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CHAPTER TEN

THE SPIRIT OF PROPHECY

The Apostolic Church — new structures, new controversies (1930-1939)

The emergence of the Apostolic Church in Australia provides a clear example of how Pentecostal groups could be divided over differing doctrines held with equal passion and conviction. When a movement majors on personal spiritual experience, it enters the realm of the subjective where individual encounters with God have an authority of their own and where the validity of religious belief is assessed by the degree to which it touches the heart. Truth then becomes contingent on testimony and certitude on satisfaction. Couple this with a conviction that the Scriptures are the final authority on matters of faith and practice, and that every believer has the right to interpret them personally, and controversy is inevitable. The spirit of Pentecost was vibrant and dynamic, but like the wind, difficult to restrain.¹

It was the arrival in 1930 of Scotsman William Cathcart which opened up the new area of dispute — the role of apostles and prophets in the church. For people in mainline denominations, this was a non-issue. For them, apostles and prophets were safely enshrined in the biblical records and to resurrect them in today's world was as anachronistic as equipping paratroops with swords and spears. For Pentecostals, however, strongly committed as they were to the conviction that the supernatural gifts and ministries of biblical times were still valid, the issue was very much alive.

¹ An analogy used by Jesus in a slightly different context. See John 3:8 — 'The wind blows wherever it pleases. You hear its sound but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.'

William Cathcart (1893-1989) was tall, dignified and commanding in presence. ‘He was a man who appealed to men,’ recalled one of his associates, ‘a godly man who preached the word with power and dignity.’² People spoke of him as being of military bearing, distant yet compassionate.³ ‘He had a presence,’ recalled Kath Kirwan, who was in her late teens when she first met him. ‘I was scared of him. You never called him by his first name and he didn’t socialise.’⁴ He was awesome, agreed Lawrie Wahlquist, remembering his teenage response.⁵ He was known as a ‘good, solid teacher’ and as a quiet, upright man.⁶ Born of Scottish parents in Northern Ireland, he was converted at the age of 16. Five years later he fought in France in World War I, from which he was repatriated to a convalescent home for many months. ‘He was shell-shocked,’ recalled Joshua McCabe. ‘I never saw a more miserable looking devil than he was.’⁷ During this time, he was given a New Testament and while holding it in his hands, heard God say, ‘I am going to heal you. I will give you a shepherd’s heart and you will go to the uttermost parts of the earth for me.’ While attending a Brethren assembly, he came in touch with an Apostolic church and was healed. On two occasions he saw visions — one (while travelling on a Glasgow tram) of sandy beaches, blue sea and surf, which he later identified as Manly, New South Wales; the other of two men in a sunlit country beckoning him whom he believed represented Australia and New Zealand.⁸

In 1929, there were in Perth, Western Australia, six small Pentecostal groups, disunited apparently because of disputes over leadership and a dearth of trained

² J.McCabe, personal interview, 18 September 1990.

³ C.Gadge, personal interview, 2 March 1992.

⁴ K.Kirwan, personal interview, 11 September 1991.

⁵ L.and I. Wahlquist, interview, 19 November 1991.

⁶ M.Hurst, personal interview, 14 August 1991; K.Kirwan, personal interview, 11 September 1991..

⁷ J.McCabe, personal interview, 18 September 1990.

⁸ P.Grant, ‘William Cathcart: From Gloom to Glory,’ in *Acts* ’88 January 1988; A.Gardiner, ‘A History of the Apostolic Church,’ in *Acts* ’89, November 1989, pp.14f; ‘Forward March in Australia,’ in the AH 1:8 May 1932, p.2; ‘Looking West: a Retrospect of the Work in WA,’ in RE 1:2 July 1933, pp.15ff. Further details of the beginnings of the Apostolic Church in Perth are from these sources unless otherwise stated.

ministry.⁹ A school teacher named Miss Flett, who had been a member of the Apostolic Church in the Orkney Islands, persuaded one of these groups to invite the Apostolic Church in Great Britain to send them a pastor.¹⁰ They particularly wanted Andrew Turnbull, Apostolic patriarch and founder of the Apostolic Church in Scotland, to come, but at the 1929 convention in Penygroes, Wales, the church council unanimously settled on William Cathcart. In the light of his own prior sense of calling, he was more than willing.

Since 1923, Cathcart had been in full-time ministry and was currently involved in the Burning Bush Apostolic congregation in Glasgow. He was considered ‘a prominent and successful apostle’ with ‘a profound expository ministry.’¹¹ On 1 February 1930, together with his wife and small son, he sailed for Perth. About 25 people met them on their arrival. It was Depression time and money was scarce. There was no support forthcoming from England, so Cathcart and two others devised a mixture of different brands of tea and sold it door to door under the name Triune Tea Company. Although there was much sacrifice, they were never in need. They conducted street meetings and gave food to the poor. Cathcart taught the ‘Apostolic vision’. A small group of believers led by George Taylor joined the budding assembly and they began to grow. Discussions were held with a third group, who were having trouble paying the lease on their hall. Cathcart persuaded them of the validity of his teaching and they combined their resources under his leadership. Soon they were meeting in an imposing former Methodist church building in Brisbane Street, North Perth.

The Apostolic Church

What was different about the Apostolic Church? Its background lay in the Welsh Revival of 1904-05, where there had been a strong emphasis on the

⁹ These included the original congregation affiliated with Good News Hall and a small Pentecostal Church of Australia group, together with a handful of splinter groups. See Chapters Nine and Twelve.

¹⁰ McCabe claims that the woman’s name was Marshall, but Gardiner’s published history is probably a more reliable source.

¹¹ Gardiner, 1989, p.14.

fullness of the Holy Spirit.¹² In contrast to the other Pentecostal groups in Australia who stressed local church autonomy, the Apostolic Church was centralised and tightly organised. By 1934, the British Church had a detailed constitution of over 200 typed pages which was accepted in Australia in 1939 with little change. Among other things, it set down that tithing was compulsory and that all offerings were to be paid to a central fund from which allocations were made to local assemblies. All pastors were salaried equally and appointed by the Commonwealth Council without consultation.¹³

Secondly, Cathcart was reserved and not given to shows of emotion. This approach won the confidence of some who were uneasy with the more flamboyant or expressive behaviour of some Pentecostals. But the most significant factor which distinguished the Apostolic Church from existing groups was their emphasis on the roles of apostles and prophets. Of the five ministry designations listed in Ephesians 4:11 (apostles, prophets, evangelists, pastors and teachers) historic churches tended to accept only the latter three. Pentecostal churches accepted all five, but generally used only two — pastor and evangelist — as titles. The Apostolics encouraged and recognised them all (see Table 10.1). The ninth tenet of the Apostolic Church reads —

Church Government by Apostles, Prophets, Evangelists, Pastors, Teachers, Elders and Deacons.

In practice, there were clear lines of demarcation between the various offices. Apostles and prophets plainly stood well above the rest. Apostles exercised a ‘governmental role.’ Prophets provided guidance and direction. Once the Church was established, there was a yearly Commonwealth Council, two thirds of which was comprised of apostles and one third of prophets.¹⁴ Prophets were urged to give the Word of the Lord in such meetings, including the calling of

¹² For a useful introduction to the Welsh Revival see E.Evans, 1987; B.P.Jones, 1995.

¹³ ‘I never considered whether I was happy (about the system). I believed it was God’s will and did it. That was it. Everybody was the same. It was the combined apostleship decision’ — P.Lovell, personal interview, 6 September 1991. Years later, one man was sent from Hobart, Tasmania, to Bunbury, Western Australia. The move would divide his family but he if he did not accept the Council’s decision he knew he would have to resign. He accepted.

¹⁴ *Constitution*, Chapter 9, preamble. I have a copy in my possession; I presume the Apostolic Church has further copies in its archives.

Table 10.1 Comparative table of recognition of ministry gifts

	Recognised by Historic churches	Ordained or used as title	Recognised by Pentecostal churches	Ordained or used as title	Recognised by Apostolic Church	Ordained or used as title
Apostle			X		X	X
Prophet			X		X	X
Evangelist	X		X	X	X	X
Pastor	X	X	X	X	X	X
Teacher	X		X		X	X

people to office. Based on the Lucan record of the commissioning of Saul and Barnabas, where prophets and teachers were involved, Apostolics argued that when the Holy Spirit spoke, he did so through a prophet (Acts 13:1ff). Hence, the concept of directive prophecy, in which prophets called people into various spheres of ministry.¹⁵ Prophets were ‘set’ in place for this purpose.¹⁶ All ‘inquiries of the Lord’ by Apostles were to be made only in the presence of a prophet.¹⁷ ‘The office of Prophet,’ wrote W.A.C.Rowe, in his text book of Apostolic doctrine, ‘is in vital union with the Apostolic office.’ Indeed, ideally, they worked together as a single gift. They were so intimately linked that either one would be incomplete on its own.¹⁸ Nevertheless —

The determining and final power of The Apostolic Church in all matters spiritual, moral, governmental and financial, is invested in the body of Apostles of the Church, termed the General Council ...¹⁹

Constitutionally, apostolic duties were divided so that, where possible, one apostle was in charge of each district with a group of apostles governing each ‘area’ (ie a group of three to five districts). One of these apostles was to be in

¹⁵ How this took place in practice was that a prophet would actually name people and tell them that God was calling them to a certain sphere of activity such as evangelism or eldership.

¹⁶ ‘We believe in set Prophets ... we believe in set Apostles, too’ — W.A.C.Rowe, *One Lord, One Faith* Bradford: Puritan Press, n.d., p.250. The word ‘set’ was taken from the Authorised Version rendering of 1 Corinthians 12:28 — ‘And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers.’

¹⁷ *Constitution*, Chapter 30, preamble and I-II.

¹⁸ Rowe, n.d., pp.242f.

¹⁹ *Constitution*, Chapter 12, preamble.

touch with Commonwealth Headquarters, and was ‘generally responsible for all Governmental and Doctrinal matters in the Area.’ Another was to be in active contact with the Missionary Advisory Board and a third with the Finance Board.²⁰

There was also a clear distinction between the gift of prophecy which any believer might express and the office of prophet, although prophets, too, were categorised. Some were ‘set apart by the authority of the General Council for International work,’ others were commissioned variously for Inter-Area, Area, District or local assembly work. While all prophets were expected to give the word of the Lord at any time to the Church, calling people to office was restricted to their sphere of ministry.²¹

Whereas prophecies in public worship services in other Pentecostal churches were usually brief, Apostolic prophecies could last for a quarter of an hour or more. Then an apostle might expound the prophecy in much the same way other preachers would explain the Scriptures.²² Sometimes, preaching was abandoned altogether to give place to prophesying.²³ In practice, these prophecies, like most Pentecostal prophecies, were basically encouragements to God’s people and were the first person format to have been changed to third person, would have seemed much like the kind of exhortation any believer might give to another. In 1942, for example, W.A.C.Rowe delivered the following message to the congregation in Adelaide —

I have spoken to you of these facts in order that I might speak specifically to you — for you lack fear, holy fear... and not only you, but every member throughout the world. Living in days of great development and achievement, you lack a holy fear as My People. In order that you may not trespass upon the ground that you ought not to; in order that you will be kept free from such powers and forces (of evil) you need a holy fear. You require a greater and more august vision of Myself. It may be that your conception of My mercy has diminished your

²⁰ *The Apostolic Church: its Principles and Practices*, 1939, 8:1-5.

²¹ *Constitution*, Chapter 30.

²² Personal knowledge. Prophecies were not always expounded. W.A.C.Rowe ‘made a speciality of it.’ See A.Turner, interview, 21 November 1990.

²³ L.Wahlquist, interview, 19 November 1991.

conception of My righteousness. Come to Me that I may give you a greater vision of Myself...²⁴

The esteem with which such prophesyings were regarded is demonstrated by frequent quotations throughout the *Constitution* and *Guiding Principles* from prophetic statements endorsing or validating the rules or principles laid down. Often, they were profound. Sometimes, they were quite homely. For example, after a clause affirming that a public utterance in tongues should be divided into segments to allow for progressive interpretation, the following extract from a prophecy appears—

When one speaketh in tongues, however long a time it is, it is one tongue; but it is best to be divided for the sake of convenience, and for the sake of interpretation. There is an advantage in this and I would have you remember that aspect. If what I have said is generally known in the assembly, it will save confusion and bring a general understanding so that I may be honoured and glorified.²⁵

This entirely new emphasis on the ministry of apostles and prophets was an exciting revelation to many. Cathcart had little trouble gathering a band of people around him who believed the new church was yet a further development of the restoration of New Testament teaching and practice.

More than a few people were intrigued and enticed by what they saw and heard. ‘To many it was a revelation of the way in which God is working in these last days,’ wrote one newcomer, ‘and we do esteem it a privilege to be in that place, where we can indeed know the Will of God.’²⁶

William Cathcart

Nineteen thirty-one began with the news that the Commonwealth Arbitration Court ruled a reduction of wages by ten per cent, further increasing the hardships facing many people. In that year, two Australian icons passed away — Dame Nellie Melba on 23 February and artist Tom Roberts on 14 September. In England, cricketer Donald Bradman scored 334 runs,

²⁴ HG March 1942, p.32.

²⁵ ‘Guiding Principles’, 6:11. By the 1940’s, prophecies were regularly being published in the Church periodical.

establishing a new test record; and the first England to Australia air mail was despatched from London on 14 April. And during that same year, William Cathcart was invited to Adelaide by Hines Retchford and J.E.Rieschick who, evidently now disillusioned by Van Eyk, thought they would try again. Together with Jack and Emily Emes, they raised the money for his travel expenses.²⁷

Cathcart arrived in Adelaide in January 1932.²⁸ Only eight people attended the first meeting in Wyatt House in Grenfell Street, but numbers quickly grew.²⁹ A series of six crowded Sunday night services in the Adelaide Town Hall resulted in a new church being born. People from the two existing Pentecostal congregations joined the Apostolic Church — including local leaders Retchford, Rieschick, Norman Priest and Robert Davis.³⁰

In 1931, the Missionary Council in England appointed the warm-hearted and well-liked Joshua McCabe (b.1903) of Edinburgh as a prophet to Australia. Cathcart welcomed the new arrival in Perth in January 1932, and they preached together for several weeks. Soon 200 people were attending regularly and McCabe hired the Perth Town Hall for a special series of meetings. There were more converts and new members. Shortly after, yet another of the original Pentecostal groups joined the Apostolics. Before long new assemblies were opened in Victoria Park, Claremont and Fremantle.

Meanwhile Cathcart returned to Adelaide, where a garage in Pulteney Street, once used as a Bible Christian chapel, was purchased, renovated, renamed Zion Temple and opened on 30 October, 1932. Some 200 people were in regular attendance. People who were materially poor were ‘rich in spiritual goods,’ wrote Cathcart. ‘People came in old vintage cars, bicycles galore,

²⁶ RE 1:4 September 1933, p.57f.

²⁷ *Souvenir Exhibiting the Movement of God in the Apostolic Church*; W.Cathcart, *To Glory from Gloom* Dallas: Christian Communications Trust, 1976, pp.123f; A.G. and F.Bain, personal interview, 20 August 1990.

²⁸ AH 1:8 May 1932, p.2.

²⁹ These were Hines Retchford, J.Rieschick, ‘Dad’ and Dora Allen, Frederick and Elsie Fleming and their daughters Doreen and Marjorie. See Marjorie Hurst (nee Fleming), personal interview, 14 August 1991. Note that Apostolic records generally quote ten as the number in attendance.

sometimes a horse and buggy or two, and some took the old way of walking to the services — some for miles — but who cares when revival comes!’³¹ Local assemblies were also established in suburban and country areas.

Soon, bearing in mind a prophecy that Melbourne, Victoria, would be the headquarters of the Apostolic Church, Cathcart left for that city and McCabe moved to Adelaide. In 1936, the Draper Memorial Church building in Gilbert Street was purchased and renamed Zion Tabernacle. It became the home of the Apostolics for over thirty years.³² A.S.Dickson, an apostle from England, took over the work in Perth.

Cathcart’s planned his strategy like a military campaign — an advance was made; ground taken; reinforcements brought in; the ground secured; another advance; and so on. To the Apostolics it was the result of a plan ‘prophetically revealed’ to McCabe and Cathcart while they were together in Perth. It was ‘Divine in concept, prophetic in revelation, manifestly blessed and honoured by God and... scripturally sound in precedent and pattern.’³³

Cathcart arrived in Melbourne knowing no one except a Daniel Llewellyn, a solitary ‘isolated member’ from Wales.³⁴ ‘I spent long hours in prayer,’ he recalled later. ‘My habit was to pray 6-8 hours a day. When I went out in ministry I would pray all morning.’³⁵ He hired the Protestant Hall and began to give Bible Studies. Claude Gadge (b.1907), an accomplished trumpeter and singer, became his associate minister and soon established an orchestra.³⁶ As it became obvious Cathcart was not just passing through, the numbers climbed to

³⁰ E.Watson claimed that 70 people left one of these churches (personal interview).

³¹ Cathcart, 1976, p.124.

³² AH 1:6 October 1936, pp.88f. The Draper Memorial Church was named after the renowned Methodist evangelist Daniel Draper. See Hunt, 1984, p.40.

³³ Gardiner, 1989, p.15; *Acts* '90 March 1990, p.14.

³⁴ C.Gadge, personal interview, 2 March 1992.

³⁵ Cathcart’s devotion to prayer was recognised by others. One of his associates recalled, ‘He would do all the praying — he would pray through the day.’ (A.G. and F.Bain, personal interview, 20 August 1990. Another said, ‘He was a great prayer warrior ... he would pray all day.’ P.Grant, personal interview, 1988.

³⁶ Llewellyn knew Gadge and suggested Cathcart approach him. Gadge’s father Stanley had been the first to welcome Valdez to Melbourne and the family had been involved in Good News Hall and the Sunshine revival. Later he became a presiding elder of the Apostolic Church. C.Gadge, personal interview, 2 March 1992; RE 1:1 June 1933, p.8.

100 on week nights and around 300 on Sundays. On Easter Sunday 1933, the first communion service was held, with 160 in attendance.³⁷

Cathcart generally emphasised two themes — church government through apostles and prophets and the second coming of Christ. The Apostolic Church Tenets contained just eight words on the latter theme,³⁸ but it loomed large in Cathcart's preaching.³⁹ He was concerned about the Jews and their grip on world finances, and believed the Antichrist might already be alive on the earth.⁴⁰ He saw indications that 'so far as the signs of the times are concerned, the end of this age seems to be absolutely at the doors' but was careful to point out that God could extend the 'era of prosperity' and that He had 'veiled the exact moment.' However, he still thought the Second Coming was possible 'within the lifetime of most of us here.'⁴¹

A report on the opening of Zion Tabernacle in Adelaide, in August, 1936, states that 'two outstanding addresses... on the Second Coming of the Lord' were delivered by Cathcart who was 'well known as an able exponent of this truth' and the church, which seated several hundred people, was 'packed on each occasion, all listening with rapt attention as the speaker showed from the Scriptures how European affairs were dovetailing into the prophecies of the Word of God.'⁴²

Cathcart prepared a huge chart, said to be nearly twelve metres long, and 2.5 metres high, which outlined in graphic form the destiny of mankind from

³⁷ Clearly many of these people had come from other congregations. The Apostolics made much of the fact that Cathcart had no existing organisation to initiate the work and that he had not engaged in evangelism but had undertaken the hard pioneering work of gathering a band of believers who would form the nucleus of a new church. See RE 1:1 1933, p.4. Inevitably, this was to create disquiet in the existing churches.

³⁸ 'His (ie Christ's) Second Coming and Millennial reign on earth.'

³⁹ As Sarah Jane Lancaster had done before him, he tended to anchor his preaching in contemporary world events. In Adelaide on 23 September 1934, he spoke on, 'The Coming Age-end Climax' and asked the question, 'Will the imperialistic war cloud in the West and the democratic war cloud in the East meet over Palestine before 1936?' He prophesied the hardening of Nazism and Fascism in the West and the awakening of China in the East.

⁴⁰ Most Pentecostals believed that just prior to the return of Christ, the Antichrist would appear as a world ruler who would oppose everything godly and institute a rule of terror. See GN 18:9 September 1927, p.15; 19:9 September 1928, p.7; RE 2:3 August 1934, 43ff; RE 2:12 May 1935, pp.223ff..

⁴¹ RE 2:10 March 1935, pp.189, 192ff.

Creation to Culmination through five phases — Divine Intervention, Divine Intention, Divine Provision, Divine Possession and Divine Consummation.⁴³ ‘To give a description of this chart,’ continued the report, ‘is out of the question, as to be appreciated, it must be seen.’ In the chart, Cathcart suggested that the Return of Christ might happen about the year AD 2120, but he was not dogmatic about it.⁴⁴

John Henry Hewitt

In 1933, John Henry Hewitt (1900-1962), a huge, jovial Welshman, came to Melbourne. He was ‘full of bounce and energy’. His preaching was lively and people responded readily to him.⁴⁵ In May 1933, Cathcart and Hewitt began a campaign in the Protestant Hall which they were soon forced to transfer to the 1,900-seat Collins Street Melbourne Auditorium for Sunday nights.⁴⁶ Thirty thousand flyers were printed and distributed; a team of volunteers was organised; three 15-metre red and blue banners bearing Scripture texts such as, ‘Jesus Christ the same yesterday, today and forever’ were hung in the hall. Over 1000 people attended the first meeting. The campaign was characterised by bright singing, led by the evangelist’s younger brother Isaac (1911-1977), simple, direct preaching and prayer for the sick. On the opening night, 25 people responded to Hewitt’s invitation to confess Christ and about 100 sought laying on of hands for healing. Within six weeks, there were no empty seats. Dozens of handkerchiefs were prayed over and sent to the absent suffering.⁴⁷ As the campaign continued, there were impressive testimonies of healing. A sixteen-year-old girl claimed that the sight had been restored in a blind eye. A lame man walked unaided. A little boy whose body was twisted and emaciated showed dramatic improvement. A woman deaf for eighteen years was able to

⁴² ‘The Opening of Zion Tabernacle, Adelaide,’ AH 1:6 October, 1936, pp.89.

⁴³ F.Watson, interview, n.d.; K.Kirwan, interview, 11 September 1991. I have a photocopy of a smaller hand-copied version of Cathcart’s chart, prepared by the late John Kirwan, a member of the Adelaide congregation.

⁴⁴ This date is given on the chart with a question mark.

⁴⁵ K.Kirwan, personal interview, 11 September 1991. See Appendix Ten for Hewitt’s background.

⁴⁶ RE 1:1 June 1933, pp.6ff. Further details of the Melbourne meetings are from this source unless otherwise stated.

hear. Others testified to healing from asthma, deafness, ‘internal trouble’, insomnia, blindness of 35 years standing and nervous disorder.

The outstanding healing was that of Ensign H.Jenkins of the Salvation Army who for nine years had used a walking stick, crutches or a wheel chair. A week later she gave a public testimony and walked around the platform to enthusiastic applause from the people. The Salvation Army’s *War Cry* was careful not to give away too much, but commented, ‘Ensign H.Jenkins who has been an invalid for some years, having to be wheeled everywhere in a chair, was miraculously cured recently, and is now walking about with comfort. Praise God!’⁴⁸ On 18 June, the final night, Jenkins again gave her testimony, 56 people responded to an invitation to become Christians and Hewitt personally prayed for 120 sick people. A number of clergymen endorsed the campaign. Hewitt was admired as an outstanding evangelist⁴⁹ whose preaching was simple and direct.⁵⁰

The first issue of the new Apostolic magazine *Revival Echoes* carried the excited if overstated two-page banner headline: ‘Melbourne in the Grip of a Revival.’ A month later it shouted, ‘Melbourne Miraculously Moved — Revival Unabated,’ with subheadings, ‘700 Decisions for Christ; 2,300 prayed for; Hundreds healed; Baptismal services conducted; Conclusive Proof the Day of Miracles is Not Yet Past’; and ‘Church established in Bible Fashion.’⁵¹

This latter comment was significant. On Sunday 4 June, at a Breaking of Bread service, 107 people decided to join the new church, with another 40 following

⁴⁷ See Chapter Six for details of this practice at Good News Hall.

⁴⁸ *War Cry* 13 May 1933 quoted in RE 1:1 June 1933, p.9. Jenkins, later Mrs McFarlane, continued in good health for twenty years until she was killed in a road accident in New South Wales — A. Gardiner, ‘A History of the Apostolic Church,’ in *Acts ’90* October 1990, p.15.

⁴⁹ ‘He was THE evangelist. He was fantastic,’ — A.Turner, interview, 21 November 1990.

⁵⁰ The following extract is a useful example — ‘It would be no good to show one that he is a sinner, if I could not show a way of escape; and be able to point to One Who is able to save: but Thank God we have One to whom to point... Oh, it is a glorious thing to know when you find yourself a lost, undone sinner, on your way to Hell, that there is One that tells you the way of escape... Where are we to go and wash? To the Fountain of Calvary. Oh, believe that Jesus Christ and his blood cleanseth us from all sin... Jesus... is the Divine Healer. I praise God that we believe, in the Apostolic Church, that he is the Healer... I believe that our Lord (as He is the very same Jesus) can do miracles of healing physically. And He can heal spiritual blindness! Because that is the biggest miracle — *to get you and I [sic] saved!*’ — RE 2:6-7 November-December 1934, pp.130-131. See also Chant, 1984, pp.335ff.

⁵¹ RE 1:2 July 1933, pp.22f. In May 1936, the name of the magazine changed to *Apostolic Herald* to bring it into line with the international Apostolic publication. In 1941 it became *Herald of Grace*. See RE 3:10 March 1936, p.182.

their lead over the next fortnight. And Joshua McCabe, who had come from Adelaide for the occasion, prophetically called a number of people into office as elders, evangelists and deacons. On 6 July, Cathcart and his wife and two sons were welcomed to Melbourne where they had now moved permanently.⁵² After several months of frustration in finding a suitable meeting place, the Church secured a former Salvation Army building since converted into a theatre, with seating accommodation for 1,300 people. They renovated the premises and, on 12 August, opened the new Coventry Street Temple, the Headquarters of the Apostolic Church in Australia.⁵³ Having now refurbished three buildings, the Apostolics saw themselves fulfilling a prophecy which had been given in Adelaide that God would use them to rebuild broken altars.⁵⁴ Six years later, on Good Friday, 7 April 1939, they opened their own building in Punt Road, Richmond, a relatively short distance from C.L.Greenwood's Richmond Temple.⁵⁵ It was there, later that year, that fifteen-year-old Leo Hart was baptised in the Holy Spirit. 'I used to cycle (there) every Saturday afternoon... to attend a 'Tarry Meeting' as I was thirsty, desperately thirsty,' he wrote 47 years later. His thirst was satisfied and ultimately he was recognised as an apostle.⁵⁶ Among those who joined the Apostolics was a Brethren woman named Marion Hart who was baptised in the Holy Spirit in 1934 and for more than 30 years, as 'Aunt Marion', wrote a regular children's column in the various church periodicals.⁵⁷

Meanwhile, Hewitt had moved on to Adelaide where rallies were held in the Adelaide Town Hall and he preached to capacity crowds of 2,000 or so. There were some 500 conversions and two baptismal services were held in the Town Hall when 39 people were immersed.⁵⁸ Among them was Philip George Joyder

⁵² RE 1:3 August 1933, p.39.

⁵³ RE 1:4 September 1933, pp.51f.

⁵⁴ RE 1:4 September 1933, p.53.

⁵⁵ 'Apostolic Church Melbourne Opening Ceremony' brochure, 7 April 1939.

⁵⁶ L.Hart, *Journey with Jesus*, published by the author, 1986, p.5.

⁵⁷ M.Hart, *I Remember*, published by the author, 1983. The first column appeared in RE 1:10 March 1934, p.172.

⁵⁸ RE 1:4 September 1933, pp.56ff.

Lovell (b.1914), who would later be the first Australian President of the Apostolic Church, and his wife Muriel.⁵⁹

Hewitt prayed simply with people for healing, either with laying on of hands or anointing with oil — just a couple of drops on the forehead.⁶⁰ There were reports that cripples walked, the blind received their sight, the deaf heard, a lame girl was healed, cancers disappeared and bedfast people got up well. A woman who could not normally stay on a chair for more than a few minutes sat and listened to Hewitt for two hours and was cured.⁶¹ Others recovered gradually.⁶² Hewitt was asked to officiate at the funeral of a woman dying of cancer. He visited her in hospital, prayed for her and told the family she would not die. She did die — but not until thirty years later.⁶³ ‘There was a consciousness of the presence of God I’ve never known since,’ recalled Phil Lovell.⁶⁴ ‘Adelaide Amazed, Critics Confounded,’ declared *Revival Echoes*.⁶⁵

Extra seating accommodation was found for the regular services at Zion Temple. On 30 July, the campaign concluded and Hewitt moved on to Perth. Earlier that day, about 175 people attended a communion service at the Temple and 30 people were accepted into membership. McCabe, now back from Melbourne, prophesied 29 people into office. Over succeeding weeks, there were more conversions and more baptisms in water and in the Spirit.⁶⁶ In Perth, as in Adelaide, hundreds of people attended Hewitt’s rallies in the Unity Theatre. There were some 650 converts. People testified to healing from

⁵⁹ Lovell, had been searching for God for twelve months. One day his employer, a Seventh Day Adventist, told him how he had attended a ‘strange sort of meeting’ where a little deaf girl had been healed. He himself had tested her hearing. Lovell went to see for himself. It was a John Hewitt rally and there he found what he was looking for. See P.Lovell, personal interview, 6 September 1991.

⁶⁰ A.G.Bain, personal interview, 20 August 1990.

⁶¹ F.Bain, personal interview, 20 August 1990.

⁶² RE 1:3 August 1933, pp.40f.

⁶³ A.G.Bain, personal interview, 20 August 1990.

⁶⁴ P.Lovell, personal interview, 6 September 1991.

⁶⁵ RE 1:3 August 1933, pp.40f.

⁶⁶ RE 1:4 August 1933, p.58.

cancer, deafness, lameness (a lad with leg irons no longer needed them) and blindness.⁶⁷

Meanwhile, growth in Adelaide continued with new people being added almost daily to the church. Teenagers Frank Elton and his friend, rode their motor cycles past the Apostolic Church one night in 1934, decided to investigate, and went in with no intention of staying. But Frank turned to the Lord.⁶⁸

Like their Pentecostal brothers, the Apostolics eschewed the things of the world. The *Guiding Principles* of the Church noted that cleanliness, modest apparel and neatness were appropriate for witnesses to Christ.⁶⁹ Women were not permitted to attend meetings wearing makeup or jewellery and had to don hats in church. In Adelaide, if a woman didn't have a hat they would supply a handkerchief! Smoking, drinking, theatres and dances were all forbidden.⁷⁰

The Adelaide Apostolic Church weekly calendar was full. Every day of the week was provided for —

Sunday 11 am — Breaking of Bread

Sunday 3 pm — Divine Healing

Sunday 7 pm — Full Gospel Meeting

First Monday of each month 7.45 pm — Missionary Meeting

Tuesday 7.45 pm — United Meeting Apostolic Worship

Wednesday 7.45 pm — Apostolic Witnesses

Thursday 3 pm — Divine Healing

Friday — Open Air Meeting

Saturday 3 pm — Tarrying

Saturday 7.45 pm — Gospel Rally⁷¹

Such a program was normative for many early Apostolic churches.⁷² One wonders how the people found time for anything else. But after the exciting

⁶⁷ RE 1:5 October 1933, pp.72f.

⁶⁸ F.Elton, interview, 11 September 1991.

⁶⁹ *Principles and Practice*, 1939, 'Guiding Principles' 15:6.

⁷⁰ M.Hurst, personal interview, 14 August 1991; K.Kirwan, personal interview, 11 September 1991.

⁷¹ From a photo of the notice board at Jubilee Temple, c.1934. See also S.Russell, interview, 17 September 1991.

launching of the church through the Cathcart and Hewitt campaigns, there was a tide of momentum that carried them along with it.

Overall, the numbers were still relatively small. More than 200 people attended the first Sunday morning worship service in the new Zion Tabernacle. There were probably, at this time, about the same number at the Pentecostal Church and between 50 and 100 regular attenders at the Apostolic Mission.⁷³ There were also a handful of people in branch assemblies in the suburbs and the country areas.⁷⁴ By contrast, in the 1933 Census, 164,531 South Australians called themselves Anglicans, 127,978 claimed to be Methodists and there were 19,081 Baptists. Had the Pentecostals examined the Census figures, they might have been encouraged, however, to note that only 284 were recorded as Christian Brethren.⁷⁵

Reaction

The aspect of Apostolic practice that proved to be most controversial, was the role of ‘set’ prophets. The official documents are careful to point out that no prophetic calling was to be pursued without apostolic confirmation.⁷⁶ Yet in practice, this seemed to be forgotten at times. In Melbourne in June 1933, in one service the following occurred —

The Lord called His servant Ellis to be Assistant Pastor in Melbourne, 10 elders, 4 Local Evangelists, 9 Deacons and 6 Deaconesses, and these were ordained to office. After Pastor Hewitt had expounded on the Prophetical ministry, he laid his hands upon several officers who were called, ordaining them to their part in the Lord’s work. Many who had never been in an ordination service before were

⁷² Eg the Ballarat congregation conducted a similar program in 1937. See C.Crawford, ‘The first ten years of the Apostolic Church, Ballarat,’ unpublished essay, Adelaide: Tabor College, 1983.

⁷³ AE 8:3 July 1935, p.3. This report of a crowd at the Rechabite Chambers indicates a maximum attendance of about 300 at a special gathering, given the size of the building. See also the Apostolic Mission record book, Nov 1929 — July 1940; photo copy in my possession.

⁷⁴ eg Kadina, Hope Forest, Strathalbyn. See AE 1 8:2 May 1935, p.9; RE 2:11 April, 1935, p.210f.

⁷⁵ Vamplew (ed), 1987, p.424.

⁷⁶ Turnbull, 1959, p.178 — ‘Many calls and changes have been made through the word received through the prophets, but it is not acted upon until it is first of all confirmed by the apostleship, who bear the final and first responsibility.’ See also P.Lovell, personal interview,

filled with amazement and wonder, and many were heard to exclaim, ‘We never saw it in this fashion.’⁷⁷

Similarly, in Adelaide, two months later, ‘the Lord proceeded to call a number of men and women into office’ as McCabe named them as he prophesied. There was one assistant pastor, nine elders, eight deacons, one interpreter and ten deaconesses. Immediately, they knelt before Hewitt who laid hands on them and ordained them for their respective ministries.⁷⁸ Alan Geoffrey (‘Dick’) Bain (b.1910) recalled how he was called to be an evangelist in a meeting in Adelaide when he was resident in Port Pirie. The prophet, who did not know anything about him, began, ‘I am calling my servant who is at present in Port Pirie ...’⁷⁹

No doubt Hewitt, as an apostle, felt he had the right to act promptly, but to others it seemed as if due consideration had not been given. Excited as many people were about it, some of those called were not in reality equipped for the allotted task. They might have been designated evangelists or elders but this did not make them so. Even worse, on occasion they were not even living consistent lives.⁸⁰

Secondly, pastors of existing churches became understandably disturbed when members of their congregations were called into office in the Apostolic Church or were so attracted by the new ministry that they transferred their memberships. Years later an Apostolic historian claimed that by merging several congregations in Perth, the Church was promoting unity, not division.⁸¹ Not everyone saw it that way. Charles Greenwood claimed that 65 of the 147 new Apostolics in Melbourne in 1933 had formerly been members at

6 September 1991 — ‘The word of a prophet was never just taken... The word had to come to the apostleship.’

⁷⁷ RE 1:2 July 1933, pp.24,30.

⁷⁸ RE 1:4 September 1933, p.57.

⁷⁹ A.G.Bain, personal interview, 20 August 1990.

⁸⁰ L.Harris, personal interview; GN 24:4-5 April-May 1933, pp.12f; S.Beaumont, ‘Cyril Maskrey: former Apostolic pastor,’ unpublished essay, Adelaide: Tabor College, 1986. On the other hand, according to Lovell, there were very few cases like this. P.Lovell, personal interview, 6 September 1991.

⁸¹ Gardiner, 1989, p.15.

Richmond Temple.⁸² The Foursquare church at Auburn lost most of their members.⁸³ About a third of the Pentecostals in Adelaide joined the new movement.⁸⁴

Thirdly, some pastors left the Pentecostal Church of Australia or the Apostolic Faith Mission to become Apostolic. Norman Priest was a graduate of the Victorian Bible Institute. Robert Davis was a member at Good News Hall and an elder in the Pentecostal church in Adelaide. Cecil Harris and Len Jones had been Pentecostal pastors. George Dryden was formerly a Foursquare pastor. William Kay had been leading an independent church in Sydney.

On the other hand, when Hewitt drew 2000 people to the Adelaide Town Hall only a few hundred of them at the most could have already been Pentecostal. The vast majority were either from traditional churches or no church. Furthermore, the Apostolics did not see themselves as setting out to target other Pentecostals⁸⁵ and there is evidence that Cathcart went out of his way to avoid enticing people from existing churches, on at least one occasion closing a campaign early when it began to happen.⁸⁶ The other Pentecostals were not convinced. For people who claimed to be filled with the Spirit, they responded with surprising acrimony. In Sydney, Philip Duncan, who also lost members to the new movement, wrote a tract entitled, 'The Blasphemous Lie of the Set Prophet,' in which he raised all these issues.⁸⁷ This pamphlet and another

⁸² Greenwood, *Life Story*, p.65.

⁸³ T.A.Bentley, personal correspondence, August 1994.

⁸⁴ L.Wahlquist, interview, 19 November 1991.

⁸⁵ 'To my knowledge, there wasn't any attempt to persuade people to leave, but associated with this movement was this new doctrine ...' P.Lovell, personal interview, 6 September 1991.

⁸⁶ P.Lovell, personal interview, 6 September 1991.

⁸⁷ P.Duncan, 'The Blasphemous Lie of the Set Prophet,' pamphlet, n.d. but c.1934. Duncan did not mince matters — 'A new sect has arisen in our city claiming apostolic blessing and introducing a new form of church government, which is unscriptural in its origin and evil in its effect, yet, incredible though it seems, there are those who are guiled and ensnared in the lure of the new altar.

'Preliminary meetings are held until the 'SET PROPHET' arrives. In the church he speaks as the oracle of God, and his word is claimed to be as 'INFALLIBLE AS THE WRITTEN WORD OF GOD.'

'This abominable and blasphemous assertion is received by many who allow themselves to be called into office as Apostles, Prophets, Evangelists, Pastors, etc., and are sent by the spoken 'Word of God' through the Prophet whither he demands...

entitled ‘The Apostolic Church Error’ were both published in the *Australian Evangel*.⁸⁸ F.B. Van Eyk published a series of articles with the title, ‘The Present Apostolic Church and Prophetic Delusion.’ He began in plain terms—

The Apostles of old always seemed especially anxious not to build on other men’s foundations (Rom 15:20) not to boast in another man’s line of things ready to hand (1 Cor 10:6) but the present Apostolic movement in Australia seems to delight in building on other men’s labours; and indeed the whole of its work today in Australia stands upon the ruins of other Pentecostal churches.⁸⁹

Van Eyk raised a succession of objections. Many prophecies which he had witnessed were nothing more than human invention. The use of the first person gave the prophecy divine authority yet the Apostolics taught that elders had a right to decide whether it was truly of God or not. Prophecies were being substituted for the Scriptures. It was God who appointed prophets (1 Corinthians 12:28), not man.⁹⁰ There was no single case in the whole of Scripture where anyone was called to office by prophecy. Indeed, if this was how people were called, why did Paul go to such lengths to detail the required characteristics of church leaders? In Acts 13:2 there was no indication of how the Holy Spirit spoke — it may or may not have been through prophets.⁹¹ When prophets tried to direct Paul he ignored their advice and proceeded according to his own leading (Acts 21:1ff). Much harm was called by recording prophecies — it lent them undue authority. The gift of prophecy was often displayed through inspired preaching where it was of greater significance. When elders were appointed in first century churches (Acts 14:23) it was by the raising of hands, as in voting. In the first Church Council in Jerusalem, where there was much discussion (Acts 15:1ff) why did no

‘The spirits of Peter, Paul, Luther or Wesley shall rise in contemptuous judgement on these home-made apostles and pigmy [sic] prophets who presume to have divine right to establish from the unqualified — and often unsanctified — office in the Church, which call for dignity, experience and spiritual excellence.’

⁸⁸ AE 7:3 June 1934, p.9.

⁸⁹ F.B. Van Eyk, ‘The Present Apostolic Church and their Prophetic Delusion,’ GC 3:2 August 1934, p.20.

⁹⁰ 1 Corinthians 12:28 — ‘And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers...’ (AV).

prophet simplify the process by telling them the mind of the Lord? And how could a prophet call someone to office who was brought home drunk a few days later? Van Eyk stressed that he firmly believed in both prophets and prophecies, but not in the regimented Apostolic way.⁹²

Good News warned against listening to false prophets and assumed apostles.⁹³ Another person claimed the Apostolics would come ‘as sure as crow to carcass’ to take over an existing church.⁹⁴ A decade later Leo Harris published a booklet entitled, *Church Government — Babylonian or Biblical?* which was clearly directed at Apostolic teaching.⁹⁵

Stung by the many criticisms, and hurt by the viciousness of some of them, the Apostolic Church’s Commonwealth Council thoroughly examined the question of ‘governmental prophecy’.⁹⁶ They expressed their unanimous belief that Paul and Barnabas had been called by prophecy to the work of apostleship (Acts 13:1ff)⁹⁷ and that there had been prophetic input in the first Jerusalem Council (Acts 15:28); that Judas and Silas had exercised ‘direct prophetic ministry’ (Acts 15:32); that prophecies of directive nature were recorded elsewhere in Acts (20:23 and 21:4); and that the prophecies given to Timothy (1 Timothy 1:18; 4:14) were ‘of a revealing, instructive and encouraging nature.’ Nevertheless, they admitted that there was insufficient biblical evidence to assert that callings to the ‘ascension gifts’⁹⁸ should be made only through prophecy. On the other hand, despite the difficulties they had faced, they ‘emphatically’ reaffirmed their belief in ‘prophetic ministry through ordained and approved channels,’ remembering that both Scripture and their own experience made it plain that no prophetic ministry and no prophet was

⁹¹ Acts 13:2 — ‘As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them’ (AV).

⁹² Van Eyk, ‘GC 3:2 August 1934, pp.20ff; 3:3 September-October 1934, pp45ff.

⁹³ GN 24:4-5 April-May 1933, pp.12f.

⁹⁴ Quoted by T.A.Bentley, personal communication, August 1994.

⁹⁵ L.Harris, *Church Government — Babylonian or Biblical?* published by the author, n.d.

⁹⁶ *Minutes* of the Commonwealth Council of the Apostolic Church, 22 October 1941 to 27 November 1941, Items 38-40A. Although these minutes are dated 1941, they clearly reflect discussions which had been taking place for some time.

⁹⁷ The following biblical references are not quoted as they are sufficiently explained in the text.

infallible as there was always the possibility of the human element being present. Furthermore, there was ample evidence that New Testament apostles were often led by direct revelation (eg Acts 27:22ff; 2 Corinthians 12:1ff; Galatians 2:1ff).⁹⁹

They concluded by reaffirming their belief in the Tenets of the Apostolic Church¹⁰⁰ but admitting that their dependence on prophecy had not had ‘the fullest Scriptural support’ and that in some cases results had not justified their expectations. They believed that it was ‘essential to the welfare and progress of the Apostolic Church’ that a sound biblical balance be maintained between the functioning of apostles and prophets and they insisted that all future prophetic ministry should conform to biblical standards.

However, the controversy had done its work and there was a significant falling away. Len Jones, formerly of Richmond Temple, joined the Apostolics for a short time, but later withdrew and for a time worked with F.B.Van Eyk.¹⁰¹ Cyril Maskrey, an apostle who had come from Scotland in 1935, became disenchanted not only with Apostolic doctrines, but with Pentecostalism generally, and wrote a treatise against it.¹⁰² Similarly, pastors Priest, Davis, Cameron, Harris, Taylor and, surprisingly, even Cathcart himself left the Church.¹⁰³

⁹⁸ ie apostles, prophets, evangelists, pastors and teachers — Ephesians 4:7-11.

⁹⁹ There were also allegations that there was collusion between apostles and prophets beforehand. Every Apostolic person I have interviewed has resolutely denied this eg A.Turner, interview, 21 November 1990; A.G.Bain, interview, 20 August 1990.

¹⁰⁰ In any case, there was no possibility of changing the tenets as the Constitution declared, ‘The Confession of Faith as set out herein shall for ever be the doctrinal standard of the Apostolic Church, and shall not be subject to any change in any way whatsoever’ — *Constitution* Chapter 3:2.

¹⁰¹ ‘The Reason Why Len Jones Resigned from the Apostolic Church,’ GC 3:3 September-October 1934, p.43.

¹⁰² C.Maskrey, *The Pentecostal Error*, Strathpine: Evangelistic Literature Enterprise, (1953), 1987.

¹⁰³ Chant, 1984,187f; J.McCabe, ‘A Man, sent from God, Whose name was John,’ *Herald of Grace* 21:4 July-August 1962, pp.74ff; D.Cathcart, personal interview, 13 September 1993. Cathcart left because he was persuaded by Thomas Foster to accept British Israelism, not necessarily because he was disenchanted with Apostolic practice. He joined Leo Harris in his newly formed National Revival Crusade. Ultimately, Cathcart settled in the USA. T.Foster, personal interview; Chant, 1984, pp. 187f.

Consolidation

Over the next decade, the Apostolics consolidated their work in Australia. At a conference in Adelaide, through the words of McCabe, one apostle, two State Prophets, four elders and one local evangelist were called to office. Then Cathcart prophesied that Hewitt was to go to New South Wales for a short time and McCabe was to be the State Pastor for Victoria. Cathcart and Hewitt were both called to ‘Commonwealth ministry.’ A week later, in Melbourne, three new apostles, a State Prophet for Victoria, two pastors and an evangelist were called through another McCabe prophecy. ‘The Lord also spoke forming a Commonwealth Council composed of the seven Apostles and Prophets McCabe and Priest.’¹⁰⁴ In order to free Cathcart and Hewitt from administrative ties, It was also decided to ask the British Church to send a skilled administrator and as a result Alex Gardiner and his family arrived in October 1934 and he was appointed President of the Church.¹⁰⁵

Cathcart now visited Wellington, New Zealand, where he had ‘phenomenal success’ and where he was later assisted by both Isaac and John Hewitt. After this, Hewitt visited New South Wales and before long seven separate congregations decided to join the Apostolic Church. Hewitt then pioneered an assembly in Brisbane and held campaigns in other cities. Davey Jack established new works in Tasmania. On one occasion, Hewitt was about to fly to Tasmania when there was a word of prophecy advising him to journey ‘by way of the sea, and not by way of the air.’ He cancelled his flight and sailed south. The plane crashed on which he was booked.¹⁰⁶ By the end of 1934, there were churches in every State of Australia and in New Zealand. All in all, some 40 congregations were established in Australia.¹⁰⁷

That year, their Centenary Convention celebrated the 100th anniversary of the founding of the State of Victoria. With orchestra, choir, apostles, prophets, evangelists pastors, teachers and people celebrating together, it was a

¹⁰⁴ RE 1:6 November 1933, pp.88,91.

¹⁰⁵ Gardiner, 1990, p.15.

¹⁰⁶ Gardiner, 1990, p.15.

¹⁰⁷ RE 2:6-7 November-December 1934, pp132ff; J.McCabe, personal interview, 1990; Gardiner, February 1991, p.14.

momentous event.¹⁰⁸ While the populace generally were crowding the new and flourishing cinemas, where images of Rudolph Valentino, Charlie Chaplin, Boris Karloff and Mary Pickford filled the screen, or cheering their local Australian football team on Saturday afternoons in a year that would see Richmond win the Victorian premiership, the Apostolics found their joy in the Lord —

What a sense of the immediate presence of God filled our hearts as we sat in His presence. His Word came forth in the power of the Holy Ghost... At the close of the service the Glory of the Lord came upon us and throughout the day we felt in the secret of His presence... The ministry of the Word was very edifying. Some accuse the Apostolic Church of having nothing but prophecy but any intelligent thinker... must have been impressed by the lucid, edifying and instructive messages...

At times many were literally dancing with joy as the Glory of the Lord fell upon them; whilst at other times the Lord filled our mouths with laughter. The shouts of joy and praise resounded and re-echoed through the Temple from time to time... whilst at other times our spirits were hushed and mellowed as we realised the presence of Jesus...¹⁰⁹

In 1935, Hewitt returned to England and two years later joined Cathcart and his brother Isaac in South Africa to pioneer there.¹¹⁰

At the memorial service to John Hewitt, ‘Dick’ Bain spoke prophetically —

My servant could have taken a line of labour that would pay handsomely in the natural and many a time My servant could have had leisure hours but rather he chose to use his knowledge in the purposes of God.

He would not accept deliverance from the wearisome demands of the every day experiences in My will but rather with delight he chose to go the way of the Cross...

I am putting before the lives of the young at this time that they, too, will consider the path, and weigh it well, that they will take before the Lord.¹¹¹

¹⁰⁸ RE 2:6-7 November-December 1934, pp107, 118.

¹⁰⁹ RE 1:12 May 1934, pp.204f.

It was a fitting tribute.

The emergence of the Apostolic Church in Australia represented an interesting model of what may happen within a movement committed to an experiential model of spirituality. There are both advantages and disadvantages. There are many positive factors. People are excited and enthused about their faith. They are often dedicated and committed to a sacrificial life style. They are unashamed about their beliefs. They tend to adopt conservative values and to emphasise traditional mores of family and community life. On the other hand, they can become unhealthily dogmatic. The certainty infused by one's own experience can create an unhealthy rejection of the experiences of others.¹¹²

The reaction of existing Pentecostal leaders to the Apostolic teaching was the clash of one set of certainties with another. Both sides saw their position as being vindicated by Scripture. There is no doubt that the effect of growing or declining memberships was also a primary factor. The real problem was not that each side had its own set of values but that they saw them as mutually exclusive and that they allowed them to become causes of bitterness and disaffection. As a result, for years the various Pentecostal groups generally refused to work together, which clearly hindered the development of the movement. While there were some mergers and transfers, they were usually at the expense of an existing group (see Table 10.1).

Today, Apostolic and Assemblies of God leaders sit around the table together, engage in united activities and accept one another's ministers.¹¹³ The old issues have now been resolved and forgotten. Perhaps something was learned from history after all. Or perhaps the spirit of Pentecost was now fluid enough to run between several sets of banks without diminishing the flow.

¹¹⁰ Gardiner, 1990, p.15; 1991, p.14.

¹¹¹ A.G.Bain, 'On Being God's Ploughman,' HG 21:4, July-August 1962, pp.81f.

¹¹² 'I know the futility of trying to have a biblical discussion with those who are excited by some new experience and who resent any questioning of its validity' — C.Hill, 'Breaking the Mould,' *Renewal* #259 Crowborough, Sussex, December 1997, p.5.

¹¹³ Personal knowledge. The Australian Pentecostal Ministers' Fellowship Steering Committee, for example, meets at least annually and represents all the major Pentecostal groups in the nation.