

Assemblies of God

HERITAGE™

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Cover: Pentecostal Mission Camp Meeting, Green Lake, Seattle, 1919. The Northwest District of the Assemblies of God formed here. Frank Gray, superintendent, and J.S. Secrist, secretary. For other early camp meeting photos see page 15.

THE HERITAGE

LETTER *Wayne Warner*

One of my most interesting jobs in collecting historical information is meeting and interviewing people who have made our history.

Every week I am in contact with people who relate fascinating stories of God's working through their lives. Some of these accounts are recorded and added to our oral history collection. Other accounts are in the form of photos, tapes, films, published materials, and other documents — all of which help tell the story of God's work among Pentecostals.

During the month of May I had the pleasure of attending the North Carolina District Council at Heritage USA. This trip also enabled me to visit the Church of God Archives in Cleveland, Tennessee.

It was my special delight enroute to visit some saints whose ministries have made marks around the world. I want to tell you about some of these new friends.

My first stop was in Sikeston, Missouri, where I spent an afternoon with Evangelist Gayle Jackson. We captured on tape his story of pioneering in Missouri and Tennessee. Then I found out what it was like to preach under one of the biggest tents in the salvation-healing movement of the 1950s. To hear Brother Jackson tell it, you haven't preached until you've preached under a "big top." *Look* magazine featured him in one of their issues in 1950.

In Atlanta I spent a weekend with Pastor and Mrs. Ralph Byrd. Although they are now retired, their pastoral ministry in Atlanta from 1936-75 is appreciated by thousands. They founded Faith Memorial A/G which is now pastored by Jimmy R. Swilley.

Brother Byrd and I kept a tape recorder going for 5 hours, and he sent me away with many of his recorded sermons, photographs, and published materials.

Following the District Council at PTL, I met Grant Wacker in Charlotte for a day-long research trip. This included interviews with Mrs. A.G. Garr, Jr., at Charlotte's Garr Memorial Church; a veteran Pentecostal Holiness minister at Falcon, W. Eddie Morris; and Herbert Carter at Dunn, superintendent of the Pentecostal



Wayne E. Warner is Director of the A/G Archives



Staff Members Busy in the Archives

Maybe you have talked with them on the telephone or corresponded with them. Now you will know Archives staff members when you see them. Left to right, Archives Assistant Joyce Lee processing documents; Secretary Terry Darden at the microfilm reader-printer; Assistant Archivist Jodie Loutzenhiser encapsulating copies of *The Christian Evangel*, a forerunner of the Pentecostal Evangel.

Free Will Baptists.

Other stops enroute to PTL made the trip very profitable for the Archives. My splendid hosts, of course, had a lot to do with that.

Help! The Archives is in need of a good used reel to reel tape recorder that will handle up to 7" reels. Do you have one which you would be willing to donate? Please write or call the Archives before shipping. ❖

LETTERS FROM OUR READERS

Appreciated Recent Issue

Your article on Mother Mary Moise and Mother Barnes, (Spring 1986), two grand ladies of the Gospel, was so very interesting. It was a great story, well-written, of a life committed to His cause. . . May our hearts be sensitive to the needs of others. Christ Jesus came to save sinners.

Calvin L. Rigdon, Director
Historical Center
United Pentecostal Church Int.

Help Needed to Identify Azusa Veteran

While reading of some of the outpourings of the Spirit in our history, I recalled an incident which took place, I believe, in 1937 at the Lighthouse Church in Brooklyn, New York. . . The occasion was a monthly sectional fellowship meeting.

The guest speaker for the day was an elderly gentleman who had received his Baptism in the Holy Spirit at the Azusa Street Mission. . . He called himself

"Uncle Tom" Liddecote. I am not certain of the spelling of his last name, but as I recall he pronounced it "Liddy-coat." Have you ever heard or read anything about him?

As we were caught up in a powerful spirit of praise, our pastor's wife, Ida Evans Shevel, went to the piano and began to play "in the Spirit." She was our church pianist, but I can honestly say she had never played the piano as she did that day. Her hands literally flew up and down the keyboard. . . We all sensed what was happening as a definite manifestation of the Spirit. The atmosphere was "charged!" I was only a youngster of 11 but shall never forget that experience.

Gordon F. Preiser
Lancaster, Penn.

Perhaps one of our readers can shed more light on Uncle Tom Liddecote.

ASSEMBLIES OF GOD HERITAGE

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Persons wishing to donate historical materials such as correspondence, photographs, tapes, films, magazines, books, minutes, etc., are urged to write to the Archives at the above address.

Wayne E. Warner, Editor

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Walking in the King's Highway

Alice Belle Garrigus and the Pentecostal Movement in Newfoundland

Late in 1910 a diminutive American woman prepared to board the ferry that operated between Canada and the island of Newfoundland, a small British colony east of Canada. The step from the pier to the ferry would be a short—albeit momentous—one.

Passing through customs, she was asked her reason for traveling to the island.

"To preach the gospel," she answered.

The surprised customs official suggested there must have been a mistake. The passport stated the woman was 52 years of age, hardly the age for a change in careers—especially for a woman in 1910.

The woman replied that she too would have considered the trip a mistake had not God called her for this very purpose.

We know this diminutive woman as Alice Belle Garrigus¹ (1858-1949), the human instrument God used to begin the Pentecostal movement in Newfoundland. Today this movement comprises 167 assemblies and a constituency in excess of 37,000.

Although she is virtually a forgotten Pentecostal pioneer outside her adopted land, Alice Belle Garrigus' life is an inspiring story of faith in God and determination to fulfill His plan for her at an age when others might have sought a less strenuous life.

Of French ancestry and a descendent of the Huguenots,² Garrigus was born into an Episcopalian family in Rockville, Connecticut. At 15 she began teaching in rural schools. One student, referring to his teacher, said, "She is a dreadful little thing, but there is something in her eyes which tells me that I guess it wouldn't do to go too far!"

Desiring further education, Garrigus returned to Normal School and then spent three years (1878-81) at Mount Holyoke Female Seminary,³ at South Hadley, Massachusetts, where she was "brought under hallowed influences." However, she later realized that she had

never been converted.

Leaving the seminary a year before graduation, she resumed teaching. Through the influence of a colleague, Gertrude Wheeler, Garrigus was born again. In 1888 both women left on a 10-month excursion in Europe. Returning to the States, Garrigus again taught but was

spiritually restless.

She had been reading Hannah Whitall Smith's *The Christian's Secret of a Happy Life*. "This I read," she wrote, "often on my knees—praying fervently: 'Oh God, if there be such an experience, won't you bring me into it?'"⁴

Garrigus and Wheeler then joined the Congregational Church. Garrigus believed the time was nearing "when God was going to answer the cries of years for a victorious life." Shortly after she responded to an appeal at a gospel hall. "The consecration was deep and thorough, and the Spirit witnessed to it."⁵



About 1891 Garrigus gave up her chosen profession to work in a home for destitute children and women. Her friend Gertrude Wheeler went to Africa as a missionary and died there. The now lonely Garrigus moved to New Hampshire where she came in contact with the First Fruit Harvesters Association at Rumney.⁶ The association had been organized in 1897 by Joel Adams Wright, to "strengthen the churches and send missionaries to the end of the earth." Garrigus was with Fruit Harvesters between 1897 and 1903, serving as an itinerant preacher.

The year 1906 was a time of "deep humblings" for Garrigus. She re-read the Bible, pleading with God for help in understanding the passages which promise power to the believer. A question continued to haunt her: What made Jesus' disciples so different following the Day of Pentecost?

Meanwhile, the Pentecostal movement was spreading like wildfire. Garrigus, hearing about the Azusa Street Mission revival in Los Angeles, "began most earnestly, with prayer and fasting, to seek for the experience [God] was giving His people," the Pentecostal baptism.⁷

In 1907, at a Christian and Missionary Alliance camp meeting at Old Orchard, Maine, Garrigus met Frank Bartleman, a veteran of the Azusa Street revival and an unofficial chronicler of the Pentecostal movement. Bartleman had received no official welcome at the meeting but was warmly received by those waiting for the

*"From the hour God called me, my heart was in Newfoundland."
—Alice Garrigus*

By Burton K. Janes

The title of this article was taken from Alice Belle Garrigus' life story which was serialized from 1938 to 1942 in Good Tidings, the official magazine of the Pentecostal Assemblies of Newfoundland.

Holy Spirit baptism. Bartleman "stood for hours," wrote Garrigus, "telling us the deeper things of God."⁸

Following Bartleman's departure, the seekers—including Minnie Draper, who later was one of the founders of Bethel Bible Training School in Newark, New Jersey—met in a dilapidated barn. "What a gathering it was," Garrigus remembered.

It was an individual matter, each after his full inheritance... Messages in many languages were given with interpretations—holy laughter and shouts of victory blended in one harmonious song of praise.⁹

Garrigus, after receiving the Pentecostal experience, continued preaching at Rumney, and Grafton, Massachusetts.

Later she returned to Bridgeport, Connecticut, where she had taught earlier. One Sunday she attended a service conducted by Charles Personeus, superintendent of the John Street Mission.

"When Miss Garrigus was with me in the John Street Mission," Personeus wrote recently. "I received the baptism of the Holy Spirit, and that changed the mission to First Pentecostal Mission."¹⁰ Garrigus stayed with the Personeuses for 6 months. In 1917 the Personeuses went to Juneau, Alaska, under the auspices of the Assemblies of God.

***In 1910 at the age of 52
Miss Alice Garrigus
had a dramatic career change.
She founded what became
the Pentecostal Assemblies
of Newfoundland.***

One day while Garrigus was staying with friends at Rumney, a woman she did not know—Maude Griffith—approached her.

I knew God had a message for me... There followed a message in tongues and the word, "NEWFOUNDLAND," came forth. At that word, I bounded from my chair and went leaping and dancing and praising God.¹¹

Newfoundland! What and where was it? Was it a country? An island? A colony? A province?

"From the hour God called," she later confessed, "my heart was in Newfoundland."¹²

On December 1, 1910, the 52-year-old Garrigus, accompanied by the W.D. Fowlers, whom she had known since 1889, arrived at St. John's, the capital city of Newfoundland. She was a veritable Christmas gift for the island!

A building in the downtown area was rented and renovated. On Easter Sunday,



Above, the first Sunday school in Bethesda Mission, St. John's, about 1915. Alice Belle Garrigus can be seen in the back row under the arrow. Right, Miss Garrigus with two general superintendents; on the left is Eugene Vaters (PAON) and George A. Chambers (PAOC).

April 16, 1911, the first Pentecostal service "for general gospel work" was conducted at the church which was named Bethesda Mission.

Garrigus' preaching at Bethesda centered on the four basic doctrines—conversion, adult water baptism, the baptism in the Holy Spirit with the physical evidence of speaking in tongues, and the imminent return of Christ. And it resulted in numerous changed lives.

After a little more than a year, the building was purchased and paid for in full by 1918, 3 years before the mortgage deadline. Much of the funds came to Garrigus from American friends.

Bethesda was enlarged about 2 years after the church was founded to accommodate the increasing number of people who were attending the services. Garrigus affectionately called the mission "the tree God planted."

The Pentecostal work in Newfoundland was for a dozen years confined to St. John's, from where the movement eventually spread throughout the island and into Labrador, a dependency of Newfoundland. On December 8, 1925, the movement was officially incorporated as the Bethesda Pentecostal Assemblies of Newfoundland.

As the second decade of the 20th century ended, the denomination requested recognition by the Pentecostal Assemblies of Canada (PAOC) as a district council. The denomination's name was shortened in 1930 to the Pentecostal Assemblies of Newfoundland (PAON).

Garrigus's nearly 40 years in Newfoundland were very busy. She served as an



evangelist in charge of Bethesda Mission and held a number of executive positions. She traveled frequently to assemblies, reporting on their progress and offering encouragement. And she wrote a corpus of articles, sermons, and memoirs.¹³ In 1942, when she was 84 years old, she moved to Clarke's Beach, a scenic spot about 50 miles from St. John's. Here she lived in a modest dwelling she named "Rehoboth" (a biblical name meaning wide places). She lived there until her death in 1949 at the age of 91.

In 1949 the people of Newfoundland voted to become Canada's newest province. The PAON continued operating under its former constitution but in close fellowship with the PAOC, the Assemblies of God, and other denominations within the Pentecostal Fellowship of North America. By 1971 Newfoundland had the highest percent of Pentecostals of any province or territory in Canada. Ten years later Pentecostals in Newfoundland and

Continued on page 14

Beating in Texas Follows Ministry to Blacks

F. F. Bosworth's 1911 Letter to His Mother

Dallas, Tex., Aug. 21, 1911

Dear Mother and All:

We were so glad to get yours, Bert's and Bertha's letters this morning and will answer at once to save you the unnecessary worry about me. When I wrote you from Calvert on my way home from Hearne, Tex., I started a letter telling you all about the mobbing and then thinking how it might worry you, I tore up the first letter and wrote you the other one, not mentioning the pounding I got.

I did this only to save you from worrying. I have never seen any paper with the account of this mobbing so I don't know what the paper said, wish you would send me the paper. I heard day before yesterday it was in one of the papers here and went and looked over the files but failed to find it.

At the annual State Encampment (Pentecostal) of the Col. people at Hearne, the Col. people built a brush arbor, (continuing from the end of their tent) to accommodate the white people of Hearne who wanted to attend the camp meeting. This full gospel had never been preached to the white people at Hearne and besides filling this brush arbor, automobiles and carriages and many white people standing surrounded the tent to listen to the preaching and testimonies of the Col. people. Many of the white citizens became deeply interested in the teaching and not wanting to seek the Baptism at a colored altar. The white people urged the Col. leaders to send for some white Pentecostal teacher to come and help them into the Baptism. And so to accommodate these white citizens, I was sent for and of course went to the campground and on Saturday night preached to two large audiences, one white and one black. God gave me unusual liberty and blessing in teaching and explaining the truths for which this movement stands, both audiences receiving the truth with great enthusiasm.

I was tired and thought I wouldn't preach that night but the people wanted me to and then God anointed me for it. As I was on my way to spend the night with another white preacher who had also come that day, we were attacked by several roughs, one of whom had a revolver with which (as he and the others cursed us for coming there as they said to put them on a level with the d- niggers) they seemed determined to shoot us both down at once.

God was wonderfully with me and with perfect coolness, I told them that I was doing God's will the very best I knew how, was ready to die and would offer no resistance to anything God permitted them to do, (these are not the exact words), but if they had no objections I would like to speak a few words of explanation before they shot us. At first they refused me this privilege, but finally said I could say what I wanted to. I then told them that I came with no thought or desire of pushing them on a level with anyone but that it was the white people who wanted me to come to help them, that I had done the very best I knew and was willing to take anything God permitted.

With this explanation, they decided not to kill, but insisted that we should take the next train, and so we went to the depot and I bought my ticket to Dallas and the other Bro. went to his room for his suitcase; and while he



*"They pounded
me with heavy
hardwood clubs."*

Continued on page 14

Editor's Note. Persecution in the early years of the Pentecostal movement was common. F.F. Bosworth's descriptive letter to his mother, a copy of which was donated to the Archives by his son Bob, is reprinted here. The two mobs which attacked him did so because he ministered at a black church camp meeting near Hearne, Texas. Bosworth founded what is now First Assembly in Dallas. Earlier he had been associated with John Alexander Dowie and Zion City, Illinois. The accompanying poem was written shortly after the beating by an early Assemblies of God minister and song writer, Fred A. Graves.

Prayer for Persecutors

(See letter at left.)

I saw an earnest christian
who started for a train
Within his heart a message
Of great eternal gain
He left his home in Dallas
With much that he held dear
To tell the Gospel Story
The love that casts out fear

He reached his destination
an eager crowd was there
To hear the blessed message
That God helped him declare
The enemy was watching
and angry every hour
To hear that message given
In spirit and with power

Then with his eyes upon him
He followed up the road
Determined there to kill him
Ere he reached his abode
Some wicked men now stopped him
They did not love his Lord
Nor did they love the message
From God's own Holy Word

They threatened there to shoot him
and take his life away
But God did not permit them
To do that deed that day
Then told to leave the city
He went to take the train
But O he had to suffer
at last such awful pain

A second mob now took him
and threw him to the ground
They kicked, abused & struck him
He uttered not a sound
But like his blessed Master
He would not them revile
But like a sheep at shearing
was silent all the while

At last they did release him
and rising in his pain
He started back to Dallas
To his dear home again
He knew to follow Jesus
Meant suffering 'long the way
Those cruel, hard tormentors
For them could weep, pray

O glory be to Jesus,
He gives us such a love,
We weep for those who hate us
It's surely from above.
So on we'll go rejoicing
with faith both strong and clear
So glad He counts us worthy
To do some suffering here.

FRED A. GRAVES



He sendeth His word  and healeth them.

LEAVES OF HEALING

I am  the Lord that healeth thee.  And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. JOHN ALEX. DOWIE.

ZION CITY AT THE TURN OF THE CENTURY

Left, John Alexander Dowie in his high priestly robes. Above, Dowie's weekly *Leaves of Healing* had an international circulation. Right, the Zion Lace Industries was designed to furnish employment for the residents and revenue for the city. Below, an artist's drawing of the utopian city.

WE OFFER FOR SALE

\$400,000

Zion Lace Industries

ACCUMULATIVE

**Preferred Coupon
Stock,**

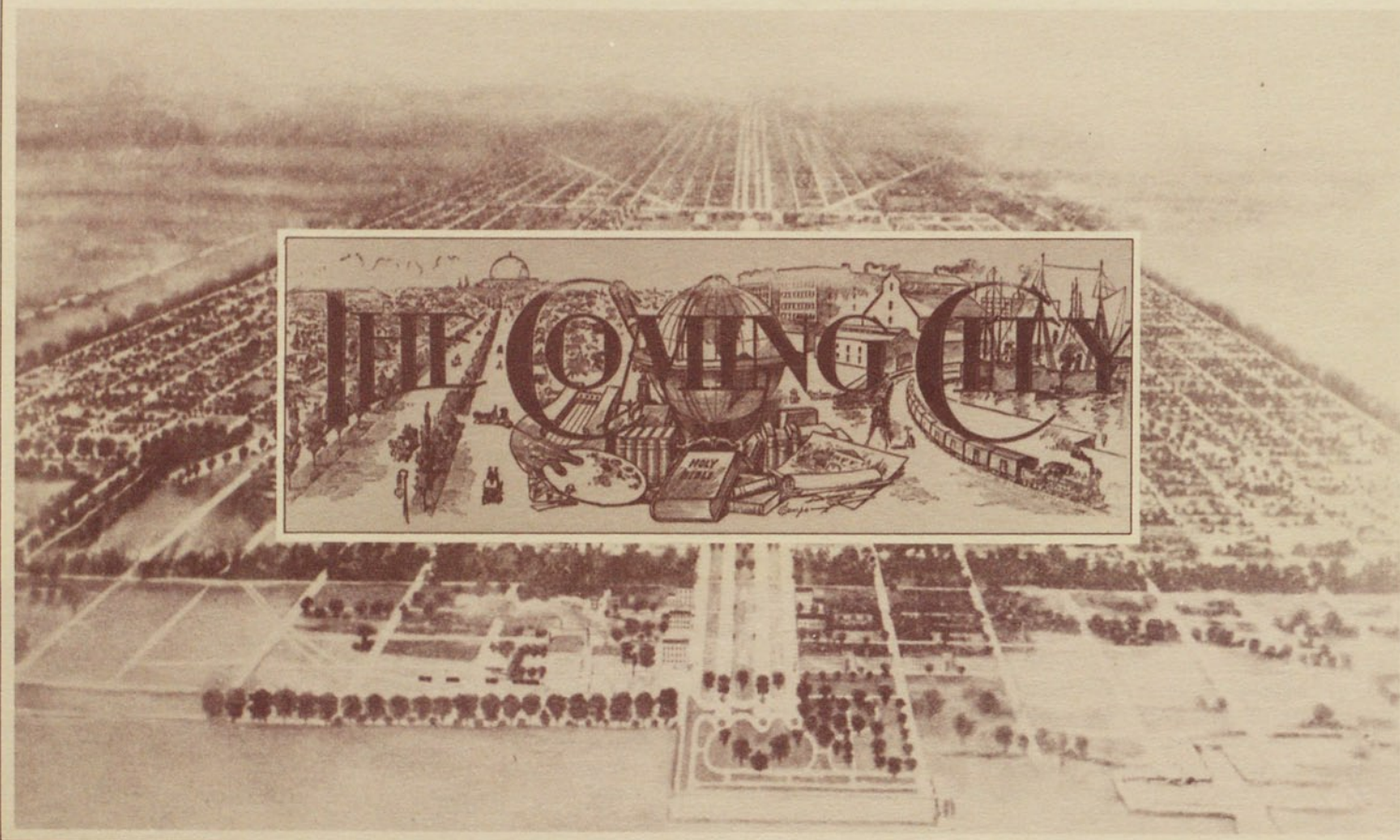
Represented by Certificates with Coupons for the Guaranteed Interest, as well as for the Contingent Dividend.

SHARES \$100 EACH

INTEREST PAID AS FOLLOWS:

Guaranteed Interest payable Semi-Annually, and Contingent Interest Annually, at the following rates:

First Year, - - - -	6 Per Cent
Second Year, - - - -	7 Per Cent
Third Year, - - - -	8 Per Cent
Fourth Year, - - - -	9 Per Cent
Fifth Year, - - - -	10 Per Cent
Sixth Year, - - - -	11 Per Cent
Seventh Year, - - - -	12 Per Cent



The advertisements claimed Zion was free of intoxicating liquors, tobacco, gambling dens, deadly drugs, forbidden foods, theaters, brothels, professional politicians, fraudulent assessors and spenders of taxes.

Part 1

The 24th of September 1905 started as a typical Sunday in Zion City, Illinois. Promptly at 2 p.m., John Alexander Dowie ascended the platform of Shiloh Tabernacle, robed in the brightly embroidered garments of an Old Testament high priest. He was acknowledged by the 7,000 souls who sat before him as the messenger of the covenant, the third and final incarnation of the prophet Elijah, and the general overseer and first apostle of the Christian Catholic Apostolic Church in Zion. The 6,600 acres of farms, homes, factories, and businesses surrounding the tabernacle were exclusively his. And for all practical purposes, so were the people. One contemporary journalist judged that Dowie had come to possess the "most autocratic power it is possible to wield in this republic," while another concluded that "no man . . . of our time has ever secured anything like the personal following he has." Near the end of the 5-hour service the prophet changed into his white expiation robes and, as he had done on countless Sundays in the past, prepared to bless and distribute the holy sacraments. But this time, in the semi-darkness of the early evening, he seemed to stagger and slump to the floor. The people soon learned that Dowie had suffered a crippling stroke. They also knew that their effort to build a biblical Zion on the "sky-skirted prairie" north of Chicago was in shambles.¹

The aims of this article are twofold. The first is simply to tell the story of John Alexander Dowie and the founding of

John Alexander Dowie's Zion City, Illinois, should be of more than passing interest to Pentecostals. Dowie's strong teaching on divine healing was adopted by Pentecostals; and many of the food, dress, and entertainment restrictions which Dowie enforced were also practiced by early Pentecostals. A long list of early Pentecostals trace their roots to Zion, including Fred Graves, F.F. Bosworth, Fred Vogler, Raymond T. Richey, D.C.O. Opperman, Marie Burgess Brown, John G. Lake, William Piper, and many others.

Adapted from "Marching to Zion: Religion in a Modern Utopian Community," *Church History* 54 (1985): 496-511. Used by permission.

The author wishes to express appreciation to Edith Blumhofer, Jeanette Scholer, and Wayne Warner for critical suggestions and bibliographic assistance.

MARCHING TO ZION

The Story of John Alexander Dowie's 20th Century Utopian City — Zion, Illinois □ by Grant Wacker

Zion City, Illinois. In 1928 the popular historian Gilbert Seldes claimed that "since the time of Brigham Young there has been no phenomenon like the growth of the Christian Catholic Apostolic Church in Zion." Seldes exaggerated, yet there is ample evidence that the town, which numbered 7,500 residents at the time Dowie was stricken, ranks among the largest and most grandly conceived utopian communities in modern American history. Even so, students of American religious history for the most part have overlooked it. Zion City rarely is mentioned in the standard surveys of the field, and even in monographs dealing with early Pentecostalism, where it ought to loom large, the settlement usually receives only brief and grudging attention. The second and larger aim of the essay is to suggest that the impulses that ultimately undergirded the community cannot be translated readily into theories of social disorganization, cultural deprivation, or personal maladjustment. All of these factors were undeniably present, but they do not explain plausibly the abrupt emergence, nor even the long, drawn-out demise, of the endeavor. Succinctly stated, no part of the story of Zion City makes much sense unless one appreciates the central and irreducible role of religious motivations.²

Dowie was born in Edinburgh, Scotland in 1847. As a lad he emigrated with his parents to Adelaide, South Australia, but he later returned to Scotland to enroll in the Free Church School of the University of Edinburgh. There he seems to have acquired the rudiments of a classical theological education, but he dropped out before completing a degree. In 1872 Dowie moved back to Adelaide, where he was ordained to the Congregational ministry. Despite a measure of success as a suburban pastor, a growing conviction that the mainline churches were "overladen with worldliness and apathy" eventually prompted him to withdraw from the Congregational Union and to turn to independent urban revivalism. Satisfaction still proved elusive, however, as he contended with public resistance, mounting debts, recurring marital difficulties, the death of a daughter, and a humiliating defeat in a bid for parliament.³

The turning point came in 1882 when Dowie moved to Melbourne. Building a

big revival tabernacle in the central part of the city was the first step; making divine healing the centerpiece of his ministry was the second. In 1886 he organized the International Divine Healing Association, with branches in various parts of Australia and New Zealand, and he soon forged ties with holiness and higher-life healers in Britain and the United States as well.

Life was good in Australia, but by the end of the decade, Dowie's eye was on bigger things. In a powerful vision experience in 1888, he reported, the Lord instructed him to carry the "leaves of healing from the Tree of Life to every nation." Shortly afterward Dowie emigrated to San Francisco with his wife and two small children. Although California provided a new following of ardent supporters and foes, he still was restless. In 1890 Dowie moved to Evanston, Illinois, which

In 1888 Dowie had a vision in which the Lord told him to carry the "leaves of healing from the Tree of Life to every nation."

served as a base for revival meetings in the smaller cities of the Midwest and East. At each location he set up new branches of the International Divine Healing Association, hoping to establish stable financial support for his independent ministry.

When the Chicago World's Fair opened in 1893, Dowie did not need another epiphany experience to see the possibilities. His first step, just as it had been in Melbourne, was to erect a makeshift tabernacle in the thick of the activity—in this case, across the street from the camp of Buffalo Bill Cody. For several months the meetings attracted only modest crowds, but when hard times hit the city in the spring of 1894, the congregation mushroomed. The Chicago press soon suggested that Dowie was putting on the best show in town—and there may have been more than a grain of truth in the claim. One reporter rightly charged that Dowie's nightly attacks on journalists, politicians, Masons, Roman Catholics, denominational clergy, druggists and, above all, medical doctors, made Billy



ZION - NO OTHER CITY LIKE IT.

EVERY INHABITANT A CHRISTIAN
 RIGHTEOUS AND OBTAIN HEALING IN EVERY HOME
 EVERY IMMEDIATE BELIEVING IN AND LIVING DIVINE HEALING
 LEADER PEOPLE
 ONE FAITH
 PLACE OF WORSHIP SHILOH TABERNACLE
 SALUTATION PEACE TO THEE
 RESPONSE PEACE TO THEE BE MULTIPLIED
 NINE O'CLOCK HOUR OF PRAYER BOTH
 MORNING AND EVENING OBSERVED BY EVERYBODY
 INDIVIDUAL HOME BUSINESS STATE NATION WORLD
 WHERE ALL THINK WORK VOTE AS ONE MAN
 HIGHEST GOOD STATE NATION REWARDED

WHERE GOD IS ACKNOWLEDGED
 LOVED AND WORSHIPPED
 WHERE JESUS CHRIST IS ACKNOWLEDGED AS
 SAVIOR HEALER CLEANSER AND KEAPER
 WHERE THE HOLY SPIRIT DWELLS AND
 IS NOT QUENCHED OR GRIEVED
 WHERE THE BIBLE IS THE
 MAIN TEXT BOOK

WHERE EVERY DAY'S WORK IS BEGUN
 WITH A PRAYED STATE
 WHERE CHRISTIAN COOPERATION
 IS TAUGHT AND PRACTICED
 WHERE MIND MONEY MUSCLE ARE
 RECOGNIZED AS ABSOLUTELY
 NECESSARY AND FAIR AND SUCCESSFULLY

POLITICALLY WHERE EACH ONE BELIEVES
 RULE GOD
 FOR FURTHER INFORMATION CALL AT THE ADMINISTRATION BUILDING, LEAVES OF HEALING THE THEOCRAT AND OTHER LITERATURE MAY BE HAD ON APPLICATION
PRINCIPAL MEETING EVERY LORDS DAY IN SHILOH TABERNACLE AT 2:30 P.M.
 SPECIAL MUSIC PIPE ORGAN ONE OF THE LARGEST IN THE WORLD ZION SENIOR JUNIOR, WHITE ROBED CHOIRS 500 VOICES, ZION SENIOR BAND 50 PLAYERS ZION ORCHESTRA
CALL AND SEE US VISITORS WELCOME.
 WILBUR GLENN VOLIVA JOHN ALEXANDER DOWIE

Sunday's preaching seem "prim in comparison."

What! You doctors think that you can control the whole population from the cradle to the grave? We cannot be born without you, we cannot live without you, and we cannot die without you? . . . "Medical science"! Medical bosh! (Laughter.) Where is your science? The Homeopath says . . . like cures like. The Allopath says . . . the contrary cures contrary. The Osteopath says, "You are both fools." The psychopath says, "You are all three fools" . . . And I agree with them on that proposition. (Laughter and applause.)

Even so, Dowie's critics invariably conceded that he was a skillful orator and possessed an awesome ability to heal all sorts of infirmities. One observer, who made no effort to conceal his contempt, nonetheless acknowledged that "hundreds of thousands must have crowded into [Dowie's] 'Little Wooden Hut' during the months of the World's Fair. Sometimes more than a thousand persons came in a week to have his hands laid on them. . . His success was not limited to cases of hypochondria. . . Pilgrims came on crutches and went away whole. Paralytics were borned in on litters, and literally 'took up their beds and walked.'"⁴

In April 1894 Dowie moved his flourishing operation to the Central Music Hall in downtown Chicago. He also converted his private residence into "Divine Healing Home Number One," soon followed by additional healing homes in other parts of the city. The purpose of these homes, like those established by other evangelical healers in Europe and in the United States, was to provide a hospice where the sick could secure board and room at a reasonable rate while they undertook a disciplined regimen of prayer and Bible study.⁵

Not surprisingly, Dowie's neighbors and the local medical establishment failed

This cluttered Zion billboard was not designed to be read from a galloping horse—not even a walking horse. Photo taken sometime after the spring of 1906 when Wilbur Glenn Voliva succeeded John Alexander Dowie.

to see it the same way. In January 1895 the state unsuccessfully prosecuted him for practicing medicine without a license. While this matter was still in the courts, the Chicago Board of Health passed an ordinance that required that any dwelling used for the care of the sick must be attended by a licensed physician. The board argued that the confinement of men and women with contagious diseases and broken bones in nonmedical facilities constituted a public menace. Dowie refused to comply. "Divine Healing Homes are not hospitals," he retorted. "No 'medicine' is used. No 'treatment' is given. . . Divine healing has no association with doctors and drugs, or surgeons and their knives." He later claimed that during 1895 he was arrested nearly 100 times for violation of the hospital ordinance, spent portions of 126 days in court or jail, and invested over \$20,000 in his own defense. Apparently he was a formidable antagonist in the courtroom; sooner or later all of the charges were thrown out and the hospital ordinance itself was declared unconstitutional.⁶

The real significance of the healing-home controversy is that the newspaper coverage it engendered catapulted Dowie into the forefront of the emerging divine healing movement in the United States. Even so, he was too independent to endorse, and too irascible to work with, other evangelical healers. Thus in 1895 he withdrew from his own creation, the International Divine Healing Association, and the following year announced the formation of the Christian Catholic Church (in 1904 renamed the Christian Catholic Apostolic Church in Zion). The

new denomination's statement of faith tersely affirmed that the sole basis of fellowship was personal repentance of sin and belief in the infallibility and sufficiency of the Bible. A more portentous indication of things to come was Dowie's public declaration at the time the denomination was formed that the Christian Catholic Church would soon give birth to "A LITTLE CITY TO BE CALLED ZION."⁷

In the next half dozen years Dowie moved with extraordinary speed and precision. His enterprises, strung along both sides of Michigan Avenue from 12th to 16th Streets, included a bank, an investment association, a printing plant, an orphanage, a day school, a college, a home for working girls, a home for erring women, and a four-story healing home—everything, quipped one reporter, from "souls to shoes." He also launched and personally edited three mass-circulation publications: a religious weekly called *Leaves of Healing*; a secular, news-oriented fortnightly named *The Coming City* (later the *Zion Banner*); and a theological monthly called *A Voice From Zion*. In time Dowie moved his Sunday afternoon meetings to larger and larger quarters. The press smirked when he leased the Chicago Auditorium; they were less amused when he proved that he could fill it regularly. Always blessed with a keen sense of timing, Dowie waited until 10 p.m., New Year's Eve, 1899, to reveal that he secretly had purchased or secured options on 6,600 acres of choice farmland on the shores of Lake Michigan. Until then established clergy (unlike medical professionals) had tended to regard him as an eccentric but relatively harmless nui-

sance. Their bemused tolerance now turned to alarm. The *Outlook* called it an "epidemic of credulity."⁸

The geographic and demographic features of Zion City are easy to describe. The town was situated 42 miles north of Chicago, just below the Wisconsin border. Dowie's engineers laid out the roads in a symmetrical grid, leaving large tracts for parks, recreation, and future growth. Many of the streets and most of the landmarks were given Old Testament names such as Gilead, Beulah, and Shiloh. Families started to settle in 1901, and the town was incorporated the following year. Although Dowie claimed that by 1905 the community had a permanent population of 10,000, a recent study indicates, as noted earlier, that the number was closer to 7,500.⁹ In 1919 the town changed its name to Zion.

The economic arrangements of Zion City reflected an ingenious yet inherently precarious combination of biblical, utopian, and modern notions. A bakery, candy plant, and large lace factory pumped the community's financial lifeblood. All businesses, including Zion City Bank, were owned and, to a remarkable extent, run by Dowie himself. Residents purchased their homesites at fair market value, but in lieu of clear titles they received 1,100-year leases which could be revoked at the general overseer's discretion.

The system was not as one-sided as it sounds. The overriding goal was to bring all aspects of personal and social existence under theocratic direction. Zion City's official motto, "Where God Rules, Man Prospers," succinctly expressed the interpenetration of religious and economic motives that pervaded the community. According to the advertising literature, Zion City simply followed "God's Plan" for economic and spiritual prosperity.

This meant, first of all, that earnings above a reasonable return to capital were shared by the men and women who produced them. It also meant that guaranteed employment and other financial protections, such as immunity against strikes and labor violence, were coupled with systematic distribution of the profits. "God's Plan" did not entail economic communism; private ownership and prudent stewardship of personal assets were encouraged. Yet Zion City businesses did

not borrow from outside banks, and ordinary residents avoided any contaminating commercial contacts with the outside world. Even educational and recreational activities took place mainly within the protective boundaries of the community. Finally, and perhaps most importantly, in accord with "God's Plan" a tithe of all personal and business income was returned to God, or more precisely, to the Christian Catholic Church. It is difficult to know to what extent "God's Plan" actually was put into practice, but for the first 2 or 3 years the blueprint seems to have been followed quite closely and to have worked surprisingly well.¹⁰

The political arrangements of Zion City also combined biblical, utopian, and modern notions in a manner that was, like the economic structure, ingenious yet unstable. First of all, only "born again" Christians were permitted to live or do business in the city. As a result, according to the advertising literature, the community was free of "intoxicating liquors,

Many of Dowie's followers later became involved in the Pentecostal movement.

tobacco, gambling dens, deadly drugs, forbidden foods, theaters, brothels, professional politicians, fraudulent assessors and spenders of taxes." It also was free of pork products, shellfish, chain stores, mortuaries, and hospitals. Governance of the community was autocratic without apology. A regularly elected mayor and town council attended to the mundane details of municipal life, but all questions of consequence, ranging from the way one was to vote in presidential elections to the choice of a marriage partner, were determined by the general overseer. No one pretended or wanted otherwise.¹¹

Finally, the connection between the town and the church should be noted. Zion City's relation to the Christian Catholic Church roughly paralleled Salt Lake City's relation to the Church of Jesus Christ of Latter-day Saints: it was the literal and symbolic center of a worldwide ecclesiastical organization. All or virtually all residents of the community were members of the church, and at least half of the adults belonged to an evangelistic strike force called the Zion Restoration Host. By 1900 the denomination had 25,000 to 50,000 adherents, depending upon whom one believes. Although most of the church's members lived in other parts of the United States, Canada, Europe, South Africa, and Australia, there can be little doubt that much of the time their hearts were in Zion City.¹²

To Be Continued

Notes

1. The quotations are from John Swain, "John Alexander Dowie: The Prophet and His Profits," *Century Magazine* 64 (1902):934, and "The Passing of Dr. Dowie," *World To-Day* 10 (1906): 359. The setting is described in Arthur W. Newcomb, *Dowie: Anointed of the Lord* (New York, 1930), p. 370.

2. Gilbert Seldes, *The Stammering Century* (New York, 1928), p. 389.

3. Dowie is quoted without citation in Lindsay, *Dowie*, p. 45. This and the next two paragraphs are based largely on Lindsay's account, which is the best source for early biographical details. See also John J. Halsey, "The Genesis of a Modern Prophet," *American Journal of Sociology* 9 (1903): 310-323; Dowie's autobiographical article in *Leaves of Healing* (Chicago), 31 August 1894, p. 11; and *American First-Fruits: Being a Brief Record of Eight Months' Divine Healing Missions in the State of California Conducted by the Rev. John Alex., and Mrs. Dowie* (Chicago, 1895), esp. pp. 46, 118-119, 147.

4. Seldes, *Stammering Century*, p. 389; *Zion Banner*, 5 June 1901, p. 54; Swain, "Dowie," p. 937. For examples of Dowie's invective against various groups, see *Leaves of Healing*, 11 January 1895, p. 258; 18 May 1901, p. 106; 13 May 1905, p. 135; 30 September 1905, p. 792.

5. Heath, "'Apostle,'" p. 6. For the holiness and higher life background, see Raymond J. Cunningham, "From Holiness to Healing: The Faith Cure in America, 1872-1892," *Church History* 43 (1974):499-514, and Donald W. Dayton, "The Rise of the Evangelical Healing Movement in Nineteenth Century America," *Pneuma: Journal of the Society for Pentecostal Studies* 4 (1982):1-18.

6. Dowie to Arthur Reynolds, M.D., (Chicago) Commissioner of Health, 9 May 1895, reprinted in Lindsay, *Dowie*, p. 121.

7. *Leaves of Healing*, 10 September 1904, pp. 710, 731. For a typical attack by Dowie upon another evangelical healer—in this case Mary B. Woodworth—see *Leaves of Healing*, 8 March 1895, pp. 380-383.

8. "The Dowie Movement in Chicago," *Outlook*, 22 June 1901, p. 429. The reporter was I.K. Friedman, "Dowie and Dowieism," *American Monthly Review of Reviews* 28 (1903): 612. "Harmless nuisance" is based on Heath, "'Apostle,'" p. 105.

9. Kusch, "Zion, Illinois," p. 2. The population estimates given by scholars vary, but Kusch's detailed reconstruction of residential patterns offers the most probable number.

10. Zion Historical Society, "Dowie's Dream," *What's in Zion* (1970), pp. 10-20.

11. *Ibid.*, p. 15.

12. Harlan, *Dowie*, p. 3, discusses the church's probable size circa 1905. Today the denomination has only 2,500 members in the United States, but it flourishes in Switzerland, South Africa, and Australia. See, for example, James W. Fernandez, "Zulu Zionism," *Natural History* (1971):44-50, and W.J. Hollenweger, *The Pentecostals: The Charismatic Movement in the Churches*, trans. R.A. Wilson (Minneapolis, 1972), pp. 116-122, 149-153. ♦

ARCHIVES ACTIVITIES

Recent Acquisitions

Taped interviews: Ralph Byrd, Mrs. A.G. Garr, Jr., Gayle Jackson, and John Lindvall.

Photographs, books, papers, taped sermons, and other materials: Ralph Byrd, Mrs. A.G. Garr, Jr., Gayle Jackson, Grant Wacker, Charles W.H. Scott, Hattie Hammond, L.M. Vaughan, Jane Schaffer, Headquarters departments, Herman Revis, Church of God Archives, W. Eddie Morris.

Dissertation: "The Holy Spirit and the New Testament Vision of Koinonia," by Cecil M. Robeck, Jr.

New Equipment

Minolta RP505 plain paper microfilm reader-printer. Will handle roll film and microfiche.

Dr. Grant Wacker is assistant professor of religious studies in the University of North Carolina, Chapel Hill. His grandfather, Ralph M. Riggs, was general superintendent of the Assemblies of God (1953-59).





A LOOK AT THE CREATIVE WORK OF

Ramsay

Art Institute. He enrolled at Central Bible Institute (now Central Bible College) in 1935 and began working part-time for the Gospel Publishing House. After he finished college he began working full-time in the art department.

In 1949 Vaughn Shoemaker, chief cartoonist for the Chicago Daily News, called Ramsay the leading Christian cartoonist. "Every one of his cartoons," Shoemaker wrote, "is equivalent to a sermon. It will never be known in this world just how far his cartoons have gone in extending the Kingdom of our Lord."

Ramsay left the Gospel Publishing House in 1955 to head the art department at Oral Roberts Evangelistic Association. But he continued to create cartoons for the *Pentecostal Evangel* until 1978. In Tulsa he also taught water color and commercial art at Oral Roberts University. He retired in 1982.

Now 75 years of age, Ramsay still makes his home in Tulsa and keeps busy painting and exhibiting his work. He has been a member of Central Assembly in Tulsa for many years.

Between 1935 and 1978 readers of the *Pentecostal Evangel* grew accustomed to the weekly cartoons by Charles L. Ramsay. The selections on these pages are from Ramsay's compilation *101 Christian Cartoons* (1949).

Ramsay took art lessons in Chicago at the American Academy and the Chicago

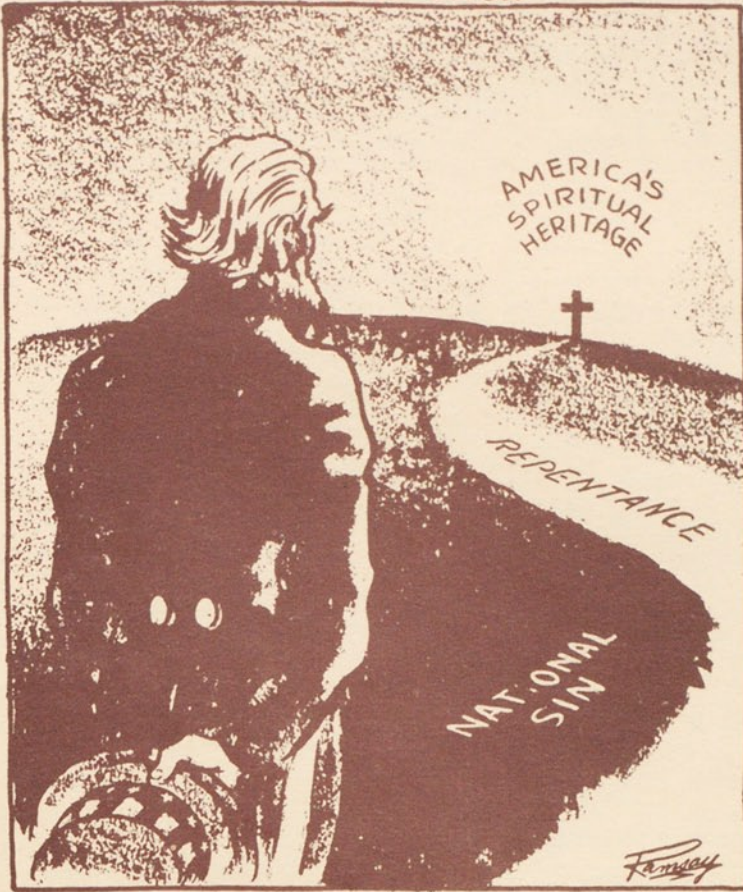
WRONG CHOICE



"GIVE YE THEM TO EAT"



THE ROAD BACK



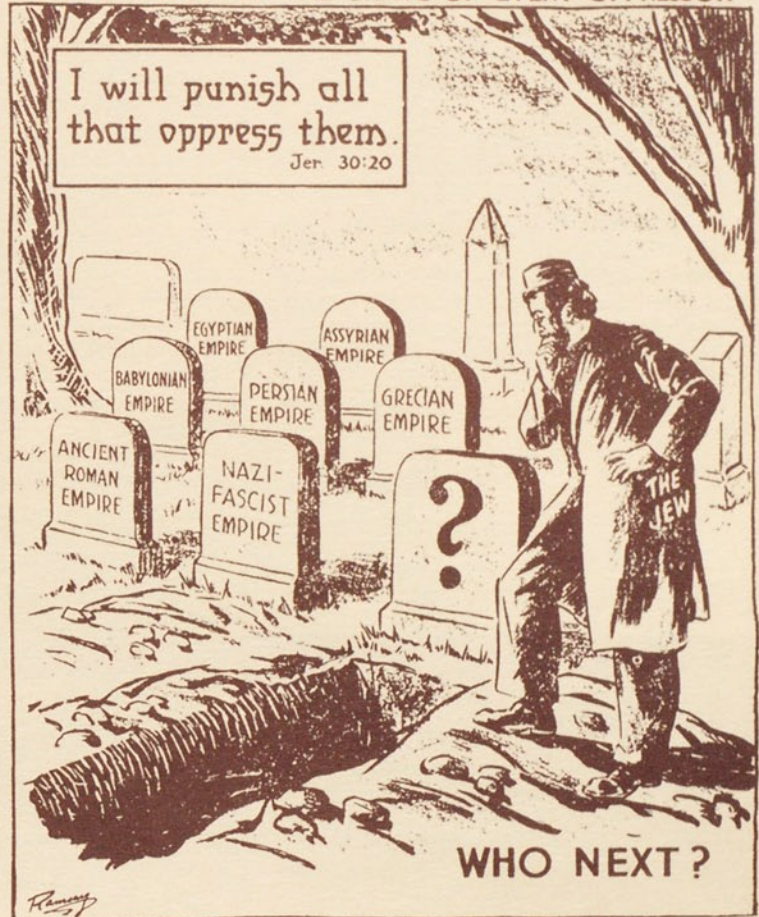
THE "SHUN" IN TEMPTATION



NATIONAL CALAMITY



HE HAS STOOD BY THE GRAVE OF EVERY OPPRESSOR



How a Presbyterian Preacher Received the Baptism in 1912

The Personal Testimony of S. A. Jamieson

I was ordained a Presbyterian minister at the age of 25. Before I could be ordained, I had to take an academy, a college, and a theological seminary course, all of which occupied a period of 9 years. After serving three prosperous pastorates I was appointed superintendent over five counties in the state of Minnesota, which office I held for 20 years. During that time I organized 35 churches and built 25 church edifices, dedicating them all without debt. Some of the churches that I organized with 20 members have now over 500 members. My work in the Presbyterian church was blessed of the Lord. Many souls were really saved under my ministry.

Mrs. Jamieson and I were both hungry for the deeper truths revealed in God's Word, when we heard of the outpouring of the Holy Spirit at Azusa street mission in Los Angeles, Calif. We greatly rejoiced at the good news, though we did not then know the real meaning of this wonderful manifestation of the Holy Ghost. So anxious was my wife to receive this wonderful gift that I think she would have taken the first train for Los Angeles, had she had the means. She went down to Atlanta, Ga., to visit a friend, and while there she met a few saints who were seeking the Baptism. There she remained for 3 months, and received the gift of the Holy Spirit that she so much desired.

She was so anxious for me to receive the baptism with the Spirit that she asked me to resign my position of superintendent of Home Missions and tarry for the Baptism. This I ought to have done, but I thought that I could receive this gift and still retain my position. The mistake I



When the Assemblies of God was formed in 1914, S. A. Jamieson was there and became a charter member. In 1916 he served on the committee which prepared the Statement of Faith. He was the principal of Midwest Bible School, Auburn, Nebraska, in its 1 year of operation (1920). He died in 1933.

made was to place more importance on my position as superintendent than on receiving the precious gift of the Holy Ghost. This sad mistake of making a wrong estimate of the value of things, is made by a large number of people, including ministers. How absurd for a Christian even to think of such a comparison, yet there are many Christians who place more value on positions which are temporary at best than on the great gift of the Holy Ghost. Alas, they are like the man with the muck rake described by Bunyan in *Pilgrim's Progress*.

The devil tried to make me believe that God would not want me to give up my position as superintendent, telling me that I had received the Baptism when I was

"After I received my Baptism the Bible was practically a new book to me."

saved. It was very easy for me to accept this suggestion from Satan, because that is what I had been taught in the Presbyterian Church from childhood. I felt that for me to give up my position of honor and my good salary, and join that Pentecostal class of ignorant and poor people would eventually lead me to the poorhouse. The trouble with me, as with thousands of others was that for a time I was not willing to pay the price. God used my wife to show me that I was altogether mistaken in the position I took. I began to pray earnestly and the Lord soon removed from my mind all hindrances to tarrying for the Baptism.

I gave up my position as superintendent gladly, left our beautiful home in Duluth, Minnesota, went to Portland, Oregon, and began to seek the Baptism. They taught sanctification as a second work of grace, so I sought it and the more I sought the worse I grew. I remained about 10 months without gaining anything worthwhile. Finally word came to us that Mrs. Woodworth-Etter was conducting a great revival at Dallas, Texas, and we decided to go there. Arriving there December 23, 1912, and having secured furnished rooms near the tabernacle, I set to work in earnest seeking the Baptism, and about 11 o'clock Christmas eve, I received the precious gift of the Holy Ghost. When I went

to the altar that night I said to the Lord, "I now mean business and I am willing to remain here, and fast all week to receive this gift." As far as I knew God had stripped me of everything. I threw myself helplessly at His feet and God soon granted me the desire of my heart. Praise His holy Name! For a long time I wanted God to baptize me in my own way, for example in our home. I had seen people get their Baptism in the sawdust, and I said to myself, "I surely don't want to be baptized that way," and that is just the place where God baptized me. It is not best to dictate to God where you are to receive your Baptism, for God will probably choose the place to which you object as His place to baptize you.

I had a striking experience after I had received my Baptism. F. F. Bosworth and E. G. Birdsell were called out of the city to pray for a very sick man. While they were gone a young man brought his sister who was very sick. I told him that Brother Bosworth was out of town. I felt very sorry for him, so he decided to return home. Just as he was leaving Mrs. Jamieson said, "Don't let him go. God has given us the Holy Spirit that we might pray for the sick." So we prayed and the sister was instantly healed. My, that encouraged me to go on!

Through the Baptism the Holy Ghost has done many great things for me.

1. He helped me to get rid of my sermons. I had 500 as well prepared sermons as S. A. Jamieson could prepare while in the Presbyterian Church. I had a beautiful box specially made for them, locked with a silver lock. I prized them very much. The devil told me to keep them, but the Holy Spirit in me said, "Burn them up and I will furnish you messages of My own choosing." So I took them into the yard and set a match to them; and they were so dry that they burned like tinder. Thank God.

2. After I received my Baptism the Bible was practically a new book to me. I understood it as I never had done before. Preaching under the anointing became a delight, and my love for souls was very much increased.

3. It increased my love for God and my fellow men, gave me a more consuming compassion for souls, and changed my view of the ministry so that it was no longer looked upon as a profession but as a calling. I now feel sorry for ministers that are trying to preach without the anointing.

If you want to succeed in your Christian work you should seek the Baptism with the Holy Spirit. If Jesus needed the Baptism to do His great work we surely need this precious gift. Its price is above rubies. We need the Holy Spirit to pray for the sick and to cast out demons. I surely praise the Lord for bringing me into Pentecost. ❖

—From an undated A/G tract

TIME FRAME

A QUICK LOOK INTO THE PAST

Each issue the editor selects items of interest for this column from the *Pentecostal Evangel*, *Latter Rain Evangel*, *Apostolic Faith*, *Word and Witness*, and other publications. Comments and suggestions from our readers are invited.

10 Years Ago—1976

Merle J. Harris, former assistant superintendent of the Arkansas District and former administrator of Hillcrest Children's Home was elected district superintendent at the Arkansas District Council.

More than 1,000 Catholic priests attended the second National Conference for Priests on Catholic Charismatic Renewal at Steubenville, Ohio.

20 Years Ago—1966

J. Otis Harrell, general manager of Gospel Publishing House, retired after more than 40 years of employment at headquarters. Homer L. Menzies has succeeded Harrell.

All missionaries have been ordered out of Burma, and the Assemblies of God organization is now in the hands of the nationals. Maynard L. Ketcham, field secretary for the Far East, is optimistic that the church will thrive.

30 Years Ago—1956

W.I. Evans Hall was dedicated on the Central Bible Institute campus in memory of the late dean and instructor. The building houses classrooms, the Myer Pearlman Memorial Library, and administrative offices. (See photo.)

A letter has been received from Anna Ziese, the only Assemblies of God missionary left in China. It was the first correspondence from Sister Ziese in several years. (See photo. A few other letters from



Missionary Anna Ziese who remained in China after the communist takeover in 1949. See news about letter under 1956.

Sister Ziese were received. The last one was received in March 1966.)

40 Years Ago—1946

A Feast of Pentecost, with congregations from the Assemblies of God, Church of God, and Pentecostal Holiness cooperating, met June 2-9 in Washington, D.C. Speakers were Raymond Corvin and Ernest S. Williams.

An outpouring of the Spirit at the Juneau Children's Home is an answer to prayer. The home cares for 30 homeless children.

50 Years Ago—1936

Evangelist Adele Carmichael was the featured speaker in the 6-week Youth Revival Tent Campaign at Southgate, California, sponsored by the Christ's Ambassadors of the Southern California District. (See photo.)

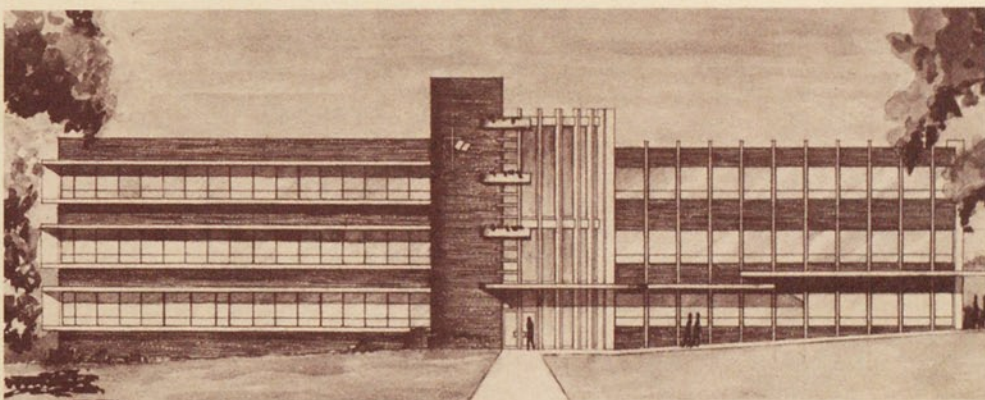
New and veteran missionaries going to their fields include Ellen Esler, Kathryn Long, Ruth Kelly, John M. Lewis, and Harriett Noll (India); Mr. and Mrs. Harry Downey and Mr. and Mrs. James Hartsorn (Congo); Mr. and Mrs. John Hall and Helen Duffy (French West Africa); Beatrice and Thelma Hildebrandt (China); Mr. and Mrs. Russell Plants (Egypt); Jane Collins (South America); and Esther Crews (El Salvador).

60 Years Ago—1926

The Faith Hospital and Rest Home for people in spiritual and physical need has been opened next to the Four Fold Gospel Tabernacle in Indianapolis. Earl and Beula Clark are the pastors.

For 2 weeks Mrs. William Booth-Clibborn ministered at the Washington State Girls' Reformatory in Grand Mounds. Of the 159 girls at the institution, 130 made professions of faith and 81 were baptized in water.

The W.I. Evans Hall, dedicated on Central Bible Institute campus, 1956.



GREAT YOUTH REVIVAL IN BIG TENT

SOUTH GATE—TWEEDY BOULEVARD AT STATE

(ONE BLOCK EAST OF LONG BEACH BLVD.)



Big Mass Meeting
Sunday, 2:30 P. M.

Meeting Every Night
7:30 P. M.

SPECIAL!
Fishes In Jubilee Note

Jesus
Saviour
Baptism
Heals
Coming King

A Great Service Con-
ducted by Young People
Which Will Aim Espe-
cially for the Salvation of
the Young.

Persons of All Ages
are Invited. Bring Your
Young Friends.

Soul Stirring
Singing
Old Time
Preaching

Hear Evangelist ADELE CARMICHAEL

INTERNATIONALLY KNOWN

BEGINS SUNDAY, JUNE 21, 2:30 P. M.

Angus of Christ's Ambassadors of Southern California and Arizona Div. - Jesus Christ Pre

"CHRIST FOR ALL" ALL FOR CHRIST

Poster for youth revival at South Gate, California, June-July 1936. Adele Carmichael, speaker.

70 Years Ago—1916

The Ozark Bible and Literary School, Eureka Springs, Arkansas, is preparing for its second year of operation. Director Daniel C. O. Opperman advertises the school as a place "with Christian environment" for grades 7-12.

Several missionaries enroute to China stopped at Stone Church, Chicago. They are Josephine Cobb, Marie Stephany, and Lloyd Creamer. The latter two will be traveling with Mr. and Mrs. E. C. Steinberg who are returning to China.

80 Years Ago—1906

Mrs. Lucy F. Farrow, a former slave and now called "God's anointed handmaid" in Pentecostal circles, has left the Los Angeles Azusa Street Mission and is now ministering in Houston.

Pentecostals are estimating that some 13,000 people have received the baptism in the Holy Spirit since 1901.

*"My flesh was mashed
to the bone on my
back . . . nearly to
my knees."*

*"I never had the slightest
anger or ill feeling
towards those men."*

was gone and I was waiting for my train, a larger mob of about 25 took me from the depot and knocked me down and pounded me with heavy hardwood clubs with all their power, cursing and declaring that I would never preach again when they were through with me. As they pounded me with these heavy clubs (made from the oar of a boat), I offered no resistance, but committed myself to God and asked him not to let the blows break my spine. God stood wonderfully by me and no bones were broken except a slight fracture in my left wrist. When they left off pounding me with the clubs as I got up others of the mob who had no clubs knocked me down hitting me in the head with their fists. I was knocked down several times but was not for a moment unconscious, which was a miracle of God's care.

I was then not allowed to take my train but had to walk 9 miles to Calvert where I got a train Sunday at 2 p.m. for home.

The suffering during this pounding was terrible but as soon as it was over I looked away from wounds and bruises to God and he took away all suffering and put his power and strength upon me so that I carried a heavy suitcase with my right arm over 9 miles. I never had the slightest anger or ill feeling towards those men who beat me so cruelly, and the walk to Calvert in the dark with moon-light was the most heavenly experience of my life and the Lord gave me wonderful intercession for those men that He should forgive them and prepare them for his coming.

My flesh was mashed to the bone on my back down nearly to my knees, but since the beating I have been free from all suffering.

Others been made nervous and have broken down and wept as they were shown the wounds on my body, but I have been absolutely free from nervousness, no fear and not even tired.

He has been so precious to me since that I have thanked him many times for being privileged to know something of the "fellowship of his sufferings". If this mobbing was the result of some unwise thing I had done or for speaking anything but His own sweet message, I would be very sorry, but since it came for plain obedience in preaching His gospel to every creature, it has given me great joy to experience this which was so common among the early christians in the first centuries of the church.

I feel like I am several notches higher in the Christian life.

Already this experience God has used and made it a blessing to others and I have read some of the sweetest letters from God's people.

You need not worry one bit for we are not now preaching to Col. people and will not unless God clearly leads as he did when he led us to Queen City and other parts of Dallas. He put his seal upon this by saving many, healing many and baptizing over 225 with the Holy Ghost. The deepest and quickest work I have known of. We do not lay our own plans but wait for him.

We have just moved our tent from the corner of Weaskell and State Sts. to the corner of East Side and Washington Ave., and last night which was our first night in the new location, the tent was nearly full and the attention was fine. Pray that God will give us a great meeting there. We may move into some house near the tent in a few days.

Vivian is well and so sweet. God gives her at times the real burden for souls at which times the Spirit makes intercession through her in tongues. Bro. Graves (Fred A. Graves) is with us.

The paper just came from Z.C. (Zion City, Illinois) telling about my beating.

Not much like the facts. My face was not scratched but my head was bruised in several places. No marks left on my face.

Would love to see you all at home. We are all happy in the will of God.

I would much prefer to be faithful and have some little tribulation now than to fail to overcome and have to pass through the great tribulation soon to come. Praise God I am determined to have God's plan for my life carried out.

With much love to you all, I am Your Devoted Son.

Fred

Labrador represented 6.8 percent of the province's population.

One woman—Alice Belle Garrigus—had taken the daring initiative in introducing Pentecostalism to Newfoundland.

A. Stanley Bursey was one of her many peers who highly respected her. A former PAON general superintendent, Bursey reflected on her life: "We, who have had the opportunity to appraise her work and the results of same, can only conclude that when God calls, He makes no mistakes."

Notes

1. See author's 2-volume biography of A.B. Garrigus, *The Lady Who Came and The Lady Who Stayed* (St. John's, Newfoundland, Canada, AIB 3N4: The Pentecostal Assemblies of Newfoundland, 1982 and 1983).

2. The name used in France for members of the Protestant Reformation of the 16th century.

3. Now Mount Holyoke College.

4. Garrigus, "Walking," *Good Tidings* (GT), March 1939, p. 17.

5. *Ibid.*, p. 18.

6. Now called The New England Fellowship of Evangelicals.

7. Garrigus, "Walking," *GT*, Sept. 1939, p. 10.

8. Garrigus hints that Bartleman took the initiative and "led God's hungry sheep out to the woods," *Ibid.*, p. 11. However, Bartleman maintains in *Azusa Street* (Plainfield, NJ: Logos International, 1980), p. 109, that he did not plan the meetings: "There were so many hungry for 'Pentecost' they insisted on my preaching to them."

9. Garrigus, "Walking," *GT*, Sept. 1939, p. 11.

10. Personeus to the author, letter dated Nov. 30, 1983.

11. Garrigus, "Walking," *GT*, March 1940, p. 9. Emphasis in original.

12. *Ibid.*, Sept. 1940, p. 6.

13. Plans are being made to publish a volume of Garrigus' writings.



Burton K. Janes is the author of a two-volume biography of Alice Belle Garrigus: *The Lady Who Came and The Lady Who Stayed*. He has also written the history of the Pentecostal Assemblies of Newfoundland (PAON) and is an ordained minister with this organization. In August he will become director of church ministries at Labrador City, Labrador.



Great Depression Camp Meetings

Do you remember any of these camp meetings conducted nearly 50 years ago? As you can see, styles, prices, tabernacles, and practically everything else have changed since then. 1. Illinois District, 1937; speaker is Dr. Charles Price, in dark suit on front row. 2. Texas District, Houston, 1940 (photo by J.L. Gerhart). 3. In dinner line at Falling Waters, W.V., 1937. 4. Black Hills, South Dakota, late 1930s. 5. Rocky Mountain District, late 1930s.



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