

CHAPTER FOUR

THE EMBRYONIC SPIRIT OF PENTECOST

John Alexander Dowie and the Ministry of Divine Healing (1875-1907)

Although he was never a Pentecostal, a significant number of pioneer Pentecostal leaders trace their spiritual heritage to John Alexander Dowie (1847-1907). Dowie spent only eight and half years of his astonishing career in Australia. Yet during this time, he developed a philosophy of ministry and leadership that would catapult him into international fame as a religious leader. John Dowie was an enigma, a figure of contrasts. He was a major contributor to the early development of Pentecostalism, yet he was also in some ways a major hindrance to its acceptance. Dowie was so admired by many Australians that hundreds of them left their homes to live in Zion City in Illinois, the theocratic city he planned, conceived and brought to birth. Yet when he returned here in 1904, he was vilified, scorned and abused by angry mobs in Sydney, Melbourne and Adelaide and had to flee for safety. Dowie's preaching and teaching indicate a fervent love for Jesus and a longing for holiness and godliness, yet at the end of his life, he was demanding allegiance as Elijah the Restorer and the First Apostle of the Lord Jesus the Christ in the Catholic Apostolic Church in Zion. For all that, the movement he established was a womb in which the embryonic spirit of Pentecost was nurtured.

Ministry in Sydney

Early in 1873, Dowie moved to Sydney from his home State of South Australia, to take up the Congregational pastorate at Manly.¹ According to Dowie, although there had been just 25 or so worshipers when he first arrived, the church was soon 'filled to overflowing with a most earnestly attentive audience every Sabbath, especially in the evening.' This evidently represented about a hundred people. The new Sabbath School which he commenced had 70 scholars within three weeks of its opening. Indeed, everything seemed 'bright and prosperous' for the new minister.²

Dowie was a passionate pastor. His love for his Saviour and his earnest desire to see his people unreservedly committed to him is indicated in the following letter he wrote to a young convert —

It rejoices me to know that you are growing in grace. Oh, keep very near to Jesus always. Get down very often in prayer, and you will rise in power to do and bear His will in all things. O that we loved Him more, and looked to Him more steadfastly!³

At the same time, from the earliest days of his ministry, Dowie displayed a continuing longing for bigger and better things. He was never satisfied with his achievements. The church may have been full, but it was not enough. He wanted 'more room, more population, to work on.'⁴

Dowie was also becoming increasingly concerned over social problems, especially alcoholism. He perceived what he called a 'terrible flood of moral evil.'⁵ Unhappily, the churches were not addressing the real need. They were not preaching the gospel of mercy and pardoning love that would rescue men and women from evil. This could only be done through a baptism of the Holy

¹ Dowie was born in Scotland and at the age of 13 migrated with his family to South Australia, where he was ordained as a Congregational minister. For further on Dowie's background see H.J.Gibbney, 'Dowie, John Alexander (1847-1907),' in ADB Vol 4 1851-1890; see also Appendix Ten.

² Edna Sheldrake (ed), *The Personal Letters of John Alexander Dowie* Zion, Ill: Wilbur Glenn Voliva, publisher, 1912, pp.30,42,50.

³ Sheldrake, 1912, p.35.

⁴ Sheldrake, 1912, p.36.

⁵ Sheldrake, 1912, p.37.

Spirit. Yet at the same time, he himself felt terribly inadequate for the task. 'Oh, how miserably weak and empty of goodness and power do I feel!' he lamented. 'God give me more strength and fill me with grace!'⁶

The Manly church continued to grow and by the end of 1874, the building was enlarged and improved. But Dowie became increasingly critical of the established churches and began to denounce them more openly. There was some talk of Dowie's returning to his native Scotland, but this did not eventuate. So he began to look elsewhere in Sydney and was soon considering the Newtown congregation. This was seen as being 'next to Pitt Street in importance' and stood in the midst of a rapidly rising population. Dowie saw it as a challenge, especially as it would require a 'high order of preaching'.⁷ In February 1875, he began at Newtown. It was a large building, with seating for nearly 1000 people, but only about 120 members.⁸ There were some 350 to 450 on the Sabbath school rolls.

It was during this year, when Dowie was 28 years of age, that he fell in love with his uncle Alexander's daughter Jeanie. This was clearly a relationship which pleased the daughter more than the father. Alexander was concerned that the marriage of cousins might be detrimental. He was also worried about his nephew's ability to provide for his daughter. The wedding went ahead on 26 May, the following year, at the prestigious Brougham Place Congregational Church in Adelaide, with its esteemed pastor, the Rev Dr James Jefferis officiating. But for the next few years, there was to be ongoing antagonism between Alexander and his new son-in-law. The successful businessman continued to be concerned about Dowie's apparently impecunious state.⁹ As for

⁶ Sheldrake, 1912, p.39.

⁷ Sheldrake, 1912, p.58.

⁸ *The Jubilee Souvenir of the Municipality of Newtown*, c.1912, p.75, notes that the building 'seats easily 800 people.' The building still stands in King St, Newtown. Today it is the Church of St Helen and St Constantine, a Greek Orthodox church.

⁹ Sheldrake, 1912, p.73ff.

Jeanie, in years to come, she was to be a valuable partner in the ministry, especially to the sick.¹⁰

Divine Healing

Eighteen seventy-five was a hard year, although the congregation continued to grow. Dowie recorded that he conducted some 25 funerals, 20 of them for members of his own church. There was a terrible time of sickness, with 'fevers of every sort'¹¹. Years later, he claimed he had buried some 30 of his flock, and conducted 40 funerals altogether. The nature of the illness was not specified. It was possibly measles or scarlet fever, or perhaps a combination of both as there were major epidemics of each along the east coast of Australia in 1875-76.¹² The large number of deaths caused Dowie great concern. Why were the sick not healed in 1875 as they had been in AD 75?

There I sat with sorrow-bowed head for my afflicted people, until the bitter tears came to relieve my burning heart ... How my heart longed to hear some words from Him who wept and sorrowed for the suffering long ago, the Man of Sorrows and Sympathies. And then the words of the Holy Ghost inspired in Acts 10:38¹³ stood before me all radiant with light revealing Satan as the Defiler and Christ as the Healer. My tears were wiped away, my heart was strong, I saw the way of healing, and the door thereto was opened wide, and so I said, 'God help me now to preach that word to all the dying round.'¹⁴

At that very time, he was urgently summoned to the home of a young lady who was dying.

¹⁰ Sheldrake, 1912, p.339.

¹¹ Sheldrake, 1912, p.96.

¹² See J.H.L.Cumpston, *The History of Diphtheria, Scarlet Fever, Measles and Whooping Cough in Australia*, Canberra: Commonwealth of Australia Department of Health, 1927, p.513. In 1875, there were 1,541 deaths from measles in Victoria, 752 in New South Wales and 178 in Queensland. In the following year, there were 1,097 deaths from scarlet fever in New South Wales and 2,240 in Victoria.

¹³ Acts 10:38 — 'How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good and healing all that were oppressed of the devil; for God was with him' (AV).

¹⁴ G.Lindsay (ed), *The Sermons of John Alexander Dowie*, Dallas: The Voice of Healing, 1951, p.28.

The doctor, a good Christian man ... said, ‘Sir, are not God’s ways mysterious?’ ... ‘God’s way!’ I said ..., ‘How dare you, Dr. K — , call that God’s way ...? No, sir, that is the devil’s work, and it is time we called on him who came to “destroy the work of the devil,” to slay that deadly and foul destroyer, and to save the child. Can you pray, Doctor, can you pray the prayer of faith to save the sick?’ At once, offended at my words, my friend was changed, saying, ‘You are too much excited, sir, ‘tis best to say “God’s will be done.”’ ... Excited! The word was quite inadequate for I was almost frenzied with Divinely imparted anger and hatred of that foul destroyer.

Dowie prayed for the girl and she fell into a deep sleep. Later she awoke, completely recovered. Lindsay records that there were no further deaths in the Newtown congregation from that time.¹⁵ Years later, Dowie claimed that he ‘went about laying on hands and saved thousands from dying’ and that in the next twelve years, he was called upon to bury only five people.¹⁶ In October 1877, however, he was still lamenting the fact that there was much sickness among the people in Newtown, just as there had been in 1875. The Newtown death rate was higher than elsewhere and he feared another ‘dread time of fever’.¹⁷ Then, early on the first Sunday morning in November, 1885, he and his wife faced the death of their own little daughter, Jeanie. Before she died, Dowie realised there was ‘no hope of recovery’. He preached that morning on 2 Samuel 12:23 — ‘But now she is dead, wherefore should I fast? Can I bring her back again? I shall go to her; but she shall not return to me’.¹⁸ And Dowie himself, suffered from persistent nausea, probably a result of stress.¹⁹

The next year, he wrote to a friend describing himself as ‘one whom the Lord has used for four years in the Ministry of Healing, and for nearly twenty years in the Ministry of Salvation through faith in Jesus’. This marks his healing ministry

¹⁵ Gordon Lindsay, *The Life of John Alexander Dowie*, Dallas: The Voice of Healing Publishing Co, 1951, p.26; *Leaves of Healing*, Vol XCVI, No 4, April 1959, p.30.

¹⁶ Lindsay, *Sermons*, 1951, p.28.

¹⁷ Sheldrake, 1912, p.160.

¹⁸ Sheldrake, 1912, p.320.

¹⁹ Sheldrake, 1912, p.218.

as beginning in 1882.²⁰ Clearly, his ventures into the practice of divine healing were initially spasmodic, with uneven results, and his own recollections were not always accurate.

Dowie was not the first in recent times to promote the ministry of healing. German evangelical leader Johann Blumhardt (1805-1880) began to do so in 1843 in the small village of Mottlingen, in Germany, and in 1852 established a healing centre.²¹ About the same time, in 1851, Dorothea Trudel acted on James 5:14²² and anointed with oil some of her co-workers in the Swiss village of Mannedorf, on Lake Zurich. Their recovery projected her into a healing ministry, and she, too, opened several healing homes. In 1867, Otto Stockmayer launched a healing ministry in Switzerland and later wrote on the subject. It may also be noted that Charles Spurgeon regularly prayed for the sick, with evident success. In America, in 1846, Ethan O. Allen began to teach a correlation between Christian perfection and physical healing. He was followed by Charles Cullis, 'the single most important figure in the development of the divine healing movement in America.' After reading the life of Dorothea Trudel, he embarked on a ministry to the sick in 1870. The early 1880's saw a blossoming of books on divine healing. Carrie Judd Montgomery wrote *The Prayer of Faith* (1880), which was widely distributed. In 1881, Cullis published *More Faith Cures; or, Answers to Prayer in the Healing of the Sick*. In the same year, William Boardman issued '*The Lord That Healeth Thee*' and A.B. Simpson, founder of the Christian and Missionary Alliance, experienced divine healing. In 1882, the year Dowie began his public healing ministry, South African pastor and writer Andrew Murray became convinced of the veracity of divine healing and A.J. Gordon published his first treatise on this subject, *The Ministry of Healing*. This was soon followed by R.L. Stanton's *Gospel*

²⁰ Sheldrake, 1912, p.328. Carl Lee, Overseer in 1951, claimed that it was in 1884 that Dowie entered 'fully upon that enlarged ministry.' See LH, Vol LXXXVIII, October, 1951, p.77.

²¹ P.G. Chappell, 'Healing Movements' in Burgess et al, 1988, pp.353ff. Following details on the healing movement are mainly from this source. See also Blumhofer, Vol 1, 1989, pp.26ff.

²² James 5:14-15 — '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)

Parallelisms: Illustrated in the Healing of Body and Soul (1883) and *The Atonement of Sin and Sickness* by R.Kelso Carter(1884). In 1885, the American revivalist Maria Woodworth Etter began to pray for the sick publicly. Books by Blumhardt, Trudel, Boardman and Cullis were all available in Australia very soon after publication.²³

If 1875 marked the beginning of his belief in divine healing, it seems improbable that Dowie was seriously influenced by this movement. Even in 1882, when he began his public healing ministry, there is little likelihood that he would have yet been aware of it. However, it was not long before this situation changed. In 1885, he was invited by William Boardman to attend the London International Conference on Divine Healing, to which he responded with a letter affirming his desire to preach the message of divine healing around the world within three years.²⁴ Later, in 1888, after crossing the United States, he intended to visit England, 'where he planned to meet others who had come to know the truth that the Lord Jesus Christ is the Healer as well as the Savior (sic) of men.'²⁵ Ultimately, he was to take a more radical stance, by opposing the use of medicinal care completely, whereas most of the other advocates of healing saw any valid form of care for the sick as appropriate.²⁶

Social issues

In his Newtown days, however, Dowie was clearly more stirred by other problems. The liquor industry continued to arouse his ire. So, too, did gambling and smoking. He also found himself at frequent odds with Roman Catholicism and Spiritualism. He was regularly critical of the press. He was also still much concerned over the 'languid state' of the churches, including his own.²⁷ He soon began to realise that to be outspoken on these issues might endear him to many

²³ SC II:26 30 June 1883.

²⁴ Hollenweger, 1988, p.116.

²⁵ Carl Lee, 'God's Messenger', LH, Vol LXXXVIII, No 10, October, 1981, p.77.

²⁶ Blumhofer, 1989, p.32; M.Mintern, 'The Founding of the Christian Catholic Church', LH, Vol XCVI, No.4, April 1959, p.27 — 'I took my last medicine in 1902.'

²⁷ Sheldrake, 1912, p.98-106.

people, but it would not win him friends among the leaders of either community or church.²⁸

By October 1877, Dowie was planning to found his own Free Christian Church. In a long letter to his wife, he explained how he would never again accept a denominational church.²⁹ He would be truly independent, something which the Congregational Union, for all its proclaimed liberty of creed, did not allow. Indeed, the spirit of popery was to be found even there.³⁰ Moreover, over the previous five years, only 535 new members had been added to the 43 churches in the Union, which Dowie saw as a cause for 'humiliation and shame,' especially since he believed that at least 100 of these had been the result of his own ministry.³¹

Again, it is interesting to reflect on Dowie's motives for such change. One has already been mentioned — the desire for freedom to minister as he saw fit. The other was 'a holy passion for the misguided, ignorant, uncared for, and perishing thousands who are in the bondage of Satan in our cities'.³² The third was what might be called a constant sense of destiny. Dowie clearly believed he was made for greater things. Constantly through his letters and comments in the Newtown years, there are hints of dreams of greatness.³³

The Free Christian Church

Dowie resigned from the Congregational Union at the end of 1877 and began independent meetings in the Theatre Royal. Within four weeks, over 1000

²⁸ Sheldrake, 1912, p.134 — 'I was never popular anywhere with our ministers as a whole.'

²⁹ Clearly this was the kind of decision that caused his father-in-law constant concern. Much of Dowie's correspondence to his wife at this time is actually defending himself against charges of irresponsibility from his uncle Alexander. Dowie's approach was simple — the Lord would provide.

³⁰ Sheldrake, 1912, p.138, 188ff.

³¹ Sheldrake, 1912, p.217. The source of Dowie's figures is not known. Recorded statistics for the decade suggest an average growth over the decade of just over 500 members per annum. Congregational membership in NSW rose from 9,253 in 1871 to 14,328. See W.W.Phillips, 'Religion' in Vamplew (ed), 1987, p.421. In South Australia, Congregationalism declined from 5.3% of the population in 1861 to 3.7% in 1901. See Hilliard, 1980, p.6.

³² Sheldrake, 1912, p.139.

³³ eg Sheldrake, 1912, p.111, 112, 175.

people were in attendance. But the venue was costly, and they were forced to move to the Protestant Hall, and then to the Masonic Hall where Dowie was surrounded by a group of several hundred 'loyal and devoted people', most of whom were converted through his ministry. However, the winter weather did not help attendances here, the place proved unsuitable for their purposes and money was in short supply.³⁴ Dowie's father had to come to the rescue to save their furniture from being sold. Gradually Dowie was able to assemble a committee who took responsibility for the financial affairs and the position improved.³⁵ For the first time, members of the new church found themselves being called 'Dowieites' — a factor which annoyed Dowie, who only wanted his name 'hidden behind the One Great Name of Christian, which alone God's people should bear.'

By 1879, he was preaching in the large Victoria Theatre, in Pitt Street, Sydney. Here again, crowds of 1,000 people regularly attended his Sunday services. A large number of these were men between twenty and fifty and many free thinkers were drifting into his meetings, some to stay.³⁶ Not only were Dowie's preaching gifts 'extraordinary',³⁷ he was also a prolific writer and pamphleteer. In addition to his voluminous letters, in 1877, he wrote *Rome's Polluted Springs*, a reply to statements by Catholic Archbishop Vaughan. In 1879, he published *The Drama, the Press and the Pulpit*. There were 2,000 copies printed of each.³⁸ In the main, these were the substance of lectures he had

³⁴ Sheldrake, 1912, pp.206ff, 237ff. Following details are also from this source.

³⁵ Financial embarrassment was to prove an ongoing problem to Dowie. When Wilbur Voliva came from the USA to lead the Zion work in Australia, he found a few people in Sydney, Melbourne and Adelaide who claimed Dowie owed them money and the debts were settled. See J.Taylor, *Wilbur Glenn Voliva* Zion, Ill: Zion Historical Society, n.d., p.6.

³⁶ See I.Breward, *Australia: The Most Godless Place Under Heaven?*, Mitcham, Vic; Beacon Hill Books, 1988, p.34; Clark, Vol IV, 1978, pp.366f, 385, 399; Roe, 1986, pp.40ff. Dowie would have seen rationalists joining his church as a significant achievement.

³⁷ E.S.Kiek, *An Apostle in Australia*, London: Independent Press, 1927, p.297.

³⁸ Sheldrake, 1912, p.253.

delivered in the Victoria Theatre in mid-1879.³⁹ In 1882, *Spiritualism Unmasked* was issued.⁴⁰

Dowie told his father that he had written twenty tracts and distributed some 210,750 copies by late 1879⁴¹ and to an anonymous critic, he replied that there was a weekly average of 6,000 leaflets given away, of which 89,500 were 'direct appeals to the heart and conscience to accept God's gift of pardon, peace and life in Christ', 79,250 dealt with social evils and 42,000 were addressed to Roman Catholics, setting out the errors of their faith.⁴²

During his three years of independent ministry in Sydney, Dowie made two major errors. The first was to offer himself as a candidate at a by-election for the seat of East Sydney in the New South Wales Parliament. There were four candidates — Arthur Renwick, Robert Tooth, T.D.Dalveen and John Dowie.⁴³ Renwick and Dowie were seen as Temperance campaigners. Tooth, on the other hand, was both a Catholic and a supporter of the liquor industry. Dowie had been a late entrant into the election. His supporters saw a seat in Parliament as a short cut to prominence in the community and possibly to the success of the new church.⁴⁴ Dowie campaigned enthusiastically on several issues. He defended the national system of education against denominational (mainly Catholic) schools; he advocated land reform, to make ownership more equitable; he argued for limiting liquor licences; he declared he had no pecuniary interest in standing for parliament; he saw the need for better public services, especially of water and gas; he wanted Chinese immigration restricted;

³⁹ See the relevant title pages.

⁴⁰ *Spiritualism Unmasked* contained correspondence between Dowie and Thomas Walker, a lecturer for the Victorian Association of Spiritualists, with an introduction by Dowie. Walker had threatened Dowie with the publishing this material himself, but then prevaricated, so, with the assistance of friends, Dowie became the publisher. All profits went to charity.

⁴¹ Sheldrake, 1912, p.224.

⁴² Sheldrake, 1912, p.253.

⁴³ SMH, 16 December 1879, p.3.

⁴⁴ A letter which Sheldrake dates 3 September, 1880, refers to Dowie standing for the seat of South Sydney for an election due to take place in November of that year. It is not clear whether this is referring to another by-election after the East Sydney loss, which seems unlikely, or to an earlier attempt to gain a seat in Parliament, in which case, the date of the letter is wrong. See Sheldrake, 1912, p.257ff.

he saw the need for taxation reform; he felt that his habits of life qualified him as a worthy candidate.⁴⁵

But Dowie was unpopular with the community at large, a fact acknowledged by his church secretary and prime supporter, Thomas Hutchinson, who in proposing him as a candidate, admitted that Dowie 'had made himself obnoxious to a certain section of the community, because he had rebuked iniquity in high places, and therefore ... was not liked'.⁴⁶ Dowie himself felt he was betrayed. He had been assured of support from both the Temperance Platform and the Protestant League, but they both abandoned him. He was not defeated, but sacrificed.⁴⁷ Furthermore, he was scurrilously attacked by his opponents who used his personal financial position against him.⁴⁸

In the final analysis, Dowie was never in the race. The votes were — Renwick, 4,663; Tooth, 2,748; Dowie, 147; Dalveen, 28.⁴⁹ Dowie admitted that this loss seriously affected attendances at his services. Even faithful supporters like Hutchinson fell away for a time. Meetings were now being held in the International Hall, which was too small and cramped, but which was apparently all they could afford. They were hopeful of soon acquiring a property of their own.⁵⁰

Money matters

The second problem Dowie faced involved money. A friend named Holding promised him a sum of 21,000 pounds for the establishment of the work in Sydney. In spite of the improbability of this happening, Dowie believed Holding to be honest and trusted him to provide the money. Dowie's dreams of a tabernacle where they could establish a true church and share the Lord's table blinded him to reality. Also, there was, in Dowie's mind at least, a strong bond of affection between the two men, whom he addressed in one letter as his 'best

⁴⁵ SMH, 13 December, 1879, p.3.

⁴⁶ SMH, 16 December 1879, p.3.

⁴⁷ Sheldrake, 1912, p.266, 270f.

⁴⁸ SMH, 16 December, 1879, p.3.

⁴⁹ SMH, 18 December 1879, p.5.

⁵⁰ Sheldrake, 1912, p.283; SMH, 31 January 1880, p.1.

beloved'.⁵¹ Holding went to England, ostensibly to get the money. Meanwhile, malicious rumours were being circulated that Dowie had already received (and misused?) it. So he left Sydney, in an attempt to visit England himself, but stayed in Adelaide, where letters from Holding continually delayed him. Finally, news arrived of Holding's death. It was with great surprise and considerable outrage that Dowie later met him in Melbourne, posing as a Salvation Army officer.⁵² The whole episode undermined Dowie's credibility and was a factor in the closing of the Sydney work. It was no wonder that Dowie later described Holding as 'a clever scoundrel, with forged credentials, a smooth tongue, great simplicity of manners, and most accomplished hypocrisy'.⁵³ But the matter was to hang over him for a long time. Some fifteen years later, a correspondent to *The Bulletin* gleefully retold the tale.⁵⁴

For a short time, Dowie was associated with the Salvation Army in Adelaide.⁵⁵ Then, in Melbourne, in 1882, he sought employment with a Temperance organisation. The move was unsuccessful. 'Once more,' he wrote to his wife, 'I have to write the discouraging word "failed"'.⁵⁶ Then he was invited to take over the pastorate of the Collingwood Tabernacle, an independent church in Melbourne, Vic, while the minister, C.M. Cherbury, was taking leave of absence. Dowie gladly accepted. Although himself a strong advocate of temperance, he became concerned that unconverted temperance speakers were being allowed the use of the church. Again, this brought the church into conflict. By the time Cherbury returned at the end of the year, Dowie had attracted a measure of support, so much so, that he was accused of being unwilling to hand the church back again. He did leave, but again, took to the pen, this time writing a whole book defending his actions at the Tabernacle.⁵⁷

⁵¹ Sheldrake, 1912, p.258.

⁵² Sheldrake, 1912, pp.303ff.

⁵³ J.A.Dowie, *Sin in the Camp* Melbourne, Vic: Henry Cooke, 1883, p.8.

⁵⁴ *The Bulletin*, 3 March 1904, p.15.

⁵⁵ Sheldrake, 1912, p.302f.

⁵⁶ Sheldrake, 1912, p.397.

⁵⁷ Dowie, *Sin in the Camp*, 1883.

Ministry in Melbourne

In February 1883, Dowie launched the Free Christian Church, in Fitzroy, an inner suburb of Melbourne, with services in the Town Hall. Probably, some of Cherbury's congregation followed him. About 100 people attended the first meetings. By the end of 1884, Dowie finally saw the realisation of a dream — the Free Christian Tabernacle was built, a large building in Johnston St, with seating for some 3,000 people.⁵⁸ Dowie later claimed that thousands were turned away daily.⁵⁹

The attendances were impressive, although not exceptional for Christian gatherings with skilled preachers. During this same period, Anglican Bishop James Moorhouse preached regularly to crowds of four thousand people at the Town Hall.⁶⁰ The difference lay in the fact that Moorhouse had an existing constituency to draw on: Dowie had to create his. He was not unsuccessful. Lindsay claims that at least once, as many as 20,000 people attended an open air rally.⁶¹

Services were an interesting blend of non-conformism and traditional liturgy.⁶² It was now that Dowie began to preach more consistently on the subject of divine healing. Health has always been a common concern and there have always been those willing to profit by it. In times of uncertain medical care, in particular, people may be more open to experimentation in alternative treatment. Certainly, in the press of the day, health remedies were prominently

⁵⁸ This building no longer exists, but in 1885 it occupied numbers 52-80 of Johnston Street, which gives an indication of its size. See *Sands and McDougall's Melbourne and Suburban Directory* for 1885 and 1888. When Wilbur Voliva came to take over the work in October 1901, the numbers had dwindled, but rose again under his leadership. The Free Christian Tabernacle building was disposed of, and in May 1904, the building containing the Atheneum and Hibernian Halls was purchased for \$165,000 and became the Central Zion Tabernacle, seating some 1,600 people. The sign 'Zion' was said to be readable from a mile away. See Taylor, *Voliva*, p.5f.

⁵⁹ *The Register*, 11 March 1907.

⁶⁰ Roe, 'Challenge and Response,' JRH 5:2 December 1968, p.159.

⁶¹ Lindsay, 1951, p.76.

⁶² LH XV:3 7 May 1904, p.58.

advertised.⁶³ Dowie's preaching about healing began to attract people, and as a result, several notable cures were recorded. A young pregnant married woman named Lucy Parker was blind in one eye, the result of cancer. After healing prayer at the Free Christian Tabernacle, sight was restored to her eye and later, her baby was born normal and healthy. A sixteen year-old boy, crippled from tuberculosis in the bones, recovered.⁶⁴ In December 1887, 3,500 copies of a *Record of the Fifth Annual Commemoration* were published which included these and over 70 further testimonies of healing.⁶⁵

Soon Dowie formed the International Divine Healing Association with branches in various parts of the world.⁶⁶ Dowie was careful to insist that divine healing was very different from spiritist or occult healing.⁶⁷ His own understanding of it is clearly outlined in the following extracts from an address to a ministers' conference in the US —

First: That Jesus Christ is the same yesterday, today and forever, and being so, is unchanged in power.

Second: That disease like sin, is God's enemy, and the devil's work, and can never be God's will (Act 10:38).

We do not present our theories. Jesus did three things. He taught, he preached, he healed. This is the divine order, and the kingdom can only be extended by that three-fold ministry.

Divine healing points to a still more beautiful thing — holiness of life (Is[aiah] 35).

If you defile your body by any nicotine poison ... then you sin against God and your

⁶³ In the 3 May 1906 edition of *The Bulletin's* 44 pages, for example, some 35 health remedies were advertised — ranging from Hudson's Eumenthol Jujubes to Carter's Little Liver Pills to Dr Ricord's Essence of Life to Dr Williams' Pink Pills.

⁶⁴ Lindsay, 1951, p.75.

⁶⁵ *Record of the Fifth Annual Commemoration of the Rev John Alexander Dowie and Mrs Dowie's Ministry of Healing through Faith in Jesus held in the Free Christian Tabernacle, Fitzroy, Melbourne, on Lord's Day, December, 4th & Monday December 5th 1887. Containing Testimonies from those healed and Ebenezer Addresses.* Melbourne: M.L.Hutchinson, 1887; Sheldrake, p.343; *Age*, 17 December 1887, p.9.

⁶⁶ E.Mintern (ed), *This We Believe!* Zion, Ill: Christian Catholic Church, n.d., p.5.

⁶⁷ Sheldrake, 1912, p.329.

own soul. To pollute the body with alcohol is a sin. The doctrine of divine healing comes with great force to them that are sick, causing them to quit sin.

That Christ is the healer does not depend on any human testimony; it rests upon the word of God ... We need to get back to the old church lines, as laid down in the New Testament.

We teach what is recorded in the 12th chapter of First Corinthians, that the Gifts of Healing are in the Holy Spirit, like all other Gifts of God.⁶⁸

Polemic and controversy

Not only did Dowie teach the efficacy of divine healing, but he rejected any other kind. Doctors, drugs and devils were all denounced as 'foes of Christ the Healer.'⁶⁹ Dowie also continued to attack the liquor interests. There is little doubt that he enjoyed polemic and controversy. The temptation to arraign and pour scorn on the views of those with whom he disagreed seemed irresistible.⁷⁰ Because of his outspoken opposition to the use of alcohol, there was some lobbying resulting in a by-law forbidding street meetings. Dowie saw this as preventing him from obeying God's commands to go into the 'highways and byways' to preach the Gospel, and said so publicly. He promptly advertised and organised a street procession. He was duly prosecuted. He attended a meeting of the Council and unsuccessfully endeavoured to persuade them that the charge was *ultra vires*. On 20 April, 1885, the case was tried before four magistrates who found him guilty.⁷¹

He refused to pay the fine and was imprisoned for 30 days. He promptly took to the streets again and was again imprisoned. Seven of the church members joined him there and hundreds of others expressed a willingness to be incarcerated if

⁶⁸ Lindsay, *Sermons*, 1951, pp. 98-104.

⁶⁹ J.A.Dowie, *Doctors, Drugs and Devils* Zion: Zion Printing and Publishing House, 1901.

⁷⁰ See for example his 'First Reply to Robert Ingersoll' and his 'Reply to Ingersoll's Lecture on Truth' in Lindsay, *Sermons*, 1951, pp.79-97.

⁷¹ Sheldrake, 1912, pp.322ff. Dowie conducted his own defence claiming that he had only been exercising common rights to the use of highways; that the procession had been orderly and in accordance with the distinct commands of Scripture in Luke 4:21 and Mark 16:16; that he had already held street meetings for two years in Melbourne without let or hindrance; that there was no such restriction in other States; and that the new law was *ultra vires*. His arguments were all overruled.

necessary. After two days, there was such public concern that the Governor of Victoria, Sir Henry Brougham Loch, ordered his release.⁷² More trouble was to come. In September 1885, Dowie arrived at the Tabernacle to find his office demolished as the result of an explosion.⁷³

In spite of the problems, things were still going well over all for Dowie. He had founded his own church; hundreds of people were attending his meetings; his preaching was growing in effect; there were significant results in the healing ministry. Yet there was still a restlessness in his spirit. Part of this was a growing conviction that the time for preaching the gospel was short. Earthquakes, international tensions, a Tory government and resultant warfare were all signs of the near return of Christ.⁷⁴ But there was also a sense of compulsion in his heart that he had not yet arrived at the place of true calling. In 1886, he told his wife of a strange encounter with God where he was sleeping only four hours a night and experiencing 'a fresh baptism of Power from on High' for witness and service.

Wave after wave of Holy Power has come upon me, and it remains. All else seems trivial compared to this. Christ is unspeakably dearer, clearer, and nearer to me in all things ... If you are like Sarah of old, we shall have a glorious future here and hereafter.⁷⁵

Then there was a growing concern for humanity. His faith in Christ, he wrote to a friend in 1888, forbade him from being narrowed down to a denomination or sect⁷⁶. Dowie believed there was a score of places open to him at the time (he

⁷² According to a statement attributed to Dowie in *The Register*, 11 March 1907, these two periods were 25 days and five days respectively. See also *The Age*, 4 May 1885, p.5; 20 June 1885, p.12; 24 June 1885, p.7.

⁷³ In a letter written at the time, Dowie noted that he had felt a premonition of death on him during that day, and that he had gone home early, although there were four people waiting to see him, which was 'an unprecedented thing'. Years later, he claimed that there were some 20 or 30 people waiting to see him, and that he had actually heard a voice saying, 'Rise! Go!' Sheldrake, 1912, p. 325f; Lindsay, 1951, pp.79ff.

⁷⁴ Sheldrake, 1912, pp.332f.

⁷⁵ Sheldrake, 1912, pp.334-335.

⁷⁶ Sheldrake, 1912, p.338.

was being pressed to go to England).⁷⁷ Looking back on these days, he later wrote —

Then suddenly, the earth seemed to be vocal. I could hear the wail of pain and the cries of the dying from all continents, swelling up from all the cities and hamlets and villages and solitudes. I could hear the cry of suffering coming up from all the earth ... and I knew it was right to leave the lovely Australian land, and go forth on a pilgrimage carrying leaves of healing from the Tree of Life to every nation I could reach.⁷⁸

America

Finally, he decided to resign from the Free Christian Tabernacle and sail for America. There were long meetings for prayer, both with office-bearers and people, and amidst many tears, his resignation was accepted, to take effect from 19 February 1888. Meanwhile, the Fifth Annual Commemoration of Dowie's ministry of healing took place in December 1887, during which over 70 people presented convincing testimonials of healing.⁷⁹ After an 'All-night of Prayer and Teaching' in January 1888, Elders Joseph Grierson and John S. Wallington were ordained to lead the work⁸⁰.

A few days after his last meetings, the church presented him with a cheque for 100 pounds and an 'address' to mark the occasion of his departure to America and Europe to engage in 'the Divine Healing Mission' to which the Holy Spirit had called him. Part of the address read —

We ... beg to present this testimonial as a very small token of the love and appreciation borne toward you for your untiring and devoted zeal in bringing very many in these lands from darkness into God's marvellous light, and for the promotion of Divine Healing. You have been made the Divine Agent in doing many mighty works. The Lord has, in a most manifest manner, heard your prayer of faith, and raised up many, in some cases more than ten thousand miles distant. Truly the Lord has made you a chosen vessel, in leading hundreds, by your

⁷⁷ Sheldrake, 1912, p.340.

⁷⁸ Quoted in Lindsay, 1951, p.86.

⁷⁹ This also indicates that Dowie's healing ministry only began in earnest in 1882.

⁸⁰ Sheldrake, 1912, pp.342ff.

teaching from His Holy Word, to the sanctification of spirit, soul and body. We cannot even estimate the number blessed under your ministry, — eternity alone will reveal them — but we know that hundreds, who have been both saved and healed, regret, as we do, your departure from these shores. The loss of your spiritual exhortations, your kindly counsels, and your faithful prayers, will be deeply felt throughout Australasia; but your Church and people have felt, from the date of your letter of the 16th April 1885, to the London International Conference on Divine Healing ... till now, that the Holy Spirit was leading you to visit America and Europe, to preach Christ as the Saviour and Sanctifier of the spirit, soul, and body, and we submit to the will of the heavenly Father, and pray that you may be used to a far greater extent than you have been, and that, if it be His will, you shall return again to this land.⁸¹

An elderly man who had been healed of a cancer in the face, presented Dowie with a new Bible.

At midnight, on Saturday 3 March, 1888, the family boarded the *Maranoa*, and hundreds of friends sang and prayed with them before they sailed. They journeyed via New Zealand, where successful meetings were held in Auckland and the groundwork laid for the later formation of a branch of the Christian Catholic Church.⁸²

Sixteen years later, John Alexander Dowie returned to Australia. In the intervening period, he had become an international figure.⁸³ The Christian Catholic Church which he founded in Chicago in February 1896, with 500 members⁸⁴ had rocketed to an estimated 40,000 members world-wide.⁸⁵ Not

⁸¹ Sheldrake, 1912, pp.345f.

⁸² J. Worsfold, *A History of the Charismatic Movements in New Zealand*, Julian Literature trust, 1974, p.86.

⁸³ American journalist, Fred Leroy, in a syndicated report, wrote of Dowie, 'As a preacher, Dowie is a failure to all except those who believe in him. He has a rasping voice, a pompous air, delivers a disconnected sermon, becomes extremely radical, at times offensively so, and yet withal he is at the present time a wonderful success and one of the world's prominent men' — *The Independent Times*, January, 1904 in one of the Dowie *Srapbooks* held by the Zion Historical Society in Shiloh House, 1300 Shiloh Boulevard, Zion, Dowie's former residence which is now a museum.

⁸⁴ Carl Lee, 'God's Messenger' in LH, October, 1951, p.77.

only had he established a new church, he had built Zion city as well — a theocratic community where there were no taverns, no vaudeville theatres, no doctors, no chemist shops, no places of gambling and certainly no smoking or drinking. The new Tabernacle seated some 8,000 people. Citizens came from all over the United States and from overseas as well — including a large contingent from Australia.⁸⁶

During this period, Dowie adopted the practice of baptism by triune immersion. He also became an American citizen.⁸⁷ And on 14 May, 1902, he and his wife suffered the horrific tragedy of the death of their 21 year-old daughter Esther, who was burned to death in a fire caused by an upturned lamp fuelled by alcohol.⁸⁸ Notwithstanding, the healing ministry continued with great effect, with dozens of crutches and braces and the like being mounted on display as 'trophies captured from the enemy'.⁸⁹ Land was available on an eleven hundred year lease — on the assumption that the return of Christ would occur within one hundred years to be followed by a 1000 year millennium.⁹⁰ There had also

⁸⁵ Jabez Taylor, *The Development of the City of Zion*, Zion, Ill; Christian Catholic Church, n.d., p.4; J.A.Dowie, *The Love of God in the Salvation of Man* Chicago: Zion Publishing House, 1900, p.38.

⁸⁶ Taylor, *Voliva*, pp. 5,6. There seems to be little general knowledge of this migration. Marjorie Newton, for example, is clearly unaware of it. See M.Newton, 1991, p.157.

⁸⁷ A.Darms, *Life and Work of John Alexander Dowie 1847-1907* Zion: Christian Catholic Church, n.d., pp. 9,13.

⁸⁸ Lindsay, *Life*, 1951, pp.214ff. Lindsay argues that Esther's death was a factor in the aberrations in Dowie's thinking in the following years, especially his rising fury against alcohol.

⁸⁹ See Lindsay, *Life*, 1951; Darms, *Dowie*, pp.7ff; P.Cook, *Zion City, Illinois: John Alexander's Democracy*, Zion: Zion Historical Society, 1970; Mintern (ed) *This We Believe*; Taylor, *Development*, p.4; LH, Vol XCVI, No 4, April 1959; Vol CXXII, No 1,2, January-February, 1986; R.Ottersen, *Peace to Thee!*, Zion: Christian Catholic Church, 1986, p.9.

⁹⁰ M.J.Mintern, 'Fifty Years Nearer the Rapture' in LH, October, 1951, p.74. In a Christmas sermon in December 1903, in Shiloh Tabernacle, Zion, Dowie was reported as saying, 'Within 100 years Christ will return again to this very spot to reign for ten centuries. I, whom you know to be the prophet Elijah, will come back with Him, and that is why I have made all leases in Zion City run for 1,100 years. At the end of Christ's reign the world will smash up, the bad will be burned in hell fire and the good will be called to their reward... All Zion knew I was a prophet before I announced it and I had hard work keeping them from exploiting the fact before I was ready.' See a cutting from the *Chicago Record-Herald*, 26 December 1903, in one of the Dowie *Scrapbooks*. It should be noted that it is unlikely that Dowie would have used some of the terminology contained in this statement. So its authenticity as a direct quotation is probably questionable. However, see also *Australian Christian Commonwealth*, 13 May 1904, p.4; Darms, p.13.

been a shift in Dowie's perception of himself. Somewhere he acquired the title 'Dr', although he does not seem to have earned it in an academic sense.⁹¹ He was later to add more controversial designations. In 1896, when one of his associates suggested he was a modern apostle, Dowie replied —

I say to you from my heart, I do not think that I have reached a deep enough depth of true humility; I do not think that I have reached a deep enough depth of true abasement and self-effacement, for the high office of an apostle ... In becoming an apostle, it is not a question of rising high, it is a question of becoming low enough ... Power in the church is shown in this, that a man gets lower and lower, and lower and lower, until he can put his very spirit, soul and body underneath the miseries and at the feet of a sin-cursed and a disease-smitten humanity and live and die for it and for Him who lived and died for it. That is what I understand by the Apostolic Office.⁹²

'The Elijah Declaration'

Yet in 1901, Dowie declared that he was Elijah the Restorer and in 1904 that he was the First Apostle of the Lord Jesus the Christ in the Catholic Apostolic Church in Zion. He had special robes prepared, which reputedly took 40 women three months to make. Part of the 'Elijah Declaration', written in his own hand, reads —

As Elijah the Restorer, God has sent me to you and to all the World, with Authority to advise

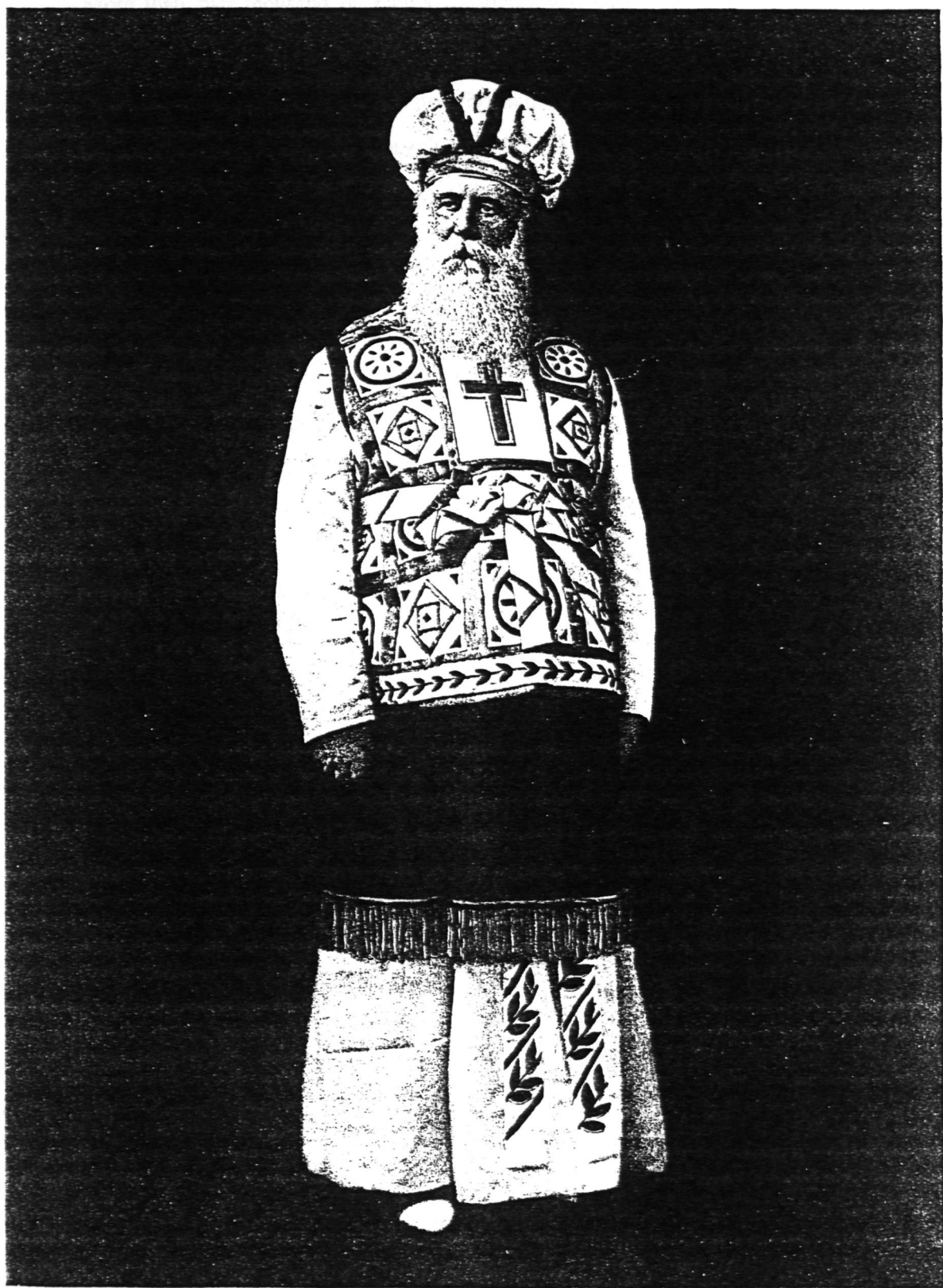
First, A Message of Purity (Malachi 3)

Second, A Message of Peace (Malachi 2:6)

Third, A Message of Power (Matthew 17:11)

⁹¹ Dowie was not poorly educated. His treatise on drama, for instance, indicates an extensive knowledge of the Greek playwrights. Schools were established in Zion City with solid curricula which included church history and systematic theology. Similarly, as an Evangelical, Dowie took the opportunity to attack liberal theology. Hollenweger, 1988, pp.117, 123.

⁹² Lindsay, 1951, pp.155f.



John Alexander

*First Apostle of the Lord Jesus, the Christ, in the
Christian Catholic Apostolic Church in Zion*

— *Leaves of Healing* 24 September 1904, facing page 796.
Original in colour.

More than two thousand of Zion's [illegible] will carry these words to every Continent saying, PEACE BE TO THIS HOUSE!⁹³

Wilbur Voliva, his American associate who had come to Melbourne in 1901 to take over the leadership of the church, was an efficient organizer. Although, in Dowie's absence, the work had declined, under Voliva's supervision it soon regained its strength. By 1904, the year of Dowie's 'visitation' in Australia, there were some 1300 members in the Melbourne congregation.⁹⁴ Voliva promoted the visitation well. Furthermore, news of Dowie's new roles had also preceded him to this country. When he arrived in Sydney in February 1904, there was a mixed reaction. From the moment he set foot on the wharf he was greeted by a crowd both of his own followers and of those who came to jeer.⁹⁵

Australia

By this time, Dowie was a balding, portly 57-year old, with a kindly face and clear, warm eyes over a long, bushy, white beard. He began his visit with two meetings on Sunday 14 February in the newly completed and imposing Town Hall. Week night meetings were also proposed, together with early morning prayer meetings, 10.30 am teaching meetings on divine healing and healing services at noon each day when 'those who are seeking the Lord for Healing will pass into the Prayer room and the General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer service of one hour, laying hands upon as many as are prepared for that ministration.'⁹⁶ A contemporary report noted that when Dowie announced the offering, there was a significant element who objected either by interjecting or leaving.⁹⁷ There

⁹³ A copy of the Declaration was printed in the *Quiz*, 23 October, 1901, p.14.

⁹⁴ Taylor, *Voliva*, p.5.

⁹⁵ Chant, 1984, p.20.

⁹⁶ From newspaper advertisements of the Sydney meetings.

⁹⁷ From an unidentified news clipping c. Feb 1904. Part of the report reads — 'Rev J.A.Dowie... wore a surplice of blue, white, yellow and purple. He was accompanied on the platform by his son (Mr Gladstone Dowie), several officers from Zion City, and two personal attendants, members of Zion Guards, wearing the uniform of police. Mr Dowie delivered short addresses. Some amusement was caused when he made an appeal for offerings to pay the cost of the meetings in Sydney. He questioned the audience as to whether such a thing was fair or not, and there were loud cries of 'Yes, yes,' and 'No, no.' He was perfectly surprised at anybody answering in the negative, and said he would keep them in fine order — he meant

were continued interruptions to the meetings in Sydney and the final service had to be closed early.⁹⁸ American newspapers carried reports —

‘Dowie forced to flee from mob ...’; ‘... Meeting in Sydney, New South Wales, is Broken up by a Crowd of 5,000 men ...’; ‘... howling multitude ...’; ‘... Dowie flees...’.⁹⁹

Dowie, by contrast, sent the following cable home —

Enthusiastic receptions at Auckland and Sydney. Ten thousand attendance today at City Hall and Sydney deeply stirred. Australia awake everywhere. All glory to God alone. Overseer Jane Dowie is well. I am informed that she addressed crowded intelligent audiences in Adelaide in city hall this afternoon. Many are coming to Zion City from Australia this year. See Zechariah 10. Love to all. Zion, pray for us. Dowie.

Hooliganism also occurred in Melbourne, Victoria, where rallies were held in the Exhibition Building. Again, the press reported that meetings were broken up by a mob and that Dowie asked the US Consul for protection. Dowie cabled from Adelaide —

Read Psalms 124th and 125th. We continued the visitation in Melbourne until Friday 4th. The authorities surrendered to riotous rabble, and the commissioner of police and the secretary of State declared their inability to preserve order, and refused adequate protection at the Exhibition Building today. We held ten meetings in Zion Tabernacle during the week and God blessed them. A brutal mob surrounded us Monday afternoon, grossly insulted Mrs Dowie, seized the horses’ heads, and tried to cut the traces and overturn the carriage ... Their newspapers — *The Southern Cross*, *The Argus* and *The Age* — were full of lies, which encouraged the disorder. The powers of hell united in church, in State, in press, secret empire and criminal populace. The Masons were especially mad because of our exposures. The lawless

the element that had answered ‘No.’ He then called upon those who would like to retire before free-will offerings were taken up to do so, and there was a ready response from a large number, especially in the rear of the hall.’

⁹⁸ Chant, 1984, p.20.

⁹⁹ These and the following reports are quoted from the Dowie *Scrapbooks*.

one will soon be revealed. We will begin the visitations here March 29. Mizpah. Pray for us. Love to Zion. Dowie.¹⁰⁰

The Bulletin, cynical about religious matters in general, found in Dowie a continuing source of fun. A front cover cartoon on 10 March shows him teaching Abraham how to raise money. In the same issue, he is seen flying 'Zionwards', accompanied by angels singing, 'We want Dowie!' A week later, he is portrayed ejecting a Methodist clergyman from his meetings. Signs outside the building proclaim, 'Millions are relieved of everything immediately' and, 'Diseases cured while you wait [No limit to the time you may wait].' The following week, Dowie goes *down* in a chariot of fire. A couple of weeks later, he arrives in heaven, only to see Peter smoking.¹⁰¹

Adelaide

In Adelaide, his old home town, there was great interest in his visit. Some 25,000 tickets were issued for his meetings. Six thousand people thronged to the Jubilee Exhibition Building for the first meeting on Sunday 21 March. The crowd was basically orderly, being partly composed of 'prominent business men, stock-brokers and other hard-headed citizens' who 'desired to hear what Elijah had to say.'¹⁰² A newspaper reporter described him as attired in a long, flowing black gown, with a white surplice and a beautiful purple stole while 'his high, round, shining forehead, his flowing hair, and his streaming grey beard gave him a patriarchal aspect,' and 'looking as much like the conventional idea of Elijah as possible ...'¹⁰³

On the platform with Dowie were W.G.Voliva, C.Hawkins, who was in charge of the work in Adelaide, J.S.McCullagh, Voliva's assistant, and leader of the Sydney branch, and their wives. Both Hawkins and McCullagh were later to turn against Dowie and publish a booklet exposing what they called the 'Zion

¹⁰⁰ Cutting from the *Chicago Tribune*, 13 March 1904, in one of the Dowie *Scrapbooks*.

¹⁰¹ *Bulletin*, 10 March 1904, p.7, 18; 17 March 1904, p.22; 24 March 1904, p.15; 14 April, 1904, p.20.

¹⁰² *Advertiser*, 21 March 1904. Following details are also from this source.

¹⁰³ *Advertiser*, 21 March 1904.

City Mockery.’¹⁰⁴ Dowie’s wife, Overseer Jane Dowie and his son, Gladstone were also on the platform. So was Colonel Carl Stern, in his uniform of black and gold, as leader of the First Regiment of the Zion Guard. The reporter noted that the service was ‘of a purely evangelical character’ and that Dowie responded to occasional interjections by pointing out that he regularly preached to 7000 people in Chicago without interruption and that in one service some 6000 affirmed that they had been healed by faith.

At this point, there was an interruption as a policeman tried to remove an interjector, and Dowie pleaded for respect and courtesy from the people of Adelaide, his wife’s birth-place. Finally, he closed with ‘the solemn assertion that he preached no other gospel than that of salvation by the healing and cleansing power of God through Jesus Christ.’ After the meeting, a sizeable crowd paraded through the streets seeking to make fun of Dowie, but he eluded them.

There was continued disorder in the meetings. At the Adelaide Town Hall, on Monday 22 March, the meeting had to be abandoned. The newspaper headlines, modest by modern standards, but bold for the time, summarise succinctly what happened —

DOWIE IN ADELAIDE

RIOT IN TOWN HALL

A WILD RABBLE STOPS THE MEETING

GREAT DISORDER IN THE STREETS

POLICE INJURED AND WINDOWS BROKEN

YORK HOTEL BESIEGED BY A VAST CROWD

MR J.DARLING’S HOUSE DAMAGED

NIGHT MEETINGS ABANDONED¹⁰⁵

¹⁰⁴ *The Downfall of Dowie!* Hawthorn, Vic: J.H.Edmonson, n.d.

¹⁰⁵ *Advertiser*, 23 March, 1904, p.5. Following details from this source.

A huge crowd had gathered for the meeting, until finally, the attendants closed the doors. Many with tickets could not gain entry, and thousands of others thronged outside. Taking their cue from Dowie's frequent description of smokers and drinkers as 'stinkpots', someone smashed a bottle of 'sulphurated hydrogen' which resulted in a repulsive odour spreading through the building. Another 'stinkpot' soon followed. After the meeting got under way, some of the congregation broke into an offensive song.¹⁰⁶ Outside a crowd estimated at between 10,000 and 15,000 had gathered, mostly of boys and youths. All the city's police force assembled in an attempt to control the mob, using mounted policemen to hold the crowd back from the entrance. There was some scuffling, with police suffering minor injuries. By nine o'clock, things were growing nasty. Two Town Hall windows were broken. Then a tram car passed, and several windows in the tram were smashed by a youth from the crowd. The lad was arrested.

Meanwhile, inside, seats were being overturned and people were running about the hall. There were constant interjections and heckling. Dowie appealed for the right to speak, but without success. There were cries of, 'Dowie is a fraud!' and, 'Flap your wings, Elijah!' and, 'You call us all stinkpots!' and, 'We'll hang old Dowie on a sour apple tree.' Finally Dowie closed the meeting. While the police diverted attention, he slipped out unobserved.

The crowd then moved to the York Hotel, assuming Dowie had returned there, and there was more violence. Windows were broken, and more 'stinkpots' smashed. A knife was thrown at a policeman who was trying to remove a disorderly youth. Fortunately no harm resulted. When there was no sign of Dowie, some of the crowd went to the home of his brother-in-law, Mr J. Darling, JP. Again, windows were smashed, but Darling courageously addressed and dismissed the mob. Dowie returned to the hotel late that night, when most of the crowd had dispersed.

As a result of these events, Dowie announced that there would be no more night meetings, but that afternoon services would continue. The press reported

¹⁰⁶ *Bulletin*, 10 March 1904, p.13.

this under the heading 'Message from Elijah.' Dowie continued to denounce the use of alcohol (which he called 'liquid fire and distilled damnation') and the smoking of tobacco. He fulminated against the eating of pork. He lamented the coldness of the churches.¹⁰⁷ He attacked Freemasonry and other lodges. And he proclaimed the validity and efficacy of Divine Healing.

Two of the men arrested were fined and Dowie publicly announced that he would pay for the damage to both the Town Hall and the York Hotel, which he did.¹⁰⁸ The next day, the afternoon meeting was quiet and orderly. Several hundred people attended, and there were no major problems. Letters began to appear in the press both attacking and defending Dowie. Even some who disagreed with Dowie's teaching and beliefs, nevertheless deplored the refusal to allow him freedom of speech. The editor of *The Advertiser* was particularly outspoken, arguing that there was 'no valid excuse' for the disorder and that mob rule constituted 'the most terrible kind of tyranny.'¹⁰⁹

Methodists lamented his attacks on the church, and complained that Sabbath-school classes and regular church services had been abandoned on the first Sunday of Dowie's visit by people 'prompted by nothing higher than vulgar curiosity.'¹¹⁰

Dowie's Adelaide meetings came to a sudden end. On Friday 25 March, he commented that not only was King Edward of England subject to the King of Kings but that everybody knew he had 'no religion to spare.'¹¹¹ This was ill-taken by the good citizens of Adelaide. The Mayor, Mr L.Cohen, wrote to Dowie warning him against repeating such statements and informed him that he

¹⁰⁷ Dowie claimed that Victorian Methodists, for instance, had only increased by one member in the previous year — *Advertiser*, 22 March 1904, p.5. In this, he may well have been right as the number of Methodists in Victoria declined from 180,272 in 1901 to 176 662 in 1911 — W.W.Phillips, 'Religion' in Vamplew, 1987, p.422.

¹⁰⁸ *Advertiser*, 24 March 1904, p.6.

¹⁰⁹ *Advertiser*, 23 March 1904, p.4; 24 March 1904, p.6; 25 March 1904.

¹¹⁰ *Australian Christian Commonwealth*, quoted in the *Advertiser*, 25 March 1904, p.4.

¹¹¹ Dowie reaffirmed these sentiments after his return to America — 'I said that the King of England had no piety to spare... that if he was saved it would be by the skin of his teeth ... Call him defender of the faith? What faith has he to defend?' — Unidentified news clipping, June 1904.

could no longer use the Town Hall because of his 'disloyal utterances concerning his Majesty the King.' A similar letter from the Superintendent of Public Buildings forbade him the use of any building under Government control.¹¹²

A columnist in *The Bulletin* was not slow in pointing out the hypocrisy behind these actions.¹¹³ A large cartoon showed Dowie running before King Edward's chariot, as 'in a previous state of existence' he had done before King Ahab.¹¹⁴

So Dowie was forced to leave his old home-city, and, according to one report, still fleeing the mob, had to hide in a small boat before boarding his vessel the *Mongolia*.¹¹⁵ He was never to visit these shores again.

In 1905, Dowie was partly paralysed as the result of a stroke. In April, 1906, his own associates in Zion felt they could no longer accommodate his increasingly irrational behaviour, and deposed him as General Overseer. Just twelve months later, on 9 March 1907, after a time of illness, he passed away.¹¹⁶

The Melbourne branch of the Free Christian Church, now the Christian Catholic Church, continued and today a small congregation still exists in that city.¹¹⁷

As a pioneer of the ministry of healing, he was possibly without equal. One writer says —

¹¹² The Town Clerk's letter read as follows: 'I have the honor [sic], by direction of the Mayor of Adelaide, to inform you that he has cancelled the remainder of your engagements at the Adelaide Town Hall. This action has been taken in consequence of your disloyal utterances concerning his Majesty the King, as reported in the press yesterday afternoon and morning. The balance of the hire paid will be refunded to you on application to the city treasurer's office.' See *Advertiser*, 28 March 1904, p5.

¹¹³ *Bulletin*, 7 April 1904, p12; see also *Quiz*, 1 April 1904.

¹¹⁴ *Bulletin*, 7 April 1904, p.18.

¹¹⁵ *Bulletin*, 21 April 1904, p.12.

¹¹⁶ *Chant*, 1984, p.22.

¹¹⁷ At Dowie's death, there was a group of about 100 of his followers in Sydney and a sizeable congregation of over 800 in Melbourne meeting in the imposing Central Zion Tabernacle (formerly the Hibernian Hall) in Swanston Street. The rear wall of this building was decorated with crutches, boots, plaster casts, surgical appliances, aprons and regalia from orders such as Freemasonry. By now, a Zion liturgy had been developed which included strong preaching but also a processional and a robed choir singing the *Te Deum*. Also, from Kangaroo Island, a few miles south of Adelaide, there were some who migrated to Zion City. See M. Sollit, 'Australian Dictator In Zion,' *People* 10 August 1966, p.50; LH, XV:3, 7 May 1904, pp.57f; Kiek, 1927, p.299.

A.B.Simpson's lifelong associate Kenneth Mackenzie identified Dowie as 'unquestionably the apostle of healing in his day.' At the peak of his ministry from 1894 to 1905 he was known by more people throughout America than any other propagator of the message of divine healing in the nation's history. His periodical *Leaves of Healing* enjoyed the largest circulation of any publication of the movement ... No individual within the healing movement has ever reached so many people worldwide with the message of divine healing as John Dowie.¹¹⁸

Influence on Pentecostalism

Some of the pioneers of the Pentecostal movement had their interest in the things of the Spirit awakened by Dowie. Although Dowie was never himself a Pentecostal, he expressed strong belief, not only in divine healing, but in all the gifts of the Holy Spirit. In his charge to the Christian Catholic church at its founding on 22 February, 1896, he declared —

We shall teach and preach, and practice (sic) a Full Gospel ... May this Church be endowed with the nine gifts of the Holy Spirit, with the word of Wisdom, the word of Knowledge, Faith, Gifts of healing, Workings of Miracles, Prophecy, Discernings of Spirits, Divers kinds of Tongues and Interpretation of Tongues, and with the gift of Love which is the crown of all ...¹¹⁹

Dowie was recognised not only as being a prophet in the general sense, but also as exercising gifts of prophecy. He foresaw the link between smoking and cancer, for example¹²⁰ and he foretold the preaching of the gospel through radio and television.¹²¹ Moreover, Dowie saw the need for being baptised in the Holy Spirit and hence, empowered for service. He spoke of his own experience of a baptism of 'Power from on High', which he believed was given to him for

¹¹⁸ Chappell in Burgess et al (eds), 1988, pp. 366f. *Leaves of Healing* was a weekly publication which contained sermons by Dowie and reports of his ministry, together with testimonies, news items and photographs.

¹¹⁹ Ottersen, 1986, pp.14,16.

¹²⁰ 'The Five Porches of Bethesda' quoted in Chant, 1984, p.281.

¹²¹ I came across references to these predictions in the Dowie papers in Zion, but unfortunately did not record the sources.

witness and for service.¹²² 'If the Holy Spirit does not witness for us and back up our Witness [sic],' he once wrote, 'where shall we be?'¹²³

A significant number of Dowie's followers took seriously what he said about spiritual gifts and, when the new Pentecostal movement started, they found a congenial spiritual home there.¹²⁴ Australian Earl Mintern was a member of the Zion Headquarters staff. The third General Overseer of the Christian Catholic Church from 1942 to 1959, was the 'greatly loved' Michael Mintern, who migrated to Zion in 1905.¹²⁵ Twenty years later, another member of the Mintern family, R.A.Mintern, a farm implement merchant from Horsham, Victoria, joined the newly-formed Pentecostal Church of Australia. The following article appeared in the pages of the newly-published *Australian Evangel* in 1926 —

MEMBERS OF THE ZION MOVEMENT HEALED AND BAPTIZED.

The Lord worked mightily in the great Zion movement introducing the miraculous powers of God in the healing of multitudes everywhere it went, preparing the way for further steps of faith, which steps many are now taking into the fullness of the Baptism of the Holy Spirit

Then followed the Mintern's testimony of being baptised in the Spirit.¹²⁶

J.Ellis, a seed merchant, had been a deacon in the Zion movement for 23 years. He was grateful for what he had received, but felt impelled to go further —

I shall always thank God for Zion and the experiences and blessings received in it. I believe it was right and taught the truths of the Scriptures, with the one exception of the Baptism of the Holy Spirit with speaking in tongues. They were also wrong in teaching that everyone else was in error So I set out to investigate a new

¹²² Sheldrake, 1912, p.334.

¹²³ Ottersen, 1986, p.13.

¹²⁴ Chant, 1984., pp.23f. It is interesting to note that many of the early Pentecostals in America, South Africa and Sweden can also trace their origins back to Dowie. See relevant articles in Burgess et al, 1988; Hollenweger, 1988.

¹²⁵ Mintern, (ed) *This We Believe* pp.1f ;Taylor, *Voliva*, p.40f.

¹²⁶ AE, July 1926, p.10.

move that had come to Australia, which taught the Baptism of the Holy Ghost according to Acts 2: 4...¹²⁷

I had to ask the Lord to enlarge my heart to receive it all. Our church could not receive our message because of the speaking in tongues so we reluctantly left, but many have followed and received their baptism and we are trusting and believing that they will all come, for we know how earnestly they wish to serve the Lord Jesus.¹²⁸

Another significant Pentecostal leader was John A.D. Adams, a New Zealand barrister. In 1887, Adams, a Grand Master in Freemasonry, was wasting away with palsy and the medical prognosis offered no hope. Dowie 'knocked all the Masonic devilry out of him,' prayed for him and his wife Maggie, who was also seriously ill, and they both recovered.¹²⁹ In 1926, Maggie died at the age of 85 and Adams was still active in ministry in Good News Hall, North Melbourne, Australia's first Pentecostal church.¹³⁰ C. L. Greenwood, one of Australia's best-known Pentecostal preachers, was first interested in the Pentecostal message as a result of a testimony that owed its origin to John Dowie.¹³¹ Evangelist William Booth-Clibborn's family made the transition from the Salvation Army to the Pentecostal movement through Zion.¹³² Many early Pentecostals recognised their debt to Dowie. As the *Australian Evangel* put it, he 'prepared the way for further steps of faith.'

The Zion movement was not the only parent of the new-born Pentecostal movement, and Pentecostalism was not its only child. But through it the family was certainly started, at least in part. It was Evangelicalism which was to provide, unintentionally, another source of gestation.

¹²⁷ Acts 2:4 — 'All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.' (NIV)

¹²⁸ AE, July 1926, p.10.

¹²⁹ J.Dowie, 'Satan the Defiler,' LH 14 May 1904, p.99.

¹³⁰ J.Adams, 'God Hath Spoken,' GN 17:7 July 1926, pp.3f.

¹³¹ Greenwood, *Life Story*, 1965, pp.10ff.

¹³² See Chapter Nine and Appendix Ten.

CHAPTER FIVE

THE SPIRIT OF EVANGELICALISM

The quest for holiness and the fullness of the Holy Spirit (1875-1920)

‘Oh that a preacher might arise and expound from the Book of books a religion with a God, a religion with a heart in it,’ lamented Sybylla Melvyn in *My Brilliant Career*, Miles Franklin’s ground-breaking 1890s depiction of Australian country life. In the closing years of the nineteenth century, there were many who shared her sentiments.

As has been noted, the previous decades had seen the emergence of a number of new religious groups in Australia.¹ It was also a time of intellectual challenge for the churches. The publishing of Charles Darwin’s *The Origin of Species* in 1859 had radically changed many people’s attitudes to the Bible. Secular rationalism was not new — since the days of the Enlightenment it had been gaining favour — but in nineteenth century Australia, it had taken on an almost evangelistic fervour. Rationalist speakers held regular meetings, more often than not, on Sundays, with musical programs to attract clientele and with vigorous arguments against faith in a higher power.² Testimonies were given of ‘conversion’ from religion to rationalism. Books were sold. Debates were invited. Reason was proclaimed as the final arbiter of truth. The Australasian Secular Association, founded in Melbourne in 1882, soon spread interstate.

¹ See above, Chapter Three.

² W.W.Phillips, ‘Defending a Christian Country’: *Churchmen and Society in New South Wales in the 1880’s and After* Brisbane: St Lucia, 1981, pp.114f

Rationalist associations were formed in New South Wales (1910), Queensland (1914), Western Australia, Victoria and South Australia (1918).³

On the other hand, during the two and a half decades from 1890 to the beginning of World War I, there was also an increasing level of evangelical Christian fervour. The pervasive influence of Wesleyan revivalism and the extraordinary career of John Dowie have already been noted as has the succession of overseas evangelists who toured Australia in the late 19th century.⁴ The early years of the twentieth century were equally punctuated with evangelistic campaigns.⁵

There was increasingly animated debate over traditional moral or social issues such as Sunday observance, temperance, and mixed bathing.⁶ Gradually, the restrictions of sabbatarianism gave way as Sunday newspapers were introduced and public buildings such as art galleries opened on the Lord's Day. On the beaches, thousands of people began to defy the laws which in some places forbade sea-bathing during the daylight hours, and in other places forbade mixed bathing at any time. By the mid 1890s, Sunday amusements were becoming more acceptable with concerts, picnics, excursions and sporting events taking place with increasing frequency.⁷

The 1890s were also difficult economically. The withdrawal of overseas investments in Australia had a domino effect, resulting in the cessation of public works and the closure of some banks — some fifteen in the Eastern States by 1892. Prices of farm produce fell and there was industrial unrest. For many, the rising Labor Party offered a heaven on earth which had more immediate appeal than the less tangible after-life proclaimed by the churches. For others, it was

³ Brown, 1986 p. 229

⁴ See Chapters Three and Four.

⁵ George Bernard Shaw commented that in England there was such a reawakening of religion 'that not the Church of England itself could keep it out.' See G.B.Shaw, *Plays Pleasant and Unpleasant: Volume II, Pleasant Plays* London: Constable: (1898) 1947, p.vi.

⁶ Jackson, 1987, pp.108ff, 114; Brown 1986: pp.336, 361; M.Hogan, *The Sectarian Strand* Ringwood: Penguin, 1987, p.134; Hunt, 1985, p. 170; F.B.Smith, 'Sunday Matters' in Gammage and Spearritt (eds), 1987, p. 391; O'Farrell, 1985, p. 282.

⁷ Jackson, 1987, p.114.

the promise of a foretaste of heaven now, through the presence of the Holy Spirit, that sent them to their knees in prayer.

In 1899 the Boer War broke out in South Africa, and thousands of young Australians rushed to enlist. Senior politicians and statesmen were working painstakingly towards the final shape of Federation of Australian States, which took place in 1901. And those most popular inventions of the 20th century, the moving picture, the motor car and the aeroplane were making their first hesitant beginnings. Like the 1990s, the 1890s were a time of rapid change, the questioning of traditional values, the struggle for economic betterment, the search for identity and rigorous debate over the future direction of the nation. In all this, there was a significant number of people who believed that only an evangelical gospel which stressed a vital relationship with Christ through the power of the Spirit would satisfy human need and resolve social ills.

The Keswick movement

In the early 1870s, Robert Pearsall Smith from Philadelphia initiated a series of conferences in England, where several other Americans, including Smith's wife, Hannah, were involved. Humbled through an act of indiscretion, Smith withdrew from the convention scene but Dundas Harford-Battersby, Vicar of St. John's, Keswick, took over.⁸ He had been praying earnestly for a more meaningful experience of Christ. As a result, he explained, 'I got a revelation of Christ to my soul so extraordinary, so glorious and so precious that from that day it illuminated my life. I found HE was ALL I wanted.'⁹

In 1875, he organised a convention in Keswick, for worship, prayer and teaching, where he shared something of his own new experience in Christ. He told how he had learned the difference between a seeking faith and a resting faith. Seeking faith came to Christ bearing a burden, but resting faith had found Christ — and the burden was gone. Soon Keswick Conventions were being held regularly. The message was simple —

⁸ Burgess et al (eds), 1988, p.518; Jackson, 1987, p.63; A.Deane, *The Contribution of the New Evangelical Movements of the Late Nineteenth Century to Evangelical Enterprise in Australia 1870-1920*, unpublished MA thesis, University of Sydney, 1983, p.47.

Keswick stands distinctively for this: Christ our righteousness, upon Calvary, received by faith, is also Christ our holiness, in the heart that submits to Him and relies upon Him.¹⁰

This concept was presented with such conviction that it struck responsive chords in many hearts. There was also a focus on the need to be filled with the Holy Spirit. Years later, H.P. Smith summarised the Keswick emphases from the beginning as having been —

1. The exceeding sinfulness of sin
2. The way of cleansing and renewal
3. The life of full surrender
4. The fullness of the Holy Spirit
5. The path of service and sacrifice¹¹

Keswick theologians rejected the perfectionist emphasis of the Wesleyan-Holiness tradition, but stressed that the fullness of the Spirit was normative for Christian living.¹² To be filled with the Spirit, it was necessary to yield your will completely to Christ and to 'surrender' to Him. At one of the early Conventions, Andrew Murray (1828-1917), Keswick leader and pastor of the Dutch Reformed Church at Wellington, South Africa, set down eight steps to the fullness of the Spirit —

1. I know and believe there is a Pentecostal Blessing still to be enjoyed by God's people.
2. I have not got it.
3. It is for me: and it is my own fault that I have not got it.
4. I cannot grasp it. God must give it.
5. I long and desire, at any cost, to become possessed of this Blessing.
6. I am going to surrender all to obtain it.
7. I believe that He accepts me, and I claim the Blessing now — this very moment.

⁹ J.C. Pollock, *The Keswick Story* London: Hodder and Stoughton, 1964, p. 12.

¹⁰ Pollock, 1964, p. 74.

¹¹ *Keswick Quarterly* November 1947.

¹² Burgess et al (eds), 1988, p. 518.

8. I reckon that He now fulfils His promise; and I go forth to obey.¹³

In 1876, Hussey Burgh Macartney, the Irish-born Vicar of St Mary's Anglican church in Caulfield, Victoria, and son of the Dean of Melbourne, presided over a small convention in Melbourne.¹⁴ Two years later, he visited Keswick and was so impressed he began similar conventions in Melbourne when he returned. These were the beginning of what was to become a series of annual gatherings in Victoria for decades to come.

Waiting on God, a book of short readings on prayer by Andrew Murray, was being circulated and hungrily read. It culminated with an exhortation to pray earnestly for the fullness of the Holy Spirit.¹⁵ The popularity of books like this was another indicator of the desire among Evangelicals for a more meaningful spirituality.

George Carleton Grubb

In 1890, George Carleton Grubb arrived in Australia with an evangelistic party. Hailing from Tipperary, he was a vigorous man of 33 years, although his balding head made him look older. If Harford-Battersby was a typical Anglican clergyman, Grubb was the opposite — a boisterous Irish rover. Pollock describes him like this —

Everything about him had a rip-roaring wild Irishness. He would have an audience cringing in fear of judgement one moment and bursting their sides with guffaws the next. ... Grubb was a man of emotions, not happy unless in strong measure he could feel the presence of God, but a man of sheer faith who fully expected and often saw the most improbable occurrences in answer to prayer.¹⁶

¹³ J.S.Holden (ed), *The Keswick Convention 1929: Notes of the Addresses Revised by the Speakers* London: Paternoster, 1929, p.157.

¹⁴ Piggin, 1996, p.72; Jackson 1987, pp.63ff.

¹⁵ Greenwood, 'Address given at Australian Pentecostal Fellowship Convention,' Beulah Heights, Victoria, 1964; D.Cragg in Douglas (ed), 1978, p.685 ('Murray was the most influential leader of his own church in the nineteenth century, and an evangelical Christian of international stature'); Murray, 1961, pp.101-103.

¹⁶ Pollock, 1964, p.90

It did not take long for Macartney and Grubb to meet.¹⁷ For two weeks the two Irishmen conducted a mission before Grubb travelled on to New Zealand. A year later, in 1891, with a tour group including E.C. Millard and his wife and V.D. David, a Tamil evangelist, he returned to Australia, and again held meetings in New South Wales, Victoria and Tasmania.¹⁸ His topics were varied but generally focused on commitment to Christ—¹⁹

He was met by an enthusiastic response. Six hundred people were turned away from one gathering he held. Most of his financial needs were provided by the local people, and many were led to commit their lives to Christ. A number of these later entered full-time Christian work. The impact of his athletic preaching was such that ‘amazing scenes’ were witnessed at his services.²⁰ Anglicans, like Methodists, were enthused by Grubb’s fervent approach and his emphasis on the revitalising, experiential power of the Spirit and congregations often responded with spontaneous shouts of praise. His emphasis on holiness and separation from the world was attractive to people looking for more effective Christian living. Judd and Cable credit Grubb with originating the ongoing distinctive Sydney Anglican emphasis on evangelism, emotional consecration hymns, invitations to follow Christ, the signing of decision cards, holy life-style and stirring up greater involvement in foreign missions.²¹ But Sydney Anglicanism has been shaped by other influences as well. Nathaniel Jones, Principal of the Anglican Moore College in Sydney, although initially happy to cooperate with Grubb, began to develop misgivings. What Jones saw as Grubb’s emphasis on ‘imparted righteousness’ and his own teaching of

¹⁷ Millard refers to Macartney and his wife as ‘our kind of friends.’ See E.C. Millard, *The Same Lord: An account of the Mission Tour of the Rev. George C. Grubb M.A. in Australia, Tasmania and New Zealand from April 3rd 1891, to July 7th 1892*, London: Marlborough, 1893, p.39.

¹⁸ Millard, 1893, Frontispiece and p.46.

¹⁹ Subjects were — The Cities of Refuge; God’s Dealings in Distress; Learn of Jesus, Lean on Jesus, Live for Jesus; What the Daily Life of a Christian Ought To Be; Walking with God; Tests of Discipleship; Wash and be Clean; ‘Nothing’ (1 Tim 6:7); The Silence of Christ — G.Grubb. *Notes of Sermons and Bible Readings* Hobart: Mercury, 1893.

²⁰ Pollock, 1964, p.92.

²¹ Judd and Cable, 1987, p.150f.

‘imputed righteousness’ were not comfortable bed-fellows.²² Grubb emphasised the power of the Spirit for service; Jones the power of the Gospel for salvation through the all-sufficient work of the Cross. Grubb advocated the Holiness idea of ongoing sanctification; Jones held to the Reformed position of completed redemption in Christ which would be realised eschatologically at the Second Coming.²³

Consequently, Sydney Anglicanism never embraced revivalism in the way that Grubb expressed it and today still reflects the direction set by Jones, with a strong, almost bibliolatrous adherence to the text of Scripture and a stern scepticism about emotional expressions of faith. The Keswick movement, on the other hand, pursued its emphasis on an experience of Christ and, in its early days at least, its participants were encouraged to continue to cry out to God for a Pentecostal outpouring.

It is interesting that Millard’s record of Grubb’s visit begins with a complete quotation of 1 Cor. 12:1-11, the one New Testament passage that lists in detail the special gifts of the Spirit such as prophesying, healing and tongue-speaking. Wherever Grubb went there was an emphasis on the need to be filled with the Spirit.²⁴ One congregational minister had such an experience with God that he left his church to himself become a revivalist.²⁵ After one meeting, the team members had an enlivening experience of the Spirit —

I went back to the hotel, where I heard a tremendous shouting of Hallelujah in our private room. The others were literally jumping around the room, and David was shouting, ‘Glory to God! Glory to God! Glory to God!...’

²² ‘Imparted righteousness’ implied a sense of *feeling* forgiven and hence justified (ie made righteous); ‘imputed righteousness’ meant believing you were forgiven and justified whether you felt anything or not.

²³ W.Lawton, *The Better Time To Be* Kensington: NSW University Press, 1990, pp. 94f, 99, 101; Judd and Cable, 1987, p.152. Jones’s position was similar to that held by the ‘finished work’ believers who established the Assemblies of God in the United States.

²⁴ For example, ‘At the invitation of the minister of the Baptist Chapel, about four miles away, we went to a prayer-meeting of all denominations — to ask the Lord for blessing on the mission — and after two hours’ waiting upon God, we sought for a special baptism of the Spirit for our own souls, and followed the apostolic example of “laying on of hands” (Acts 8:18). It was a solemn scene, when clergy, ministers and laymen alike, took their turn in being thus prayed over.’ — Millard, 1893, p.61f.

²⁵ Millard, 1893, p.84n.

On the other hand, their joy was tempered by Mrs Millard enduring a painful swelling in the face, which nothing would alleviate. Finally, they decided to put aside all medical treatment and ask God to heal her. Within a few minutes she declared she was quite free of all pain. The shouting began again.²⁶ It was not uncommon for Grubb to encourage people to give voice to their praises. He poured scorn on those who would grow excited over football but not about the safety of their souls. The question asked (about the preachers) was not, 'What Church does he belong to?' but, 'Is he up to shouting pitch yet?'²⁷

When teaching and preaching about the baptism in the Holy Spirit, the emphasis was consistent — the need to yield to God in total obedience and then to take the blessing of the Spirit by faith.²⁸

Preparation in Prayer

Around 1890, a small group of men, led by John MacNeil (1854-1896), began praying together for revival in Australia.²⁹ MacNeil, born into a Presbyterian family in Scotland, was brought up in Ballarat, Victoria, and worked as a 'railway contractor.'³⁰ After studying theology at New College, Edinburgh, he was ordained in 1879 and shortly after introduced to the Keswick movement. He experienced 'an anointing of the Holy Spirit' and in 1881 began evangelistic ministry. A battle with health hindered his itinerant work until he recovered after laying on of hands by an Anglican minister. He was no mean evangelist, drawing crowds in many places — he saw as many as 1200 professions of faith in six weeks in 1894 in Queensland.³¹

²⁶ Millard, 1893, pp. 108f.

²⁷ Millard, 1893, p.161.

²⁸ When Mrs Millard talked with one clergyman, he showed particular grace by being 'willing to humble himself and be dealt with by a woman' — Millard, 1893, pp.140, 149.

²⁹ See M.Prentice, 'John MacNeil,' in ADEB, pp.243f, for an outline of MacNeil's life.

³⁰ John MacNeil in *Reports of Addresses at the Christian Convention September 15th, 16th, 17th, 1891* Ballarat: E.E.Campbell; Melbourne: Bible and Tract Depot; Melbourne: M.L.Hutchinson and Co.; Adelaide: Wesleyan Book Depot, 1891, p.28.

³¹ 'The Rev John McNeil [sic], B.A., is continuing his evangelistic services in Warrnambool with a large amount of success... Large audiences are attracted, and it is believed that he is effecting a large amount of good' (*The Warrnambool Independent* Wed July 11 1883); 'The

In 1890, together with Allan Webb, John Watsford and a handful of others, he formed a prayer group which came to be known as 'The Band' which met regularly to pray for revival, even if it was to be years coming. They also focused strongly on the need for an infilling of the Holy Spirit as part of the 'higher Christian life' espoused by Keswick and were praying for 'the full Baptism of the Holy Spirit for themselves and for all ministers, officers and members of the Churches.'³² MacNeil wrote a popular booklet called *The Spirit-filled Life*.³³ The devotion of these men to prayer was internationally acknowledged.³⁴ Out of their intercessions came the decision to mount a Keswick-style convention in Geelong, a Victorian provincial city, some 80 kilometres from Melbourne, with George Grubb — who had addressed Keswick Conventions in England — as the primary speaker, along with MacNeil, Webb and others.³⁵ The large Mechanics Institute was used and people came from all over Victoria and even from 'neighbouring Colonies.' There were overflow meetings in the Presbyterian church next door. For four days, there were four meetings a day and they could not accommodate all those who came, 'not to hear eloquent addresses or exquisite music, but to hear of Pentecostal Christianity, and how it may be ours.'

people of Portarlington have just been favoured with the valuable services of the Rev John MacNeil ... At all these meetings, there were large congregations, in some cases many had to go away, or be content to stand outside ... Many responded to his earnest pressing invitations to accept of a present salvation, while others have been much encouraged and strengthened in the faith' (SC II:25 23 June 1883, p.7); 'Colac has just been favoured with a second visit from the Rev. John McNeil [sic] the well-known evangelist' (SC II:26 30 June 1883, p.6). See also M.Prentice, 'John MacNeil,' in ADEB, p.244. In 1896, MacNeil toured Queensland again. At the end of the tour he collapsed and died in a city shop. American missionary Minnie Abrams, with a touch of the dramatic, told a congregation in Chicago in 1909 how John MacNeil and Allen [sic] Webb had devoted themselves to prayer for revival and how the 'DeLong' Convention and the visits of Torrey and Alexander had grown out of this. She noted that MacNeil, she thought, had died in the pulpit 'the very night of the first meeting of that great revival' and that Webb 'so poured out his soul to God in prayer that he fell dead praying.' See *The Latter Rain Evangel* July 1909, Chicago: The Evangel Publishing House, p.8.

³² Watsford, 1900, p.272.

³³ D.Paproth, 'Revivalism in Melbourne from Federation to World War I: the Torrey-Alexander-Chapman Campaigns,' in Hutchinson et al (eds), 1994, pp.147,165.

³⁴ *Latter Rain Evangel* July 1909, Chicago: The Evangel Publishing House, p.8.

³⁵ Watsford, 1900, pp.272-293. Following details are also from this source, unless otherwise stated.

The theme was ‘Apostolic Christianity’ and the focus from the beginning was on Christ. ‘We want to write up over this Mechanics hall,’ said Grubb, in his opening address, ‘“For Jesus Only”’: for we are met here for the glory of our Saviour, and to learn His holy will.’³⁶

There were frequent calls to holiness, to love and to the fullness of the Spirit, Grubb did not mince matters —

Ah! my friends, the baptism of the Holy Ghost means the identification of ourselves with the common herd of sinners around us. No one will obtain the baptism without this. Come down from your ecclesiastical perches, oh! reverend teachers of men, for power and unction of the Spirit can only come to you if you be identified with the baptism of sinners. May the Lord deliver us from the pride of reputation.

and,

The effect of the baptism of the Holy Ghost is to set our tongues free. First the heart free, then the tongue free; that is the Holy Ghost’s order. He sets the heart free and our heart begins to bubble and swell, and it comes out at our mouth. We should get ill if we could not shout and sing. If you have the Holy Ghost in you you will not need a spiritual force-pump to get up a shout or a sermon either... Oh Lord! Give us the Spirit of Pentecost for Thy name’s sake.³⁷

When MacNeil spoke, he was equally direct. He had not got ten lines into his message when he said, ‘Look here, man! Are you born again? You need not begin to think about Apostolic service until you can say “yes” to that.’ He concluded with a strong challenge to his hearers to be sure they had the power of the Holy Spirit in their lives —

What then was the secret of the Apostolic Power? God — God the Holy Ghost, within them, around them, that was their equipment. The same equipment may be ours today. Have you got it?... If you have asked Peter, or Thomas, or John... they

³⁶ George Grubb, ‘Apostolic Christianity — Is it Ours?’ in *Reports*, 1891.

³⁷ Grubb, *Reports*, 1891, pp. 17, 24.

would have said, 'Yes.' They knew they had it. Some of you are living on the wrong side of Pentecost...³⁸

Edward Harris, of West Melbourne Baptist church,³⁹ raised the issue that some people felt the need to distinguish between being baptised with the Spirit and being filled with the Spirit. In that case, he said, 'go in for both of them.'⁴⁰ There was a strong emphasis of the centrality of Christ, on prayer, on holiness, on entire sanctification, on absolute surrender to God. Allan Webb declared, 'Apostolic Christianity meant complete surrender ... You want to be useful? ... There is only one way. It is to be surrendered to God.'⁴¹ At one rally, after a woman sent up a gift of two pounds for the China Inland Mission, people streamed to the platform to present a missionary offering. 'There was no excitement, no hysterics, no rushing from seats and clapping of hands. The Holy Spirit just laid on the people's hearts an intense yearning for the heathen, and gave the world a practical illustration of Apostolic Christianity.' They brought silver, gold, rings, chains, watches, jewellery, cheques, notes and laid them on the table. The value was estimated at over a thousand pounds. An archdeacon gave his archidiaconal ring; one man gave a cottage and nine acres of land; a couple offered 120 pounds per year to support a missionary. Ultimately, after Grubb's Victorian mission, fifty people offered themselves for mission work.⁴²

In New South Wales, the story was similar. At St. Peter's, Woolloomooloo, after Grubb had ministered, 'as the people moved out they seemed to walk on tiptoe, as if it were holy ground... no talking... an unmistakable solemnity...'⁴³ At the Sydney Convention, (5-7 January, 1892), Christians of all denominations met and 'the Lord was present in Holy Ghost power', while the expectation of

³⁸ MacNeil, *Reports* 1891, p.28.

³⁹ *The Torrey-Alexander Souvenir, Special Mission Number of the Southern Cross*, Melbourne, 10 September, 1902, p.10.

⁴⁰ Harris, *Reports*, 1891, pp.74.

⁴¹ Webb, *Reports*, 1891, p.48.

⁴² From a letter to clergy and leading layman quoted by Millard, 1893, p.167.

⁴³ Millard, 1893, pp.215f.

the people was so great that all the seats in the Centenary Hall, York Street, were occupied at least two hours before the advertised hour.⁴⁴

In Launceston, Tasmania, ‘the blessing... without doubt surpassed the previous ones held at Geelong and Sydney...’ There was ‘clear teaching’ that it was pointless to ask for the fullness of the Holy Spirit without first being cleansed of all sin. Over two thousand people packed the auditorium and forty or fifty ministers sought to be filled with the Spirit.⁴⁵

Another convention was held in Geelong in September 1892 — it had already become an annual event — and again crowds attended. Again, there was plenty of excitement as ‘from all parts of the building came shouts of “Hallelujah!”, “Glory be to God!” and a wave of glory seemed to roll over the audience.’

Grubb did not stay in Victoria. He travelled through England, South America and even Russia, as well as various parts of Australia. His popularity waned when it was reported that he held the view known as conditional immortality or annihilation,⁴⁶ and his associations with the Keswick movement were for a time broken. Nevertheless, the Geelong conventions which George Grubb started formed the background to the convention movement that was to continue in Victoria into the twentieth century.⁴⁷

Reuben Torrey

In 1899, the popular American evangelist D.L. Moody (1837-1899) received a petition from 15,831 people in Australia and New Zealand inviting him to preach.⁴⁸ Moody’s death prevented his coming. But two years later, Yale graduate and Congregationalist minister Dr. Reuben Torrey (1856-1928) did, together with his song leader, Presbyterian layman Charles Alexander (1867-1920). Torrey is still well-known because of the books he wrote, many of which

⁴⁴ Millard, 1893, pp.261f.

⁴⁵ Millard, 1893, pp.269.

⁴⁶ That is, that the wicked do not suffer eternally in hell but are annihilated.

⁴⁷ In more recent years, Keswick Conventions were conducted at Belgrave Heights, whose auditorium seated nearly 2000 people.

⁴⁸ Piggin, 1996, p.59.

continue in print — including those on the ministry of the Holy Spirit.⁴⁹ And Alexander's hymns are still widely sung.

Torrey's visit was part of a well orchestrated Simultaneous Mission which involved thousands of people and hundreds of churches and Christian workers. There was a committee of 70 with sub committees handling specific areas such as finance and venues. Thirty large tents were secured for regional meetings. Missioners were drawn from seven denominations. Extensive door-to-door visitation took place.⁵⁰ In Melbourne, main meetings were conducted in the Town Hall and later in the vast Exhibition Building; in Sydney the venue was the Town Hall — where 10,000 people tried to gain admittance, and William Taylor declared, 'We have never known Sydney so moved.'⁵¹ Regional rallies were conducted in the suburbs and in provincial cities such as Ballarat, Bendigo and Geelong. Some 214 churches were involved in the Melbourne mission, with 50 missioners, 2000 'personal workers,' 16,800 home meetings attended by 117,600 people, 2500 choir members and 700 men on local committees. Lunch time meetings at the Town Hall resulted in hundreds being turned away.⁵² Torrey was accompanied by the more outgoing Walter Geil, whose preaching also drew large crowds and was received with good effect. In Footscray, for example, in one service, some 700 people signed cards as an expression of their confession of Christ.⁵³ By May, press reports referred to what was happening as a 'religious revival.'⁵⁴ The Mission also raised some 3000 pounds for the YMCA.⁵⁵ Overall, the visit was so successful that 20,000 conversions were reported throughout the country.

Not every church was involved. Roman Catholics neither participated in it nor opposed it, until Geil made some harsh comments on the activities of Catholic

⁴⁹ Torrey, *How to Receive* 1904; *Baptism*, n.d.

⁵⁰ Paproth, in Hutchinson et al (eds), 1994, p.150.

⁵¹ W. Taylor in *Souvenir*, 1902, pp.84f.

⁵² *The Age*, 19 April 1902, p.6; 22 April 1902, p.4; Torrey, *Baptism*, p.3.

⁵³ *Souvenir*, 1902, p.26

⁵⁴ *The Age* 14 May 1902, p.6.

⁵⁵ *The Age* 14 May 1902, p.6; 27 May 1902, p.4.

friars in the Philippines.⁵⁶ And the Melbourne branch of Dowie's Christian Catholic Church in Zion publicly challenged Torrey on his statements about Dowie and his alleged inconsistency in denouncing 'secret societies' while 'worshipping with their members.'⁵⁷ Torrey was not 'revivalistic' in methodology. He dressed immaculately, he preached clearly and consistently, he attempted to persuade by force of reason rather than through stirred emotions. Among his sermon topics were —

- Is the Bible the Word of God (several addresses)
- The Power of Prayer
- Hell and Who Are Going There
- Every Man's Need of a Hiding Place
- Causes of Infidelity
- The Most Important Question
- What Shall I Do to be Saved?
- What does it cost not to be a Christian?
- Hindrances to Prayer
- Proofs of the Resurrection
- The Holy Spirit and His Work
- A Manufacturing Business Which Does Not Pay
- The Baptism of the Holy Spirit⁵⁸

His constituency was largely middle class Protestantism.⁵⁹ Although his primary aim was conversions, he repeatedly stressed the need to be baptised in the Holy Spirit. Both in Melbourne and Sydney he concluded his meetings with a strong challenge in this area. His theology was straight Wesleyan. He himself had experienced a personal encounter with the Spirit —

One day as I sat in my study, something fell on me, and I literally fell to the floor, and I just lay there and shouted. I had never shouted before ... but I lay there

⁵⁶ *The Age*, 19 May 1902, p.6.

⁵⁷ *The Age*, 26 April 1902, p.15.

⁵⁸ *Souvenir*, 1902.

⁵⁹ Paproth, in Hutchinson et al (eds), 1994, p.151

shouting ‘Glory to God! Glory to God! Glory to God!’... The Spirit had put something in me that was not there before.⁶⁰

He taught others that their experience could be the same — that just as it was possible to know the certainty of salvation, it was possible to know the reality of being baptised in the Spirit. It was a work additional to the Spirit’s regular work of salvation. It was not to make us happy, but to make us useful. The results would be joy, boldness, clear knowledge and appropriate spiritual gifts. The promise of the Spirit was for people of all ages and in every church. If we were to be soul-winners, we must be baptised in the Holy Spirit. To receive the Spirit we needed to repent, to confess Christ openly, to be obedient to God — which meant absolute surrender to him — to thirst for the Spirit like a dying man for water, to ask specifically for the Holy Spirit and then to believe.⁶¹

It is noteworthy that this has been classical Pentecostal teaching on this subject since its inception — the significant difference being Torrey’s lack of reference to tongues. A few years earlier, Torrey had often pondered the question, ‘If one is baptised with the Holy Spirit will he not speak in tongues?’ He also believed that the gifts of the Holy Spirit listed in 1 Corinthians 12:8-10 would be expressed through Spirit-filled people.⁶² But he felt it was ‘a mistake to suppose that everyone should speak in tongues.’ In practice, this seems to have meant that none should.⁶³ In later years, he rejected ‘the Tongues Movement’ altogether.⁶⁴ Nevertheless, there is no doubt that Torrey’s emphasis on the need for an experiential encounter with the Holy Spirit fostered the growing spiritual hunger in the evangelical churches and that it was indirectly responsible for the nascence of the infant Pentecostal assemblies that emerged struggling and crying into the twentieth century world.

⁶⁰ *Souvenir*, 1902, p.77.

⁶¹ *Souvenir*, 1902, pp.78ff.

⁶² Torrey, *Baptism*, n.d., p.6.

⁶³ Torrey, *Baptism*, p.16, quoted in J.Wimber, *Power Evangelism* London: Hodder and Stoughton, 1985, p.137; *The City Was Moved: Special Daily Edition of the Australian Christian World* 29 August, 1902, p.2ff.

⁶⁴ Ewart, 1947, p.7; L.Jones, letter to C.H.Nash, 20 May 1925.

Hervey Perceval Smith

One of Torrey's most significant converts was Hervey Perceval Smith (1869-1947). In 1893, Smith, a former journalist, succeeded his father as manager of the Federal Palace Hotel, 'the greatest and most exotic hotel Australia has seen,'⁶⁵ in Collins Street West, Melbourne, Victoria,⁶⁶ where Torrey and his party were accommodated. Walking home one night after a Torrey meeting, he decided to believe the gospel and the realisation transformed him.⁶⁷

He became leader of what was known as the Melbourne Gospel Crusade with its emphasis on the 'three R's' of ruin by the Fall, redemption by the blood and regeneration by the Holy Spirit,⁶⁸ and devoted himself to evangelism, welfare work, hospital visitation and the like. He spent much time in prayer. His board of directors later challenged him to license the establishment, but he refused, believing that with God's help, he would make it prosper without a licence.⁶⁹ Room 7, on the second floor, a large sitting room, became the venue for many Melbourne believers who met together to study, to pray and to hear visiting speakers. Later, Smith founded the Keswick Tea Rooms and Book Depot at 315 Collins Street, Melbourne.⁷⁰

Smith found himself strongly in the Keswick tradition and recounted how the early Keswick meetings in England had resulted from a hunger for a closer walk with God, a life of 'unbroken fellowship with Christ,' victory over all known sin and a conscious sense of need for the anointing of the Holy Spirit and the resultant power for service.⁷¹

⁶⁵ D.Beer, 'Keswick Book Shop: its beginnings and now.'

⁶⁶ *The Age*, 25 June 1902, p.10.

⁶⁷ A.Pocklington, personal interview, n.d.; *Rivers of His Grace*, Melbourne: Belgrave Heights Convention, 1959; J. Wright, 'Hervey Perceval Smith,' Sydney: Tabor College, unpublished essay, 1993. Further information about Smith is from these sources, unless otherwise stated.

⁶⁸ Piggin, 1996, p.99.

⁶⁹ A licence was finally granted in 1924 and Smith resigned. See W. Renshaw, 'Hervey Perceval Smith' in ADEB, 1994, p.344.

⁷⁰ Renshaw, ADEB, 1994, p.344.

⁷¹ KQ May 1929.

After nearly twenty years, the Geelong Conventions had dwindled. So in 1909, under Smith's leadership, several small conventions were organised elsewhere. The first was at Eltham, a pastoral spot on the outskirts of Melbourne, which was attended by about 50 people. In 1918-19, another was held at Upwey, in the Dandenongs, east of Melbourne, where annual conventions continued for the next 30 years. An undated general guideline for speakers at Upwey, based on the English Keswick conventions, lists the topics for Day Five as, 'The Fullness of the Spirit,' with subheadings 'A command,' 'A birthright,' 'A promise,' 'A need,' and, 'The way to receive.'

Indian revival

In 1898, Pandita Ramabai (1858-1922), of Mukti (ie Salvation) Mission, the celebrated Indian Christian reformer,⁷² visited a Keswick Convention in England, where she urged the 4000 delegates to 'pray for an outpouring of the Holy Spirit on all Indian Christians.'⁷³ News of 'the Revival in Australia', the result of evangelical initiatives such as the Simultaneous Mission, prompted Ramabai to send her daughter Manoramabai and American missionary Minnie Abrams (1859-1912) to this country 'to catch the inspiration of the Revival fire' and to form groups to pray for Mukti.⁷⁴ Later, reports of the Welsh revival of 1904-05⁷⁵ stirred them to organise daily prayer meetings at Mukti, which were attended by over 500 girls. There, Minnie Abrams began to teach on the baptism of the Holy Spirit for effective service. At 3.30 am, on 29 June, 1905, she was woken by a girl who had seen flames over one of her companions and had run to get a bucket of water. But there was no fire: it was a new Pentecost

⁷² For brief biographical details see Douglas (ed), 1978, p.823; Burgess et al, 1988, p.755f.

⁷³ Dyer, 1907, p.41. Following details are from this source unless otherwise stated. See also H. Dyer, *Pandita Ramabai: The Story of her Life* London: Marshall, Morgan and Scott, 1914, p.101ff; Frodsham, 1946.

⁷⁴ Minnie Abrams was an Episcopalian missionary to India from Minneapolis, Minnesota, who joined Pandita Ramabai in 1898. She was baptised in the Spirit and spoke in tongues in 1905 at Mukti. She later wrote a booklet entitled *The Baptism of the Holy Ghost and Fire* Kedgaon: Mukti Mission Press, 1906, in which she described the revival there, some copies of which reached Australia. See Burgess et al (eds), 1988, p.7; Frodsham, 1946, pp.105ff.

⁷⁵ For further detail on the Welsh Revival, see E. Evans, *The Welsh Revival of 1904* Bryntirion, Wales: Evangelical Press of Wales, 1969; B.P.Jones, *An Instrument of Revival: The Complete Life of Evan Roberts 1878-1951* South Plainfield: Bridge, 1995; Frodsham, p.101f; J.E. Orr, *The Light of the Nations* London: Paternoster, 1965, pp.230-235.

(cf Acts 2:3).⁷⁶ Soon all the girls in that compound were weeping, praying and confessing their sins.⁷⁷

On June 30, while Ramabai was expounding the Scriptures ‘in her usual quiet way’, she had to stop because ‘the Holy Spirit descended in power’ and the girls began to cry out aloud to God. Some saw visions; two little girls had ‘heavenly light shining on their faces’ as they prayed for hours. After times of strong conviction and much weeping, the girls had a clear understanding of Christ’s work on the Cross and there was a sense of peace, followed by joy. Normal meals were missed; the regular program was abandoned. There were waves of prayer over the meetings as hundreds cried audibly to God. There were similar manifestations as Mukti workers visited other missions nearby — visions of Jesus, shining faces, weeping for sin, dancing, overflowing love and joy, shaking, falling to the floor, casting out of demons, all nights of prayer. Missionaries, too, had to humble themselves, repent before God and put things right. On 7 November, 1905, Ramabai closed the school and announced ten days of prayer. Most of the 700 girls gathered together, while about 60 each day went to the villages in evangelism. In March, at the general assembly for churches in the area, thousands gathered. There were ‘Pentecostal scenes’ — people testified to the miraculous supply of food, to visions of angels, even to the building shaking.

During the first twelve months, five thousand conversions were recorded. People claimed miraculous healing. Others were freed from addiction to tobacco. Stolen property was returned. Many were called to the ministry. Most remarkable was the occurrence of glossolalia. Speaking in tongues was widespread at Mukti and at other nearby missions, to which girls from Mukti went to testify. On several occasions, there were well-authenticated reports that Indian girls had spoken clear, idiomatic English under the influence of the

⁷⁶ Acts 2:3 — ‘They saw what seemed to be tongues of fire that separated and came to rest on each of them.’ (NIV)

⁷⁷ M. Abrams, *The Baptism of the Holy Ghost and Fire* Kedgaon: Mukti Press, 1906, pp.5ff.

Spirit.⁷⁸ Shortly after this, 'a bright, intelligent lady' named Joan McGregor came to Melbourne from Mukti mission, attended meetings in the Federal Hotel and told of these remarkable events.⁷⁹ Furthermore, reports also came to hand of the Welsh Revival, with its widespread conversions, and its emphasis on the fullness of the Spirit.⁸⁰ These stories were greedily absorbed by Christians in Melbourne.

Wilbur Chapman

In 1909, another American, the Presbyterian Wilbur Chapman (1859-1918), visited Australia, accompanied by Charles Alexander. As with Torrey, there was an astonishing response by Australians to his evangelistic approach. The meetings extended over a period of four months and drew huge crowds.⁸¹ Chapman's preaching covered similar themes to those addressed by Torrey — the authority of Scripture, the need for repentance, salvation by faith in Christ and the Spirit-filled life. He made no bones about the need to be Spirit-filled —

If you will allow me to choose between the man who has had a definite experience in conversion and knows little of the Holy Ghost, and the man who may be uncertain as to the time of his conversion, but who knows about the third person of the Trinity, I will choose the latter every time, for I am certain that I may be a

⁷⁸ Dyer, *Ramabai*, 1914, pp.101ff. Frodsham records incidents where one woman who knew no English prayed, 'O Lord, open the mouth; O Lord, open the heart; O Lord, open the eyes!' and another, equally ignorant of the language, said, 'Oh, the love of Jesus! Oh, my precious Lord! My precious Lord!' — Frodsham, 1946 pp.107ff.

⁷⁹ Greenwood, Address, 1964; M.Hurst, personal interview, 14 August 1991. Joan McGregor, who was possibly a New Zealander, worked with the Pandita Ramabai Mukti Mission for over 30 years. Around 1906, she visited Australia and New Zealand seeking support for the work, and distributing 'mite boxes' for people to save their spare coins for the Mission. She spoke Marathi fluently and spent at least 30 years supervising the printing and publishing of Scripture booklets, farming, sewing and evangelism. Ultimately, she was to become one of the leaders of the Mission. One photo, taken in the 1930's shows her as an elderly lady. C.Hood, personal correspondence, 20 August 1996; E.R.Bruerton, correspondence to C.Hood, 13 December 1995; H.Johnstone, correspondence to C.Hood, 22 January 1996; *Prayer Bell* July-August, 1929, pp.11ff; September-October 1932, pp.25ff; September-October 1933, pp.4f; September-October 1935, pp.26ff; September-October 1936, pp.22ff; RE 3:2 July 1935, p.25.

⁸⁰ See Evans, 1987; Jones, 1995.

⁸¹ Piggin, 1996, p.60; Deane, 1983, p.65; Paproth, pp.153ff. Following details are from these sources unless otherwise stated.

Christian and not know when I crossed the line, but I cannot be a Christian with an experience of power until I know something definite about the Holy Ghost.⁸²

The party travelled through four States with campaigns in Sydney, Melbourne, Brisbane, Adelaide, Ballarat and Bendigo and single rallies in several other regional centres. In Adelaide, a city of 140,000, there was an aggregate attendance of 144,000. In Melbourne, some 400 churches contributed to a choir of 1,500 voices. As with Torrey's campaign, people spoke of it as a revival. Alexander's wife and biographer later described these events as a time of Pentecost for the whole Commonwealth.⁸³ In 1912, Chapman and Alexander returned for an even larger evangelistic mission. Although press reports spoke inevitably of emotionalistic fervour, much of the support for the reasonably conservative Chapman came from equally conservative middle class evangelicals. Chapman's ongoing emphasis on the fullness of the Spirit was a significant factor in the emergence of Pentecostalism.

The Eltham convention

While most of the impact of the prayer movement, the Simultaneous Mission, and the visits of overseas evangelists was felt in the Evangelical world, with 'a revived spirit' in the churches and 'the reinspiration of flagging church institutions,' there was also another result — namely, the emergence of new movements.⁸⁴ One of these was Pentecostalism. The cry for revival, for the infilling of the Holy Spirit, for a closer experience of God's presence, for holiness and power for service found expression in an identifiable baptism in the Holy Spirit marked by speaking in tongues.

When the 1910 Eltham Convention was conducted, it had behind it a rich and varied series of influences — Wesleyanism, Dowie, Keswick, Grubb, Torrey, Chapman, Alexander, Murray, Ramabai, H.P.Smith. While Wesleyanism was

⁸² W.Chapman, *Power and Its Secret* Melbourne: T.Shaw Fitchett, n.d., p.78. Although this book was published after Chapman's visit, it was a reprint of an earlier volume, *Received Ye the Holy Ghost*.

⁸³ Helen Alexander, *Charles M. Alexander* London: n.d., 153, quoted in Deane, 1983, p.65 and Piggin, 1996, p.60.

⁸⁴ *The Missionary Review of the World*, December 1909, p.882, quoted in Paproth, p.155.

the dominant factor in all this, it is interesting to note that both Anglicanism and Congregationalism were also strongly represented, with some Baptist and Salvation Army elements evident as well.

It would be an exaggeration to suggest that all of these developments affected all members of the small group of people present at Eltham. But there was an atmosphere of hunger for God and an eager expectation of revival. At one of the prayer meetings, a young woman named Fraser, was praying for the fullness of the Spirit when she spoke in tongues. Others began to have the same experience, including Ada Painter⁸⁵ and well-known Pentecostal identity, Maudy Rabley. Jessie Ferguson, who was to become a missionary, received the Spirit later.⁸⁶ One woman was laid in a bed in the meeting tent through serious sickness. Prayer was offered for her and that evening she played the organ for the singing. Another woman suffering with eczema collapsed at the door of the tent. When they picked her up the eczema had gone.⁸⁷

These manifestations caused a furore. While some saw them as answers to their prayers for the fullness of the Spirit, others rejected them. Although it is said George Grubb practised healing,⁸⁸ most of the leaders, saw these phenomena as extremist. When one person spoke in tongues on emerging from baptism, somebody tried to stop her, but without success.⁸⁹

After this, Smith continued to conduct meetings in the Federal Coffee Palace, and to allow reference and testimony to baptism in the Holy Spirit. Meetings were also held in the Assembly Hall in Collins Street. Ultimately, however, Keswick officially rejected the new manifestations, and refused to allow people to speak about them publicly. The emphasis on the fullness of the Spirit was

⁸⁵ She, her three sons Alan, Robert and Reginald Wilson and her daughter and their families all became lay leaders in Pentecostal churches. Her grandson Ron Wilson is an Assemblies of God pastor. This information is obtained from them in personal interviews and confirmed by Jessie Ferguson, personal interview.

⁸⁶ Jessie Ferguson, personal interview.

⁸⁷ Greenwood, Address, 1964. To this point, I have only been able to confirm the story of Ada Painter.

⁸⁸ Broome, 1980, p.65; see also Millard, 1893, pp.108f.

⁸⁹ Greenwood, Address, 1964.

sustained, but emotions, feelings and outward expressions of the Spirit's presence were plainly discouraged. The esteemed British evangelist and convention speaker F.B.Meyer (1847-1929) told how when, as an old man, he received the baptism of the Holy Spirit, 'there was nothing emotional ... nothing ecstatic, nothing sensational about the experience.' Yet this made him 'a spiritual power that was literally Pentecostal.'⁹⁰ The fullness of the Holy Spirit was a free gift. It was important to 'dismiss from our minds forever the idea that we must struggle and agonise' to receive it. Just as salvation was accepted by simple faith, so was baptism in the Holy Spirit.⁹¹ H.P. Smith adopted this approach, abandoned the emphasis on Pentecostal phenomena and continued to work in Keswick meetings and conventions until his death in 1948.⁹² Two of his sisters went to India as missionaries. One of them, Rosa, accepted Spirit-baptism and spent the rest of her life at Mukti.⁹³

John Henry Coombe and John Barclay

One man who exemplified the blend of the old evangelicalism and the new Pentecostalism was John Henry Coombe (1883-1957). On 28 February 1907, Coombe was the first person in Melbourne, Victoria, to speak in tongues.⁹⁴ He was, for a time, a Pentecostal leader, known for his excellence in biblical exposition. 'John Coombe taught deep things from the Word of God,' recalled

⁹⁰ Holden (ed), 1929, p.43. One Keswick hymn said, 'I ask no dream, no prophet ecstasies; no sudden rending of the veil of clay; no angel visitant, no opening skies; but take the dimness of my soul away.' At the 1929 Keswick Convention in England, J.Russell Howden declared, 'You may not feel anything. Well, I hope you don't, and I hope you won't, because your filling, as your saving, does not in the least depend upon what you feel. It depends upon God's fact, not upon your faith. And when you dare, in the absence of all feeling and all emotion to believe what God says, He fulfils His word.' Holden (ed), 1929, pp.43, 157.

⁹¹ R.Wallis, 'The Fullness of the Spirit,' in W.H.Aldis (ed) *The Keswick Convention 1938: Notes of the Addresses Revised by the Speakers* London: Paternoster, 1938, pp.216f. Although this address was given in 1938, it is fair to assume it reflected a long-standing Keswick approach. Ian Randall points out that 'unlike Keswick, Pentecostals insisted that they taught a baptism which was not a "faith" baptism — believe you have received — but rather a "power" baptism.' See I.M.Randall, 'Old Time Power: Relationships between Pentecostalism and Evangelical Spirituality in England,' in *Pneuma* 19:1, Spring 1997, p.62.

⁹² *New Life*, Vol.35, No.66, 21 September 1972, p.1; Renshaw, ADEB, 1994, p.344..

⁹³ Ferguson, interview.

⁹⁴ J.H.Nickson, 'Pentecost in Melbourne, Australia,' in M.W.Moorhead, *A Cloud of Witnesses to Pentecost in India* Pamphlet #4, Bombay, 1908, p.28.

Elizabeth Barclay. 'The folk came to hear him because he was so earnest and so hungry for the things of God. His teaching was so rich.'⁹⁵

Born in Drouin, Victoria, and brought up in New Zealand, with a Methodist father and a Presbyterian mother, Jack, as he was known to his family, was an accomplished cyclist and cricketer and skilled with the rifle.⁹⁶ At one point, he planned to take up cycle racing, but felt called by God to a ride a different race.⁹⁷

In September 1906, he attended the first Pentecostal meetings held in Melbourne in the North Carlton home of an elderly lady named Mrs J.H.Nickson.⁹⁸ How these meetings began and to what extent they were a product of the various conventions and campaigns of the previous two decades is not known. But it is a fair assumption that they did not emerge in isolation but grew out of that well-cultivated Evangelical soil. Only three people attended the first gathering, but the numbers grew and on 28 February 1907, this 'earnest young brother' spoke in tongues. Mrs Nickson described the incident with wonderment —

I had not heard anyone speak in unknown tongues before, and a great awe came over the meeting. Some fell down under the mighty power of God. This brother spoke and sang, and gave some of us sweet messages from the Lord, in the unknown tongue which he also interpreted. It was a wonderful time and we were

⁹⁵ S.Muirhead, 'John Barclay,' unpublished essay, Tabor College, Adelaide, 1988, research notes.

⁹⁶ B.Coombe, 'A Tribute to Dad,' handwritten note, n.d.

⁹⁷ 'Our Pioneer Missionary: An appreciation of the late Rev J.H.Coombe by a Council Member,' R.M.B.U. News Bulletin cutting, n.d. but probably around 1957. A.Coombe, 'Notes on the Coombe Family,' 1 February 1982; J.A.Coombe, 'Notes on the Coombe Family,' n.d.; Gwenda Cowell, personal interview, 22 March 1997; Joyce Whitburn, personal interview, 22 March 1997; S.Muirhead, essay, 1988; Beryl Coombe, 'Rev John Henry Coombe,' n.d.. Family details are generally from these sources unless otherwise stated. For a general summary of Coombe's family background see my unpublished paper, 'John Henry Coombe (1887-1957): a Dream Fulfilled.'

⁹⁸ Muirhead, 1988, p.2; J.H.Nickson, 'Pentecost in Melbourne, Australia' in Moorhead (ed), 1908, p.28. More research is still to be done about Mrs Nickson as virtually nothing is currently known about her background. .

full of praises to our God, for condescending to come among us in such a marvellous manner. All glory to Jesus be given.⁹⁹

Around June 1907, as some of the group planned to attend a meeting at the local Church of England, they decided to meet for prayer first. They never did arrive. 'The Lord came down in great power' and four more people spoke and sang in tongues. Over the next few weeks, similar phenomena occurred and soon there was a sizeable company who had experienced charismata.

Another woman told how she had attended meetings at Canning Street, Carlton, in May 1907, 'in deadly earnest' to receive the fullness of God's blessing. In October of the same year, she 'received Pentecost.' Again, it was a vivid encounter with God —

The blessing was so wonderful, I was prostrate, trembling and shaking from head to foot. I did know that the blessed Holy Spirit was poured out upon me as in the days of Pentecost. Words fail to express what I felt and know of Jesus. I do praise Him, He has given me such love for everyone... People said when I first received the blessing it was excitement and would soon pass away; but glory to Jesus, it is Jesus only, He is still the same wonder working Jesus.¹⁰⁰

Another to be immersed in the Spirit was policeman John Barclay. Born in Northern Ireland on 26 October 1881, Barclay had come to Australia at the turn of the century. In late 1906 or early 1907, he began to attend the meetings at the Nickson home. He was soon numbered among those who experienced the power of the Holy Spirit —

I saw the heavens opened and my precious Jesus sitting on the throne. Oh, the joy and beauty and glory! It is unspeakable. Then Jesus came right down into the room and I saw Him smile all around. But he looked so sadly at me, and His look condemned me for refusing before to yield myself fully up to Him. His loving but sad look broke my heart, and I burst into tears, and cried: 'Lord, I yield my all up

⁹⁹ Nickson, in Moorhead (ed), 1908, p.28; Ninety years later, Coombe's nephew could recall that Coombe had received a 'rich experience' at this time — S.Coombe, personal interview, 21 March 1997..

¹⁰⁰ M.McDonald, 'Pentecost in Melbourne,' in Moorhead (ed), 1908, p.30.



John Henry Coombe
Photo courtesy Edna Faulkner

to you to do with me as Thou wilt.' I just cried from my heart that verse, "I'll go where you want me to go, dear Lord..." It was simply celestial; no beauty on earth like it! No words on earth can describe what it was like.¹⁰¹

Barclay was for about an hour and a half unconscious to everything except the Lord's presence. When he 'returned to earth again,' one of the women present began to entreat God for blessing on the believers and for the conversion of unbelievers, after which she began to pray and sing in a strange tongue which sounded to Barclay like Chinese. He was entranced —

What heavenly music! It sounded very much like an angel's voice coming rolling over the balconies of heaven. Of all the grand singers I have heard, I have never heard anything so sweet. She gave messages from God to several. Our meeting lasted till four o'clock in the morning.

As a result of this experience, Barclay had an earnest desire for a more intimate knowledge of God and began 'seeking in real deep earnest for the baptism of the Holy Ghost and fire.' He was beset with doubts for a time, but after praying about this, he felt an encouraging peace of mind. Indeed 'a beautiful calm and peace' permeated his being and he 'saw a light shine from heaven far brighter than the noonday Sun' and so intense that he had to cover his eyes with his hands.

That night he went to another house meeting but was again troubled with doubts. Nevertheless, he persisted in prayer until about 10-30 pm with some others, some of whom were speaking in tongues. Finally, about one o'clock the next morning, one of the men laid hands on him and he was baptised in the Spirit. For him it was a powerful encounter —

My hands, arms, and whole body trembled greatly and I was thrown to the floor. All the others were praising the Lord... He is the same yesterday, today and forever. He baptises with the Holy Ghost the same today as nineteen centuries ago. On that

¹⁰¹ John Barclay, 'A Victorian Policeman's Witness' in Moorhead (ed), 1908, p.31. Subsequent quotations are also from this source.

night the Lord gave me the tongues, and since then I have spoken in four or five different languages. All glory to His Name!

He soon ran into criticism and opposition, with Christian friends telling him it was 'all of the devil.' But his experience was so meaningful, he was convinced it was from God. How could Satan give the peace, joy, and happiness that he was experiencing?

The leadership of the home group was early put into the hands of John Coombe, although the meetings were equally recognised as Mrs Nickson's. They were marked by extraordinary phenomena —

I might say many have seen Jesus... Many have also seen Fire. I think all interpret. The interpretations seem to show the near coming of Jesus... and following Jesus all the way... The precious Blood is always exalted in our midst. I think all who have received the gift of tongues have *seen* the Fire of God as well as felt it... Sometimes our meetings are all praise to Jesus and adoration with this heavenly singing.¹⁰²

The sense of wonder that permeates this report was matched by a reflective sense of humility. Those who had received the gift were 'very lowly' and of little account in the world's eyes. Hence, they were often criticised. But they did not mind for the Lord filled them with 'so much joy.'

Following his baptism in the Holy Spirit Coombe and his fiancée Lillian Carroll were helpers at the Chapman-Alexander Mission of 1909. That same year, Coombe married Lillian and moved to Essendon. In 1910, with the assistance of A.S.Joyce, who provided the money, Coombe established a Mission in Palmer Street, Fitzroy and asked Barclay to join him there.¹⁰³ This small church of about 100 people, was never known as 'Pentecostal,' although Pentecostal manifestations did occur at times. One story is still recalled today of how one Ben Gibson spoke in tongues and a Chinese person alleged he had used textbook Chinese.¹⁰⁴ Around 1920, Gibson was involved in a business partnership with C.L.Greenwood, at Sunshine. Greenwood, who attended meetings at

¹⁰² J.H.Nickson, 'Pentecost in Melbourne' in Moorhead (ed), 1908, p.29.

¹⁰³ Mrs Ridge, personal interview, n.d.

¹⁰⁴ Muirhead, 1988, p.3; Whitburn, personal interview, 22 March 1997.

Palmer Street on occasion,¹⁰⁵ later became one of Australia's most effective Pentecostal evangelists and a leader in the Assemblies of God.¹⁰⁶ Overall, however, their practices were more Evangelical than Pentecostal. People like Jeannie Lancaster were seen as 'extreme' with too great an emphasis on the gifts and manifestations of the Holy Spirit.¹⁰⁷

Tarrying meetings, where people prayed to be filled with the Holy Spirit, were held regularly on Saturday evenings. 'We had wonderful times there,' recalled one woman. 'People came from all over Melbourne.'¹⁰⁸ A single sheet ascribed to Coombe for conducting these 'Waiting Meetings' outlines guidelines for the evaluation and control of physical expressions of emotion and worship.¹⁰⁹

The emphasis at Palmer Street was on witnessing and evangelism. Often, people were brought from the streets to the meetings. Sunday morning services were devoted to prayer, the sacrament of communion and testimonies. There was an afternoon Sunday School and in the evenings, the services were again given over to worship and prayer. There was 'a lovely spirit of love and unity.'¹¹⁰ Basically, Coombe was the teacher, Barclay the evangelist. During May, June and July, 1913, at the Esperanto Hall, Coombe preached a series of sermons on the Second Coming of Christ.¹¹¹ In one of these, commenting on international trends, the Welsh Revival and the Pentecostal effusion at Azusa Street, he makes an oblique, but pointed reference to his own experience of the Holy Spirit —

The Holy Flame of Fire burned not only in the East — the Western Hemisphere is also lit up by its beacon light; Wales bursts into flame; but Wales alone could not

¹⁰⁵ Mrs Ridge, personal interview, n.d.

¹⁰⁶ Greenwood, *Life Story*, 1965, pp.48ff.

¹⁰⁷ See Chapter Six.

¹⁰⁸ Mrs Ridge, personal interview, n.d.

¹⁰⁹ J.Coombe (?), 'Waiting Meetings,' typed sheet, n.d. Original supplied by E.Barclay.

¹¹⁰ Muirhead, 1988.

¹¹¹ Muirhead, 1988, p.2; J.Coombe, 'The Second Coming of Our Lord,' typed transcripts of sermons in possession of Gwenda Cowell, Melbourne, Vic.

contain it; soon it burns with intense heat in Los Angeles, and America is aglow, and, Bless God, the Fire has reached us here.¹¹²

Around this time, Coombe also visited the small group of Pentecostal people led by William Sloan at Freeburgh, near Bright, Victoria.¹¹³

From the beginning, the fresh outpouring of the Holy Spirit was seen as a commission to engage in world-wide evangelistic outreach.¹¹⁴ Taking Acts 1:8 literally, they sought to go to the ends of the earth. So in 1910, as a result of these experiences, at a meeting in Coombe's home addressed by Miss J.C.Cole, the Nepalese Mission Band was formed. This was subsequently to become the Australian Nepalese Mission and ultimately to be merged with the Regions Beyond Missionary Union. William Jarvie, who was later to lead the Palmer Street Mission, became chairman of the Board and Coombe's brother Alfred was secretary.¹¹⁵

Overseas influence

In spite of the significant number of overseas evangelists and missionaries who visited Australia between 1890 and World War I, there is little evidence that Pentecostalism was imported. Like evangelicalism, early Pentecostalism

¹¹² J.Coombe, 'The Vision of Nebuchadnezzar and its Interpretation,' sermon transcript, 19 June, 1913, in possession of Gwenda Cowell, Melbourne, Vic..

¹¹³ See Chapter Three.

¹¹⁴ 'The Australian Nepalese Mission,' typed transcript, no author, n.d.

¹¹⁵ Coombe personally felt called by God to reach Nepal with the gospel. As Nepal was one of the few countries closed to missionaries at that time, this was an unlikely commission. The members of the new Mission prayed for several years for Nepal and finally, in March 1917, with their two children, Beryl, 6, and Keith, 3, the Coombes journeyed to India on the *Mongolia* and settled at Ghorasahan, a railway settlement near the border of Nepal. Before leaving Melbourne, Coombe organised some thirty monthly prayer meetings in several cities to undergird the work. Coombe lived in India, on the border of Nepal, for the next 25 years, engaged in a wide range of missionary activities. After his wife's death, he returned to Australia and spent the next three years recuperating in the home of his son Keith and daughter-in-law Grace. In 1947 he married Jean Clezy. The couple settled in Naracoorte, South Australia, where he continued to serve God and to encourage support for the Mission. Ten years later, in 1957, he died, but not before hearing that Nepal was at last open to Christian missions. Barclay took over leadership at Palmer Street and two years later resigned from the police force to give himself to the work full-time. He and Elizabeth never did go to China: he continued at the Fitzroy Mission until his death in 1946. Jarvie was 'not Pentecostal' and discouraged Pentecostal practices — 'Australian Nepalese Mission'; Mrs Ridge, personal interview, n.d.

benefited from the cosmopolitan flavours being added to the local Christian fare, but the leadership and the major work was carried out by Australians.¹¹⁶ Certainly, both news and ministry from other countries had an effect. The Pentecostal phenomena in Keswick circles were inspired both by visits of overseas speakers and news of overseas revivals. Yet it is equally clear that the first Pentecostal meetings were not started as planned outreaches from overseas organisations. They were basically indigenous movements. It is not known where Joseph Marshall first heard of glossolalia. If his detractors are to be believed, he discovered the idea for himself.¹¹⁷ Sarah Jane Lancaster, for her part, resolutely denied any external influence on her thinking.¹¹⁸ Other pioneer leaders such as Florrie Mortomore, Ellen Mather, C.L.Greenwood, Robert Horne, W.A.Buchanan, Philip Duncan, Maxwell Armstrong, Charles Enticknap were Australian-born.¹¹⁹

Once the movement was under way, there were further visitors from America, India, England, South Africa, New Zealand and other lands. These helped to shape the movement, but not to make it. The first Pentecostal believers may have been influenced from overseas, but their experience was their own. They were very clear about it. No one formulated a three-stage initiation as Seymour had done. The approach was simple. Regeneration was for salvation; baptism in the Spirit was for service — and this was evidenced by speaking in tongues. That glossolalia was the initial sign of the coming of the Spirit was plainly expressed in the writings of early Pentecostal preachers.

¹¹⁶ Paproth (in Hutchinson et al, 1994, pp.147ff) points out the local flavour of evangelicalism in Melbourne during this period and suggests that Chapman, for example, may well have learned from the cooperative approach taken here as he seems to have duplicated the concept of a simultaneous mission elsewhere.

¹¹⁷ *Christian Weekly and Methodist Journal*, 20 July 1883; for more on Marshall, see Chapter Three.

¹¹⁸ J.Lancaster, 'From Our Letter Box', GN 19:11, Nov 1, 1928, p.4f. For more on Lancaster, see Chapter Six. It is interesting to compare the introduction of Mormonism which was substantially the work of foreign missionaries. See Newton, *Saints*, 1991. Compare also movements such as Theosophy, which seem to have owed considerably more to overseas input. See Roe, *Beyond Belief*, 1986.

¹¹⁹ See Chapters Six, Nine and Twelve.

‘In all of these outpourings of the Spirit,’ claims a Parramatta leaflet, ‘the same evidence was manifested, the speaking in tongues. The Holy Ghost gave us the three incidents of companies receiving the Holy Ghost to establish the fact that the Spirit always speaks in tongues through a baptised believer.’ The Statement of Faith for Good News Hall declared, ‘We believe that a definite physical manifestation accompanies the reception of the Holy Spirit.’ The Assemblies of God Statement of Faith was even more plain —

(We believe) in the Baptism of the Holy Spirit for all believers with the initial evidence of speaking in other tongues as the Spirit gives utterance.

An examination of the available evidence shows that the Pentecostal movement in Australia did not begin in a vacuum. It was germinated in a bed of revivalism that drew its life both from Methodist perfectionism and Dowie’s focus on divine healing and was cultivated in the wider evangelical garden of those who simply wanted ‘more of God.’ From the earliest-known meetings in the home of Joseph Marshall (1870) to the establishing of Good News Hall in 1908, all three played a significant part in its development. The forces that shaped the movement were rich and varied — both religiously and internationally.