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APPENDIX TEN

BIOGRAPHICAL BACKGROUND MATERIAL

The following list is not complete nor are these notes intended to be comprehensive. In many cases, sufficient information is provided in the text. However, in some instances this supplementary information will be of value. The names are arranged alphabetically by surname.

AMES, Thomas James (1858-1928)

Thomas James Ames was the leader of the first Pentecostal assembly formed in Adelaide.¹ Born in South Australia on 30 October 1858, by 1882, he had established a printing business in Adelaide which he also used as a medium for ministry.² His ABC Printing Works in Pirie Street were both an outlet for the biblical printed page and a venue for mid-week Bible studies.

In 1902, before there were any formal Pentecostal meetings in Australia, Ames published a little book called *A problem: Now and Then*,³ a study on the nature of man. Its approach is philosophical, rather than theological, although there is frequent reference to Scripture. Some time later, he wrote a tract called *Concerning the Punishment of the Wicked*.⁴

How Ames became a Pentecostal and how he became associated with Good News Hall remains a mystery, although it was apparently a process of ‘some

¹ GN 17:5 May 1926, p.18.

² See *The Commerical and Trade Directory Adelaide: Morris, Hayter and Barry, 1882, p.12; Sands and McDougall Trade Directories Adelaide: 1911-1929.*

³ T.J.Ames, *A Problem: Now and Then* Adelaide, published by the author, 1902.

⁴ .Ames, *Punishment*, n.d.

years.⁵ Certainly, from the early days, his name is associated with Pentecostal ministry.

Around 1909, he began to publish a 12-page periodical called *Pentecostal Times*.⁶ This was basically a collection of articles from overseas Pentecostal magazines, with one or two testimonies from local people and a couple of pieces by Ames himself. About the same time, meetings were held on Tuesday nights in the Willard Hall vestry in Wakefield Street, and on Saturdays in the Congregational Rooms at Hindmarsh Square. From around 1910 to 1926, there are published notices of him leading the Elim Assembly in Adelaide.⁷

Numbers were not large, but Ames was not dissatisfied—

We are glad to say that our little ‘Elim Assembly’ meetings continue to show marked concern for Apostolic blessings. There is manifested an earnest desire and fervency of spirit for the things of God, in His way. We are not concerned as to how the Lord carries on His work. But we have a right to expect that ‘signs shall follow them that believe.’⁸

Meanwhile, they were trusting that their unity in the Spirit and their ‘unwavering faith’ would so glorify God that ‘signs’ and ‘gifts’ would occur. In fact, God’s healing power was frequently being reported.

In 1924, Ames visited Tasmania and preached there. One who heard him reported, ‘The Lord was with us in the power of the Spirit, and we were soon all bathed in its gentle, cooling streams.’⁹

Ames attended the Easter Convention at Good News Hall in 1926. ‘We listened with much profit,’ reported Lancaster, ‘to several instructive and

⁵ PT #1, p.1.

⁶ *Pentecostal Times* Adelaide, n.d. Only two issues survive in the Mortlock Library, Adelaide, where they are dated ‘1907?’ This date seems too early, as there is an extract in the first issue from the *Latter Rain Evangel*, a journal first published in Chicago, Ill, in October 1908 and in the second issue from *Confidence*, an English magazine which to my knowledge also began in 1908. There is also a testimony from *The Apostolic Faith*. This would suggest a date of 1909 at the earliest for *Pentecostal Times*.

⁷ eg PT #1 and #2, n.d., pp.8,12; GN 9:1 February 1823, p.23; 17:10 October 1926, p.19.

⁸ PT, #2, p.8.

⁹ GN 15:6 June 1924, p.9.

spiritual talks by Brother Ames.’ What he taught was ‘sound doctrine on the lines of the Apostles.’¹⁰

But when Lancaster visited Adelaide later that year, it was to the Apostolic Faith Mission that she went. Although she clearly commended Ames for sticking to his convictions, and could be seen to be endorsing them, in fact his views were too radical even for her. It is also clear that when Van Eyk first visited Adelaide, although he was glad to visit Ames in his office, the differences in doctrine were enough to make him prefer to use the Leavitt Hall assembly as a base for his mission.

At that time, Ames, now 68 years old, started Bible studies on Sunday nights at the ABC Printing Works of which he was the proprietor. In 1927, he published a 20-page pamphlet entitled *Christianity and Freemasonry: Can they go Together?* It is a strongly-worded attack on Freemasonry, in which he argues that it is fundamentally non-Christian and that it dishonours the Son of God. ‘They have taken away my Lord,’ he writes, ‘and I know not where they have laid Him.’ He draws heavily on Scripture and focuses strongly on the Lord Jesus Christ. There is a note of certainty about his faith here, not evident in his 1902 publication. It seems that his experience of the Spirit focused his faith and gave him a less philosophical and a more biblical understanding of Christianity.

He died on 31 August, 1928, after a short illness. Only a small notice appeared in *Good News*, but it was warm, noting that a large number of friends and relatives attended the funeral of ‘our beloved and faithful friend.’¹¹

There was some criticism of Lancaster for this description of Ames — enough for her to print an explanatory note two months later, pointing out that the words ‘beloved and faithful friend’ were ‘purely the expression of the personal sentiments of the editor,’ and noting that neither she nor the AFM were, or ever had been, associated with ‘certain doctrines taught and published by Mr Ames.’¹² It is probably not without significance that of the many people I have

¹⁰ GN 17:5 May 1926, p.12.

¹¹ GN 19:10 October 1928, p.18.

¹² GN 19:12 December 1928, p.18.

interviewed, not one made any reference to Ames's work. It seems that he was not considered as being in the mainstream of early Pentecostalism and that the movement generally chose to forget his contribution.

ARMSTRONG, Maxwell (1881-1959)

Maxwell Armstrong, affectionately known as 'Daddy Armstrong,' was a physically small man, although large in heart. Born and brought up in India, Armstrong became addicted to alcohol, ran away to sea at the age of 17 and was eventually converted in Lyttleton, New Zealand in 1903 at a Salvation Army citadel. He moved to Melbourne, underwent training to become an officer and moved to Sydney, NSW, where he met and married his diminutive wife May Beatrice Richards, who had been converted at the Chapman-Alexander mission of 1909.¹³ Marrying a non-commissioned person, required Armstrong to resign his commission and the couple worshiped at Rozelle Methodist Mission. A few years later, they encountered a couple named Braun who had been in John G.Lake's meetings in South Africa, and on 23 June 1918, they were baptised both in water and in the Holy Spirit.¹⁴ Soon they were holding Pentecostal meetings in their home in Lilyfield and a number of 'Dowie-ites' joined them. In 1920, with their three sons Dalton, Norman and David, they moved to Cleveden, near Parkes, where they ministered for fifteen months. They returned to Sydney and led a group of about 70 people who, after a visit by Smith Wigglesworth, met in the Mechanics' Institute at Rozelle. In 1925, they met in Australia Street, Newtown. In October 1929, they returned to Parkes, where they served for three years and four months. After working in several places in Queensland, they moved to Cairns. Armstrong and his wife May had a particular love for ministry to the derelicts of society. They often took needy people into their home.¹⁵ People, in turn, loved them.¹⁶

¹³ Brett, 'Maxwell Armstrong,' 1996, p.3; N.L.Armstrong, personal interview, 30 April 1990. Further details of Maxwell Armstrong are from these sources unless otherwise stated.

¹⁴ AE 6:2 January 1940, p.6; RTS,1939, p.42..

¹⁵ N.L.Armstrong, personal interview, 30 April 1990.

¹⁶ E.Michalk, personal interview, 18 December 1993. In Parkes, if someone was absent from church, Armstrong would cycle to their home to anoint them with oil for healing. There was no other acceptable reason why they should not be present.

In 1944, Armstrong was appointed State Chairman of the Assemblies of God in New South Wales. A letter to his constituency reveals a great deal about his spirit, his enthusiasm, his intense, joyous love for his Saviour and his sense of urgency about the need to evangelise —

Dear Brethren in our Glorious, Conquering Saviour,

Again I take this opportunity to send forth loving greetings to you all, in the sweet name of Him Who loves us with an Everlasting Love, and Whom we are learning to love more and more as the glory of His comforting Presence becomes increasingly real to us...

In the midst of the stupendous, and sometimes, bewildering happenings in the world today, it is very precious to know that this glorious work given to ‘the fishers of the Lord’ need never stop; and while ever there are Christians in the world who really love their Master, it shall never stop. We all realise that the fishers are very few, and therefore the work of hauling in the nets is very heavy and difficult, but thank God for the faithfulness and perseverance of the few...May He call out many more fishers to launch into the great sea of humanity, which at the present time is so troubled and storm tossed.¹⁷

In later years, he became known as ‘Daddy Armstrong’ and was renowned for his exuberant shouts of ‘Hallelujah!’ at opportune moments.¹⁸

AYERS, Mary

Mary Ayers was well-known as a preacher among the Assemblies of God. Originally from Bundaberg, when she was about 19, she journeyed to America. Apparently because she did not have permanent residency, she returned to Australia every few years and itinerated through the various Pentecostal assemblies.¹⁹ She also spent some time in North Queensland ministering with the Islander and Aboriginal people.²⁰ She was heavily built, with an aggressive, overpowering personality.²¹ She was not known as a great preacher, but she

¹⁷ See AE 11:1 December 1944, p.17; AE 11:9, August 1945, p.16.

¹⁸ Brett, 1996, p.9.

¹⁹ AE 6:11 April 1933, pp.6,11; 13:10 September 1947, p.15.

²⁰ T.Bentley, personal interview, 23 April 1997.

²¹ Mollie Duncan, personal interview, 29 October 1993; N.L.Armstrong, personal interview, 8 October 1993.

was bold and forthright and prophesied, prayed and preached with equal fervour. ‘She preached with simple faith,’ recalled one man. ‘Those who were looking for intellectual content were often disappointed, but congregations generally loved her preaching.’²² Even children were touched by her ministry.²³

BOOTH-CLIBBORN, William (b.1893)

Salvation Army records have little to say about Booth-Clibborn’s father Arthur whom Wilson calls a ‘wayward mystic’²⁴ and whom Catherine described as ‘a mighty man of God.’ Young William labelled him a prophet who was ‘a channel to bring all of us into the Pentecostal Blessing.’²⁵ In 1902, the family resigned from the Army, to join Dowie’s Zion movement and to preach ‘a fuller gospel.’²⁶ Six years later, Arthur took fifteen-year-old William, one of ten children,²⁷ to some London Pentecostal meetings where they heard glossolalia for the first time.²⁸ On 28 November 1908, William was the first in his family to be baptised in the Holy Spirit. Coming as he did from a musical family, he had a musical experience —

My heart danced with bliss. My voice rose to new heights of song — and on and on came the streams of Glory and Power. Ah! It was an outpouring, a flood, yes! A glorious inundation! And all this time (about two hours) my eyes were steadily fixed on Jesus ...

Oh! How I sang and shouted His praises for restoring my soul ... I had no thought about speaking in tongues — who would dream of thinking about such things when the Lord Jesus Himself was standing there!

²² T.Bentley, personal interview, 23 April 1997.

²³ L.Manley-Breen, personal interview, July 1990.

²⁴ Wilson, 1948, p.139.

²⁵ Wilson, 1948, p.139; Booth-Clibborn, 1962, p.55.

²⁶ Wilson, 1948, p.138; M.Troutt, *The General Was a Lady* Nashville: Holman and Co, p.109, quoted in J.Owens, ‘William Booth-Clibborn,’ unpublished essay, Sydney, Tabor College, 1994, p.2.

²⁷ E.Booth-Clibborn, 1989, p.13.

²⁸ Booth-Clibborn, 1962, pp.17ff. Further details of Booth-Clibborn’s early life are from this source unless otherwise stated.

But after praying initially in his native French and then in English, speak in tongues he did —

It was not very long until something let go and I was singing in a wonderful language words I had never learned, whose charm filled me with ravishing joy, and whose every sentence reached the throne of God. Then I sang with greater delight ... I continued on my knees yet another hour intermittently singing and praying in this new, wonderful tongue ... The Lord Jesus, in ineffable beauty, in an excellence of majesty indescribable, stood there before me and I knew He now possessed me body, spirit and soul.²⁹

Young William was so ‘hopelessly blessed’ that he was unable to walk down the street unaided. His father told him to close his eyes and he would guide him. ‘Not many fathers,’ reminisced William, ‘would be willing to lead their sons through the streets of London talking in tongues.’ The Booth-Clibborns held regular meetings as a family, often into the small hours of the morning, and soon others also received the Spirit. When Catherine returned home, she acknowledged that this was the work of God.³⁰

The spirit of Pentecost was to become the vital fluid of the trunk of William Booth-Clibborn’s ministry. In 1930, now married, Booth-Clibborn arrived in Australia with his wife Genevieve and family. Genevieve had been converted at the age of twelve when she saw a vision of Jesus calling her to work for Him. At 19 she was filled with the Holy Spirit, began to preach and as a result was evicted from her home. Now she was travelling with Booth-Clibborn, assisting him in the ministry and ‘taking full charge of the continuation of the campaigns.’³¹

Booth-Clibborn’s brothers Eric and Theodore were also Pentecostal ministers. Eric lost his life in Africa where he had gone as a missionary.³²

BRAWNER, Mina (b.?1880)

²⁹ W.Booth-Clibborn, ‘How “The rest and the Refreshing” Came to Me,’ GN 20:7 July 1929, p.7.

³⁰ E.Booth-Clibborn, 1989, p.13.

³¹ ‘Cooee,’ Toowoomba, #7 6 December 1931.

³² GN 15:9 September 1924, p.18; AE 10:8 July 1937, p.10..

Born in America, with five brothers and four sisters, Mina Ross Brawner grew up under the influence of a godly Scottish mother who prayed that one of her children would be a preacher of the gospel. Around 1906, as a young housewife, she decided to study medicine. She went into private practice both in America and New South Wales before returning to the United States for 16 years.

She was baptised in the Holy Spirit at Angelus Temple in Los Angeles.³³ The circumstances were unusual. Although in a successful medical practice in Carson City, Nevada, she had suffered a breakdown in health and felt a personal emptiness. She cried out to God in desperation, ‘O God, if You exist, will you reveal yourself to me?’ The words, ‘Go to church’ were impressed on her mind and within the hour, she was chatting with a Methodist pastor’s wife. She attended services of worship and found to her astonishment that the minister was not so concerned about intellectual content ‘so long as he reached the hearts.’ He focused on the story of the cross and it did reach her heart. The pastor’s wife also told her of her need to be baptised in the Holy Spirit. She read Pentecostal magazines on the subject — and also a medical journal which spoke of people ‘dethroning’ their reason and uttering unintelligible gibberish, which they supposed was the gift of tongues. As a physician, she had no intention of putting reason to one side, but she was still earnest in her desire for a deeper spiritual experience. She examined the Scriptures and prayed for guidance.

On 28 September 1924, she visited Angelus Temple, Aimee McPherson’s church, in Los Angeles. There, she found herself kneeling in tears. She determined to be quiet and discreet, and began to whisper praises to God. But soon she found herself shouting, ‘Glory!’, her hands upraised. ‘The doctor part of me was never more critically analytical,’ she said later, as she considered what she was doing, but the presence of God was too real to draw back. Soon she sank gently to the floor and (as she discovered later) was healed from heart trouble. For an hour and a half, she spoke in tongues. She herself was the first

³³ GN 19:12 December 1928, p.10; GN 20:1 January 1929, p.9; GN 23:11 November 1932, p.12f; GN 24:3 March 1933, pp.6f. Further details are from these sources unless otherwise stated.

person she had ever seen experience the coming of the Spirit like this. ‘It was wonderful,’ she wrote later, ‘and like Peter on the Mount of Transfiguration, I wanted to stay forever.’³⁴

During this time Jesus became so real to me that when the power lifted I sat up, and looking upon the faces of the saints about me, whom I had never seen before ... I loved them. Then I turned my eyes heavenward and said, ‘Lord, this pays for everything that has ever happened, and for every trial that can ever come; I’ve found the Pearl of great Price. And, bless God, it is still paying, I am drawing compound interest.

Three years later she returned to Australia where she worked as a minister of the gospel for many years.

BUCHANAN, William Alexander (1893-1964)

William Alexander (Alex) Buchanan, as an eighteen-year-old Gippsland farmer’s son, was baptised in the Spirit on 29 January 1912 through the ministry of Good News Hall. He soon began meetings in his parents’ farmhouse and on 29 January 1915 he left home to engage in evangelism. One year later to the day, he married Leila Mary Lancaster (1895-1966), Sarah Jane Lancaster’s daughter.³⁵ The young couple visited Queensland in 1917 for a three-months’ preaching tour. Then Alex took over the printing of *Good News* but returned to Queensland in 1921.³⁶ Shortly after he itinerated with Smith Wigglesworth, for whom Leila acted as amanuensis, taking down his sermons in shorthand. For a time he accompanied Van Eyk until he became one of the prime movers in discrediting the evangelist’s ministry. After a time in Victoria, the Buchanans returned to Queensland in 1931 and most of their subsequent ministry was undertaken there.³⁷ Alex was fluent with the Scriptures and could quote large sections from memory. He regularly preached without notes. He was not forceful, but was inspirational and could keep people’s interest. He

³⁴ M.Brawner, ‘What the Printed Message Can Do,’ GN 16:3 March 1925, p.13.

³⁵ For brief background on Leila Buchanan see RTS, 1939, p.45.

³⁶ W.A.Buchanan, personal correspondence; GN January 1913, pp.20ff. General details of W.A.Buchanan are from this source unless otherwise stated.

³⁷ L.Harris, personal interview; GN June 1928, p.14; August 1928, p.10.

also loved personal evangelism and shared his faith whenever he had an opportunity.³⁸ He was quick-witted and enjoyed a touch of humour.³⁹ In June 1931, they ministered in Cooroy, on the Sunshine Coast, where there was a steady flow of converts and ‘a whole crowd of hungry believers.’ She was an accomplished speaker.⁴⁰ They visited a dozen other places in the vicinity, both Alex and Leila ministering independently. In one street of Cooroy, there were seven neighbouring houses where the inhabitants of all but one were converted. ‘We have christened the street “Hallelujah Lane”,’ commented Buchanan.⁴¹ Buchanan reported 24 conversions and 23 baptised in water during November in Cooroy — a total of 105 commitments and 87 baptisms since he began the work. By mid-1932, the Buchanans were back in Brisbane and preaching regularly in the Canvas Cathedral. In later years, Alex established a wholesale book distribution and Leila was for many years editor of the *Australian Evangel*.⁴²

CHAMBERLAIN, Annie (b.?1868)

Captain Annie Dainty (b.?1868) served full-time in the Salvation Army for a decade or so in the South Australian country areas of Renmark, Wallaroo and Moonta and the Adelaide suburb of Enfield. On her marriage to Albert Chamberlain, at the turn of the century, when she was 32 years old, she had of necessity to resign her captaincy and become an ensign. In 1918, four years after the death of her husband, in order to support her family, she went into business as proprietor of a produce store in O’Connell Street, North Adelaide.

³⁸ S.Douglas, personal interview, 21 November 1989; F.Lancaster, personal interview, 18 December 1993; A.Wilson, personal communication, n.d. but late 1994; ‘He could quote half the Bible in one sermon’ — Jean Conwell, personal interview, c.1991.

³⁹ He once said, ‘If you marry a child of the devil don’t be surprised in you have trouble with your father-in-law.’ On another occasion, when accused of ‘sheep stealing’ (ie inviting members of other congregations to his church) he replied, ‘The Bible says, “My sheep hear my voice and a stranger they will not follow ...”’ S.Douglas, personal interview, 21 November 1989; F.Lancaster, personal interview, 18 December 1993; R.Read, personal interview, 19 November 1990.

⁴⁰ M.Nugent, interview, November 1990.

⁴¹ ‘Cooee,’ 2:24 21 February 1932.

⁴² eg AE 3:8 July 1937, p.6; 4:5 April 1938, p.6; 11:4 March 1945, p.2; F.Lancaster, personal interview, 18 December 1993.

Three years later, for just over twelve months she managed a boarding house for blind people. In 1923, now in her mid-fifties, she moved to a large house in the inner middle class suburb of Hyde Park, where she was able to take in boarders — and where she was also able to conduct meetings.⁴³

In March, 1922, through the agency of Good News Hall, Smith Wigglesworth (1859-1947) visited Adelaide.⁴⁴ He conducted meetings in the Protestant Hall in Hindmarsh Square, which was crowded to capacity.⁴⁵

Chamberlain was inspired by the Wigglesworth visit and one day, while praying alone, spoke in tongues. With her Salvation Army experience behind her, she began to organise others who were also enthused by Wigglesworth into a regular fellowship at her home and weekly ‘tarry meetings’ were held.

Similar gatherings were held in the Pillifeant home in Parkside, another inner suburb. Mrs Martha (Mattie) Pillifeant's mother had been baptised in the Spirit in Joseph Marshall's meetings near Portland, Victoria, in 1889.⁴⁶ In 1921, she was suffering severely with gastric ulcers and made a vow that if she recovered through Wigglesworth's ministry she would seek the Spirit for herself. Both aims were accomplished. So the Pillifeant home was also opened for meetings, until Sunday services were conducted in the Leavitt Hall.⁴⁷ Although Annie Chamberlain had been responsible for the initial gatherings, family responsibilities did not allow her to exercise continued leadership and others took over that role.⁴⁸

⁴³ L.Priest, personal interview, 17 September 1991; Salvation Army records, Melbourne.

⁴⁴ See Chant, 1984, pp.66ff; Frodsham, 1971; Hibbert, 1982; Hywel-Davies, 1987.

⁴⁵ Chant, 1984, p.70; D.Reekie, personal interview, 14 August 1991. Wigglesworth was a plumber by profession and poorly educated. At the age of 48 he had been baptised in the Holy Spirit and commenced an evangelistic ministry that was to take him around the world. He was forthright in manner and utterly fearless in ministry. He regularly prayed for the sick in his services. It was also not unusual for him to punctuate his preaching with glossolalic utterances, which he himself would interpret before resuming his message. Some of these interpretations are included in *Ever Increasing Faith*.

⁴⁶ D. Reekie, personal interview, 14 August, 1991; *The Christian Weekly and Methodist Journal*, 20 July 1883; GN 1:1 April 1910, pp.3,5. See above Chapter Two.

⁴⁷ It is interesting that the hall was named after Mary Leavitt, whose prominence in the WCTU has already been noted.

⁴⁸ L.Priest, interview, 17 September 1991.

CRIDGE, Dolly

Dolly Cridge was one of the first to be baptised in the Holy Spirit through the ministry of Good News Hall. She was almost blind and could not read the Bible or walk unaided. When she was baptised in the Spirit she expected her sight to be restored.⁴⁹ Physically, her vision remained the same; but spiritually, it was enhanced. Two years later, she saw a mental image of one of the women in the church surrounded by bare-headed black children. Soon, the woman concerned was working among Aboriginals.⁵⁰ Four years prior to World War I, Dolly foretold conflict in the Balkans and war in Europe. ‘It is the December of the age,’ she cried. Some branded her a false prophet, but as Jeannie Lancaster later said, her words proved ‘exactly true.’

In 1913, she spoke repeatedly concerning coming war. Lancaster claimed that, given her meagre education and environment, she referred to names and places she could not have known otherwise. Lancaster claimed she foretold the siege of Ostend, over a year before it happened, giving particular reference to conscription, to men being flayed, to the requisition of a steeple and to a naval attack, and in oblique form, to Turkey’s entry into the War. She also spoke of the return of the Jews to Palestine and of Australians bearing arms.⁵¹

In 1925, she made some further predictions which, in the light of the accuracy of her former perceptions, were published. She warned of impending war in the Middle East and of ‘lamentable trouble coming to Australia’ and urged the people at Good News Hall to pray that they might escape the tribulation to come, for there was to be judgement on the nation. ‘If ever a prophetess spoke the truth, that woman did,’ reflected one man forty years later. ‘Blind Dolly,’ as she came to be known, was also not averse to confronting people who had done wrong and urging them to put things right.⁵²

⁴⁹ GN 1:1 April 1910, p.16.

⁵⁰ ‘Your young men shall see visions,’ GN 1:5 January 1913, p.17.

⁵¹ GN 15:7 July 1924, p.10. Note that Dolly is not actually named in this article, but there seems little doubt she is the person being quoted.

⁵² Greenwood, *Life Story* 1965, p.50; GN 16:9 September 1925, p.17.

DENNIS, Annie

At the age of nineteen, Annie Dennis, of Hawthorn, Victoria, ‘having drunk of the world’s pleasure-cup and found its contents unsatisfactory,’ became a Christian and immediately resolved to preach the gospel. After working in country areas for a time, she engaged in mission work in Melbourne. In 1907, she moved to Queensland, where in 1923 she received the Spirit.

Probably now in her forties, she was large in build, and talked freely wherever she could of the gospel. She had a tendency to be forceful, but was a capable expositor of Scripture.⁵³ She was also sensitive to the Spirit. In January 1924, when she was pastoring in Mackay, North Queensland, she felt moved to return home by a different route. She met a man who had met her many years before and since turned away from the gospel, who told her that he had dreamed about her the previous night. As a result, he was restored to faith, healed and baptised in the Spirit.⁵⁴

In January 1924, she was invited by W.J.Enticknap to visit his farm at Macknade, 500 kilometres north of Mackay, Although city streets were beginning to echo to the sound of motor vehicles, and radio sets were becoming common-place, travel and communication in outback areas were still rough and difficult. Dennis made the 500 kilometre trip the easiest way, by sea. She conducted several meetings there.⁵⁵ Within a few months, 31 people were baptised in the Spirit. Former ‘drunkards, gamblers and thieves’ were preaching the gospel. There were nine meetings a week being conducted in six locations. She also worked in Bowen.⁵⁶ Later that year, she moved from Mackay to Townsville and left the work in the care of Will Enticknap.⁵⁷ In Townsville, she undertook door to door outreach and conducted open air meetings. There were encouraging signs. An 84-year-old man was healed of pleurisy and rheumatics. Among the Islanders, there were nineteen filled with

⁵³ A.Davidson (nee Enticknap), personal interview, 20 November 1990.

⁵⁴ ‘H,’ ‘By Ways that We Knew Not of,’ GN 15:7 July 1924, p.7.

⁵⁵ See Chapter Twelve.

⁵⁶ GN 15:8 August 1924, p.11; GN 15:9 September 1924, p.11; Duncan, *Pentecost*, p.50.

⁵⁷ GN 16:1 January 1925, p.7.

the Spirit.⁵⁸ Within a few months, a church had grown and she returned to ‘Hebron’ in Mackay. By 1932, she was in Ayr, where again, she pioneered a church. Here, too, Aboriginal and Islander people were converted.⁵⁹ By now her work was well acknowledged —

Her time and energy is completely absorbed in service for her Lord, both in evangelical and home-mission work. Portion of the outcome of that service can be seen in the halls and homes which have been built for the glory of God and for the salvation of souls.⁶⁰

She was recognised as a woman of determination and faith.⁶¹

DOWIE, John Alexander (1847-1907)

John Alexander Dowie was born on 25 May 1847 in St Andrew's Parish, Edinburgh, Scotland just two months after the marriage of his parents John Murray Dowie and Anne Dowie (nee MacFarlane) in the Tron Church parish, in the same city.⁶² It was later alleged that Dowie denied this paternity and claimed that he came from nobler stock.⁶³

In 1851, John Murray Dowie's brother Alexander migrated to South Australia and established the successful South Australian Boot Factory in Rundle Street, Adelaide.⁶⁴ Nine years later, John Murray Dowie and his family followed his

⁵⁸ GN 15:8 August 1924, p.11; GN 15:9 September 1924, p.11.

⁵⁹ GN 23:12 December 1932, p. 5.

⁶⁰ *Richmond Temple Souvenir*, 1939, p.42.

⁶¹ Duncan, *Pentecost*, p.50. There is some suggestion that Dennis married at one point but left her husband, which raised a question mark over her ministry in the minds of some people. See A.Davidson, personal interview, 20 November 1990.

⁶² V.Chant, ‘The Family Background of John Alexander Dowie,’ unpublished essay, Tabor College, 1991.

⁶³ *Bulletin*, 3 March 1904, p.3; see also the *Advertiser*, 26 March 1904, p.10 — ‘Referring to his name, he said he was known as John Alexander Dowie. That was not the name he ought to have. He was not going to talk on the subject in this city ... nothing would induce him to speak on the subject.’ Hollenweger suggests that because Dowie knew he had been conceived out of wedlock, he may have come to the conclusion that John Murray was not really his father. Hollenweger, 1988, pp. 117, 123

⁶⁴ *The Aldine Almanac and Directory for South Australia* Adelaide: Isaiah Boothby, 1872, p.115. This business was later acknowledged as ‘admitted by experts in the trade to be one of the best, if not the best, boot factory in Australasia.’ See W.F.Morrison, *The Aldine History of South Australia*, Sydney and Adelaide: The Aldine Publishing Company, 1890, p.808.

brother to South Australia where John continued his trade as a cutter.⁶⁵ The family were heavily involved in the activities of the Congregational Union. While Alexander's business 'took up all his attention', he still showed 'much practical interest in church work'.⁶⁶ John Murray was a member of the Congregational Union and Home Mission Committee.⁶⁷ He was a fervent advocate of evangelism and urged the Union to promote house to house visitation. He considered that 'no work was more needed'.⁶⁸ E.S.Kiek notes that John Murray Dowie was a respected deacon and lay-preacher.⁶⁹

It is not surprising, then, that young John Alexander took an interest in things spiritual. Indeed, from a very early age, he showed godly aptitude. He is said to have read the whole Bible through at six years of age and to have had a definite conversion experience at the age of seven.⁷⁰ Kiek describes him as 'amazingly precocious' and points out that he loved to attend Bible study classes and Christian meetings and asked questions which would normally be beyond those of a child of his age. Indeed, Kiek claims, 'few, if any, could rival his intimate knowledge of the sacred text' and refers to his 'amazing command of Scripture'.⁷¹

At the early age of six, Dowie pledged himself neither to drink nor smoke.⁷² During his later ministry, he was to become a strong temperance campaigner and a fierce opponent of the use of tobacco in all its forms. When the family arrived in Australia, the young Dowie worked for the old established Adelaide firm of G and R. Wills.⁷³ He was not a robust youth, and suffered from chronic

⁶⁵ *Aldine Almanack*, 1868, p.7.

⁶⁶ Morrison, p 807. David Hilliard notes that Congregationalists were particularly conscious of their 'special appeal to the commercial and trading classes' and that in the middle of the nineteenth century, 'the houses of Congregational businessmen dominated Rundle Street.' See Hilliard, 1980, p.6.

⁶⁷ *The South Australian Independent and Presbyterian*, Vol VI. January 1878, p.991

⁶⁸ *The South Australian Independent and Presbyterian*, Vol VI, November 1878, p.16

⁶⁹ Kiek, 1927, p.297

⁷⁰ Darms, p.2

⁷¹ Kiek, 1927, 297f

⁷² Darms, pp.3-4; Sheldrake (ed), 1912, p.13

⁷³ *Register*, 11-3-1907. Note that both Sheldrake (p.14) and Darms (p.4) claim that Dowie worked for his uncle Alexander in the boot factory.

dyspepsia, but was divinely healed at the age of sixteen.⁷⁴ During this period, he sat under the 'faithful and able ministry' of Rev William Francis Cox of Hindmarsh Square Congregational Church.⁷⁵

In 1867, after studying for the ministry in Adelaide⁷⁶, he returned to Edinburgh to continue his education where he studied New Testament Greek under John Stuart Blackie, attended lectures by Lindsay Alexander and became acquainted with the social reformer Thomas Guthrie (1803-1873).⁷⁷ He also visited patients at the Edinburgh Infirmary and listened to medical lectures. This experience was to have a profound effect on him in later life, as the hopelessness of many of the patients undermined his faith in the medical profession.⁷⁸ By 1872, at the urging of his father, he was back in South Australia where, on 1 April, he accepted the call to become pastor of the Congregational church at the tiny settlement of Alma, some 80 kilometres north of Adelaide. On 16 April, he was duly ordained to the ministry of the Congregational Union.⁷⁹ Congregationalism was vigorous and active in nineteenth century South Australia, a colony of free settlers where the voice of non-conformism was heard more loudly than in other States.⁸⁰

Just under 25 years old, Dowie struck a handsome figure, with his dark hair and flourishing moustache. He did not find the work easy. It was obviously a far cry from the busy streets of Edinburgh. He had four preaching stations requiring him to travel several times a week on horse back journeys of between

⁷⁴ Darms, p.4

⁷⁵ Kiek, 1927, p.297

⁷⁶ Kiek, 1927, p.297

⁷⁷ Carl Lee, 'God's Messenger', LH, Vol LXXXVIII, No 10, October 1951, p.77

⁷⁸ Darms, p.4

⁷⁹ Sheldrake, 1912, p.15. Note that Kiek suggests 1871 as the date for Dowie's appointment to Alma. See *Our First 100 Years, the Centenary Record of the South Australian Congregational Union* Adelaide: SA Congregational Union, n.d., p.25. Cox, on the other hand claims he was ordained to the Alma pastorate on 21 May, 1872, a date which is quoted by Dowie himself in *Sin in the Camp*, which he wrote in 1883. See F.W.Cox, *Jubilee Record 1837-1887, The Congregational Churches of Australia* Adelaide: Webb, Vardon and Pritchard, 1887. Cameron claims Dowie was called to Alma in May 1871. See J.Cameron, *In Stow's Footsteps* Adelaide: SA Congregational History Project Committee, 1987. This should probably read 1872. The dates in the text seem most likely as they are recorded in letters written at the time by Dowie himself.

⁸⁰ Hilliard, 1980, pp. 3ff.

six and twelve miles. He prepared four 'original sermons' every week and kept up his studies. But his health was much better and at first he enjoyed his work.⁸¹ By July the honeymoon was over. Dowie's comments on the situation are interesting, because they form a model of the kind of complaints he was going to raise more than once in other churches in years to come. In a letter to his parents, he wrote —

My church here has been cruelly neglectful from the beginning, though I would not even to you say it, and now I fear there is something like open opposition impending, on account of the too searching character of my preaching. Dissimulation, wicked hypocrisy and Pharisaic formalism have been unmasked; and only Divinely given wisdom can help me through ...

My only fault is too great faithfulness and diligence — not sleepy half-heartedness in preaching or action ...⁸²

In November, just two members turned up for a monthly church meeting. Moreover, since he first arrived, the church had not been able to meet his stipend. So in December, he tendered his resignation, which was accepted 'with profound sorrow' by the members.⁸³ From Alma, he transferred to Sydney, where he was to begin what became an international ministry of divine healing.

ENTICKNAP, Charles (b.1905)

Charles Golding Enticknap (b.1905) was one of nine children born to W.J.Enticknap of McDade, North Queensland.⁸⁴

In 1924, Charles, at the age of eighteen, was baptised in the Holy Spirit under the ministry of Annie Dennis. Years later he recalled —

I was so hungry for God I felt I would die if God did not meet me. Consequently my heart was just an aching void. I wanted God. I didn't want blessing, I didn't

⁸¹ Sheldrake, 1912, pp. 15-16.

⁸² Sheldrake, 1912, p.19.

⁸³ Sheldrake, 1912, p.26.

⁸⁴ See Chapter Thirteen for more on the Enticknap family.

want baptism: I wanted God. My whole being was just like a vacuum that was crying out.

At that point, his brother Will came and placed his hands on his head. The effect was like ‘a bolt of glory from heaven.’ Charles began to praise the Lord, which he had always found difficult before, and he felt as though ‘liquid rays of glory’ were being poured into him. Dennis had told him that when the Spirit came he would speak in tongues. Such was the intensity of what he was experiencing, he thought, ‘Sister Dennis was wrong. I’ve received the baptism and I haven’t spoken in tongues.’

Then a remarkable thing happened. I was trying to say, ‘Praise the Lord’ but I couldn’t say it. Then I felt a marvellous sense of God taking hold of all my vocal organs... and then came a flood of other tongues!

Within 24 hours there were four of us baptised in the Holy Ghost and fire in the home. We got to bed some time during the night... I tell you heaven had come down into our home. God poured out his Spirit in an amazing fashion in that place...

Charles spoke in tongues for about an hour and half. Beforehand, he could not stand up; afterwards, he could not sit down. He stood and danced and worshiped God.⁸⁵ W.J. Enticknap was ecstatic —

As we praised the Lord for victory, Charlie got his baptism. I cannot describe it. It was SO lovely. He came right through and as he was dancing and praising the Lord... we all got together... Oh dear, I cannot describe it, it was so lovely — four of them filled with new wine at 2 am. Praise God!⁸⁶

Although only eighteen, Charles was a keen reader, especially of books on revival. Charles G. Finney was a favourite, for more reasons than one. Like other members of the family, he had been teaching Sunday School since he was fourteen and had been preaching both in the pulpit and in the open air for a year. One night he had a dream. He and his brother Will were fishing when the Lord came walking towards them, his garments shining white. He called them

⁸⁵ C.G.E(nticknap), ‘They Shall Be Abundantly Satisfied,’ GN 15:9 September 1924, p.9; RTS, 1939, p.44..

⁸⁶ GN April 1924, p.13; September 1924, pp.9,10.

to become ‘fishers of men.’ Charles felt particularly called to Cairns, to preach. ‘The Lord called Charlie,’ said W.J., ‘just as plainly as He called Samuel.’⁸⁷

Charles felt this confirmed his call. The parents were thrilled. Rebecca had already left home and now it was Charles’s turn. ‘We were bubbling over with joy ... knowing the lad was fit,’ wrote Enticknap.⁸⁸

On 2 March, 1924, Charles felt that God called him ‘very personally and directly’ to go and preach the gospel. As a result he moved to Cairns for a short time. On 9 May, he returned home and then moved to Townsville where he took over the small group of believers there. It was not easy. He used a bicycle for transportation, sometimes with his partner Jim Hannah on the handlebars. At other times, he carried a portable organ on the bike!. They preached everywhere, on street corners and in people’s homes. They slept in primitive accommodation. There was opposition and abuse. But the work slowly grew. Charles’s sisters Rhoda and Rebecca joined him for a time. Finally, he asked his brother Will to help. He, too, had felt a distinct call from God.

They planned to hold their first meetings in a tent. ‘Sister’ Howell donated 50 pounds and they bought a second hand tent. Their beginning was not auspicious. The tent was destroyed in a storm before they conducted even one meeting!. Not discouraged, Charles visited Melbourne, where A.C.Valdez was preaching. They purchased another tent and a church was established.⁸⁹

In 1927, Charles moved to Mackay, later pastored in Rockhampton, Maryborough, Toowoomba and Parkes and within a decade was Chairman of the Assemblies of God in Queensland and Vice-Chairman of the Commonwealth General Presbytery.⁹⁰

In later years he engaged in itinerant work, teaching on personal evangelism.

GLOVER, Kelso

⁸⁷ GN 15:6 June 1924, p.8; GN 15:12 December 1924, p.14.

⁸⁸ GN 15:6 June 1924, p.8; GN 16:2 February 1925, p.9. Note that Enticknap gives 29 January as the date, but in 1924 this was a Tuesday.

⁸⁹ C.G.Enticknap, ‘Address,’ Townsville, 13 May 1984.

Kelso Glover had been training for ministry in the State University of California when he was introduced to Holy Spirit baptism by his mother who sent him an ‘anointed handkerchief’ when he was sick. His subsequent healing convinced him and he used the same method himself in later years. He had dreams of studying at Harvard, Oxford and Berlin Universities, but after attending a small unsophisticated Pentecostal assembly in a slum area and being challenged by the testimonial of a converted addict, he became increasingly convinced he should follow the path of full-time ministry. Even though offered ‘the best church’ in his denomination in California if he returned to seminary, he refused. After extended times of earnest prayer, he was baptised in the Holy Spirit.⁹¹

For several months I spent my time weeping. I was laying my all on the altar, and weeping because of the things He was taking away from me, instead of praising Him for what I was receiving from Him ... Oh, something inside will move when you praise the Lord and sincerely tell Him you love Him. Friends, I did say ‘Hallelujah’ ... and before I said it a half dozen times the fountains of the deep in my soul began to overflow, and it flowed up through my lips and tongue, until I began to sing with ‘the tongues of men and of angels’ ... Oh, since that time Jesus Christ ... has been real to my soul.⁹²

Glover came to Australia in 1926 to work for a time at Richmond Temple, Victoria.

HEWITT, John (1900-1962)

Baptised in the Holy Spirit in 1915, in South Wales,⁹³ he had also been encouraged by the exceptional Welsh revivalist Stephen Jeffreys in his early days to enter the ministry. However, opportunities had not arisen for this and he found himself working in the mines. He came to Australia in 1923 to work

⁹⁰ *Richmond Temple Souvenir*, 1939, p.44; ‘Cooee,’ 2:24 21 February 1932..

⁹¹ K.Glover, AE, September 1926, pp.4,5; AE February 1935, pp.4,5,10; AE April 1944, pp.6f.

⁹² K.Glover, ‘Bethrothed to a Prince,’ AE, April 1944, pp.6f; K.Glover, ‘The Overcomer,’ lecture given on 29 April 1926, at Richmond Temple, pp.26f. Transcript in my possession..

⁹³ J.Hewitt, ‘How Pastor John Hewitt received the Baptism of the Holy Spirit,’ HG 21:4 July-August 1962, p.84.

for a relative in a mine in Ipswich and then ministered in a Baptist church in New South Wales.⁹⁴ He left because of a reaction after he allowed incidences of glossolalia in the services, and in 1926 attended Philip Duncan's Pentecostal church at Newtown where he was soon made pastor.⁹⁵ On 19 January 1927, in the Silkstone Baptist church (Queensland), he married his fiancée Lily Newton (1904-1991) who had followed him from England. Their honeymoon was spent conducting revival and healing meetings in Sydney.

In 1929, Hewitt was invited to become the Dominion Evangelist in South Africa for the Apostolic Faith Mission. The Hewitts returned to Britain and it was there in 1932 that he received Booth-Clibborn's invitation to take over the work in Brisbane. After ten months there, he resigned to join F.B. Van Eyk's Foursquare movement. He was installed as pastor at Cessnock until he could assist Van Eyk in itinerant work. Initially, Hewitt was excited about the move—

It is a great joy to me to be associated with the Principal and Executive Council of this movement. After having been in this country for more than ten months, working principally in Queensland, but being fully acquainted with all the Pentecostal movements and their respective leaders in Australia, I am convinced that the 'Elim Foursquare' movement of Australia has the real vision of Pentecost such as I desire to be associated with. I feel convinced that Brother Van Eyk is the called preacher of Australia, even as Brother George Jefferies [sic] is in England. I have ... resigned my position ... to identify myself with a movement which, I feel convinced, will sweep Australia in a very short time.⁹⁶

His enthusiasm was short-lived. Within three months, he had accepted an invitation from William Cathcart to accompany him in Melbourne. Apostolic historian Alistair Gardiner relates that as the Hewitt family were passing through Adelaide, Cathcart was travelling in a tram, praying quietly about contacting Hewitt but did not know where he was. To his astonishment, he saw

⁹⁴ L.Hewitt, personal interview, January 1989.

⁹⁵ SMH, 19 February 1927, p.7.

⁹⁶ GC 2:1 March 1933, p.90.

him walking along the street. He left the tram and the two men met and decided to join forces in Melbourne.⁹⁷

HORNE, Robert (d.1950)

Robert Horne (d.1950), a married man with a wife ‘whose patient, quiet and loving spirit endeared her to a multitude of friends,’ and seven children, was the founder of the Southern Evangelical Mission. Initially he was a Home Missionary in the South Melbourne Methodist circuit in 1910.⁹⁸ He also had associations with the Keswick movement. Early in his married life he had become very ill and was given only six months to live. Challenged to trust God for healing by the young United Gospel Mission preacher Anthony Lang, who majored on Second Coming and Revival themes,⁹⁹ he asked Lang to anoint him with oil. He was fully cured and lived for another four decades. Like Lang, and his Sydney counterpart, the Baptist William Lamb, he too preached often on the return of Christ.

In 1910, Horne heard of the baptism in the Holy Spirit, possibly through reading a tract containing William Durham’s testimony.¹⁰⁰ He began to research this area, discovered people who had been at Eltham and heard of the 1905 visitation in Mukti, India. As a result, he resigned his position at the Methodist church, was baptised in water by immersion and was soon baptised in the Spirit. Young Charles Greenwood was present at the service where Horne announced his resignation and later recalled how Horne approached him, laid hands on his head and said, ‘If you do what the Lord commands you, He shall baptise you with the Holy Ghost and fire.’

In 1911, Horne purchased St Aubin’s, a large house in Caulfield, which served as a meeting place for many years. In 1927, they moved to Chevy Chase in Brighton, although main meetings were conducted in Collins Street in

⁹⁷ Gardiner, 1990, p.15.

⁹⁸ *Home Missionaries Card Records* Uniting Church of Australia, Synod of Victoria Archives.

⁹⁹ See the *Argus* 11 March 1922, p.12.

¹⁰⁰ William Durham received the Spirit in 1907 at Azusa Street, Los Angeles, and soon became a leader in the newly established Pentecostal movement in the U.S., where his Stone Church at Chicago became a centre of Pentecostal preaching and practice — Durham, *Testimony*, 1911.

Melbourne.¹⁰¹ In 1923, he launched a small magazine (*The Southern Evangel*) and, taking advantage of the upsurge of the new medium of ‘wireless’, presented fifteen minute broadcasts several times a week, scripts of which were published and distributed.¹⁰² While Horne did not establish branch congregations, he did travel interstate. In Adelaide, in 1924, he conducted meetings in the home of ‘Dad’ and Dora Allen.¹⁰³

JANSEN, Gustav

Of German descent, Jansen was a school teacher who spent about ten years in South Australian country schools, initially at remote Elliston and then at the Lower North towns of Terowie and Watervale.

Around 1911, troubled with rheumatism, he was led to Christ by a Pentecostal friend, probably J.E.(‘Grandpa’) Rieschick.¹⁰⁴ Because of his belief in divine healing, some people, Rieschick said, thought him mad, but to Jansen he had seemed a ‘model Christian’ who impressed him greatly.

A breakdown in health which left him a ‘nervous wreck’ forced Jansen to resign from the Education Department. For three years, he was basically unemployed. Then for a couple of years, he dabbled in land broking at Point Pass before returning to his home town of Eudunda where, with his brother, he managed a motor garage. He became a justice of the peace and moved between Adelaide and Eudunda, spending most of his time in Adelaide. Financially, he did well.

Then, again, he fell ill (a condition which Jansen saw as the result of his failure to cultivate his Christian life) and one night had a dream which frightened him into calling on Rieschick for help. Spiritually he was refreshed, but in spite of

¹⁰¹ *Minute Book*, Southern Evangelical Mission, Brighton, Victoria..

¹⁰² The number of wireless licences in Australia rose from nil in 1920 to 300,000 in 1930. Several of Horne’s scripts are extant.

¹⁰³ M.Hurst, personal interview, 14 August 1941; personal correspondence, 27 August 1993; D.Harvey, personal interview, 24 September 1991..

¹⁰⁴ Little is known of Rieschick’s background. He was involved in the beginnings of several Pentecostal congregations and meetings in Adelaide. See Chapters Eight and Nine for additional details.

repeated visits to a specialist, his physical condition did not improve. Finally, surgery was prescribed. Rieschick prayed for him in the hospital and said, ‘Who knows, Gus, whether the operation will be necessary?’

After a long night of emotional and spiritual struggle, Jansen decided to trust wholly in Christ. Immediately he felt strengthened. The next day, the elders of the Apostolic Faith Mission (Rieschick’s church) prayed for him and anointed him with oil. The results were dramatic —

As soon as I had surrendered myself to the Lord Jesus Christ to be my Healer, there followed (flowed?) into my heart, the love of God, and I felt like running out into the streets, and shouting from the house tops the praises of our Lord and Redeemer ... I could not refrain from singing out the praise of our Lord aloud, and absolutely had to suppress myself from continually shouting ... because I knew in my heart that my dear mother would think I had gone out of my mind.¹⁰⁵

It was 6 August, 1925. Warned against Pentecostal excesses by various ministers of religion, he was uncertain about becoming too involved with the new group. Then he read a copy of *Good News* from Good News Hall in Melbourne and decided to attend a convention there. On 26 December 1925, he was praying in a ‘tarry meeting’ —

My heart longing for more of God. Well, dear reader, whilst praising God some power came over me, and I went down on the floor. I am of a rather reserved nature, often being nick-named ‘sober-sides’. But here I was on the floor and a feeling of joy and merriment came over me, and I kicked my legs about in a state of ecstasy ... Here was I like a drunken man, glorifying and praising God ... and with that there broke forth from my lips unknown words to me ... and with it such a love came into my heart which I had never known before ... I said to my dear mother, ‘Mother, I now know what it is to adore and praise our Saviour through all eternity and never tire of it.’¹⁰⁶

For Jansen, the spirit of Pentecost was very real. Around this time, he took up a retail agency in Adelaide and eventually bought a house at Mile End that was

¹⁰⁵ GN 17:6 June 1926, p.13.

¹⁰⁶ G.H.J (Gus Jansen) in AN 3:2 December 1931.

devoted to the work of the Mission. It was called ‘Bethcar’ — taken to mean house of pasture.¹⁰⁷

LANCASTER, Sarah Jane (1858-1934)

Born Sarah Jane Murrell, on 3 June, 1858, in Williamstown, Victoria, and known to her friends as ‘Jeannie,’ Lancaster was the third child of Mary Anne (nee Hume) and William Lee Murrell, a master mariner who worked as a harbour pilot on Port Philip Bay from 1857 to 1894. On 23 December 1879, at the age of 21, she married Alfred Lancaster, who was to become Chief Inspector of Rolling Stock for the Victorian Railways.¹⁰⁸ She herself became the mother of seven children, five boys and two girls. Brought up to be an active Methodist, she was part of the York Street Mission Hall, in Ballarat, where she had many friends and was ‘strengthened by studying the Word,’ but where people proved to be reticent about the things of the Spirit.¹⁰⁹ She and her husband used to hold open air meetings. Alfred had a strong bass voice and would sing the old Methodist songs; a crowd would gather and Jeannie would preach.¹¹⁰

Some time prior to 1902, Alfred Lancaster was transferred to Melbourne by the Railways. Not long after this, when Jeannie Lancaster was 44 years of age, she was confronted with the question of divine healing. In 1902, an old man who had requested her to visit him asked that she read James 5:14-15¹¹¹, and then demanded, ‘Where are the elders of the church? I have been lying here for 20 years waiting for them to come and raise me up!’¹¹² Promising to try to find some co-operative elders, Lancaster left him. She could not conceive of leaders

¹⁰⁷ See the appropriate Trade Directories, 1912-1939; AN 1:1 September 1, 1929, p.1; GN 17:4 April 1926, p.13f; N.Fabian, interview, 15 August, 1991; D.McKenzie, interview, 25 September, 1991.

¹⁰⁸ F.Lancaster, personal communication, 3 July 1992.

¹⁰⁹ GN 17:10 October 1926, pp.10f; GN 1:1 April 1910, p.8..

¹¹⁰ F.Lancaster, personal interview, 18 December 1993.

¹¹¹ James 5:14f — ‘Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven.’ (NIV)

¹¹² GN 19:11 November 1928, pp.4f.

from her own church handling the case. She knew Catholics gave anointing, but usually in preparation for death, and tried the Seventh Day Adventists, but without avail.

She studied the Scriptures, became convinced that divine healing was valid and began to preach and practise it. She herself was healed of a broken and disfigured arm. She showed rare determination in this matter, refusing for some months to have it treated or set, in spite of the nagging pain. When three of the girls in a Bible class she was teaching wanted to be baptised, she strapped her arm to her body, hoping to immerse them one-handed. In simplicity of faith, one of the girls asked if she thought the Lord would permit her to be hurt while she was doing His work. So she unstrapped the arm and baptised the girls in the waters of Port Philip Bay without aid. From that time, there was no more pain. However, her arm was still disfigured and short, having knit unevenly over the months. Challenged by a sceptic that any surgeon could do better than that, she prayed for complete healing, finally asking a prayer group to anoint her with oil. A week later, she found her arm swinging violently and then to her delight discovered it to be of normal length.¹¹³

From that time on, divine healing was an important part of her witness for Christ. In 1904, the year that John Dowie last set foot in Australia, and two years before the renowned Azusa Street outpouring of the Spirit in the United States, in spite of her husband's and family's lack of interest, she began to put her new faith into practice. A number who were sick found healing through the prayer of faith. People early opposed her. Years later she wrote —

‘Dowieite!’ cried one. But we had never heard of Dowie. ‘Christian Scientist!’ cried another. But we knew little of Christian Science, save that it denied the blood of our Deliverer and was therefore ‘un-Christian’ ...¹¹⁴

In October, 1906, she requested from England a pamphlet entitled, ‘Back to Pentecost,’ together with some other books. She studied these and became convinced that a Pentecostal baptism in the Spirit was valid for the twentieth

¹¹³ J.Lancaster, ‘Can God Mend a Broken Arm?’, GN, 1:1 April 1910, pp.21ff.

¹¹⁴ GN 29:11 November 1928, pp.4f.

century.¹¹⁵ So she began to pray earnestly to be filled with the Spirit. Later she described her experience as such that God ‘deepened her consecration even unto death’ and she experienced some manifestations of the Spirit she did not fully understand.

Two years after this, on 2 April, 1908, at the age of fifty, she went through what she described as a ‘Gethsemane.’ Still on her knees at two am, she was baptised in the Spirit. She ‘thought that the valves of her heart were giving way’ and felt as though ‘electric shocks went through her frame.’ But then the Holy Spirit came. ‘Strange and unwonted notes burst from her mouth, cleaving the air like living creatures.’ She spoke four different languages and she burst into songs of praise to the Lord.¹¹⁶ Apparently her husband was less than enthusiastic about his wife’s new experience and wondered if she had lost her reason. But their daughter Leila, who was about 15 at the time, saw God’s hand in it and persuaded her father to accept it.¹¹⁷

Lancaster learned about the Pentecostal meetings at the home of Mrs Nickson, and Nickson and young John Coombe were her mentors for a time.¹¹⁸ Soon others received the Holy Spirit through her ministry. Within a month, she had written to the York Street Mission and offered to give them a week of revival services. She was delighted with what happened —

How richly God blessed these dear ones! We would love to dwell upon the way in which He laid hold upon them, gripping them with His Spirit, and forcing to confession and reconsecration ... ‘Yes, Lord, I will — I will go and make it right with that woman; I will go and get baptised!’ and so confession and restitution proceeded. One middle-aged man who had stolen money when a shop boy had to take it fourfold to his late master’s daughter before he got the smile of God.

¹¹⁵ GN 27:9 September 1926, p.10. Lancaster’s grandson, Fred Lancaster, recalls his father saying that Lancaster first heard about Pentecostalism from a tract she found in a book purchased from Coles Book Arcade. This may have preceded her letter to England, but as this was not her own testimony, it cannot be verified. F.Lancaster, personal interview, 18 December 1993.

¹¹⁶ This description of Lancaster’s baptism in the Spirit is based on her testimony in GN 17:9 September 1926, p.10, the statement of faith in GN 9:1 February 1923, p.23 and McPherson, 1923, p.501.

¹¹⁷ F.Lancaster, personal interview, 18 December 1993.

¹¹⁸ GN 17:9 September 1926, p.11.

Another had to return a hammer he had stolen when an apprentice, and so on. Oh, what joy they got out of these confessions and restorations!¹¹⁹

The first to be filled with the Spirit was blacksmith Charles Anstis, who was both a lay preacher and an ‘enthusiastic open-air worker.’ He was to be a faithful supporter of the work for the rest of his life. Other members of the family were equally involved, especially Edie Anstis, who spent nearly twenty years ministering in Perth, Western Australia.

In 1908, she founded Australia’s first Pentecostal church.

LENNON, Thomas Bingham

Lennon, a genial character, with wavy hair and a handlebar moustache, had undergone a dramatic conversion in 1916 in a Presbyterian church in Belfast (‘Oh the love, the pure love of God! ... My whole soul was filled and thrilled by that wonderful power. It was a night never to be forgotten.’)¹²⁰ Early the next year, the English Pentecostal evangelist Smith Wigglesworth (1859-1947) laid hands on him and prayed for him to be baptised in the Holy Spirit. He was told he had received the Spirit but was still dissatisfied. At a subsequent gathering he heard people praying for the fire of God and left the hall in fear lest literal fire consume him.¹²¹ After months of frustration, on 17 December 1917, at the Hopton Street Full Gospel Mission Hall, he broke through. The Spirit came around 9.30 pm and Lennon did not leave the Hall till around two the next morning —

I knelt down beside a Brother Finlay — one who lived in the presence of God and knew the secret of praise and victory. Each time he shouted ‘glory’ it went straight to my heart, and as I knelt down next to him, I said, ‘Oh, how I would like to be able to praise the Lord like this man.’ Again the dear brother at my side shouted. But this time I was not silent. I said, ‘Lord, I will praise Thee, for Thou art worthy.’ Just then the power fell, and the glory of the Lord filled this temple. I

¹¹⁹ GN 17:10 October 1926, p.11.

¹²⁰ T.Lennon, ‘A Wonderful Baptism,’ GN 15:2 February 1924, pp.8ff; T.Lennon, ‘Jacob, a Type of Christ,’ GN 16:2 February 1925, p.11. Further details are from these sources unless otherwise stated.

¹²¹ GN 15:7 July 1924, p.13.

shook from head to foot, till at last my limbs were too weak to support me and I went to the floor in a heap. How long I was on the floor I know not. One thing I am sure of, and that is, I was with Jesus. ‘Oh, hallelujah!’ Sorrow was past. Joy came. At last something wonderful happened. I was in the act of shouting glory, but my tongue seemed tied. But I knew I was in the Lord’s hands. I was baptised in the Holy Ghost, and did speak in other tongues as the Spirit gave me utterance.¹²²

Lennon was a lively preacher with a good grasp of Scripture and a clear presentation. He was not pretentious, being able to laugh at himself (he told Irish jokes) and to open his heart readily to his hearers. *Good News* published a series of messages on Jacob as a type of Christ in which he demonstrated a clear understanding of the gospel and a passion for godly living.

Christ brings heaven and earth together. He brings God to man and man to God, for He has bridged the gulf betwixt man and God. This is the only sure way: get on the ladder, it will not break ...

We are blessed with all spiritual blessings in the heavenlies ‘in Christ.’ He is the chosen one, and we are blessed ‘in Him’; but we must make these blessings ours. We will never get saved and healed and filled with the Holy Spirit if we don’t accept them; they are offered free to all.¹²³

Lennon and his wife, now probably in their forties, conducted a busy program in Marrickville, with five meetings each week, including a Saturday night ‘tarrying meeting.’¹²⁴ They were uncompromising in their attitudes to worldliness. At a special youth service, ‘no items of a worldly nature were given’ and in the light of the imminence of the second coming, they could not ‘waste their time in worldly pleasures.’ There were no fancy-dress balls at Elim Hall and no cricket or tennis clubs could have any part in their program. Their meetings were ‘interdenominational in spirit, evangelical in message and international in project.’¹²⁵

¹²² This quotation is a blend of statements from the two records of Lennon’s testimony in GN 15:2 February 1924, p.9 and GN 16:2 February 1925, p.11.

¹²³ GN 15:7 July 1924, p.12.

¹²⁴ GN 15:3 March 1924, p.18.

¹²⁵ GN 15:6 June 1924, p.8.

However, in spite of encouraging attendances and a steady flow of conversions, Lennon found the going too tough in Sydney. In July he and his wife moved to Vancouver, Canada, to a large church where hundreds attended and there were overflow crowds.¹²⁶ *Good News* took the opportunity to make a point —

Bro.T.B.Lennon and wife [sic] have left for USA. This means loss, especially for Sydney, for his ministry has been owned of God, and the exercise of the gifts which the Spirit of God had bestowed on him brought untold blessing to his hearers. Brother Lennon made no secret of the fact that his efforts were not adequately seconded and his usefulness was curtailed by lack of funds. He considers that Australian Pentecostal Christians, with a few bright exceptions, are not awake to their responsibilities as God's stewards and do not sufficiently value the privilege of denying themselves in order to further the establishment of Christ's Kingdom on earth.¹²⁷

Three years later, the magazine was delighted to announce that Lennon had accepted an invitation to take over the Apostolic Mission in Adelaide. The church was to be congratulated on securing a minister who was 'so uncompromising, fearless and gifted.' Unhappily, the Lennons could not obtain an early passage and ultimately did not come.¹²⁸

McPHERSON, Aimee Semple (1890-1944)

Aimee Semple, born on a farm in Ingersoll, Ontario, Canada, on 9 October 1890, was brought up in a Christian home, and underwent a personal experience of conversion at the age of 17 under the ministry of Pentecostal evangelist Robert Semple, whom she later married.¹²⁹ Together they went as missionaries to China, where Semple died of malaria.

After returning to America, Aimee Semple remarried and expected to settle down. However, her desire to preach and her enjoyment of the public arena

¹²⁶ GN 15:11 November 1924, p.16; 18:11 November 1927, p.14.

¹²⁷ GN 15:9 September 1924, p.11.

¹²⁸ GN 18:8 August 1927, p.20; GN 18:11 November 1927, p.14.

¹²⁹ See C.M.Robeck in Burgess et al (eds), 1988, pp.568ff; Blumhofer, 1993; Wilson, *Religious Sects*, 1970.

prompted her to begin evangelistic meetings, which soon proved to be very successful. Large crowds flocked to hear her and stories of the sick being healed began to multiply. She undertook a transcontinental tour, from New York to Los Angeles, using a specially decorated latest model ‘gospel car.’ Although avowedly Pentecostal, her charm and poise won her friends in all denominations. The pressure of this activity made the marriage untenable and in August 1921, she was divorced.

By 1922, she had begun the 5,300 seat Angelus Temple and had developed her concept of the Foursquare Gospel — Jesus the Saviour, Jesus the Healer, Jesus the Baptiser in the Holy Spirit and Jesus the soon coming King. She visited Australia in 1922.¹³⁰

NEWTON, Archibald

Arch Newton, who was baptised in the Spirit in England, was the Methodist minister at Wynyard, Tasmania, in 1929. As a result of his ministry, Gordon Chilcott, a farmer at Flowerdale, received a Pentecostal experience.¹³¹ Chilcott’s wife was concerned about his sanity and called Newton in to deal with the matter. To her surprise, Newton was delighted. Chilcott later offered part of his property for the building of a small Pentecostal meeting place.

A local preacher named Gordon Bowling, whose father William Bowling had attended Good News Hall, was also baptised in the Spirit.¹³² Both he and Newton were asked by the Methodist Conference to withdraw their Pentecostal practices or withdraw from the ministry. Bowling chose to join the Apostolic Church; Newton remained a Methodist, but became more discreet in his expression of his convictions. In 1935, the Apostolic magazine *Revival Echoes* paid tribute to Newton —

About six years ago, in answer to the call of God, there came to the circuit ... a little man who was a veritable giant in the things that belong to our God. It

¹³⁰ See Chapter Seven.

¹³¹ G.Chilcott, personal interview.

¹³² G.Bowling, personal interview.

was under his ministry that many learned in this centre what it meant to have unalloyed love for the Lord Jesus ...¹³³

Others felt the same way. ‘His face glowed,’ recalled one woman, who was just a teenager at the time. ‘I used to sit and watch him pray. The glory of the Lord was upon him for sure.’¹³⁴

SLOAN, William Cunningham (1870-1922)

At the age of 38, William Cunningham Sloan of Freeburgh, Victoria, was baptised in the Holy Spirit at Good News Hall. When hands were first laid on him, he had a vision of a full cob of corn upon his head, and when, two months later, the Spirit came, he was struck dumb for several hours, during which he believed God told him he would experience a sudden death which would leave his wife widowed — as indeed it did.¹³⁵ Within the year, Sloan was travelling with a tent ‘in remote districts’ and preaching ‘a full salvation’.¹³⁶ This charismatic encounter opened up a whole new dimension of possibilities for the Sloans —

We have had a few cases of casting out of evil spirits of infirmity, causing torment. Very often, I notice, when this is done they attack others, and unless the person is pleading the Blood, the demons find an entrance ...

We have been tested in the cases of our children in sickness, and when we pray and lay hands on them in the Name of JESUS CHRIST, they recover without any medicine.

Mrs. Sloan has suffered since our marriage with a bad back, that has now troubled her for six years. The doctors could do nothing for her. A little while ago we were impressed that it was not disease, but a spirit of infirmity, and ministered to her according to the Scriptures, successful results following.¹³⁷

¹³³ RE 2:12 May 1935, p.230.

¹³⁴ Gladys Walters, personal interview, March 1994. Apostolic meetings were held in her parents’ home in the early 1930s. See RE 2:12, May 1935, p.230.

¹³⁵ J.Lancaster, ‘Open Letter,’ GN 9:1 February 1923, p.6; *Alpine Observer* 19 May 1922..

¹³⁶ *Confidence* November 1909, p.260.

¹³⁷ GN 1:1 April 1910, p.20.

It was no wonder that wild reports began to spread the district. People were warned to keep away from the Sloans, ‘because it was very catching.’¹³⁸ Eliza recalled —

Sympathising neighbours came pitying my sad plight, for they thought, ‘Truly, she is mad,’ and one dear soul said, ‘The worst feature in it is that her husband upholds her in her madness.’ The policeman was notified, and made occasional visits, only to have the Gospel preached to him. The butcher, baker, grocer, and hawkers all had Christ preached to them as they came.¹³⁹

People gathered from near and far and the large room in Sloan’s house used for meetings became too small. Prayer meetings were held that often lasted most of the night. Some saw visions. Others were divinely healed or delivered from binding habits. Mrs Ellen, a teacher’s wife, who had a prolapse of the uterus, was healed and had no further problem, although she lived to be an octogenarian. Joseph Roggiero used to cycle several miles to Bible studies. After he visited the Sloans, to seek the fullness of the Spirit, he renounced his Freemasonry.¹⁴⁰ Eliza Jackson, at 45 years of age, with nine children, a sick husband and unable to work because of a weak heart, recovered her strength and lived to the age of 96.¹⁴¹ Many experienced glossolalia. On more than one occasion, it was claimed there were examples of xenolalia. An Indian hawker who happened to come knocking at the door was convinced there was one of his countrymen inside. A Chinese man reputedly declared, with his finger pointing to heaven, that it was ‘velly good talk.’¹⁴² The Jackson family of six brothers and three sisters were all converted — as were other members of their families.¹⁴³ A dredge hole near the Freeburgh hill was used for baptisms.¹⁴⁴

¹³⁸ M.Jackson, personal communication, 8 May 1992.

¹³⁹ GN 1:1 April 1910, p.10.

¹⁴⁰ E.Faulkner, personal interview, 10 April 1992.

¹⁴¹ M.Jackson, personal communication, 8 May 1992.

¹⁴² M.Jackson, personal communication, 8 May 1992.

¹⁴³ One of these brothers, Leigh Jackson, turned 100 years of age in April, 1982 and was ‘still witnessing about his wonderful Saviour’ in 1984.

¹⁴⁴ E.Henshall, personal communication; M.Jackson, personal communication., 8 May 1992.

Will Jeffrey (1862-1932), a ‘tall thin, serene man’ from Wangaratta,¹⁴⁵ who later became a Pentecostal pastor, testified how he had heard of the ‘great commotion’ at Bright and went there at once to find out what was going on. Eliza Sloan challenged him about wearing glasses. If he was going to trust the Lord for healing, he must remove them. When he returned in January 1909, again Eliza Sloan spoke to him about his spectacles. He removed them again and found he could read and write without them. He returned in August, and asked them to pray for the ‘nicotine demon to be cast out,’ which they did. He was now assured he would receive the Spirit — a conviction reinforced by a vision of three golden ears of wheat. From this time on he lost the desire to smoke. Finally, at Williamstown in September, after waiting on the Lord for eight days, he spoke in tongues and interpreted.¹⁴⁶ It was only when he was willing, he said, ‘to become nothing, lay ALL upon the altar, and make a complete surrender’ that the Spirit came.¹⁴⁷ In 1914, Jeffrey founded the first Pentecostal church outside of Melbourne at Cleveden, near Parkes, NSW.¹⁴⁸

Sloan was of average build and well known in the community as a firm but fair and honest man who was ‘charitable in the extreme,’ renowned for his ‘Christian spirit’ and ‘greatly esteemed’ in the community.¹⁴⁹ On one occasion, while preaching in the open air, he was struck in the face with an egg. ‘God bless you,’ he responded.¹⁵⁰ In spite of early antagonism to his new beliefs, he continued to be highly regarded.

After years of faithful ministry as a Methodist local preacher and an upright and generous-hearted citizen, Will Sloan died suddenly, as for fourteen years he had known he would.¹⁵¹ Working on a new Buffalo River bridge on 16 May 1922, he was struck on the head when a large beam slipped from position. He

¹⁴⁵ M.Gozzard quoted in I.Aizstrauts, ‘Will Jeffrey 1862-1932’ unpublished essay, Sydney: Tabor College, 1994, p.7.

¹⁴⁶ This was possibly at the home of Jeannie Lancaster or of Winnie Andrews, the first secretary of the Pentecostal churches in Australia. GN 1:1 April 1910, p.6.

¹⁴⁷ GN 1:1 April 1910, pp.12ff.

¹⁴⁸ AE 30 November 1930, p.5; *The Western Champion* 25 November, 1932.

¹⁴⁹ ‘Sad Fatality at Buffalo River,’ AO 19 May 1922.

¹⁵⁰ M.Jackson, personal communication, 8 May 1992.

died instantaneously. Many tributes were paid to him at his funeral. The officiating minister, Rev F.H.Metcalf, spoke of his ‘beautiful, sweet and winsome’ life and described him as ‘the best loved man in the whole district.’¹⁵²

Jeannie Lancaster visited the Sloan household on occasion and knew the family well. At Will’s death she wrote the following —

It is no trouble to confess that, of all our Pentecostal brethren, Will Sloan was dearest to our hearts. It was the love of God shed abroad in his heart that drew men’s hearts to him. His life was one beautiful expression of the Love of God.¹⁵³

VALDEZ, Alfred (1896-1988)

Alfred Valdez was brought up a Roman Catholic. His family became involved with the Azusa Street revival in Los Angeles in 1906-1909. But Alfred left home at an early age and tried the ways of the world, often being drunk and riding the rods under railway trucks. Later he recalled —

(I was) never satisfied, always desiring something new. A wholesale liquor dealer had a monthly income from my wages, and today ... sits comfortably in a mansion I helped build for him with my hard earned money.¹⁵⁴

Disillusioned, he tried to improve his lifestyle. Finally, one day while picking oranges in Tustin, California, he realised his need of divine help. That night he prayed for mercy. From that time, he changed. He attended night school to improve his education. In 1916, as a twenty-year-old, he was ordained an evangelist and in 1918, felt called to Australia, which was confirmed by a prophecy in 1924.¹⁵⁵

¹⁵¹ He may have believed his death would be through persecution, but it turned out to be the result of an accident. E.Faulkner, personal interview, 10 April 1992.

¹⁵² ‘Sad Fatality at Buffalo River,’ AO 19 May 1922.

¹⁵³ J.Lancaster, ‘Open Letter,’ GN 9:1 February 1923, p.6.

¹⁵⁴ A.C.Valdez, ‘My Chains Fell Off,’ AE August 1928; Valdez, transcript, c.1964; A.C.Valdez, *Fire on Azusa Street, 1980*; Burgess et al (eds), 1988, p.868.

¹⁵⁵ See Chapter Nine.