in his Epistle to all the churches: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (James 5: 14-16)

All of these promises are for the church today.

Sacrament of Communion

On the night our Lord's betrayal, He ate the Passover supper with His Apostles, after which He instituted the sacrament. "And He took bread, and gave thanks, and brake it, and gave unto them, saying, this is my body which is given for you: This do in remembrance of me. Likewise also the cup after supper, saying, this cup is the New Testament in my blood, which is shed for you." (Luke 22:19-20).

Paul instructed the church how to observe it (1 Cor. 11:23-34).

Thus was instituted the use of literal bread and the fruit of the vine, which are partaken of, literally, as emblems of His broken body and shed blood. There is also a spiritual significance and blessing in partaking of the sacrament.

Foot Washing

When the Passover supper was ended, we read in John 13:4-5, "He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a bason, [sic] and began to wash the disciple's feet, and to wipe them with the towel wherewith He was girded."

Jesus said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:14-15).

This first example was given by our Lord, and it is a divine institution. It is well to follow His example and wash one another's feet; thus manifesting the spirit of humility.

Holiness

Godly living should characterize the life of every child of the Lord, and we should live according to the pattern and example given in the Word of God. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world" (Titus 2:11, 12). "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously" (1 Peter 2:21-23).

"Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

"But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:15-19).

The Grace of God

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world" (Titus 2:11, 12)

"For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

A Christian, to keep saved, must walk with God and keep himself in the love of God (Jude 21) and in the grace of God. The word “grace” means “favor”. When a person transgresses and sins against God, he loses his favor. If he continues to commit sin and does not repent, he will eventually be lost and cast into the lake of fire. (Read John 15:2, 6; 2 Peter 2:20-22.) Jude speaks of the backsliders of his day, and their reward. (Also, read Hebrews 6:4-6).

“For by grace are ye saved through faith; and that not of yourselves; it is the gift of God” (Eph. 2:8).

Restitution of All Things

We understand the scripture to teach the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. (Acts 3:21). But we cannot find where the devil, his angels, and all sinners are included. (See Rev. 20:10)

Conscientious Scruples

We recognize the institution of human government as being of divine ordination, and, in so doing, affirm unswerving loyalty to the Government of the United States; however, we take a definite position regarding the bearing of arms or the taking of human life.

As followers of the Lord Jesus Christ, the Prince of Peace, we believe in implicit obedience to His commandments and precepts, which instruct us as follows: “...that ye resist not evil...” (Matt. 5:39): “Follow peace with all men...” (Heb. 12:14). (See also Matt. 26:52; Rom. 12:19; James 5:6; Revelation 13:10). These we believe and interpret to mean Christians shall not shed blood nor take human life.

Therefore, we propose to fulfill all the obligations of loyal American citizens, but are constrained to declare against participating in combatant service in war, armed insurrection, property destruction, aiding or abetting in or the actual destruction of human life.

Furthermore, we cannot conscientiously affiliate with any union, boycott, or organization which will force or bind any of its members to belong to any organization, perform any duties contrary to our conscience, or receive any mark, without our right to affirm or reject the same. (1930).

However, we regret the false impression created by some groups or so-called “conscientious objectors” that to obey the Bible is to have a contempt for law or magistrates, to be disloyal to our Government and in sympathy with our enemies, or to be unwilling to sacrifice for the preservation of the commonwealth. This attitude would be as contemptible to us as to any patriot. The Word of God commands us to do violence to no man. It also commands us that first of all we are to pray for rulers of our country. We, therefore, exhort our members so freely and willingly respond to the call of our Government except in matter of bearing arms. When we say service, we mean service-no matter how hard or dangerous. The true church has no more place for cowards than has the nation. First of all, however, let us earnestly pray that we will with honor be kept out of war.

We believe that we can be consistent in serving our Government in certain non-combatant capacities, but not in the bearing of arms. (1940)

Secret Societies, etc.

According to the Word of God, we firmly believe and hold that the people of God should have no connection whatever with secret societies, or any other organization or body wherein there is a fellowship with unbelievers, bound by an oath. (James 5:3-7; 2 Cor. 6:14-18)

Translation of Saints

We believe that the time is drawing near when our Lord shall appear; then the dead in Christ shall arise, and we who are alive and remain shall be caught up with them to meet our Lord in the air. (1 Thess. 4:13-17; 1 Cor. 15:51-54; Phil. 3:20-21).

Marriage and Divorce

“...Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: ...” (Matt. 19:9). (See also Matt. 5:32) When this sin has been committed, the innocent party may be free to remarry only in the Lord. Our desire being to raise a higher standard for the ministry, we recommend that ministers do not marry again.

However, our stand on the marriage and divorce issue is, that judgment begins at the House of God; but since the complications of individual cases are so many and so varied, that no blanket rule can be made to

apply to every case, we feel to leave the individual cases to the prayerful judgment of those having jurisdiction over them.

Tithing

We believe tithing is God's financial plan to provide for His work, and has been since the days of Abraham. Tithing came with faith under Abraham; Moses' law enjoined it, and Israel practiced it when she was right with God; Jesus endorsed it (Matt. 23:23); and Paul said to lay by in store as God has prospered you. Do not rob God of His portion, viz., tithes and offerings. (Read Mal. 3.)

Second Coming of Jesus

That Jesus is coming again the second time in person, just as He went away, is clearly set forth by the Lord Jesus Himself, and was preached and taught in the early Christian church by the apostles; hence, the children of God today are earnestly, hopefully, looking forward to the glorious event. (Matt. 24; Acts 1:11; 3:19-21; 1 Cor. 11:26; Phil. 3:20-21; 1 Thess. 4:14-17; Titus 2:13, 14.)

The Millennium

Moreover, we believe that the distress upon the earth is the "beginning of sorrows" and will become more intense until there "shall be a time of trouble such as there never was since there was a nation even to that same time" (Matt. 24:3-8; Dan. 12:1), and that period of "tribulation" will be followed by the dawn of a better day on earth and that for a thousand years there shall be "peace on earth and good will toward men." (Rev. 20:1-5; Isa. 65:17-25; Matt. 5:5; Dan. 7:27; Mic. 4:1, 2; Heb. 2:14; Rom. 11:25-27.)

Final Judgment

When the thousand years are finished, there shall be a resurrection of all the dead, who will be summoned before the great white throne for their final judgment, and all whose names are not found written in the Book of Life shall be cast into the lake of fire, burning with brimstone, which God hath prepared for the Devil and his angels, Satan himself being cast in first. (Matt. 25:41; Rev. 20:7-15; 21:8.)

Appendix: K

Full Gospel Ministerial Fellowship, c. 1932.

(An example of a Full Gospel-Baptistic-Oneness-Trinitarian ministerial network statement of faith).

Resolutions (As adopted at the organization meeting, October 23, 1932.)

Resolved: 1. That all clean-spirited, Holy Spirit-filled preachers be eligible to a part in this fellowship regardless of their connection with any other so-called Full Gospel body.

2. That each of us as ministers of the Full Gospel of Jesus Christ use Christian courtesy towards one another in the Gospel and avoid bringing division among God's people. (See resolutions adopted October 26, 1938.)

3. That we agree to be subject to our brethren in the ministry in this fellowship and submit ourselves to judgment in case of accusation brought against us.

4. All who feel to cast their lot with us in this fellowship and agree to the principles herein laid down shall be given a fellowship certificate subject to annual renewal and which may be revoked any time that the board of seven elders deems that the holder no longer hold said certificate.

(The following was adopted by the Full Gospel Ministerial Fellowship at a regularly called meeting, Wednesday, October 26, 1938, at Mars Hill, Maine.)

This fellowship was formed six years ago as rather a new experiment in the Gospel field, especially among ministers, to prove to the world as well as ourselves, that those of different beliefs as to what the Word of God teaches about the Godhead, water baptism, and other phases of truth, can work and worship together provided we have proper consideration for one another and (Eph. 4:3, 13) endeavour "to keep the unity of the Spirit in the bond of peace, till we all come into the unity of the FAITH."

We have proven to our satisfaction that this can and has been done to a great extent, even greater than we had hoped, and we believe that it should be continued and so we agree; we hereby adopt the following resolutions to supplement resolution 2 in the hand book published November 1, 1932:

For the sake of sweet fellowship, harmony, and unity as Jesus prayed for in Jon 17, and in order to prevent unnecessary division among God's people, this F. G. M. F. hereby states that in conformity with its principles adopted October 23, 1932, we deplore the fact of strife and division, and that we endeavour to encourage Jesus' method of leading His sheep rather than by other methods of driving or coercion.

2. That each pastor and evangelist or gospel worker should strive to see to it that their efforts do not overlap one with another, and that hearty co-operation shall be carried out among them; that (a) they shall try to discourage the so-called "running around" of the lay people from one assembly to another to the detriment of their home assembly.

(b) Water baptism shall be carried out among the different groups with co-operation to the extent that pastors and evangelists shall work together in this respect so as to give each candidate the "answer of a good conscience" both as to the mode and administrator (satisfying the candidate) and in such a manner as to make it clear that the candidates are to support their local work. We recommend that our preachers and laymen so conduct themselves at all times as to promote unity and fellowship.

3. We believe that all united in this F. G. M. F. have unlimited freedom to preach God's Word as they see it, in their own fields of labor for God, but they shall respect the other brother or sister in their beliefs and teaching when in their fields of labor or on their platforms.

4. All people of God shall be given the right and privilege to walk in the light of God's Word as they see it.

Two Ways of Co-operating

There are two ways of co-operating in this Fellowship. One by becoming a regular member and the other by what is known as Spiritual Fellowship. The Spiritual Fellowship status is for those who may not be allowed by those with whom they hold ordination papers to unite with any other organization and receive fellowship papers from same but who are in accord with this Full Gospel Ministerial Fellowship and are really living up to its principles.

Official Organ

The Full Gospel News Letter is the official organ of the F. G. M. F. and any one not living up to the principles of this Fellowship would not expect to have their reports published in this paper.

PURPOSES

What it is Not

It is open for all Full Gospel preachers who wish to unite in fellowship on bible lines with those who are standing for the best in God's service. It is NOT intended to be an ecclesiastical hierarchy of any nature, but a company of Full Gospel preachers who are zealous for God's best to be received and performed by all His saints in Maine and New Brunswick and throughout the world.

It is not intended to supplant any other Pentecostal branch of God's work anywhere. In fact, it is not necessary for you to sever connections with any other organization of Pentecostal belief in order to become a part of this group, so long as you living up to the principles of this Fellowship.

What it is For

1. To stimulate unity, fellowship and understanding among all of God's ministers who are preaching the Full Gospel of Jesus Christ.
2. To have a basis for concerted action among these ministers when matters arise that need remedying in any locality.
3. God has called (and continues to call) some of His servants and handmaidens to work as missionaries in foreign lands, United action is necessary in the homeland in order that these dear ones who have left all should have the necessary support for their living and work there. This is a move to help in this matter.

Scriptural Basis

We believe that all through the book the Word of God teaches that all of God's people should stand together for the faith of Jesus, and that it is the duty of His ministers to do all possible to foster unity among all His children. Following are a few Scriptures in regard to this:

Psalm 133; 1 Sam. 18:1; John 3:34; 15:12; 17:21; Hebrews 13:1; 1 John 4:11.

Source: Hand Book of the Full Gospel Ministerial Fellowship, 1964-65, 3.

Appendix: L

Emmanuel Fellowship Declaration of Faith, c. 1952.

(An example of a Latter Rain-Jesus' Name ministerial network statement of faith).

We believe in one triune God the Lord Jesus Christ in whom dwells all the fullness of the Godhead bodily. Col. 2:9.

Repentance and justification by faith in His atonement and baptism by immersion in the Name of Jesus Christ for remission of sins. Acts 2:38.

Laying on of hands accompanied with prophecy. Acts 13:2-3; 2 Tim. 1:6.

Baptism of the Spirit with speaking in tongues, as the Spirit gave utterance. Acts 2:4.

We believe in the five gift ministries, with the nine gifts of the Spirit. Eph. 4:8-11.

And going on unto perfection. Heb. 6:1.

Divine healing is provided for all in the atonement.

Source: Hand Book of the Emmanuel Fellowship, Inc. 1971, 4.

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