

**PART FOUR**  
**DYNAMICS**



**Pentecostals have long celebrated the fact that the word for ‘power’ in the New Testament is δυναμις (*dunamis*) from which we derive the word ‘dynamic.’ In this section, three of the dynamics of Pentecostal spirituality are explored — the role of women in evangelistic and pastoral work, the substance and content of Pentecostal preaching and the authority of spiritual experience. Pentecostalism’s commitment to and insistence on an identifiable experience of the Holy Spirit is shown to have been a determining factor in its developmental years and a major element in its subsequent disproportional influence on the Australian Church.**

## **Pentecostal churches started or led by women 1908-1930**

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## CHAPTER TWELVE

### WOMEN OF THE SPIRIT

#### The role of women in evangelising and church planting

According to Boswell, Samuel Johnson once said, ‘Sir, a woman’s preaching is like a dog’s walking on its hinder legs. It is not done well; but you are surprised to find it done at all.’<sup>1</sup> Judging by the scope given to women to occupy Australia’s pulpits in the late nineteenth and early twentieth centuries, many people agreed with him. It was all right to preach to Aborigines or to the heathen in other lands, but not to proclaim the Word at home. In the first Pentecostal churches, however, as in some of the other less recognised religious movements of the time, women preached regularly, and in spite of Johnson’s reservations, by all accounts rather well.

In a memorial list of 297 ministers and probationers in Victorian Methodism published in 1935, there is not one woman.<sup>2</sup> It would have been surprising if there had been. In the late nineteenth and early twentieth centuries, with the exception of the Salvation Army, where women officers were active from its inception,<sup>3</sup> ordained women were unheard of. Not that this situation was universally approved. As early as 1893, one Methodist writer declared that it was ‘in harmony with the spirit and practice of early Methodism that women should preach’ and that the experience of the Salvation Army had made it plain

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<sup>1</sup> Boswell, James, *Life of Johnson* Vol I p.463, 31 July 1763, various publishers..

<sup>2</sup> Benson, 1935, pp.505ff.

<sup>3</sup> ‘Father and I joined them because of their holiness teaching, and their opportunities for female ministry,’ M.A.Alway, ‘Jesus Christ the Same Yesterday, Today and Forever,’ GN 1:1 April 1910, p.14.

that ‘by closing the mouths of women’ the church was depriving itself of ‘one of the mightiest weapons of evangelisation.’<sup>4</sup> However, this was clearly a minority view. Sabine Willis points out that in the nineteenth century, ‘the Church, with its moral and social code, supported and promoted a strictly limited role for women.’<sup>5</sup> Hilary Carey puts it even more strongly —

Women — including clergy wives and religious — were excluded from almost all positions of clerical and administrative authority in the vast majority of Australian churches until very recently. Catholic, Lutheran, Orthodox and Islamic women have no official role in church governance, preaching or administration of the sacraments.<sup>6</sup>

In simple terms, ordination for women in both Catholic and Protestant churches, was not an option. Martha Turner occupied the pulpit of the small Unitarian church in Melbourne in the 1870’s.<sup>7</sup> She was a rarity. The first woman member of the clergy in a recognised denomination, Reverend Winifred Kiek, a Congregationalist, was not ordained till 1927.<sup>8</sup> It was many years before any other established denomination followed suit. Among Catholics, there were opportunities for women to exercise highly effective and influential ministries through religious orders — Mary MacKillop and Mother Vincent Whitty being well-known examples. But their work was not without its struggles and there were significant clashes between the Sisters and the hierarchy on more than one occasion. Today, the great value of the work of these women is openly acknowledged, with Mary MacKillop’s beatification now a matter of history. But as Janet West has pointed out, during the nineteenth and early twentieth centuries, many nuns and sisters faced strong opposition, criticism and victimisation at the hands of church leaders. Their

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<sup>4</sup> *Spectator* 24 February 1893, p.148.

<sup>5</sup> Sabine Willis (ed), *Women, Faith and Fetes* Melbourne: Dove Communications, 1977, p.12. It was not until 1908 that the last Australian State (Victoria) allowed women to vote in State elections.

<sup>6</sup> Carey, 1996, p.134.

<sup>7</sup> Roe, JRH December 1968, p.156.

<sup>8</sup> R.McCutcheon, ‘Margaret Holmes: Larger Than the Roles She Played’ in Willis (ed), 1977, pp. 97, 114.

work was not always easy, and at times, they suffered painful restrictions or had to move elsewhere. According to West, the major problem was male prejudice and intransigence. In reality, while there was much the sisters could do, there were still very clear demarcations.<sup>9</sup>

For Protestants, there were some non-clerical roles of distinction which women could fulfil, especially in parachurch or lay movements such as the Woman's Christian Temperance Union (WCTU), where people like Mary Clement Leavitt and Frances Willard were internationally recognised. In arguing for universal suffrage, the WCTU asserted that 'woman must be acknowledged as the equal of man in reasoning, adjudicating and discharging business generally' and proved it by their highly effective work in temperance, prison welfare, philanthropic activity among the poor and unemployed, concern for children and work for women generally. Nevertheless, they did not believe it was appropriate for them to seek legislative office in either church or state. This was still the province of men.<sup>10</sup> For the WCTU, a woman's best place was the home, where her role in safeguarding family life and a strong social fabric was seen as primary.<sup>11</sup> Within most denominations, there were semiclerical positions for women, or roles such as that of deaconess or missionary. And there was always the responsibility-without-privilege of being a clergy wife.<sup>12</sup>

From the earliest days of European settlement, many women served faithfully as missionaries. Protestants saw three roles for women in the great task of world evangelisation. Hilary Carey has summarised these as: money, marriage and mission. Women could raise money for missions; or they could be the wives of missionaries; or they could be missionaries in their own right. There were few in

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<sup>9</sup> Janet West, 'A Recipe for Confrontation: Female Religious Orders and the Male Hierarchy in Nineteenth Century Australia,' in M.Hutchinson and E.Campion (eds), *Long Patient Struggle: Studies in the Role of Women in Australian Christianity* Sydney: Centre for the Study of Australian Christianity, 1994, pp.71ff.

<sup>10</sup> A.Hyslop, 'Christian Temperance and Social Reform: The Woman's Christian Temperance Union of Victoria 1887-1912,' in Willis, 1977, p.43ff.

<sup>11</sup> J.Smart, 'The Panacea of Prohibition: the Reaction of the Woman's Christian Temperance Union of Victoria to the Great War,' in Willis, 1977, p.179.

<sup>12</sup> Carey, 1996, pp.111-139; Ruth Sturmeay, 'Anglicanism and gender in Australian society,' in Black (ed), 1991, pp.39-51.

the latter category. Initially, most women on the field were married, although this was to change in the early years of the twentieth century.<sup>13</sup> Here they could perform a wide range of tasks — including running meetings in the absence of their husbands, teaching Sunday School or leading hymn singing. But they could not usually lead a Sunday service or preach, and they would not dare to administer the sacraments. If they were left widows, they were usually brought home. There was no place for them on their own.<sup>14</sup>

Sarah Jane Lancaster's pointed comments when Charles Anstis asked her to lay hands on him and pray for him reflect the contemporary status of women in ministry —

What! In a conservative building where women might wash the cloth for the Lord's table, but were warned not to encroach on man's prerogative as their superior? Yes, for the Holy Spirit makes the bodies of women His temple, as well as those of men; He speaks and acts through either sex at His own sweet will, declaring that 'As many as have been baptised into Christ ... have put on Christ ... there is, therefore, neither male or [sic] female, for ye are all ONE in Christ Jesus (Gal. 3:26,27). The capitals are ours, to emphasise a truth which man, proud man, will rarely entertain, for just as Jewish Christians in the days of Paul found it hard to believe the glorious fact that the Christ of God had torn down the middle wall of partition between the Gentiles and themselves ... so to-day the pride of man forbids his acceptance of the grace of God toward those women upon whom He has poured His Spirit, thus making men and women one in Christ.'<sup>15</sup>

### Evangelists

Women evangelists were not common, but they were recognised. Emilia Baeyerz, born in England of Jewish parentage, came to Australia around 1860, where she was converted after the death of her husband in 1871. She soon

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<sup>13</sup> J. West, 'The Role of the Woman Missionary,' in *Lucas: an Evangelical History Review* #21,22, June and December 1996, p.46.

<sup>14</sup> H. Carey, "'Women's Peculiar Mission to the Heathen' — Protestant Missionary Wives in Australia, 1788-1900,' in Hutchinson and Campion (eds), *Long Patient Struggle*, 1994, pp.25ff.

<sup>15</sup> GN 17:10 October 1926, p.11.



became involved in mission, especially with the YWCA in Melbourne. In the 1880's, she evangelised with the Baptists in South Australia, with considerable success, and with the Free Methodist Churches in Victoria. She was later to have a significant part to play in the spiritual development of T.C.Hammond.<sup>16</sup>

The Englishwoman Margaret Hampson held successful Australian meetings. In Melbourne, in May 1883, large crowds from all denominations attended her rallies in the Town Hall, the Bijou Theatre and various church venues. Over one thousand people attended mid-day services and hundreds were turned away from the evening rallies during the first week of her campaign.<sup>17</sup> There was 'not the slightest touch of hysterical excitement or ... uncontrollable fervour,' noted the *Southern Cross*, yet the evangelist kept her audience 'spell-bound.' Her preaching was marked by 'force of eloquence, power, passion, and sweep of dramatic expression.'<sup>18</sup> Her presentation was clear and forthright. The call to follow Christ was uncompromising.<sup>19</sup> Over 700 people professed conversion, including 84 who nominated the Church of England as the church they wished to attend, 62 the Wesleyan; 53 the Baptist; 32 the Presbyterian and 29 the Congregational.<sup>20</sup> Nevertheless, although Hampson was so well received and her name became 'a household word all over the Colony (of Victoria)' she was clearly the exception rather than the rule, both as an evangelist and a woman.<sup>21</sup>

In November 1914, the founder of the small Bethshan Holiness Mission at Wyee, NSW, Elliot John Rien (1866-1935) cheerfully acknowledged the work of several women — 'Sister' Esther, 'Sister' Bruce, 'Sister' Rose and 'Sister' Elsie. Esther Wood ('Sister' Esther) was the matron. Rose Flaxman ('Sister' Rose) was an 'outstanding evangelist.'<sup>22</sup> Among South Australian Bible

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<sup>16</sup> Piggin, 1996, pp.57, 130; W.Nelson, *T.C.Hammond: Irish Christian Edinburgh: Banner of Truth*, 1994, p.37; J.Walker in B.Dickey (ed), ADEB, 1994, pp.18f. *The Observer and Free Methodist Chronicle* Vol 1, No. 9, 26 November 1886.

<sup>17</sup> SC II:20 19 May 1883, p.8; II:25 23 June 1883, p.5.

<sup>18</sup> SC II:21 26 May 1883, p.7.

<sup>19</sup> SC II:22 2 June 1883, pp.11f.

<sup>20</sup> SC II:26 30 June 1883, p.5.

<sup>21</sup> SC II:26 30 June 1883, p.8.

<sup>22</sup> Elliot T.Rien, *A Challenge to Holiness Wyee: Bethshan*, 1975, pp.58, 89f.

Christians, although there were no ordained women, there were some women evangelists.<sup>23</sup> When Aimee Semple McPherson visited Melbourne and Adelaide in 1922, one reporter wrote, 'Though women have taken up pretty well everything else and are not supposed to be at a loss for words in ordinary life, the idea of a woman as a minister, as a preacher, as leader of an evangelistic mission is decidedly startling.'<sup>24</sup> McPherson was not fazed. It was a woman who preached the first salvation message, she argued, namely the woman at the well. And as men were quick to point out that it was a woman who introduced sin into the world, why should not a woman do something to eradicate it? Not that she particularly liked to hear a woman preach. For that matter, she wasn't keen about men preachers. She liked to hear the Holy Spirit preach.<sup>25</sup>

A woman might preach and evangelise, but there were still limits to what else she could do. Stephen Judd summarises the position among Sydney Anglicans—

Laywomen were similarly restricted to an auxiliary role, such as parish visiting, mothers' union and the women's guild. They had little opportunity for participation in the making of decisions which affected Church life: they were denied participation in parish councils until 1922 and prior to 1978 could not be churchwardens. For those women who sought a more active church role in the extension of Christ's Kingdom there was only one option: missionary service, both overseas and in remote parts of Australia.<sup>26</sup>

Not that women were inactive. Anglican sisterhoods such as the Kilburn Sisters and Community of the Holy Name ran convalescent homes, cared for poor children and pursued other works of charity.<sup>27</sup> Orders of deaconesses were similarly busy with faith and good works. Although only a handful in number, the few women who passed through the Bethany Deaconess Institution in Sydney from 1891 achieved an enormous amount — visiting the sick, bringing

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<sup>23</sup> Hunt, 1985, p.129.

<sup>24</sup> *Register*, 9 October 1922.

<sup>25</sup> *Register*, 2 October 1922; *Advertiser*, 2 October 1922.

<sup>26</sup> Judd and Cable, 1987, p.217.

<sup>27</sup> Carey, 1996, p. 135f.

food and clothing to struggling families, running Sunday Schools, opening schools and an employment agency for women, providing accommodation and training for women and children.<sup>28</sup> But these women 'never entered the administrative councils of the church, the parochial vestries, diocesan synods and boards, and particularly their finance committees.' For Anglicans, here were three categories for women: matron, maid or missionary.<sup>29</sup> Unitarians and Quakers gave more opportunity to women to exercise leadership and public ministry.<sup>30</sup> Not that women generally were looking for a more recognised role. When in 1866, Portland Methodists found the rules did allow for women to attend a local leaders' meeting, this fact was made known. Only two women braved it to the next meeting — a minister's wife and a minister's widow. On later occasions, the number did increase slightly.<sup>31</sup> When it came to joining the ranks of the clergy, or administering the sacraments or holding office in the denominational corridors of power, there was room only for men.<sup>32</sup>

Pentecostalism was more akin to the newer nineteenth century radical religious movements where women were openly accepted in leadership in and some cases founded and led by women such as Ellen White (Seventh Day Adventism — 1846), Mary Baker Eddy (Christian Science — 1876) and Helena Blavatsky (Theosophy — 1875). And at the World Parliament for Religions in Chicago in 1893, there were five papers presented by women.<sup>33</sup>

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<sup>28</sup> Judd and Cable, 1987, p.153f.

<sup>29</sup> R.Teale, 'Matron, Maid and Missionary: the Work of Anglican Women in Australia,' in Willis (ed), 1977, pp. 117ff.

<sup>30</sup> Thompson, 1994, p.27

<sup>31</sup> Gribben, 1972, p.70.

<sup>32</sup> By 1917, there were women on the Council of the Australian Board of Missions. R.Teale, 'Matron, Maid and Missionary: the Work of Anglican Women in Australia,' in Willis (ed), 1977, p. 122.

<sup>33</sup> Roe, 1986, p.165. Roe points out that there were another fifty presented by men. But she also sees a limited, but rising, involvement of women in churches during the latter part of the nineteenth century (pp.162ff).

**‘... and daughters’**

In the fledgling Pentecostal movement, as in its ante-Nicene precursor, Montanism, women openly expressed themselves as leaders, especially in the first two decades.<sup>34</sup> Of the eighteen Pentecostal churches founded in this country up to and including 1925, eleven were planted by women. Of the 37 churches established by 1930, over half (20) were started by women.<sup>35</sup> Fundamentally, this was a question of the nature of ordination as much as anything. Early Pentecostals believed they were living in the last days, that God was pouring out His Spirit on both men and women and that their ‘sons *and* daughters’ would prophesy (Acts 2:17-18),<sup>36</sup> which they were doing in a new way through the prophetic gift of glossolalia. It was the coming of the Spirit that commissioned people for ministry — and He was coming not only to men, but to women, too. So ordination was no longer a gender issue. If God Himself had anointed someone with the Spirit, what further endorsement did they need? Rather than wait for official benediction, they simply went ahead. Recognition usually followed, rather than preceded, active ministry.

While this concept was held all round the world in Pentecostal churches, the ministry of women was a distinctive feature of the early Australian movement. The dominant leaders of American Pentecostalism, for example, were men. In spite of the incredible feats of an occasional woman preacher such as Maria Woodworth Etter, it was men like the pioneering Charles Parham, the black Holiness preacher William Seymour, Chicago’s imposing William Durham, North Carolina’s enterprising G.B.Cashwell and the widely-read A.J.Tomlinson

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<sup>34</sup> For the role of the women Maximilla and Priscilla in Montanism, see Eusebius, *Historia Ecclesiae*, xiv-xviii; Tertullian, *A Treatise on the Soul*, ix; *Against Praxeas*, i.

<sup>35</sup> See Appendix One. See also GN, various issues from 1913-1926, in particular, 1:5 January 1913, p.32; 12:8 September 1923, p.21; 14:10 November 1923, p.18; 15:12 December 1924, p.22. There were also many home meetings led by women. For an overview see Chant, 1984, 34ff, 103ff, 125ff.

<sup>36</sup> Acts 2:17 — ‘And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy’ (AV).

who laid the foundations of the movement there.<sup>37</sup> True, six of twelve elders at Azusa Street were women, and there were several well-known women preachers in America such as Carrie Judd Montgomery and Aimee Semple McPherson, but they were clearly in the minority.<sup>38</sup> In the Church of God (Cleveland, Tennessee) in 1912, 12.2% of ministers were women. But although they were encouraged to preach and to evangelise, they were limited in the extent to which they could be involved in church government. From its earliest days, A.J.Tomlinson, the first General Overseer, taught that the Scriptures did not allow women to participate in governmental affairs. Nor did the Church approve the ordination of women.<sup>39</sup> The Assemblies of God, likewise, encouraged women to evangelise, prophesy and preach, but from the formation of the movement in 1914, they would not allow them to be elders, a condition that prevailed for the next twenty years.<sup>40</sup> Even for evangelists, there were different credentials for men and women. That women could evangelise very well was evident from the work of people like McPherson. But she was clearly seen to be the exception rather than the rule — and with her, there were still many who had reservations. In Sweden, the apostolic Lewi Pethrus's name towers above everyone else's. In Norway, Methodist preacher Alexander Boddy was the recognised pioneer. In England, the earliest leaders were men — such as William Oliver Hutchinson, Jones Williams, the remarkable Jeffreys brothers and the gentlemanly Donald Gee. In South Africa, it was John G.Lake's extraordinary evangelism that launched the movement. In Brazil, Swedish pioneer missionaries Daniel Berg and Gunnar Vingren laid the

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<sup>37</sup> M.Woodworth-Etter, *A Diary of Signs and Wonders* Tulsa: Harrison, (1916), 1980. For basic information on these men see Burgess et al (eds), 1988, relevant articles.

<sup>38</sup> Richard Riss argues a case for the role of women in the early American Pentecostal movement, but struggles to find a substantial list of women in leadership. See Burgess et al (eds), 1988, pp.893ff.

<sup>39</sup> D.Roeback, 'Perfect liberty to Preach the Gospel: Women Ministers in the Church of God,' *Pneuma* 17:1 Spring 1995, pp.25ff.

<sup>40</sup> Deborah Gill, 'The Contemporary State of Women in Ministry in the Assemblies of God,' *Pneuma* 17:1 Spring 1995, p.33. Note that the American Assemblies of God and the Assemblies of God in Queensland were formed independently of each other.

foundations.<sup>41</sup> The principal role of women was caring for the family and supporting the church through craft work and the like. There were women pastors, but they could only reach 'a certain pastoral level.'<sup>42</sup> In Fiji, the initial leadership was in the hands of men. Women were able assistants, but never in oversight.<sup>43</sup>

In Australia, however, the earliest pioneers were women. And their role was not just that of active laywomen or ministers' wives. They not only preached, but were involved in decision-making, teaching, administering the sacraments and general leadership. This is not to say they worked harder than missionaries' wives or the women in organisations like the WCTU. But their role was different. As is usual in new religious movements, authority passed fairly quickly into the hands of men,<sup>44</sup> but it was not so at the beginning. The first recorded meetings in Melbourne were held in the North Carlton home of Mrs J.H.Nickson in September 1906.<sup>45</sup> Sarah Jane Lancaster attended Nickson's meetings and looked to her for guidance.<sup>46</sup> Lancaster's own extraordinary work has already been discussed. There seems little doubt that it was her prominence and success that opened the way for other women to exercise their gifts. Her ministry was clearly a model for others to follow.

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<sup>41</sup> For basic information on these people, see Burgess et al (eds), 1988, relevant articles; Worsfold, 1991, pp.1ff, Hollenweger, 1988, pp.21ff, 75ff, 111ff, 176ff, 197ff, 206ff; E.Lawless, 'Not so Different After All: Pentecostal Women in the Pulpit' in C.Wessinger (ed) *Women's Leadership in Marginal Religions: Explorations Outside the Mainstream* University of Illinois Press, 1993, p.41 — 'Males founded Pentecostalism and males dominate the leadership ...' It is worth noting that the Brethren, who were in so many ways similar to Pentecostals, made no provision for women in leadership. Not one woman is given separate entry in a study of one hundred early Brethren leaders. Not surprisingly, the work is called *Chief Men Among the Brethren*. See Pickering (ed), (1918), 1961

<sup>42</sup> Gutierrez and Smith (eds), 1996, pp.152, 176.

<sup>43</sup> Larson, 1997, pp.25ff.

<sup>44</sup> Weber, 1965, p.104.

<sup>45</sup> Muirhead, 'John Barclay,' 1988, p.2; J.H.Nickson, 'Pentecost in Melbourne, Australia' in Moorhead (ed), 1908, p.28. See also Chapter Five.

<sup>46</sup> J.Lancaster, 'Australia,' in *Confidence* October 1908, p.18; J.Lancaster, GN 17:9 September 1996, p.11. See also Chapter Six. See also Chant, 1984, pp.34ff.

### **Florence Mortomore (1890-1927)**

Florrie Mortomore (1890-1927) showed daring and enterprise by exercising a ministry normally felt to be the province of men. She seems to have cared little about traditional concepts of ministry. For her, it was sufficient ordination to be anointed by the Spirit of God and to have the Good News to preach. Armed with her Bible, a deep sense of compassion for the lost and needy, a strong faith in the miracle-working power of God and an earnest desire to see Christians filled with the Holy Spirit, she travelled far and wide as an ambassador for Christ. In the 1920s, she established — or helped to establish — as many as seven congregations. Her ministry resulted in missionaries going overseas.

Born in 1890, she was the eldest child of Charles and Caroline Mortomore of Lilydale, Victoria.<sup>47</sup> Although she died at the young age of 37, Florrie achieved more for the kingdom of God than most people manage to do in twice the time. Charles and Caroline attended the Baptist church at Lilydale, where Charles was a lay preacher. Around 1909, Caroline visited Good News Hall<sup>48</sup> and thirteen months later, with great joy and delight, she spoke in tongues.<sup>49</sup>

The Mission proudly advertised that Good News Hall was 'ALWAYS open to Christians, for waiting on God' and that hospitality was free (although friends coming would 'add to their comfort by bringing a cushion and rug'). Around 1910, the twenty-year-old Florrie availed herself of this invitation, and stayed for a weekend. During this time, she was baptised in the Spirit with 'such a mighty anointing' that Lancaster feared her family would not understand what had happened to her when she returned home. So she encouraged her to stay

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<sup>47</sup> Mortomore had three younger brothers — Albert (b.1892), Leonard (b.1894) and Cyril (b.1902). Her parents also adopted three children, Maizie, Dorothy and Mavis. Cyril became a Foursquare pastor, serving churches in several places in New South Wales, including Orange, Cessnock, Newcastle and Newtown. See John O'Connell, 'Cyril Ernest Mortomore (1902-1974)', unpublished essay, Sydney: Tabor College, 1993.

<sup>48</sup> GN 16:1 January 1925, p.10.

<sup>49</sup> Caroline already had some experience of divine power. On one occasion, one of the boys suffered from a painful knee, the result of an unnamed disease affecting the hip. His leg was strapped in irons and he could only walk with the aid of crutches. For many weeks, there was no sign of improvement. Finally, in desperation, Caroline sought help through prayer. Subsequent medical examination affirmed that the boy had recovered. See GN 1:5 January 1913, p.12.

until the following Wednesday.<sup>50</sup> When she arrived home, she found a small prayer meeting in progress. Brimming with new-found zeal, she began to pray individually for those present. There were some dramatic results. A lady 'who had not walked without sticks for years, walked home without them.' The women in the group were enchanted. 'She is like an angel,' they said. Well might they think so, agreed Lancaster. 'With her delicate, ivory skin, surmounted by a wealth of flaxen hair, added to the deep spirituality of her words and actions,' she did seem out of this world. Later, her father was healed of an injury through her prayers.<sup>51</sup> In mid-1912, she volunteered for service in India.<sup>52</sup> As a missionary, she was both gifted and faithful, but reluctantly, for health reasons, she yielded to her parents' urging to return to Australia in 1914, where she settled in Brisbane, Queensland. and was assisted in her work in the first twelve months by Emmy Field (later Close).<sup>53</sup> Mortomore now began a widespread work of evangelism in many parts of Queensland. 'She carried her Gospel torch,' said Lancaster, 'until many lights were kindled which shall never be put out.' At a time when travel was difficult and accommodation often spartan, Mortomore showed courage, persistence and strength in covering large distances in a large State 'now up the north coast, now down the south coast, or anon along the main railway line'. Testimonies of conversion, healing and baptism in the Holy Spirit followed her.<sup>54</sup>

In Mackay, one thousand kilometres north of Brisbane, she met Bessie Couldrey (1891-1958). Of Brethren background, Couldrey had been born in

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<sup>50</sup> GN 18:8 August 1927, p.14. Following details about Florrie Mortomore are from this source, pp.14-15, unless otherwise stated.

<sup>51</sup> GN 1:6 October 1913, p.6

<sup>52</sup> GN 1:5 January 1913, p.9; 'Your Young Men Shall See Visions,' GN 1:5 January 1913, p.17.

<sup>53</sup> After this, the Closes itinerated through Victoria, New South Wales and Queensland, 'with Gospel van' doing open air work. GN, 18:4, April 1927, p.11. They were later officially recognised as evangelists. GN 18:6 June 1927, p.11.

<sup>54</sup> For example, a woman who signed herself only as 'MD' reported a miraculous shower of rain in time of drought providing water for baptism by immersion, her own baptism in the Spirit and her own healing, all as a result of a visit from Florrie Mortomore. See 'Another Comforter,' GN 9:1 February 1923, p.13. Little is known of Mortomore's preaching content. However, it was plainly Pentecostal. One of the few surviving written articles of hers is a brief Bible study on dreams and visions. See GN 17:5 June 1926, p.17.



England, migrated to Canada and thence to Australia.<sup>55</sup> The two travelled together till the end of 1923, when Bessie married and settled in Cairns. In Mackay, Mortomore introduced Annie Dennis to the baptism in the Holy Spirit; she was also to become an effective minister.<sup>56</sup>

In Toowoomba, in 1921, Mortomore and Couldrey held weekly meetings in the O'Brien home where many spoke in tongues for the first time.<sup>57</sup> Some members of the Churches of Christ congregation at Meringandan, an outreach from the church in Toowoomba, had a charismatic experience, including George Burns, who was later to pioneer a new church in Mackay.<sup>58</sup> Initially, Burns had been disturbed about Mortomore's ministry, fearing that she was bringing division and harm. He was ultimately disarmed by a kindly letter from Mortomore telling him they were praying for him to be led into the fullness of the Spirit. Burns was 'half amused and half annoyed' at the suggestion that he was not already Spirit-filled, but ultimately humbled himself and cried out to God for an outpouring of the Spirit in his life.<sup>59</sup>

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<sup>55</sup> Leonard Cook, personal interview, 30 January 1994; Ruth Dyer, personal interview, 28 January, 1994; N.Smallcombe, *Into the 21st Century Cairns*: Cairns Christian Centre, n.d., p.6; GN Vol 18, No2, February 1927, p.10.

<sup>56</sup> *Richmond Temple Souvenir*, 1939, p.42; see AE 6:11 October 1940, p.9; AE 13:1 December 1946, p.13f. See more on Dennis later in this chapter and in Appendix Ten.

<sup>57</sup> GN 19:7 July 1928, p.12.

<sup>58</sup> George Burns, 'A Tribute to Sister F.Mortomore,' GN 18:8, August 1927, p.15; for more on Burns see Chapter Eight.

<sup>59</sup> 'Sister O'Brien', 'Pentecost in Toowoomba,' AE 15:6, May 1949, p.18f; W.A.Buchanan, letter provided by Buchanan family. The first person in Toowoomba to experience the fullness of the Spirit was Edie Peters whose husband became one of the Pentecostal stalwarts in the district. Others to be affected were members of the Kajewski family. See H.Farnsworth, 'Pentecost in Toowoomba,' AE 15:6 May 1949, p.18. In 1945, a Kajewski family reunion was held at Toowoomba, and according to a contemporary report, 'all but about half a dozen' of the 93 descendants of the original couple were present. An accompanying photo shows about 60 family members. AE 11:11 October 1945, p.20f. It has already been mentioned that Florrie's brother Cyril married a Kajewski girl. Mortomore also awakened the interest of an accountant named Cecil Swenson (b.18 June 1906) and his wife Pearl (b.17 May 1906), whose kinfolk are still in the church although it was actually under the ministry of W.A.Buchanan, Lancaster's son in law, that the Swensons were filled with the Spirit. Cecil Swenson's son was surprised that it was his father, not his mother, who first experienced the Spirit's anointing, as his mother was 'a good woman' but his father was 'not such a good man.' He concluded that his father needed God's blessing more than his mother! See C.B.Swenson, 'Pentecost in Toowoomba,' AE 15:6, May 1949, p.16f; Pearl Swenson, personal interview, 16 April 1993..

At Maryborough, Mortomore spent months in 'pioneering, visiting and giving out' until an assembly was formed. So many people responded that she had to call her parents from Melbourne to shepherd them. This they gladly did, later moving to Brisbane to help with the church there.<sup>60</sup>

When Aimee McPherson withdrew from her commitment to preach for Good News Hall,<sup>61</sup> Mortomore courageously undertook to be the campaign speaker in the Exhibition Building in Brisbane. Lancaster and Winnie Andrews, the church secretary, journeyed from Melbourne to assist her. Small numbers attended, but over a dozen people were converted to Christ.<sup>62</sup> A woman who had been 'stone-deaf' for six months received 'perfect hearing.' A lump immediately disappeared from another woman's side. A woman whose knees were bandaged because of injured cartilages walked normally the next day and burned the bandages. A young insomniac slept peacefully through the whole night and continued to do so thereafter. Others claimed healing from neuritis and rheumatism. One woman was converted from Christian Science and baptised in the local Church of Christ the following Sunday night. Three people were baptised in the sea at Sandgate and five more in a waterhole. In Brisbane, there was now a small but sound congregation of about fifty people, with three meetings every Sunday.<sup>63</sup> Shortly afterwards they visited Nambour and began meetings there.<sup>64</sup>

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<sup>60</sup> GN 16:9 September 1925, 17; J.Lancaster in GN 18:8 August 1927, 14,

<sup>61</sup> See Chapter Seven.

<sup>62</sup> GN 9:1 February 1923, p.18. Further details about Florrie Mortomore's Brisbane meetings are also from this source.

<sup>63</sup> GN 9:1 February 1923, p.23; H.Martin, 'Queensland report of Evangelist Van Eyk's Brisbane Visit,' GN 18:4 April 1927, p.11.

<sup>64</sup> James Speer Conwell (1863-1943), a devout Presbyterian, was living with his family at Nambour when his son-in-law picked up a tract from Good News Hall at a railway siding. James read it and wrote to Melbourne for more information. As a result, Mortomore and Couldrey visited Nambour. Through their ministry, James was baptised in the Spirit, as was his son Thomas, together with a few neighbours. Tom Conwell's family left the Presbyterian church and he began home meetings. This was the beginning of the Assembly of God work at Nambour — Allan and Jean Conwell, personal interview, c.1991; M. Penny, personal interview, 23 March 1992. Tom Conwell also initiated the work at Woombye — AE 12:5 April 1946, p.20.

The dedication and passion of Florrie Mortomore's faith is indicated in an address she gave in Brisbane in 1922 at the Exhibition Buildings called 'The Dragon's Plot.' In this study on Revelation chapter 12, she argued that the 'woman' represented all believers and that the 'manchild' signified a small body of more dedicated saints.<sup>65</sup> This company were those who had 'set their whole hearts on purifying themselves, and are calling others to do the same, that their Bridegroom may find them ready when He comes, and receive them with joy.' Was it against 'respectable churchgoers' that the Dragon was plotting? Or was it against those who were willing to go into the world to reach the lost and to stand for God's truth? She concluded with a plea that Christians would yield wholly to the Lord. While the validity of her exegesis might be questioned, the intensity of the application seems beyond question.<sup>66</sup>

In 1925, in an address on the 'Last Days', she drew heavily on the Bible, providing chapter and verse for every point — over 100 specific quotations in all! It is plain that there were several foundational beliefs to her philosophy of ministry. Firstly, she had a strong commitment to the authority and integrity of Scripture. Secondly, she clearly affirmed that salvation was secured on the basis of the atonement of Christ and that the Spirit of Jesus indwelt every believer. But to be in the body of Christ it was necessary to be baptised in the Holy Spirit for there was no other way into the body (1 Corinthians 12:13)<sup>67</sup>. First it was necessary to fulfil the conditions, especially repentance and baptism by immersion. It was important to obey God's Word in every respect, for God's 'true children' would 'rather die than dishonor [sic] God by denying Him.' The end of the age was fast approaching and the Lord would soon be returning for His Bride. There was no time for delay. It was important now to obey God's

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<sup>65</sup> F.Mortomore, 'The Dragon's Plot,' GN 14: 10, November 1923, p.3.

<sup>66</sup> It is of interest that a similar view of the 'Rapture' was presented in 1913 in Melbourne by John Coombe, who became the founder of the Australian Nepalese Mission. See J.Coombe, 'The Rapture of the Saints,' sermon transcript, 31 July 1913. Van Eyk also drew a distinction between 'two classes of believers,' those who were in the kingdom and those who were in the Body of Christ — GN 17:12 December 1926, pp.5f.

<sup>67</sup> 1 Corinthians 12:13 — 'For by one Spirit are we all baptized into one body...' (AV).

Word and ask for the 'latter rain' of the Spirit before it was too late.<sup>68</sup> Herb and Thera Smith were so challenged by Mortomore's message of total commitment, they journeyed in 1925 to Osaka, Japan, as missionaries,<sup>69</sup> as did the Neilsons of Townsville.<sup>70</sup>

In December 1923, Mortomore was back in Melbourne where she was one of several speakers at a special Christmas luncheon provided by the Mission for over a hundred 'poor and needy' people. 'In no millionaire's home was a Christmas dinner enjoyed more,' reported *Good News*.<sup>71</sup> In 1924, she was on the move again, travelling as far north as Cairns. In Maryborough she enjoyed 'sweet fellowship' with the believers there. One of the women of the church joined her<sup>72</sup> and they travelled on to Rockhampton, where she held tent meetings for most of June, with gatherings almost every night of the week. They unearthed some 'precious jewels' and three people 'followed the Lord in the waters of baptism,' one of them 'so mightily under the power of God' that he could hardly make it back to the tent. Florrie wrote, 'Oh! May I ever be an emptied, cleansed channel to be used as He wills.'<sup>73</sup>

In Townsville, they were able to share the Word with a number of Aboriginal people. The young Enticknap brothers, who had been called to the ministry through the work of Annie Dennis, were evangelising there.<sup>74</sup> The two women continued to Mackay where they were greeted warmly and then went on to Cairns, where, on 9 December 1923, Bessie Couldrey had married widower Carl Lewis (Charles) Kajewski (1891-1976).

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<sup>68</sup> F.Mortomore, 'In the Last Days,' GN 16:1 January 1925, pp.8-10.

<sup>69</sup> 'First Australian Recruits for Japan,' GN 17:3 March 1926, p.10f.

<sup>70</sup> GN 16:10 October 1925, p.10.

<sup>71</sup> GN 15:2 February 1924, p.20.

<sup>72</sup> This woman is identified only as 'Sister B.D.' or 'Sister Bernice'. See GN 15:6 June 1924, p.9; 15:11 November 1924, p.11

<sup>73</sup> GN 15:6 June 1924, 9; 15:11 November 1924, p.11

<sup>74</sup> GN 16:9 September 1925, p.17. See further on Annie Dennis in this chapter and in Appendix Ten. On Charles and Will Enticknap, see Chapter Thirteen and Appendix Ten.

Here Mortomore was glad to help in the quest of all those who longed for 'more of God and His righteousness.' There were both white and 'coloured folk', both old and young. Of particular joy was the fact that groups of 40 to 50 Aborigines were now meeting together in and around Cairns, evidently the fruit of the work of Isabella Hetherington.<sup>75</sup> A few short years previously, 'the glorious light of the Gospel with the accompanying baptism in the Holy Spirit had scarcely touched these places' but that now there were 'little companies of earnest Christians shining for Jesus, earnestly pressing on themselves and earnest for the blessing of others.'

In 1926, Lancaster visited Cairns. She reported that two Sunday services and an Apostolic Faith Sunday School were conducted regularly.<sup>76</sup>

All over Queensland and beyond, Florrie Mortomore won many hearts. Her simplicity of faith, her earnestness, her compassion, her dedication and her sweet disposition disarmed the most antagonistic. Only 36 years old, but again suffering ill health, she returned to Brisbane where in late 1926, Lancaster wrote of the 'hallowed joy' she experienced in being reunited with her and others there.<sup>77</sup>

By now there were two congregations in Brisbane — one at Woolloowin pastored by Harold Martin and one at the West End Mission House led by Mortomore, where sick and needy people were taken in and cared for.<sup>78</sup> Baptist layman F.W.W.Bates told how he had thought Pentecostal teaching was evil, but after meeting Mortomore, he was convinced of its truth. On 9 July he received the Spirit.<sup>79</sup> Mortomore was just as delighted with being able to give a New Testament to a small boy as she was when crowds came to her meetings.<sup>80</sup> Meanwhile, her health did not improve. Although Pentecostal ministers were

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<sup>75</sup> See Chapter Eleven.

<sup>76</sup> GN 18:2, Feb 1927, p.10.

<sup>77</sup> J.Lancaster, 'The Editor Visits Queensland,' GN 18:1 January 1927, p.10.

<sup>78</sup> Roy Valentine, private communication, 11 July 1994; GN 16:12 December 1925, p.19; GN 18:7 July 1927, p.19; GN 21:6 June 1930, p.7.

<sup>79</sup> GN 19:8 August 1928, p.7.

<sup>80</sup> GN, 17:3 March 1926, p.12.

later to recognise that divine healing may not apply when there has been bodily abuse, in those pioneering days, anything other than absolute trust in God for recovery could be seen as a lack of faith.<sup>81</sup> A call for increased prayer was issued.<sup>82</sup> That year, although her work was openly honoured, she was not asked to serve on the Apostolic Faith Mission council. 'Our sister's health is too valuable,' wrote Lancaster, 'for the Conference to impose the strenuous duties of a Councillor upon her.'<sup>83</sup>

In 1927, in spite of the many prayers, she passed away. At the young age of 37, she had, to quote one member, 'burned out for God and precious souls.'<sup>84</sup> Winnie Andrews wrote —

A few short weeks have sufficed to show the magnitude of her self-sacrificing labors for her beloved Lord, for all over Queensland we find rejoicing hearts, and lives sweetened, as the direct result of the life-giving word which she preached.<sup>85</sup>

A former neighbour in Lilydale wrote, 'I shall never forget the wonderful address (the last I heard her give) from Psalm 45: "The king's daughter is all glorious within"; the way this dear, weak sister held forth in a strong voice, her very being pulsating with love and joy, was indeed, an inspiration to all present.'<sup>86</sup> Her mother described her death in moving terms —

Her end was sweet and peaceful; she did long for someone to continue in prayer most of the time. Saturday midday she asked for all to get down and pray for victory; it was a very busy day for most but God touched hearts and prayers ascended in real earnest. Father had a vision: 'all the cushions and carpet were sprinkled with earth.' I knew too well what that meant: 'Earth to earth.' During the evening she would have us sing hymns of victory and she joined in the singing ...

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<sup>81</sup> See B. Phillips, *The Life Story of Beryl Phillips* published by the author, 1985, p.5. 'One time I was away with the pastor (C.L. Greenwood) and his family at Daylesford Springs for a rest. He was suffering from bad carbuncles on his neck, and when I asked why God didn't heal him, he said he hadn't the faith to ask for healing because he had worked too hard and needed rest.'

<sup>82</sup> GN, 18:2 February 1927, 19.

<sup>83</sup> GN 18: 6 June 1927, p.11.

<sup>84</sup> W.A. Buchanan, letter, quoted in *Chant*, 1984:45.

<sup>85</sup> 'Secretary's Report of Brisbane Campaign,' GN 18:11 November 1927, p.10.

When we said, 'Jesus,' she would repeat it. We think she had a vision once; her face lit up, she smiled so sweetly and said: 'Blessed Jesus.' She died with 'Jesus' on her lips. Nurse Green said she never saw such a peaceful death — no struggling, just a simple falling asleep.<sup>87</sup>

A photo published at the time of her death shows her looking much older than her 37 years. But there is a serenity and an intensity in her gaze that reflects both her peace with God and her determination to serve Him unswervingly. After her death, Lancaster found a poem written in her handwriting which, as Lancaster put it, 'express(ed) her inmost feelings and desires'—

Laid on Thine altar, O my Lord divine,  
Accept this gift to-day for Jesus' sake.  
I have no jewels to adorn Thy shrine,  
Nor any world-famed sacrifice to make;  
But, here, I bring within my trembling hand  
This will of mine — a thing that seemeth small,  
And Thou, O Lord, alone canst understand  
How, when I yield Thee this, I yield mine all.<sup>88</sup>

### **Pauline Heath (c.1889-1940)**

Pauline Heath (c.1889-1940), like Sarah Jane Lancaster, pastored a Pentecostal congregation for many years. Having spent her childhood in India, where her father was a railwayman, and having been brought up as an Anglican, at the age of 21, she drifted away from the church.<sup>89</sup> Two years later, influenced by the writings of Thomas Paine, W.G.Foote and Robert Blatchford, she declared herself an agnostic, and became 'strong in her arguments for agnosticism,'<sup>90</sup> although she formed a set of rules by which she sought to direct her life. 'I was

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<sup>86</sup> F.W.Perrin, 'A Tribute of Christian Love,' GN 18:8 August 1927, p.15.

<sup>87</sup> GN 18:8 August 1927, p.15.

<sup>88</sup> GN 18:8 August 1927, p.8. It is not clear whether Mortomore composed these verses herself or simply copied them.

<sup>89</sup> GN 17:6 June 1926, p.7; BSC XII:2 December 1940, p.2ff; N.Fabian, personal interview, 15 August 1991.

<sup>90</sup> *The News*, 30 November 1927.

going to live ethically, be good, honest, truthful, helping and cheering others, to sacrifice myself, and help those I met into a happier frame of mind,' she said. She believed her philosophy was based on the teaching of Jesus and so felt reassured that all was well with her life.

However, for the next two decades, she felt increasingly despondent. Her motives were pure, but 'failure heaped on failure,' among them a divorce.<sup>91</sup> Since 1922, she had been the successful and popular proprietor of the Lone Hand Cafe in Rundle Street, Adelaide, but was still discontent.<sup>92</sup> Her parents continued to pray for her and to urge her to believe.

Then, having been depressed for months, at the age of 41, she met Gustav Jansen, someone she felt she could trust and stirred by his story, she attended the Apostolic Mission in Adelaide. 13 November 1925, she made a public commitment to Christ. It was a transforming experience.

As a result of her conversion, she was filled with joy and love. She gave up smoking, but began to be beset by doubts. How could she know what had happened to her was real? Then, two months later, she, received the Spirit —

As I prayed, *something happened*. A softness of power fell upon me bringing with it a fragrance and soothing. How can I express the things of GOD in the words of man? Words fail. But there *was* an answer ... A voice, a vision, a message, yes, that would have been according to my idea, but this, *this soft, sweet power*. What was it? What could it be but the answer? Here then was the God I had been searching for ... I was satisfied... But GOD, Who knew the hardness of my heart, knew also that I needed more. For even as I attempted to rise from my knees ... the POWER fell. This time, not sweet and fragrant, but like a stroke of lightning, like a swift electric current, like an overwhelming flood, it held me, I could not rise. It took possession, I could not kneel. Every muscle was visited, every nerve dealt with, till I lay on the floor, helpless under the POWER of GOD ... I lay there for more than an hour.<sup>93</sup>

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<sup>91</sup> N.Fabian, personal interview, 15 August 1991.

<sup>92</sup> *The News* 31 March 1927.

<sup>93</sup> P.Heath, letter to the congregation at the Mission, 15 January 1937, copy from Gus Jansen; 'Promoted to Glory,' BSC XII:2 December 1940, p.4.



The spirit of Pentecost had done its work. She was never to look back again. Some thought her mad; others believed her testimony.<sup>94</sup>

By 1927, at the age of 38, she was the acknowledged leader of the work and known affectionately by the members of the Mission as ‘Sister Joy’. Regular, although small, newspaper advertisements presented her as ‘Sister P.A.Heath, the Ex-agnostic Gospel Preacher,’<sup>95</sup> with Hines Retchford as song leader. An undated flyer draws special attention to her being a woman, inviting people to ‘Hear Adelaide’s Ex-agnostic Lady Preacher.’ No collections were taken and she received no salary. She was ‘absolutely out on faith’ trusting God for her needs to be met.<sup>96</sup> In 1930, the Mission launched an eight page quarterly called *The Apostolic News*.<sup>97</sup> Only original articles were published.

The Mission did not grow significantly over the ensuing years. But Sister Joy was not overly concerned; she always counted a small dedicated group of people more valuable than a large group of indifferent ones.<sup>98</sup> She spent a great deal of time in prayer — even to the point of wearing dark glasses to cover the redness in her eyes caused by weeping in intercession.<sup>99</sup> ‘We all knew when we were prayed for!’ recalled Norm Fabian, the man who succeeded her as pastor.<sup>100</sup>

Heath’s story illustrates very clearly the power of experience in affirming a religious conviction. A few lines evidently written by her appeared both in *Good News* and *The Apostolic News*. They reflect her spirit and heart for the faith she professed —

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<sup>94</sup> M.M.Fabian, AN 3:2 December 1931, page number deleted; GN 16:12 December 1925, p.14. Reference is made here to a woman who was so filled with praise at her conversion that she was henceforth called ‘Joy’. See also GN 17:6 June 1926, p.7.

<sup>95</sup> eg *The News*, 31 March 1927; 7 July 1927; 30 September, 1927.

<sup>96</sup> AN 1:4 June 1930, p.2.

<sup>97</sup> In 1937, the Mission became the Bible Standard Mission and the name was changed in December of that year to the *Bible Standard Call*. From a historian’s viewpoint there is an annoying anonymity in the *News*. But this was a matter of policy: ‘...we do not print names in our paper except in very exceptional cases...’ — BSC 11:2 December 1939, p.4.

<sup>98</sup> L.Hart, personal interview, n.d. but c. 1970.

<sup>99</sup> L.Hart, interview; Norman Fabian, interview, 15 August 1991.

Give me, my God, that upward look,  
That gazes but on Thee;  
That senses naught on earth, but grasps  
Thy matchless majesty ...  
That realises while on earth  
My life is lived with Thee,  
Hidden in Christ, and Thou alone,  
Life's grand Reality.<sup>101</sup>

For eight years — from December 1932 to her death in 1940 — Heath published a series of short Bible studies on the Song of Solomon, some 32 in all. She got as far as chapter two verse 15. With tender tones, and a sense of longing and intimate love reminiscent of that of the mystic Teresa of Avila or the effusive Mother Julian of Norwich or the passionate Richard Rolle, she dwells lovingly on the Bride's relationship with the Bridegroom and her exquisite communion with Him. The spirit of Pentecost is hardly anywhere more intimately portrayed —

Her beloved has called to her. She awakes. She hears. She moves. There is but one who could thus stir her heart, for there is only one who has won and now holds her love. 'Listen, listen,' she whispers, 'it is the voice of my beloved.'

Hast thou a beloved, O soul of mine? Does the word of the Shulamite rouse an answering throb in thine heart? Is there *one* voice for whose tones thou art ever listening? Art thou waiting and longing to hear it?<sup>102</sup>

Or,

Earthly kisses lose their freshness ... But with the Bridegroom, Who loves with everlasting love, there is no weariness. Each new kiss comes with its own abiding joy, and a sweet promise of more yet to be ...<sup>103</sup>

Or,

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<sup>100</sup> N.Fabian, personal interview, 15 August 1991.

<sup>101</sup> GN September 17:9 1926, p.5; AN 1:4 June 1930, p.4.

<sup>102</sup> BSC 9:3 March 1938, p.9.

<sup>103</sup> AN 4:3 March 1933, pp.6,7.

And knowing Him, seeing the banner of love floating overhead, the eyes of the Bride turn to Him Who has won her love, and the strength of that love overwhelms her. Her head drops on His bosom, she feels his Arm of strength around her, and she cries.<sup>104</sup>

Or,

My Beloved is mine ... yea, all this and more, much more, O soul of mine. He is mine to speak to — mine to look to — mine to love — mine to care for me — mine to succour me — mine to understand my pain — mine to increase my joy — mine to walk with me all along my weary pilgrim path — mine to enfold me in His own love — mine to take me to be with Himself for ever ...<sup>105</sup>

Yet in spite of this affective focus, there is a warning of the dangers of depending on experience alone. It was faith, not feeling, that pleased God. To seek emotional experiences was to allow feelings 'to usurp the place of the Word of God and of faith in that Word.'<sup>106</sup> The spirit of Pentecost was central to Heath's ministry, but never to the supplanting of Scripture. In all her published articles, Bible studies and sermons, the use of the biblical texts was paramount. She had no theological training but spoke 'by the inspiration of the Holy Ghost'.

She regularly conducted open air meetings at Kingston Statue, in the city of Adelaide, and in Botanic Park, and occasionally organised special series of meetings.<sup>107</sup> Prophesying was an integral part of worship in the Mission, and the texts of these prophecies were occasionally printed. Heath's interpretations of utterances in tongues, usually spoken in conjunction with a prepared sermon, were also published. One newspaper advertisement even quoted one.<sup>108</sup>

Like most Pentecostal interpretations it was largely a restatement of Scripture (in this case Psalm 45 and Revelation chapter 19) with a positive note of

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<sup>104</sup> AN 8:3 March 1937, p.12.

<sup>105</sup> BSC XI:4 June 1940, p.10.

<sup>106</sup> 'Faith or Feeling,' AN 8:4 June 1937, p.2.

<sup>107</sup> *The News*, 30 November 1927.

<sup>108</sup> *Advertiser*, 1 October 1927.

encouragement, proclamation and urgency.<sup>109</sup> Others of Heath's interpretations were disarmingly simple ('Behind the written word stands the living Word, the glorious invisible Saviour who reveals himself in secret to the loving heart'). Others were more profound —

We revive the memory of His humiliation;  
we make a sacrament of His shame.  
Through centuries,  
His death is associated with His glory;  
and when we preach,  
it is the preaching of the Cross.

Or,

With His own hand  
He lights the beacon fire  
from hilltop to hilltop  
till their wandering eyes  
look back to the gates of Paradise  
and there they see in glowing letters  
the words God Omnipotent hath said,  
'The woman's seed shall bruise the serpent's head.'<sup>110</sup>

These were not just ecstatic outbursts. They illustrate the subtle rhythms and striking imagery of a person with a natural feel for language and a deft balance between contemplation, inspiration and imagination. Heath's praying, too, was

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<sup>109</sup> The text of one advertisement read — SUNDAY 7 p.m. SISTER HEATH CONDUCTS SERVICES. Being filled with the Holy Spirit, she often speaks with other tongues and interpretations as the Spirit gives her utterance. One message last Sunday night was, 'Arise, Oh Lord Jesus! Arise in Thy [sic] might and plead Thy Own cause. Thou Who art King of Kings and Lord of Lords, Whose vesture is dipped in blood. Ride gloriously forth in Thy might. Ride gloriously forth because of meekness, truth and righteousness. Arise and gird on Thy sword that all the earth be filled with Thy Presence and Salvation, his earth which Thou hast redeemed with Thy most precious blood.' Prove all things. Come and hear her who for 20 years was an agnostic and only converted two years ago. All welcome. No collection.

<sup>110</sup> Pauline.Heath, 'Tongues and Interpretation.' This is a seven-page document provided by Norm Fabian and attributed by him to Heath

impressive. 'Sister Joy would lift you up to heaven when she was anointed by the Holy Spirit in prayer,' said Fabian.<sup>111</sup>

In spite of seven years of faithful ministry, inevitably, some disaffection arose about female leadership. So in 1934, Heath stepped down as pastor and took the title evangelist 'owing to the belief among our brethren in Christ that a woman is not permitted to be a pastor according to the Scriptures'.<sup>112</sup> However, Norm Fabian, the new pastor, later made the wry comment, 'We just carried on as usual.'<sup>113</sup> The titles had changed, but the roles had not.

Two years later, after preaching at the Bible Standard Church in Melbourne, Heath was offered a preacher's credential from them, which she accepted. She was pleased to find that she and the leader, Dr Mina Brawner, agreed on almost all points of doctrine.<sup>114</sup> In 1940, a building was erected in Compton Street, Adelaide, for the Mission. Sadly, Sister Joy never saw the fruition of this project. On 6 October, at the age of fifty, before the building was completed, she died of cancer and the key was first turned by her grand daughter.<sup>115</sup>

### **Ellen Caroline ('Nellie') Mather (b.1894)**

Ellen Caroline ('Nellie') Mather (b.1894) was brought up on a farm in Gippsland, where she suffered with a gradual deterioration of the spinal cord and was bedfast much of the time. By the time she was 27, she was in so much pain she began to long for death. Any physical exertion would leave her exhausted for days. In September 1922, she heard of Aimee McPherson's meetings in Wirth's Olympia in Melbourne and arranged to be taken there. During this time, she felt something like an electric shock go through her body and realised she was healed. Over the next few days, there was a struggle of

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<sup>111</sup> N.Fabian, personal interview, 15 August 1991..

<sup>112</sup> AN 5:4 June 1934, p.1.

<sup>113</sup> N.Fabian, personal interview, 15 August 1991.

<sup>114</sup> P.Heath, letter to the congregation at the Mission, 15 January 1937. See further on Brawner in this chapter.

<sup>115</sup> For reports of the new building see BSC XI:3 March 1940, p.1; BSC XII:1, September 1940, p.1. See also N.Fabian, personal interview, 15 August 1991.

faith as some of the symptoms reappeared, but she persisted in trusting God and soon was free of all pain and working hard on the farm without difficulty.<sup>116</sup>

Within a year, she preached for the first time in a Methodist church at Allandale, in South Australia. In 1924, she and her recently widowed mother established a boarding house in Geelong, Victoria. During that time, she began to hunger for a deeper spiritual experience and visited Robert Horne's Southern Evangelical Mission, where after praying for several days, she was baptised in the Holy Spirit —

The hunger for the blessing intensified until I felt broken-hearted and almost despairing of ever receiving the gift as I wept and wept before the Lord.

Suddenly it seemed as if liquid glory began flowing all over me and presently I began singing a beautiful melody in a language I had never learned. My tears of anguish and despair were turned to tears of joy and gladness. As I sang on and on a great joy was almost overwhelming me and my heart was overflowing with praises to the God of Heaven for hearing my prayer ...<sup>117</sup>

She had imbibed the spirit of Pentecost. In 1926, she enrolled in the newly-established Victorian Bible Institute. She later described life at the College —

The school was a two-storey building with a large lecture hall and many other rooms both upstairs and downstairs. My biggest difficulty was finding a place where I could get alone to pray. One morning... I made my way quietly down stairs, through the lecture hall and into the printing press enclosure. It was just what I needed...

The young men students having apparently agreed together to try out the printing press, rose early and came bustling into the printing press enclosure to try their skill at printing. Needless to say that put an end to my sanctuary ...One day I discovered an empty built-in wardrobe just a few doors away from our sleeping quarters, and I thought, 'I have found a place at last.' This one worked well for quite a time (apart from the stuffy feeling...) One morning, I was down on the floor

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<sup>116</sup> GN 15:12 December 1924, pp.12f, Jordan, 1970,, pp.14ff. Further details are from this source unless otherwise stated. Ellen (Nellie) Jordan's maiden name was Nellie Mather.

<sup>117</sup> Jordan, 1970, p.51.

in prayer in the wardrobe when suddenly the door flew open. I don't know who received the biggest fright, the young man or I...<sup>118</sup>

In October 1927, a 'tall, slim, dignified young woman,'<sup>119</sup> she launched out with a companion named Grace Greig in itinerant ministry.<sup>120</sup> Armed with a few hymn books, a collapsible chair and a small folding organ, they began by setting up in the street, just the two of them, and singing and preaching. After some rugged activities in Gippsland, they bought a second-hand car and ministered in Castlemaine. Then Mather was invited to pastor a Pentecostal church in Bendigo which she did for a few months until 'Daddy' Clarkson, a former Salvation Army officer, took over. In June 1930, she and her mother were invited to serve in Ballarat for three months. The church, heavily in debt, was under the impression Mather had agreed to 'trust the Lord for her needs' and she laboured for several weeks in the cold of winter without any income. Finally, they gave her five pounds.<sup>121</sup> Not surprisingly, at the end of her term, Mather moved back to Bendigo, where she recuperated from a time of ill health, and then conducted meetings in many towns throughout country areas. In Echuca, over 50 people attended meetings — in spite of the town band playing right outside the hall.<sup>122</sup> In Wonthaggi, she slept in a tent for three months and suffered privation through lack of food and money. But there were rewards. Here, a young woman with a spinal injury was healed after anointing with oil, as was a woman with painful legs and a man with damage to his eye. One day, she prayed for a turnip to make soup: the next day she found one on the road. It was an encouraging sign of God's grace.

At the beginning of 1937, after a brief stay in Melbourne, Mather was back in Ballarat. The assembly's financial woes had not been alleviated. There were only a dozen people attending members' meetings and in May 1931, they still

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<sup>118</sup> Jordan, 1970, pp.56f. See also GN December 1924, pp.12f.

<sup>119</sup> S.Douglas, personal interview, 21 November 1989.

<sup>120</sup> A.Davidson, personal interview, 20 November 1990; RTS, 1939, p.27.

<sup>121</sup> *Minutes of Assembly of God Church* (originally called Pentecostal Church), Ballarat Branch, 16 June 1930, 4 July 1930 and 21 July 1930.

<sup>122</sup> AE December 1930, p.10.

could not afford to pay a pastor. By 1937, they were able to offer a small stipend of around two pounds a week — a target they sometimes did not meet but which eventually was increased. Mather and her strong-minded assistant Gladys Williams were offered a twelve month term of office, which was renewed the following year. During this time, baptismal services were held in the City Baths, even in winter. After another six months, Mather declined a further invitation as she had ‘other definite prospects’.<sup>123</sup> The congregation was grateful for her and her companion’s efforts. The membership had doubled and many were baptised in the Holy Spirit.<sup>124</sup>

In 1939, Mather moved to Queensland and took over the Gympie Assembly of God church. She was not averse to hard work, and readily helped with milking a herd of 94 cows when the machines broke down. She also ministered in other towns in Queensland, before moving to Brisbane where she was to spend the next fourteen years, pastoring the Full Gospel Assembly at Woolloongabba, assisted still by Williams.<sup>125</sup> ‘We had a visit from Sisters Mather and Williams,’ wrote the pastor at Maryborough, ‘and their ministry was greatly appreciated (and) enjoyed by all.’<sup>126</sup> She was willing to do anything — even sewing for Aboriginals at Daintree, ‘from daylight to dark.’<sup>127</sup>

All through her ministry, Mather loved to conduct open air meetings, playing her portable organ or piano accordion as well as preaching.<sup>128</sup>

Ian Munro, in his foreword to Mather’s autobiography, pays tribute to her ministry —

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<sup>123</sup> *Minutes Ballarat*, 31 December 1936, 24 October 1937 to 16 April 1939.

<sup>124</sup> *Minutes Ballarat*, 7 May 1939.

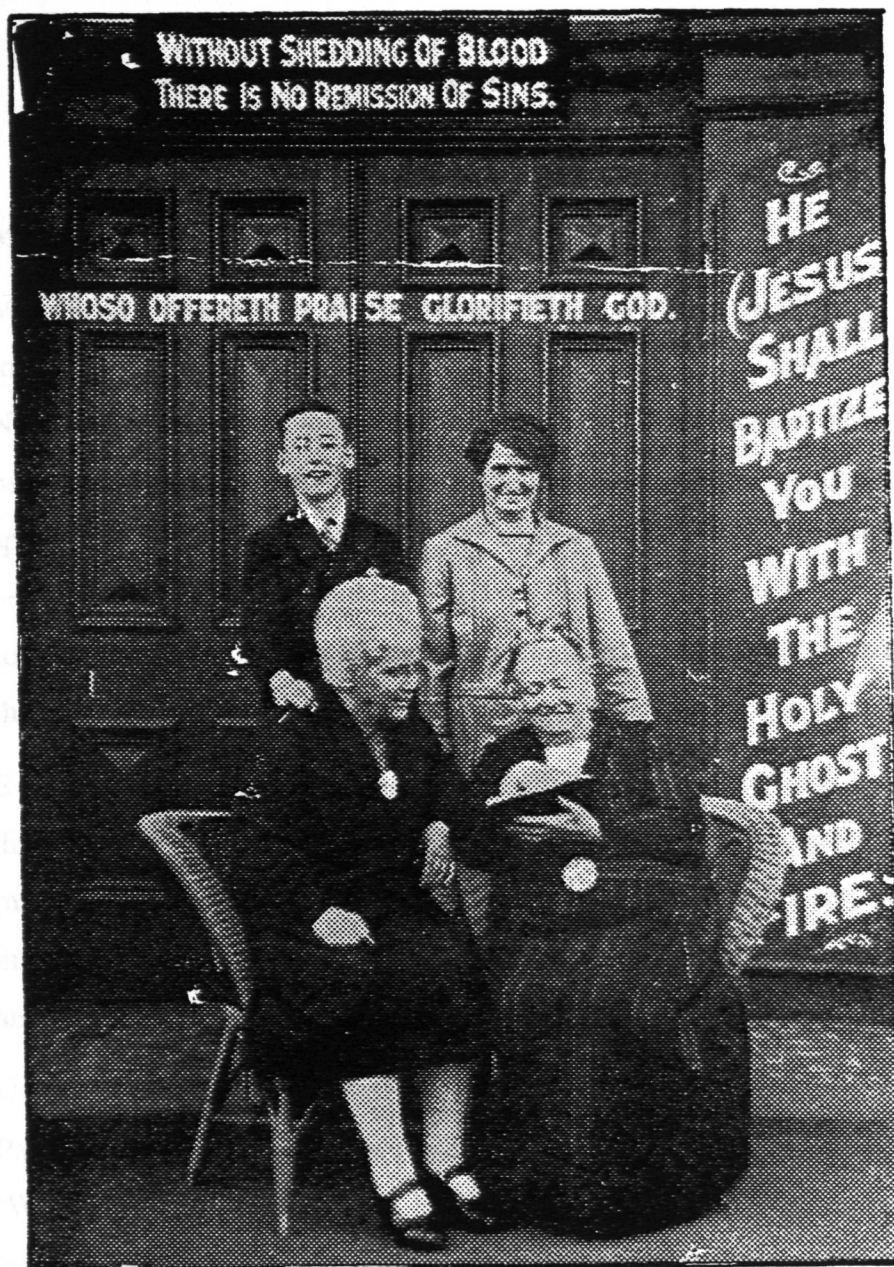
<sup>125</sup> AE 7:7 June 1941, p.16.

<sup>126</sup> AE 7:1 December 1940 p.12.

<sup>127</sup> F.Lancaster, personal interview, 18 December 1993.

<sup>128</sup> In 1949 in Brisbane she married, but within days of the wedding, her husband, a World War Two veteran, died. Six years later she married again, this time a widower named Jordan, who died in his sleep in 1961. In 1970, at the age of 76, Mather married Methodist minister Henry Lawson-Smith, at Pakenham East, Victoria, where they continued to minister together. See Jordan, 1970, pp.133ff.





**Dr Mina Brawner and Sarah Jane Lancaster (front)  
Ray Lancaster and Winnie Andrews (back)**

Photo courtesy Ivor Warburton

Her reputation as a spiritual and loving shepherd of the flock of God, was held in exceedingly high esteem, among the circles in which she moved. Her dedication to the call of Christ and obedience to the leading of the Holy Spirit, were at all times a direct inspiration ... She was always a pioneer, and has never sought or asked an easy road.<sup>129</sup>

### **Mina Ross Brawner (b. c.1880)**

Mina Ross Brawner was an American medical practitioner who, feeling called to Australia, arrived in Sydney in 1927.<sup>130</sup> She was welcomed into the Northbridge home of Jotham and Kate Metcalfe which she used as an operating base and where she had 'a deep-cushioned chair' where every morning she spent time in prayer.<sup>131</sup> Prior to her conversion in 1904, Kate Metcalfe had been constantly ill, and 'could not go two days without medicine.' She had not touched any since. She had also been baptised in the Holy Spirit, evidently through Lancaster's ministry.<sup>132</sup>

Brawner was a good speaker and made effective use of her medical training to illustrate her preaching of the gospel. She was dramatic in both dress and manner, her Aimee McPherson-styled gown and her white hair creating an impressive image. 'All the kids in Balmain and Rozelle thought she was an angel,' recalled one man.<sup>133</sup>

On 27 October 1928, she was accepted into the Apostolic Faith Mission as a Pastor-Evangelist.<sup>134</sup> She wrote a series of articles in *Good News* under the title, 'Woman in the Word', which later appeared as a book, published at Good News Hall. In this work, she unashamedly advocated the public ministry of women. As a doctor, she had served equally with men and been taxed equally with men. Why could she not preach equally? Both man and woman were

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<sup>129</sup> Jordan, 1970, 'Foreword,' no page number.

<sup>130</sup> GN 19:12 December 1928, p.11. For background details on Brawner see Appendix Ten.

<sup>131</sup> GN 18:6 September 1927, p.19; 20:3 March 1929, p.5.

<sup>132</sup> GN 1:6 October 1913, p.11.

<sup>133</sup> N.L.Armstrong, personal interview, October 1993.

<sup>134</sup> GN 20:5 May 1929, p.12.

named 'Adam' by God (Genesis 5:2). They were both given dominion over the earth. The 'female man' was the culprit in the Fall and thus her independence was lost. But through the Saviour, there was hope. As both male and female received the sentence of death, so in Christ, both receive life. In arguing her case, she unashamedly touched the emotions —

Ah! Blind, loving, hopeless women, your tear-dimmed eyes have missed a wondrous sight, for your Lord and Saviour went to His death holding in one hand the curse that rested upon all mankind because of sin, and in the other He held your special curse, while upon His brow He bore the curse of thorns. He lifted the curses up on the Cross where God and angels and men might see them, and when the thorns pierced His brow and the nails were driven through His dear hands, our curse was borne, our debt was cancelled ...

Every curse pronounced in Eden He bore in His own body on the tree ... So weave the chaplet, thoughtless soldiers, entwine it about His holy brow; nothing becomes Him so much as the crown of thorns, for it is the *crown of suffering*, the *crown of the curse*, the *Crown of love*.<sup>135</sup>

Jesus did not prevent the woman at the well from preaching. The Psalmist prophesied, 'The Lord gave the Word; great was the company of women that published it' (Psalm 68:11, RV). Joel foretold an outpouring of the Spirit on both men and women who would prophesy (Joel 2:28f)<sup>136</sup>. This passage, quoted by Peter at Pentecost, was the 'Magna Charta' [sic] of the Church. It gave men and women, slaves and servants, Jews and Gentiles, an 'absolute unalienable right, under the anointing of the Holy Spirit, to prophesy, or preach, in the Church.'<sup>137</sup> Phoebe was not just a deacon, but the 'minister' or 'pastor' of the church at Cenchrea (Romans 15:1). Priscilla, Mary, Junia, Tryphena, Tryphosa — these and others were all preachers of the word.<sup>138</sup> If the word *πρεσβυτερον* in 1 Timothy 5:1 could mean male elder, why could not

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<sup>135</sup> GN 20:7 July 1929, p.13.

<sup>136</sup> Joel 2:28f — 'And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy... and also upon the servants and upon the handmaids in those days will I pour out my spirit' (AV).

<sup>137</sup> GN 20:11 November 1929, p.13,

<sup>138</sup> GN 20:12 December 1929, p.13.

πρεσβυτερα mean female elder?<sup>139</sup> The ‘symbol of authority’ on a woman’s head (1 Corinthians 11:10) was not a hat but the anointing of the Holy Spirit. In Christ there was neither male nor female — we are all one. Finally, a challenge—

You may as well make room for us, brothers. We are here in the fulfillment of prophecy. The Lord gave the Word, that is, He has given us plentiful matter for speaking; we are never at a loss for a message.<sup>140</sup>

Evangelist Norman Armstrong tells how Brawner came to his father’s small church around this time and preached on Noah’s ark, pointing out that the animals had more sense than the humans. ‘I didn’t want to be less sensible than a monkey,’ he said, ‘so I was converted.’<sup>141</sup>

At the end of 1928, Brawner organised a tent campaign in Mosman, New South Wales. Brawner herself assisted Jotham Metcalfe and some of the men as she ‘pulled ropes, drove stakes, sawed boards, and did a man’s work all week.’ The holiday season was not the best time to open a campaign, but by mid-1929, she could report that she had preached 85 times in the tent, that there was a group of 25 to 30 people meeting regularly and that 24 adults had professed conversion in addition to many children. These figures could be trusted, she said, because she would ‘never inflate a report.’ She only counted those as converts who she had reason to believe had a ‘real experience’ of the Lord.<sup>142</sup> She had a regular program of preaching —

Sunday afternoon — a message to Christians

Sunday night — the gospel of salvation

Tuesday night — divine healing

Wednesday night — the Holy Spirit

Thursday night — the second coming

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<sup>139</sup> GN 21:1 January 1930, p.12; 21:3 March 1930, p.12.

<sup>140</sup> GN 21:1 January 1930, p.12.

<sup>141</sup> N.L.Armstrong, personal interview, October 1993. Note that Armstrong says this happened in 1927, but it could not have been before mid-1928. See M.Brawner, ‘My Own Story,’ GN 19:12 December 1928, p.10f.

<sup>142</sup> GN 20:3 March 1929, p.15.

Friday night — open air gospel meeting

Saturday afternoon — prayer and/or tarrying meeting<sup>143</sup>

The address given at the dedication of the tent mission clearly demonstrates both her Christocentric approach and her Pentecostal convictions. She spoke of Apostolic faith, of Apostolic preaching, of Apostolic signs. There was a strong emphasis on the need to be baptised in the Holy Spirit and on divine healing and speaking in tongues —

*Lord send another Pentecost! Another rushing mighty wind, another sound from heaven; the world is fed up on sounds from hell and is waiting now to hear from heaven. I am looking for such a mighty revival that the very atmosphere about this tent will be charged with the breath of the Almighty, a spiritual cyclone! And it is coming, too. Bless God, 'I hear the sound of abundance of rain!'*<sup>144</sup>

In 1929, Brawner spent the year in Ballarat, Victoria, where the assembly purchased a disused Lutheran Church building. During this time, some 50 people professed conversion, 17 were baptised in water and 19 in the Spirit.<sup>145</sup> The following year, she conducted a series of evangelistic campaigns in Victoria and Queensland, accompanied by Winnie Andrews. She had rewarding meetings in Good News Hall and then in Castlemaine.<sup>146</sup> For five weeks, through July and early August, she preached in Brisbane, often in the streets.<sup>147</sup> She held meetings for the unemployed and addressed a gathering of Methodist Lay Preachers, who urged her to address them again on her return. She and Andrews journeyed on to Rockhampton, Mackay and Townsville, ministering in each place. Finally, in August, eighteen months after Van Eyk's memorable visit, they arrived in Cairns.

That night, the first of the campaign, 'several hundreds' gathered and stood for half an hour at an open air meeting and some proceeded to the hall for the

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<sup>143</sup> GN 20:5 May 1929, p.14.

<sup>144</sup> GN 20:3 March 1929, p.5.

<sup>145</sup> GN 20:6 June 1929, p.11; GN 20:9 September 1929, pp.12f.

<sup>146</sup> GN 21:5 May 1920, p.20; GN 21:7 July 1930, p.2.

<sup>147</sup> GN 21:10 October 1930, p.10. Following details about Brawner's work are from this source unless otherwise stated.

commencing rally, where there were four converts. On Sunday 17 August, her topic was 'The End in Sight.' Taking as her text 2 Peter 3:3-4,<sup>148</sup> she challenged those who scoffed at the signs of the Coming of the Lord to consider the state of the world — the growth of population, the increasing shortage of food, the demands on energy resources, the escalating armament industry and the rising evidence of moral decadence. 'The outlook,' she declared, 'is bad, but the uplook is glorious.' God would one day lift His hand and bring an end to 'the mad rush of lawlessness' and when Christ returned the earth would be filled with the glory of the Lord.<sup>149</sup>

On the last Sunday night in August, a 'splendid open-air meeting' was held outside the Palace Theatre, where there were a thousand people 'listening attentively.' This was followed by a well-attended indoor service. During the campaign, there were twelve professions of faith and thirteen acknowledged cases of healing. Winnie Andrews reported that the local press gave favourable coverage and that almost the whole community heard the word of the Lord.<sup>150</sup>

In nearby Yungaburra, several people also claimed healing and spiritual blessing. On 26 September, a 'car-load of saints' travelled from Cairns and joined the group there in prayer. Several spoke in tongues including Beulah, a child of eleven, who had specifically come from Cairns to 'get under the showers of Latter Rain.' It was an occasion for both wonder and joy.. Brawner reported her wonder at listening to 'the Heavenly Orchestra ... playing the most heavenly music.' This phenomenon of an unseen symphony continued for half an hour, and several of them heard it. For a while, there seemed to be only stringed instruments; then it sounded like 'a supernatural full orchestra.' Others spoke of their joy in receiving the Spirit. 'Oh it was so sweet! She is just

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<sup>148</sup> 2 Pet 3:3-4 — 'Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation' (AV).

<sup>149</sup> CP, 21 August 1930.

<sup>150</sup> The description of these meetings is based on Winnie Andrews' report in *Good News*. Len Cook Jr does not remember large crowds attending or a significant number of conversions or new members to the church. See GN 21: 12 December 1930, p.10; Len Cook, personal interview, 30 January 1994.

bubbling over with joy,' wrote Winnie Andrews of one lady. And of another, she said, 'Her mouth was filled with laughter' and she was 'full right up to the top.'<sup>151</sup>

After the meetings in Cairns, Brawner planned to spend a few days on the Coulters' farm on the Atherton Tablelands. Here, she held a few home meetings and 'the power and glory of God fell in a mighty way,' with the result that she stayed for twelve days and six people were baptised in the Spirit, including Mrs Coulters, who had been praying for ten years to be filled, and her daughter Gladys. Consequently, Brawner hired the Oddfellows Hall at Atherton and on 26 October, 1930, began another campaign.<sup>152</sup> For six weeks she persisted with regular meetings in the face of considerable opposition and little response. But there were encouraging features. One young man missed a ride but walked six miles to the meeting. Another determined to rid himself of his business of growing tobacco. Some were healed. A few were baptised in the Barron River. On 9 December, a small church was formed. The church was not an organisation, Brawner declared, but an organism in which people could work together harmoniously. So those who joined, did so of their own free will. Nor was there any competition with others —

We have no quarrel with any other body of Christians, but we are devoted to Apostolic Christianity. We have Apostolic aims, for we feel that the Church Jesus calls for must conform to the pattern of the Church He established; therefore, we preach Apostolic Doctrines, and look for Apostolic results. That is why we call ourselves 'Apostolic Faith,' that the world and our fellow Christians may know just what we stand for — viz., all that the Apostles preached.<sup>153</sup>

In 1931, Brawner was ministering in Brisbane again. In March, a service of unity was held for the Pentecostal people in Brisbane — a gathering enhanced by the involvement of W.H.W.Lavers, who, together with his People's Evangelistic Mission, decided to link up with the Apostolic Faith Mission.

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<sup>151</sup> GN 21:11 November 1930, p.12.

<sup>152</sup> W.Andrews. 'Dr Brawner's Cairns Campaign,' GN 21:12 December 1930, p.10.

<sup>153</sup> GN 22:2 February 1931, p.11.

Perhaps inspired by the not inconsiderable success of William Booth-Clibborn's tent mission,<sup>154</sup> they launched a similar project. About 75 people were present as they dedicated their United Portable Tabernacle for evangelism at Spring Hill. That night several hundred people crowded in to hear the gospel and 20 people were converted.<sup>155</sup> From then on, about 150 people attended nightly. In the first two weeks, some 112 conversions were recorded. After ten weeks, there were close to 300.<sup>156</sup> It was Depression time, so offerings were small — about 15 shillings a week, mostly pennies. But they felt they had to go on. After ten weeks, and the conversion of several young people, Ernest Tooth, the church secretary, claimed that Spring Hill had been deeply stirred.<sup>157</sup> Meanwhile, plans were going ahead to secure another hall on the opposite side of the valley from Lavers' church for the original AFM assembly and a small 'Bible and Theological Training College' was established.<sup>158</sup> 'I praise God that ever I came in contact with Doctor Brawner,' said Lavers, 'for she has been a tower of strength, and her life is a living testimony.'<sup>159</sup>

In July 1932, Brawner was in Gympie, Queensland, where there were twenty converts and people felt that a revival had begun.<sup>160</sup> In September she visited Toowoomba, setting up the Bible Standard People's Evangelistic Mission, a name which was also adopted by Lavers in Brisbane.<sup>161</sup> In the same month, she demonstrated another talent by designing the cover for *The Gathering Call*, published by F.B. Van Eyk.<sup>162</sup> In 1936, with Good News Hall's ministry now having languished since the death of its founder, Brawner took over the original building, renamed it the Lighthouse Temple and linked four congregations

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<sup>154</sup> See Chapter Nine.

<sup>155</sup> GN 22:5 May 1931, p.12.

<sup>156</sup> GN 22:9 September 1931, p.17.

<sup>157</sup> GN 22:7 July 1931, p.13.

<sup>158</sup> GN 22:6 June 1931, pp.12f, GN 22:9 September 1931, p.17.

<sup>159</sup> W.H.W.Lavers, 'Filled with His Spirit,' GN 22:11 November 1931, p.12.

<sup>160</sup> GN 23:8 August 1932, p.III.

<sup>161</sup> GN 23:10 October 1932, pp.16,III.

<sup>162</sup> GC September 1932, p.8.



together under the name Bible Standard Churches in Australia, in Adelaide, Ballarat, Melbourne and Northcote.<sup>163</sup> At the end of that year, just 63 people attended a Sunday evening service in Melbourne, one third of them men.<sup>164</sup> However, two years later, in a six-weeks' campaign, there were 108 conversions, 25 baptised in the Spirit and 69 in water.<sup>165</sup>

In 1939, Brawner planned a Bible Standard Training School which would offer a part-time Christian Workers' Course over a period of one year, covering such subjects as the Life of Christ, Genesis, Revelation, Church Organization, the Tabernacle, Soul Winning, Bibliology (presumably the authority and interpretation of Scripture) and 'Maranatha' (the Second Coming?). The rules were tough. 'Positively no talking, gum-chewing, eating or boisterous conduct' were allowed in class. Questions were to be in writing and signed. Single men and women had to sit separately. Students 'known to be guilty of smoking, drinking, movies, theatres, dance hall or card tables, lipstick, immodest dress or behaviour' would be 'positively refused admission.' Any student found unwilling to comply with the rules would be called before the Faculty. If 'after prayer and consultation' the offences did not cease, the offender would be dismissed. Nevertheless, the Faculty members were 'always glad to help and pray with any student' for, 'an Harmonious Bible School is carried on by love, prayer and cooperation.'<sup>166</sup> The numbers were small — still only six students in 1941 — but apparently effective. 'Over the 53 years I have never found any fault in any single thing taught at the Lighthouse Temple, and still praise the Lord for ... having been taught by that great little lady,' wrote one of them in 1993.<sup>167</sup> Among other things, Brawner tried hard to distance herself from some

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<sup>163</sup> Len Outhred, 'Bible Standard Pentecostal Church,' *Minister's Bulletin* March 1998, p.20; BSC August 1928, p. 7.

<sup>164</sup> J.Heath, letter to the congregation at the Mission, 29 December 1936. According to Len Outhred, around 50 people attended regular services.

<sup>165</sup> BSC December 1938, p.10

<sup>166</sup> 'Results of Examination' sheet for W.Larsen, June 1941; 'Rules and Regulations,' The Bible Standard Training School for Christian Workers, Lighthouse Temple, North Melbourne, n.d. but c.1940; Christian Workers' Course Certificate, awarded to Walter Larsen, 13 December, 1941.

<sup>167</sup> Wal Larsen, personal communication, 19 March 1993.

of Lancaster's unpopular beliefs, particularly Annihilation. To believe otherwise was to lower the value of Christ's sacrifice.<sup>168</sup>

With all her boldness, Brawner's heart was soft and she desired to live a life pleasing to God, not only in the spirit of Pentecost that comes with a mighty, rushing wind, but also with that of the gently settling dove. The following lines, written by her, are simply entitled, 'My Prayer.'

If I have climbed o'er friend or foe to reach a greater height,  
If I have made a shadow fall where but for me 'twas light,  
If I have laid a stumbling block on any traveller's road,  
Forgive me, Lord, and let these arms help bear my brother's load.

If I have failed to be as kind as Thou wouldst have me be,  
If malice in my heart abide, reveal it, Lord, to me.  
If I have held from any soul the tenderness he craved,  
By me let every pathway be with loving kindness paved.

If I have caused one suffering heart to shed a needless tear,  
If I have filled one struggling soul with darkness or with fear,  
If I have ever dealt a blow that on my brother fell,  
Forgive, and let me evermore Thy wondrous mercy tell.<sup>169</sup>

### **Edith ('Eddie') Anstis and Ruby Wiles**

Edith Anstis and Ruby Wiles were two of six evangelists recognised by the Apostolic Faith Mission in 1927. They had both been involved with Good News Hall from the earliest days. Meetings had been held in the Anstis home in Ballarat, Victoria, in 1913. There Ruby experienced healing from abscesses on her neck when Grace Anstis prayed for her.<sup>170</sup> George Holroyd, later pastor of

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<sup>168</sup> 'Please tell Brother Gus,' wrote Heath, 'that Dr Brawner believes in eternal punishment, just as we do ... and hates anything like annihilation.' P.Heath, letter to the congregation at the Mission, 15 January 1937.

<sup>169</sup> GN 20:12 December 1929, p.13. No further information on Brawner is currently extant.

<sup>170</sup> GN 1:6 October 1913, p.31. Extraordinary stories of healing were not uncommon at that time — Harriet ('Grandma') Weldon, an 87-year-old woman, who had been 'an energetic church worker,' had a fall and cracked three ribs. Charles Anstis laid hands on her and there was a remarkable response. Four days later, she found herself speaking in tongues. Then her arms began to flail about until she felt one hand being applied to her side and massaging it

the work at Geelong, recalled how the two women had visited Geelong and challenged him to receive the Spirit. An hour later, he was baptised in the Spirit and the desire to smoke left him from that time.<sup>171</sup>

Known simply as ‘Sister Edie’ and ‘Sister Ruby,’ they left Ballarat in 1921, to establish a work in Perth, Western Australia.<sup>172</sup> Lancaster had previously visited that city, testified and preached on the street corners and distributed tracts.<sup>173</sup> Returning to Melbourne, she sent her ‘best’ workers, Edie and Ruby, to continue the work. They began cottage meetings in several different homes.<sup>174</sup> Edie seems to have been the preacher; Ruby was ‘always helping lame dogs over stiles’ and loved to minister to the sick and needy.<sup>175</sup> On one occasion, when told of a woman suffering both from a nervous breakdown and ‘internal trouble,’ she had a vision of the woman sitting up and shouting, ‘Hallelujah!’ after being touched by God — which eventuated as she saw it.<sup>176</sup> Initially, they met a Salvationist named Mrs Palmer who had been praying for a long time that someone would come and help her raise up a Pentecostal church. For many years, the two women stayed at her home in Knebworth Avenue, North Perth.

The work was hard and slow. In 1923, while they were recuperating in Mildura, Victoria, there was plenty of pressure from family and friends to remain there. However, they returned to Perth and continued the work they had started. They

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‘like an iron’ and she heard the sound of bones cracking. The next day, similar things happened, only now she laughed for joy. Two days later she spoke at great length in tongues. Then, she said, ‘I got up and dressed, and I am well!’ Three years later, she became ill with an enlarged liver, rheumatism in hands and feet, and distressing pains around the heart. One of the Anstis women visited and prayed for her. Two days later she was visiting people all around her parish, telling them how she was now totally well — GN 1:6 October 1913, pp.27f.

<sup>171</sup> GN 22:6 June 1931, p.10.

<sup>172</sup> GN 9:1 February 1923, p.21; GN 18:6 June 1927, p.13. Their surnames do appear in a list of Apostolic Faith Mission officers in June 1927, but as the first names are not used, it is still not easy to identify them. See GN 18:6 June 1927, p.11.

<sup>173</sup> ‘Brother Martin ... told of the work of Sister Lancaster in the open air of every capital city in Australia,’ 22:5 GN May 1931, p.12.

<sup>174</sup> A.Allday, quoted in J.Friend, *Pentecost in Western Australia*, unpublished manuscript, c.1991, p.16; GN 18:6 June 1927, p.19.

<sup>175</sup> H.S.Kilpatrick, GN 20:1 January 1929, p.14; GN 22:7 July 1931, p.7.

<sup>176</sup> GN 24:11 November 1933, p.5.

did not lack courage. On Friday nights, they preached in the open air. In early 1924, they had the joy of seeing three young women kneel on the footpath in acts of penitence. A large crowd gathered and even the police came to investigate. Edie finished up preaching four times as the crowd would not disperse.<sup>177</sup> As they continued with home meetings in various places, a few people were baptised in the Spirit and some were healed. One of these was Edie herself, who recovered dramatically after suffering with rheumatoid arthritis for twelve months. Other testimonies included that of 'an aged saint' bed-ridden as the result of a stroke, who arose from her bed instantly after Edie and Ruby prayed for her. Others testified to healing from neuralgia, indigestion, influenza, boils, gallstones and skin disease. However, by 1927, there was still just a 'little band' of people. Judging by the testimonies and reports, most of these seem to have been women. Among them were Ada Boaler, who was confined to a wheelchair, Mrs Hinson, Avis Kate Lucy, another Salvationist, and her daughter Avis, who was later to become a Pentecostal pastor's wife. Meetings were held in the homes of all these people.<sup>178</sup> Every week for nine years, Wednesday afternoon meetings were conducted in Ada Boaler's little weatherboard house in Charles Street, Maylands. Initially, the numbers were small — sometimes only seven or eight — and at one point, when Edie and Ruby were on furlough, just Avis Lucy and Ada Boaler. But Lucy had fond memories —

Some meetings were very quiet, some full of manifested power, but always sweet...

Prayer has been *wonderful* in that little place, and once we heard it rain on the iron roof, but when we looked outside everything was quite dry to the eye. Was it the 'latter rain'? We thought so.<sup>179</sup>

One by one, people were being immersed in water, or baptised in the Spirit and there were several visitors to the meetings, including a Baptist pastor.<sup>180</sup> Edie's

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<sup>177</sup> GN 15:6 June 1924, p.9.

<sup>178</sup> A. Allday, 13 February 1990, quoted in Friend, *Pentecost in WA*, p.16; GN 15:11 November 1924, p.18; GN 18:6 June 1927, p.13.

<sup>179</sup> A.K.Lucy, 'One Little Room,' GN 21:10 October 1930, p.16.

<sup>180</sup> E. Anstis, 'God Blessing in Perth, WA,' GN 18:1 January 1927, p.11.

preaching was simple and direct. She based it plainly on Scripture and took the promises at face value. At a women's Bible study, she spoke on healing, on praise and the baptism in the Holy Spirit. 'I was filled with wonder,' said one of her hearers, 'We women caught such a touch of the fire of the Holy Spirit from the sisters' ministry that ... a revival began and the church enjoyed a season of spiritual blessing.' One night, while Edie was preaching, she felt something like an 'electric thrill.'<sup>181</sup> In a published message on tithing, Sister Edie told several stories of people who had refused to tithe and had suffered loss, while others who had been obedient, had prospered, just as God said they would. 'A sister owned a fig tree,' she related, 'that had never borne fruit.' She began to tithe and the fig tree had been 'loaded each year since.'<sup>182</sup>

She was delighted to report later that year that one elderly woman and three more young women had turned to the Lord and were all contemplating baptism. By mid-1927, they were using the name Apostolic Faith Mission, there were four regular meetings a week, and Ernest Jarvis, a printer who had received the Spirit at Good News Hall in 1923 and had opened his home for meetings and who was later to become a pastor, had been appointed as secretary.<sup>183</sup>

It was then that the South African evangelist Frederick Van Eyk arrived in Perth. He had made a brief stop there in March en route to Adelaide, and spoke on four occasions to a house jammed with people. Now he returned for a formal campaign. Large crowds attended his meetings, there was a significant number of converts and many claimed to have been healed. Much of the success of the Mission, ran one report, resulted from 'the devoted and faithful work' of the two women.<sup>184</sup> Again, Edie testified to healing. After being anointed with oil, the next day she helped push an invalid in a chair some six miles. Another

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<sup>181</sup> C.Cousins, 'Ask and Ye Shall Receive,' GN 17:2 February 1926, p.11.

<sup>182</sup> Edie Anstis, 'Getting from God,' GN 15:1 January 1924, p.8.

<sup>183</sup> T.Bentley, personal interview, 23 April 1997; GN 24:4,5 April-May 1933, p.III..

<sup>184</sup> GN 18:8 August 1927, p.11; 18:9 September 1927, p.12..

woman claimed to have been delivered from evil spirits. More than 20 people were baptised in the Holy Spirit.<sup>185</sup>

Not long after Van Eyk's visit, trouble emerged and there was potential division. As elsewhere, there appears to have been some disaffection over women being in leadership. Edie and Ruby sent an urgent message to Good News Hall for help and John Adams, the president of the Apostolic Faith Mission, and J.Jones visited the Perth church. Jones excelled in the open air meetings and Adams encouraged the folk 'by his deep and powerful Bible lessons'. Ernest Jarvis now became pastor. Edie was now able to report that the work was 'in good condition,' that the open air meetings were drawing good crowds, that numbers were increasing and that there some good testimonies of healing, this time including Ruby, who had suffered a stroke. 'It was a miracle done all in a moment,' reported Edie.<sup>186</sup> A year later, *Good News* again referred to Edie as the pastor of the Perth assembly and reported that there were some 60 people now meeting on Sunday nights, that five people had been baptised in water and six filled with the Spirit.<sup>187</sup> They were now gathering in the Women's Service Guild Rooms in Murray Street. Numbers continued to grow steadily, partly as the result of the 121 open air meetings they held from August 1928 to April 1929.<sup>188</sup> In November, 1928, M.A.Eather was attracted by one of these meetings. She went home 'with the message burning in ... (her) heart.' Early next morning, as an undertaker's employee, she was called to attend to a corpse. The reality of death without Christ confronted her and she decided to yield to Him then and there. She shared her new faith with her seven brothers and sisters and they were all converted and baptised in water, with five of them speaking in tongues. 'Oh what peace and joy has come into our home,' she wrote eight months later. 'Our home stands among the happiest in Perth

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<sup>185</sup> A.Allday, 13 February 1990, in Friend, *Pentecost in WA*, p.17; GN 17:4 April 1926, p.19; GN 17:5 May 1926, p.6; GN 18:7 July 1927, p.11; GN 19:6 June 1928, p.12.

<sup>186</sup> A.Allday, 13 February 1990, in Friend, *Pentecost in WA*, p.18; GN 18:11 November 1927, p.14; GN 19:6 June 1928, pp.10,12.

<sup>187</sup> GN 20:5 May 1929, p.16.

<sup>188</sup> GN 20:5 May 1929, p.10.

today.’<sup>189</sup> In 1930, the two women were still ‘keeping the Gospel flag flying ... amid many trials and difficulties.’<sup>190</sup>

In July 1934, Van Eyk returned to Perth and once again ministered with telling effect. Ernest Jarvis reported that although there was considerable criticism, especially from the churches, many who ‘came somewhat prejudiced ... remained till the end of the campaign.’ Over 40 people were baptised in water. In one single meeting, 30 people made commitments to Christ. As ever, there were clear-cut testimonies of healing. The result was that with Lancaster having died earlier that year, the local church decided to join the Foursquare movement. So, too, did a small congregation at Fremantle.<sup>191</sup>

On 1 January 1936, Edie’s health prevented her from continuing in leadership and Colonel John T. Bentley took over the pastorate and became superintendent of the Foursquare work in Western Australia. Not long after this, as Lancaster would have put it, Edie ‘fell asleep’. Ruby continued for some years assisting in ministry, marrying late in life. She was around 80 when she died.<sup>192</sup>

### **Heather Burrows (1913—)**

When the Apostolic Church came to Australia in 1930 with a more tightly developed structure, there was little place for recognised women's leadership.<sup>193</sup> The *Constitution* allowed for Deaconesses, but there was no room for women to be apostles, prophets, pastors or teachers. They could pray, prophesy or speak publicly and engage in evangelism, but they could not be ordained.<sup>194</sup> How much opportunity was there for women to minister? ‘You’re joking,’ was

<sup>189</sup> GN 20:9 September 1929, p.13.

<sup>190</sup> GN 21:6 June 1930, p.11.

<sup>191</sup> S.F. Du Plessis, ‘Western Australia’s Mighty Visitation from on High,’ and E. Jarvis, ‘Some impressions of F.B. Van Eyk’s Campaign in Perth, WA,’ GC 3:3 September-October 1934, p.40f.

<sup>192</sup> T. Bentley, personal interview, 23 April 1997; A. Allday, in Friend, p.19.

<sup>193</sup> J. McCabe, personal interview, 18 September 1990; P. Lovell, personal interview, 6 September, 1991.

<sup>194</sup> *The Apostolic Church — its Principles and Practices, Constitution*, Richmond: Apostolic Church, 1939, 6:3,4; 27:I and II. The question of whether a woman could be an apostle, for example, is not even raised here: it was taken for granted that only men qualified.

one woman's opinion. 'Only in Sunday School or Women's meetings or Open Air meetings.'<sup>195</sup>

One evangelist was Heather Isabel Burrows (b.7 March 1913), who was highly regarded as a speaker and travelled widely across Australia in the 1930's. Her family attended a Baptist church in North Sydney and at the age of eight, in a tent meeting, her 'childish eyes (were) opened to the precious reality of Jesus.' In June 1930, William Booth-Clibborn and his wife began an evangelistic crusade in the Railway Institute in Sydney which proved to be 'a time of revival.'<sup>196</sup> When Booth-Clibborn spoke on Joshua 24:15,<sup>197</sup> the 17 year old Burrows made the 'instant, clear-cut choice' to follow Christ and was soon seeking to be baptised in the Holy Spirit. She attended tarrying meetings at the Foursquare Church in Australia Street, Newtown, where she had a 'tremendous experience' but did not speak in tongues. She felt as if she was being lifted out of her body and saw what she described as 'liquid fire' all over her. This filled her with a sense of awe and she held back from pressing in further.<sup>198</sup> After two months, Booth-Clibborn moved to Brisbane, but his wife Genevieve continued to conduct well-attended meetings in the Bourke Street Congregational Hall.<sup>199</sup> She invited different people to speak and one night it was Heather Burrows' turn. To her astonishment, six people came to Christ. When, in October 1931, Genevieve Booth-Clibborn, joined her husband in Queensland, she invited Burrows to accompany her both as an evangelist and as her personal assistant.<sup>200</sup> The small, bright young woman stayed in Brisbane for three

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<sup>195</sup> K.Kirwan, personal interview, 11 September 1991.

<sup>196</sup> AE, August 1930, p.9; H.Hoskin, personal interview, 21 November 1997; personal communication 10 February 1998. Further details are from these sources unless otherwise stated.

<sup>197</sup> Joshua 24:15 — 'And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord' (AV).

<sup>198</sup> AH 2:2 June 1937, p.31.

<sup>199</sup> 'Cooee,' 3:2 13 March 1932.

<sup>200</sup> 'Cooee,' 2:6 11 October 1931.



months, where she was baptised in water in the 'Canvas Cathedral.'<sup>201</sup> Not long after she arrived, she was advertised as 'Sydney's Girl Evangelist,' and preached for the first time in the large tent on Friday 30th October. She must have been reasonably successful, for she preached again on subsequent Fridays.<sup>202</sup> Within a month, she was joined by the more renowned Mary Ayers.<sup>203</sup> By the end of November, they were both occupying the platform on successive nights.<sup>204</sup> In December, when Booth-Clibborn came down with a 'high fever,' Burrows took two of the major mid-week meetings.<sup>205</sup> For a brief time she edited Booth-Clibborn's news letter.<sup>206</sup>

In January 1932, she was asked to conduct a three-weeks' tent mission in Toowoomba, deputising for Mrs Booth-Clibborn. In spite of having no training, she preached every night of the week. Her approach was a simple expression of the spirit of Pentecost —

I just simply opened my mouth and the Lord filled it. I did not have at any time the privilege of a Bible School training or special teaching; the Holy Spirit opened the Scriptures. He taught me and I did not even think it was strange or special.<sup>207</sup>

Her basic message was a simple gospel of salvation. 'Good news from Toowoomba,' reported a brief news item in the *Canvas Cathedral Cooee*. 'Crowded tent. Miss Burrows great form.'<sup>208</sup>

In 1934, Burrows joined the Apostolic Church in Sydney as a Young People's Deaconess. She was working as a secretary/stenographer, but it was not long before her speaking gifts came to the fore and within three years she was a full-

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<sup>201</sup> L. Wahlquist, interview, 19 November 1991. Burrows had been baptised earlier in a Baptist church but with 'little understanding' of what it meant.

<sup>202</sup> 'Cooee,' 2:8 25 October 1931; 2:9 1 November 1931; 2:11 15 November 1931; 2:12 22 November 1931.

<sup>203</sup> 'Cooee,' 2:12 22 November 1931. For more on Mary Ayers see Appendix Ten.

<sup>204</sup> 'Cooee,' 6 December 1931; 20 December 1931.

<sup>205</sup> 'Cooee,' 2:15 13 December 1931; 2:16 20 December 1931.

<sup>206</sup> 'Cooee,' 2:17, 27 December 1931.

<sup>207</sup> Personal communication, 10 February 1998; see also H. Hoskin, personal interview, 21 November 1997; 'Cooee,' Toowoomba, #7, 6 December 1931; 'Cooee' 2:19 10 January 1932.

<sup>208</sup> 'Cooee' 2:20 17 January 1932.

time evangelist. Money was not plentiful — around one pound a week. But her travel expenses were covered and accommodation was provided, usually in private homes. Her ministry over the next few years would take her to every Australian State and to New Zealand. In 1934, she became the first Australian woman preacher to have her photo on the cover of the *Apostolic Herald*.<sup>209</sup> A leaflet advertising her meetings in Hobart, Tasmania, described her as ‘Australia’s Youngest Ordained Lady Evangelist.’<sup>210</sup> She was preaching every night except Fridays and twice on Sundays. Quoting from an un-named Victorian newspaper, the leaflet declared: ‘Placed on the public platform as a speaker, she would shine. On the stage she would make her mark. Instead, she has chosen the path of duty and is proclaiming the way of salvation to an erring world.’<sup>211</sup> She held successful meetings in Brisbane and in the Prahran Town Hall, Victoria. Another undated news cutting from this period tells how the Tivoli Theatre in Brisbane was engaged to accommodate the crowds that came to hear her speak —

This capable young preacher, still in her early twenties, has a power in oratory that holds the attention. Although the services have been in progress for more than five weeks, the interest has not waned, nor the speaker’s grip on her audience decreased.

In Wellington, New Zealand, in the early 1940’s, Heather Burrows was the main speaker at an Apostolic Convention where she was described as having been ‘greatly used throughout every State in Australia.’<sup>212</sup> Although it was not the practice of the Apostolic Church to recognise women as church leaders, Burrows was an acknowledged evangelist and had ‘no trouble at all’ being accepted in the places she visited. There were other women preachers, but she was the only one who conducted recognised missions.

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<sup>209</sup> AH 2:2 June 1937, p.1,31. From the first issue of *Revival Echoes* in 1933, there was usually a cover picture of a pastor on each edition. With the exception of a missionary to India, Burrows was the first woman to have her photo appear there in four years.

<sup>210</sup> Evidently Burrows’s Hobart hosts overstated the case here. Although recognised as an evangelist, she was never formally ordained to the Apostolic ministry.

<sup>211</sup> This leaflet is undated but evidently c.1940.

<sup>212</sup> Undated leaflet, but c.1942.

Burrows gave herself unstintingly to the work of evangelism. She not only preached the gospel but also prayed for the sick. She visited people in prison. She preached at open air meetings on Friday nights in the Sydney suburb of Rockdale where large numbers gathered to hear her.<sup>213</sup> Most of the time she went to places where there was no existing Apostolic church. Leila Higgs accompanied her as a pianist and violinist in Australia as did Margaret Smith in New Zealand. On one occasion, she travelled by troop train across the Nullabor, a journey which took several days, as she stopped to conduct services for Outback station people in Penong and Ceduna.

After a couple of years in Western Australia, she revisited New Zealand where her health broke down and she had to withdraw from ministry. She was years recovering. In 1956 she married Horace Thomson Hoskin (d.1989), a New Zealand Presbyterian. She did not preach again.

#### **Winnie Andrews (?1892-1932)**

When Winnie Andrews was still a baby in arms, Lancaster prayed for her — ‘May she win many souls for Christ!’<sup>214</sup> Some fifteen years later, in November, 1907, Winnie appeared in a Bible Class and in early 1908 was converted and baptised in the Spirit.<sup>215</sup> Winnie had one leg four inches shorter than the other as the result of some childhood surgery. During an all night prayer meeting, she was partly healed. About that time, Lancaster was approached by Max Moorhead, later a member of the Springfield Council of the Assemblies of God in the USA, to be the ‘Pentecostal secretary’ in Australia. With characteristic self-effacement, she ‘shrank from the publicity of such an office.’ She felt encouraged by the Holy Spirit to offer the position to the teenage Winnie, who took it gladly.<sup>216</sup> While never a preacher, she was not afraid to confront difficult

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<sup>213</sup> ‘You should have seen the people who came’ — H.Hoskin, personal interview, 1997.

<sup>214</sup> GN 17:9 September 1926, p.11.

<sup>215</sup> GN 1:1 April 1910, p.6.

<sup>216</sup> The matter was referred to Mrs Nickson and John Coombe who both felt uneasy about the younger woman’s age. A week later, however, they both confirmed the decision, believing it to be the will of God.

issues with courage and competence.<sup>217</sup> At her death, in 1932, Lancaster spoke of her 24 years' devoted labour for the Lord and of the way her face 'lit up with the glory of God' during her last days.<sup>218</sup>

### **Leila Buchanan (1895-1966)**

Leila Buchanan (1895-1966), Lancaster's daughter, was from 1937 the editor of *The Australian Evangel* and an accomplished preacher as well.<sup>219</sup> Baptised in the Spirit at age thirteen, Buchanan gave herself to ministry to the derelicts of society, especially neglected children. After her marriage, she accompanied her husband in itinerant ministry and acted as secretary for visiting evangelists such as Smith Wigglesworth, whose sermons she took down in short hand.<sup>220</sup> 'Through fear of man,' she hesitated to preach herself, but one night had a vision in which she saw a pulpit with a beautifully engraved open Bible on it, and behind it a gold crown against a stormy background. The vision was twice repeated and then 'a mighty hand' grasped the Bible and thrust it into Buchanan's hands. She took this as a divine commission to preach the gospel in the light of the urgency of the hour and was later 'fully ordained' as an Assemblies of God minister.<sup>221</sup>

### **Other women**

The ministry at Good News Hall was commonly seen as a kind of sisterhood. A Queensland woman was grateful for letters from 'the dear sisters' at the Hall. H.Hultgren told how 'the sisters' came to him and laid hands on him. 'A.H.' wrote, 'Much blessing has resulted, beloved sisters, from your visit in the

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<sup>217</sup> See Chapter Seven for her response to Aimee McPherson's withdrawal from her commitment to Good News Hall.

<sup>218</sup> J.Lancaster, 'He Giveth His Beloved Sleep,' GN 23:8 August 1932, p.16.

<sup>219</sup> eg AE 3:8 July 1937, p.6; 4:5 April 1938, p.6; 11:4 March 1945, p.2; F.Lancaster, personal interview, 18 December 1993.

<sup>220</sup> These were later incorporated in S.Wigglesworth, *Ever Increasing Faith* Springfield: Gospel Publishing House, 1924.

<sup>221</sup> *Richmond Temple Souvenir*, 1939, p.45.

precious Master's service.'<sup>222</sup> A young woman wrote a testimony addressed, 'Dear sisters.'<sup>223</sup> Regular reports were published in *Good News* of ministry by various 'Sisters.'<sup>224</sup>

Not all were preachers but they all carried out significant work. Annie Chamberlain and Annie Dennis both conducted services and founded churches.<sup>225</sup> Mary Ayers was an itinerant preacher.<sup>226</sup> As early as 1910, a woman was nominated as the first Pentecostal representative in South Australia. Readers of the first issue of *Good News* who were interested in 'the Outpouring of the Latter Rain and desiring to investigate' were advised to contact Miss Pight of Reynella, now an outer suburb, but then a country town. Some of the first Pentecostal meetings in Adelaide were held in the home of Fannie L. Collie (1867-1930), who lived on Magill Rd, Kensington Park North, an eastern suburb<sup>227</sup> and had evidently been introduced to Pentecostalism by Sarah Jane Lancaster around 1910.<sup>228</sup>

In the 1920's, 'Sister' Hotson and 'Sister' Turner devoted themselves to tract distribution and visitation in the Hornsby area of Sydney. 'Sister' Rowston did a similar work in Orange.<sup>229</sup> For many years, Alice MacCleary and Celia Casey who were honorary housekeepers at Good News Hall were especially busy

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<sup>222</sup> GN 1:5 January 1913, p.23; GN 1:6 October 1913, p.19; GN 9:1 February 1923, p.15.

<sup>223</sup> GN 16:11 November 1925, Supplement, p.4; see also GN 17:1 January 1926, p.15. This sisterhood was quite informal. Ultimately, the word 'sister' did tend to be used as a semi-formal title (eg 'Sister' Edie, 'Sister' Ruby), but initially it was simply an expression of Christian fraternity. There was no structured sisterhood as in the Catholic and Anglican churches.

<sup>224</sup> eg GN 24:4,5 April-May 1933, p.7.

<sup>225</sup> See Appendix Ten.

<sup>226</sup> See Appendix Ten

<sup>227</sup> Chant, 1984, p.135. Additional information on Fannie Collie is from V.Short and C.Coulthard-Clark, *A Genealogy of the Bonnet Family of Adelaide*, Canberra, 1983; Thea McKelliff, personal interview, November, 1992; Dorothy Reekie, personal interview, 14 August 1991; Elaine Hulm, 'Fannie Collie,' unpublished essay, Tabor College, 14 December 1990. Note that the name is sometimes spelt 'Fanny.'

<sup>228</sup> 'By God's grace we had been the first to carry the "Latter Rain" message to Adelaide' — GN 18:6, June 1927, p.10; <sup>228</sup> 'For some seventeen years past, (we have) been in loving fellowship with the dear brethren there' — GN 18:6 June 1927, p.10..

<sup>229</sup> GN 19:6 June 1928, p.15.

during the Depression when they worked night and day to care for the needy. 'Only God Himself knows their years of faithful service,' said a report in *Good News*, 'and daily taking up of their cross in Jesus' Name.'<sup>230</sup>

**Table 12.1 Australian Pentecostal women in ministry prior to 1939**

Name	Dates	Marital state	Place of birth	Tertiary training	Original denomination or religion	Affiliation	Main areas of activity
Andrews, Winnie	?1881-1932	Single	Australia	None	Baptist	Good News Hall (AFM)	Melb, Vic
Anstis, Edie	d.1936	Single	Australia	None	Not known	Good News Hall (AFM)	Perth, WA
Ayers, Mary	Not known	Single	Australia	None	Not known	Pent Church of Australia	Various States
Brawner, Mina	b.?1880	Married	America	Medicine	?Presbyterian; Methodist	Good News Hall (AFM); Bible Standard Church	NSW, Qld, Vic
Buchanan, Leila	1895-1966	Married	Australia	None	Methodist	Good News Hall (AFM); Ass of God	Qld
Burrows, Heather	1913 —	Single	Australia	None	Baptist	Pent Church of Australia; Apostolic Church	Various States and New Zealand
Chamberlain, Annie	b.?1868	Married	Australia	None (Salvation Army)	Salvation Army	Pent Church of Australia	Adelaide, SA
Collie, Fannie	1867-1930	Married	Australia	None	Methodist	Good News Hall (AFM)	Adelaide, SA
Dennis, Annie	Not known	?Single	Australia	None	Evangelical	Good News Hall (AFM)	Qld

<sup>230</sup> GN 25:3 March 1934, p.20.

## Women of the Spirit

Heath, Pauline	?1889-1940	Divorced	Australia (child-hood in India)	None	Agnostic	Apostolic Mission	Adelaide, SA
Hetherington, Isabella <sup>231</sup>	?1869-1946	Single	Ireland	None	Evangelical	Good News Hall (AFM)	Vic, Qld
Lancaster, Sarah Jane	1858-1934	Married	Australia	Teacher	Methodist	Good News Hall (AFM)	Victoria and all Australian States
Mather, Ellen	1894-?1975	Single (married late)	Australia	None	Methodist	Pent Church of Australia	Vic, Qld
McPherson, Aimee Semple	1890-1944	Married	America	None	Baptist	Four Square	Melb, Vic, Adelaide, SA.
Mortimore, Florence	1890-1927	Single	Australia	None	Baptist	Good News Hall (AFM)	Qld
Wiles, Ruby	Not known	Single	Australia	None	Not known	Good News Hall (AFM)	Perth, WA

In many ways the role of women in the early years of Australian Pentecostalism set the pattern for the future of the movement. Of sixteen women leaders, all but three were Australian-born. Of these three, two, Isabella Hetherington and Mina Brawner lived most of their adult lives in this country. Only one, Aimee Semple McPherson, was a short-term visitor. All but one had a Methodist or Evangelical background and it is probable that three of those also came from that tradition. In this respect, women clearly reflect the overall religious heritage of the movement. All were prepared to travel and/or sacrifice for the sake of the ministry. Ten were unmarried, sacrificing security, home and family for the sake of the gospel. Most were self-educated: only two, Sarah Jane Lancaster and Mina Brawner, had tertiary qualifications (see Table 12.1)

After 1925, male leadership gradually gained the ascendancy, but the nature of this leadership was not dissimilar — those concerned were also mainly

<sup>231</sup> See Chapter Eleven

Australian-born although there was significant international input; the denominational roots tended to be Methodist or Evangelical; generally they were enterprising and capable, although not theologically trained; they were passionate in their desire to preach the gospel; and they saw the baptism and gifts of the Holy Spirit as of primary significance.

Theoretically any office was still open to women. In spite of reservations being expressed at one point, the original Good News Hall congregation (and subsequently the Apostolic Faith Mission) together with the Pentecostal Church of Australia (later the Assemblies of God) and the Foursquare movement continued to affirm the right of women both to preach and to lead.<sup>232</sup> The prophet Joel promised that the Holy Spirit would be poured out on both men and women and that they would equally declare His Word (Joel 2:28f). At least in the early years, the Australian Pentecostal movement took this at face value. If God was not prejudiced, why should His people be? There was no gender discrimination in the spirit of Pentecost.

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<sup>232</sup> Even so, it appears there were ongoing reservations about women exercising ultimate leadership. Apart from Sarah Jane Lancaster holding office as President of the Apostolic Faith Mission, I am not aware of any State or National Superintendent in any Australian movement having been a woman.





## CHAPTER THIRTEEN

### PREACHING IN THE SPIRIT

#### The content and focus of Pentecostal preaching

**A**s we have seen, preaching was the major dynamic in Pentecostal evangelism. The standard method of winning people to God's kingdom was to preach the gospel — on the streets, in the home, in hired halls, in tents — indeed wherever they could draw a crowd. Nothing else could compare with the proclamation of Christ in the power of the Spirit. The Spirit was given so that men and women could preach and it was by the hearing of the Word of God that people were saved. Most Pentecostal churches held at least two services on Sundays, with mid-week Bible studies, youth meetings, prayer meetings, tarry meetings and Sunday Schools as well. Even in the prayer meetings, there would be some preaching and teaching.<sup>1</sup> Preachers were expected to be inspirational. The common word for this was 'anointed', which meant that the Spirit came upon them and gave them convicting and convincing power which would result in healing and deliverance for the needy and oppressed.<sup>2</sup> So when Pentecostals preached it was usually with fervour and enthusiasm.<sup>3</sup>

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<sup>1</sup> At Good News Hall, for example, there were seven weekly services plus three open air meetings. See Chapter Six. The Apostolic Church in Adelaide held ten services most weeks, not counting children's and youth meetings. See Chapter Ten.

<sup>2</sup> This concept was based on the words from Isaiah quoted by Jesus in Luke 4:18 — 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord' (AV)

<sup>3</sup> The outstanding example of this was F.B. Van Eyk. See Chapter Eight.

It is not easy today to know specifically what was being proclaimed in the halls, tents and home groups by the many evangelists and preachers who scattered the country. With one exception, there are no extant sermon notes and, obviously, no electronic recordings. However, the printed page offers some idea, as hundreds of published sermons and teaching articles do survive.

These indicate that there were several common themes in the preaching and teaching of the early Pentecostals. As is to be expected, there was a significant emphasis on the baptism and gifts of the Holy Spirit. The most popular theme, however, was the second coming of Christ with Christian living also dominant.

I have catalogued 1028 teaching articles published in three Pentecostal journals from 1913 to 1939<sup>4</sup> This survey is deficient in the sense that I do not have a complete collection of all the editions published over that period. However, there is sufficient material to form a useful overview of Pentecostal preaching in the 1920s and 1930s. In examining these data, I have selected only teaching articles occupying at least half a page, which, given the size of the type, means at least 500 words in length. I have not attempted to catalogue church or missionary reports, testimonies, poems or special features such as children's and young people's pages.

I have also evaluated a rare collection of 177 sermon notes written by William Enticknap, a pioneer Pentecostal preacher. These offer a different perspective again, as they reflect what a local pastor found it needful to teach in a congregation of believers, rather than the more general issues a denominational paper might address.

### **Good News**

In 116 extant issues of *Good News*, published during the ministry of Sarah Jane Lancaster, from January 1913 to June 1934, there were 633 teaching articles. In more than one instance, the same article appears two or three times.

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<sup>4</sup> In the case of the *Australian Evangel*, I have gone to 1945. This is technically outside the period covered by this thesis, but it offers a more useable range of articles and a more comprehensive over-view of topics and themes. There seems no reason to believe there was any significant change of emphasis from 1939-1945, with the exception of eschatology, which was clearly heightened by the incidence of war. There were over twice as many articles on this theme in the 1940-1945 issues as there were from 1930-1939. See Appendices Two, Three and Four for details of articles and topics in the journals.

I have counted these as separate articles, given that there was often a space of several years between printings. While in some cases it is relatively easy to classify an article, in others it is quite difficult. Florrie Mortomore's 'The Dragon's Plot,' is a case in point. I have included it under 'consecration' but it also points out the need to be baptised in the Spirit and relates strongly to the return of Christ, and could easily be included in either of these categories.<sup>5</sup> There is inevitably a degree of subjectivity in my classification.

There were several regular features in the pages of *Good News*. Firstly, there were hundreds of testimonies of salvation, divine healing, baptism in the Holy Spirit and the like. In fact, the first issue (April 1910) was almost exclusively devoted to testimonies. As time went on, there were less testimonies, proportionally, and more teaching, news reports and news comments. But the testimonies were always a significant part of the journal.<sup>6</sup> Secondly, there were often up to four pages (approximately 20 per cent) of news from missionaries in India, China and Japan, and less often, from those working among Australian Aborigines. Missionary work was clearly given a high priority and was seen as a major responsibility.<sup>7</sup>

Thirdly, there were regular reports from local churches or evangelistic campaigns. These are discussed elsewhere. Fourthly, for many years there was a four-page lift-out supplement for children and young people. Fifthly, there were always short items for reflection, poems, parables, pithy quotations and the like. *Good News* was relatively widely distributed, with a circulation of some 3,000 copies monthly.<sup>8</sup>

It is the teaching component which indicates the kind of themes local preachers were pursuing. In some cases, there is no doubt of this, as the articles were simply transcripts of messages preached. Often, they were reprints from

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<sup>5</sup> F.Mortomore, 'The Dragon's Plot, GN 14:11 November 1923, pp.3f.

<sup>6</sup> The testimonies are not considered in this chapter. I have drawn on them heavily in earlier chapters.

<sup>7</sup> One particularly graphic article featured a sketch of several tombstones each representing the deaths of the heathen in various countries and each inscribed with the sentence, 'Will meet you at the judgement.' The article concluded, 'Are you doing your best? Are you giving until it hurts? Is your whole being so saturated with the love of God that, momentarily, there heaves that intercession for the heathen?' — GN 18:7 July 1927, p.16.

<sup>8</sup> GN 19:6 June 1928, p.12.

overseas magazines, and again, usually sermons.<sup>9</sup> While these were not actually preached by Pentecostal ministers in Australia, it seems a fair assumption that, allowing for the usual editorial disclaimer, they were selected because their content was consistent with what was being presented, or, in the opinion of the editor, what should have been presented. In *Good News* the *Second Coming of Christ* was the most popular subject. Some 16.59% of all articles were devoted to this theme. Basically, the view adopted was dispensationalist, pre-tribulationist and pre-millennialist.<sup>10</sup>

Almost universally, world events were seen as pointing towards the time of the end. Over ten percent of published articles commented on what was happening in the world and related this to biblical prophecies and their fulfilment. If the features on the Second Coming and those on world events are combined, they represent over one quarter (27.27 per cent) of all articles. Developments in Italy, for example, pointed to the resurrection of the Holy Roman Empire

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<sup>9</sup> It is not possible to identify the origins of all the teaching articles, but at least 340 (53.7%) of the 633 under consideration were of overseas origin.

<sup>10</sup> This was the view that the end of the age would be marked by a time of intense tribulation, usually thought to be of seven years' duration, during which God's wrath would be poured out on the earth. However, those who formed the Bride of Christ would be caught up to meet the Lord in the air prior to the Tribulation, and while the inhabitants of the earth were suffering, they would enjoy the marriage supper of the Lamb. To be a member of the Bride, it was necessary to be baptised in the Holy Spirit, to live a consecrated life and to be an overcomer. Nominal believers would still be saved, but they would first have to endure the Tribulation. Then, Christ would return to the earth in great power, accompanied by the overcomers, bringing judgment on the wicked and rescuing the rest of the saints.

The parable of the virgins made it plain that it was important to be ready for His first coming. The rapture would occur simultaneously all over the world — some would be in bed and some in the fields. During the time of Tribulation, the Antichrist would appear. The Jewish nation was like the budding fig tree of which Jesus spoke, and there were now sure signs of the return of the Lord. The Jews were returning to Palestine and ere long the Temple would be rebuilt, in fact, 'operations were already in progress' to this end. At the end of the Tribulation, the nations would all gather around Jerusalem in battle, but then, at the blackest moment, Christ would come in power, like the lightning flashing across the sky, and destroy the nations at Armageddon. The Jews, so dramatically rescued from their hour of imminent destruction, would recognise Christ and believe in Him. See GN 15:5 May 1924, pp.2ff; 15:6 June 1924, p.10; 16:5 May 1925, pp.3f; 17:7 July 1926, pp.12f; 18:11 Nov 1927, p.6; 19:9 Sep 1928, pp.6f. The best overall summary is given in an article on the Second Coming by F.B. Van Eyk in GN 18:10 Oct 1927, pp.3-8. For a comprehensive more recent treatment of the pre-millennial view see Pentecost, 1981.

under Mussolini, and events in the Middle East suggested that Turkey's Mustapha Kemal Pasha might well be the Antichrist. Furthermore, a study of the prophecies of Daniel and Revelation showed that time was almost running out and the year 1934 looked like being the beginning of the Tribulation.<sup>11</sup>

The second most popular theme was that of *the baptism and gifts of the Holy Spirit*. While only 12.16 per cent of articles were devoted specifically to the baptism of the Spirit, nearly one quarter of the total teaching content (23.37%) dealt with the baptism and gifts of the Spirit (2.21%), divine healing (8.21%) and the fullness of the Spirit (0.79%). No doubt, in a Pentecostal magazine, a high proportion of articles on these topics was to be expected. There was certainly no apology about it. The need to be filled with the Spirit and to speak in tongues was clearly presented. On the other hand, it is, perhaps, surprising that there were more articles on the return of Christ. Clearly, the second coming loomed very large in the thinking of the churches. It is of interest to note that premillennialism has been seen as one of the tributaries of Pentecostalism in the United States.<sup>12</sup> While it was a popular theme with early Australian Pentecostals, I have found no evidence that it was a significant factor in the emergence of the movement in this country. Pentecostal interest in the 'end times' was shared by many Christians of evangelical persuasion. Piggin describes it as an 'evangelical preoccupation' in the 1930s and 1940s.<sup>13</sup> The incidence of articles on this theme simply reflects the common heritage shared by Pentecostals and Evangelicals alike.

The third most popular theme was *Christian life*. Under this category are grouped topics such as coping with problems, good works, faith, love, trust, peace, hope, sacrifice and the like (12.30%). This estimate is fairly subjective and could be broken down into more specific topics. This is not as easy as it might appear, as often several aspects of Christian life are covered in the one

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<sup>11</sup> GN 15:6 June 1924, p.11; GN 15:8 August 1924, p.9; GN 18:12 December 1927, p.8; H. Motherwell, 'An Emperor of the Latins?' GN 21:7 July 1930, pp.9ff; N.C.Beskin, 'the Mark of the Beast,' GN 22:11 November 1931, p.4; GN 25:6 June 1934, pp.10-13; GN 15:5 May 1924, p.3; GN 16:11 November 1925, p.10; GN 20:6 June 1929, p.9; GN 23:6 June 1932, p.8; GN 25:2 February 1934, p.7; GN 22:11 November 1931, p.8.

<sup>12</sup> Blumhofer, 1989, pp.17ff.

<sup>13</sup> Piggin, 1996, p.80.

article (such as prayer, faith, persistence and holiness). If we add in other subjects such as discipleship (4.8%), victorious living (2.69%), consecration (2.37%) and holiness (0.95%), the total represents over one fifth of all articles (22.89%). This category is a little diffuse, as additional themes such as prayer and unity might also be included. Nevertheless, it does indicate that in spite of a preoccupation with more dramatic doctrines such as that of the return of Christ and more inspirational themes such as life in the Spirit, there was still a recognition of the need to consider basic, everyday aspects of the faith.

Articles explaining *the gospel* were also common. There were 44 of these (6.95%). Some of the distinctive views and beliefs held by Lancaster on doctrines such as the Godhead, the Bride of Christ and the fate of the wicked, were also reflected in the pages of *Good News*. But as time went on, these issues usually proved so controversial that they tended to be dropped.<sup>14</sup>

At times, particular issues were addressed — the role and ministry of women, for example. Articles also appeared on themes such as prayer, unity, revival, the authority of the Bible, the sacraments, evangelism and the like. Tithing warranted 13 treatments (2.05%), suggesting an ongoing need to jog people's consciences about giving. There were three positive articles about Christmas, although Lancaster did point out on one occasion that a simple repositioning of the letter 'n' would transform the word 'Satan' into 'Santa.'

### **The Australian Evangel**

The *Australian Evangel* was the journal of the Pentecostal Church of Australia, and from 1937, the Assemblies of God. There was a circulation of less than 1000 in 1938.<sup>15</sup> A review of 215 major articles from 1930 to 1945 shows a similar focus to that of *Good News*. This is not, perhaps, surprising, given that the editor for many years was Leila Buchanan, Lancaster's daughter, who was well acquainted with the work at Good News Hall. Here, too, there was significant overseas content, although considerably less (23.25%) than in *Good News*. My collection of these magazines for this period is incomplete (only 40 copies) and some of these were severely damaged in an office fire in 1987,

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<sup>14</sup> See Chapters Six and Seven.

<sup>15</sup> AE 4:5 April 1938, p.6.

making the peripheries of many pages, including titles, difficult to read. Nevertheless, this summary is still sufficiently representative of the period concerned.

In 1936, the *Australian Evangel* was combined with a Queensland paper entitled *Glad Tidings Messenger*.<sup>16</sup> For convenience's sake, I have treated the magazine as one unit over the period under examination. Overall, the subject matter was similar to that of *Good News*. Here, too, the most popular subject was *the second coming of Christ* — some 37 (17.21%) articles were devoted to this theme — and the emphasis was on the significance of world events and on pre-tribulation premillennialism. The overall theme of *Christian living* was again dominant, covering a wide range of topics (13.95%). If subjects such as discipleship, holiness, consecration and victorious living are added, this area covers over one quarter of the total (26.98%). *The gospel* was also important (30 articles). The *baptism and gifts of the Spirit* also occupied a leading position, with a combined total of about 15 per cent.

The proportion of articles to testimonies was generally higher with the *Evangel*. There were not the large numbers of stories of healing, baptism in Spirit and other life-changing incidents as in the early issues of *Good News*. It is interesting to note that one of the few local, lengthy stories of divine healing in the *Evangel* was written by Harry Hultgren, whose testimonies often appeared in earlier years in *Good News*.<sup>17</sup>

The *Evangel* was more openly a denominational magazine, reflecting the greater degree of comfort with this concept than Lancaster experienced. For Lancaster, organisational structure was always to be treated with suspicion.

### **Apostolic journals**

*Revival Echoes* was the official organ of the Apostolic Church in Australia. In 1936, its name was changed to *Apostolic Herald*, to bring it in line with similar journals in other lands. For the purposes of this analysis, it is considered as one publication. An assessment of 180 articles in 50 issues from June 1933 to June

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<sup>16</sup> To this point, it has not been possible to research this journal or to ascertain how many copies are extant.

<sup>17</sup> AE 7:7 June 1941, p.14.



1939 yields a panorama slightly different from that of the other journals. For a start, there is a lower concentration of teaching articles per issue — only 3.6, compared with 5.38 for the *Evangel* and 5.46 for *Good News*. This is partly explained by the disproportionate amount of space devoted to reports of revival meetings and church planting in the first few years of the movement's existence.<sup>18</sup> There was great excitement and enthusiasm in those years and this was reflected in both content and layout. Large headlines, photographs and detailed stories appeared highlighting the very effective missions being conducted by the Church. Also, there were no articles from overseas. All were written by Apostolic leaders in Australia.<sup>19</sup>

Teaching articles were present from the beginning, however, and increased in number over the years. *Christian life* was clearly the favoured theme. Thirty-nine of 180 articles (21.7%) were specifically devoted to areas of faith, hope, love, Christian service and the like. If features on victorious living (3.3%), discipleship (2.78%), holiness (3.3%) and consecration (2.2%) are added, one third of all articles (33.33%) related to this area. Perhaps this is indicative of a later phase in the development of Pentecostalism. Although the Apostolic Church had its own particular emphases, it was recognised that with the development of the movement, it was necessary to address the day-by-day issues of simply living the life, a situation that all emerging groups necessarily confront at some point.

Here again, *the Second Coming* was a favoured theme. Some ten percent of articles were devoted to this. Ten percent were also dedicated to the various works of *the Holy Spirit*. Eleven specifically explained *the gospel* (6.1%). The baptism in the Holy Spirit in particular was emphasised (5%), as were other topics like baptism in water, the person of Christ, unity, the attributes of God and the authority of the Bible. It is surprising that only three articles in ten years were specifically devoted to divine healing. However, this is balanced by

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<sup>18</sup> See Chapter Ten.

<sup>19</sup> There is an interesting area for further investigation here. In *Good News Hall* and with the Assemblies of God, the leadership was primarily Australian-born. With the Apostolic Church, it was primarily of British origin. Perhaps the relative proportion of printed material from overseas reflects this. While the Australian leaders saw value in supplementing their teaching with useful material from elsewhere, those who had themselves come from overseas may have seen little need for further overseas input.

numerous reports and testimonies of recovery from illness and disease. In contrast to the other journals, two distinctive themes were evident. One was *church government and ministry*. Given that the Apostolic Church majored on its distinctive understanding of the role of apostles and prophets, this was to be expected. There were 16 articles on these topics (8.8%). The other distinctive area was that of *Bible Study*. Seventeen issues contained studies on the Bible itself (9.4%). There was clearly a strong commitment to teaching people to be biblically literate. In addition to these, there was also a series of studies for young people on the Pauline epistles.

### General perspective

Overall, a study of the themes pursued in all three journals shows clearly the prominence of preaching on the second coming. Over one fifth of articles were devoted to this theme. Christian life was the second major area. The third was the work of the Holy Spirit (see Tables 13.1 and 13.2).

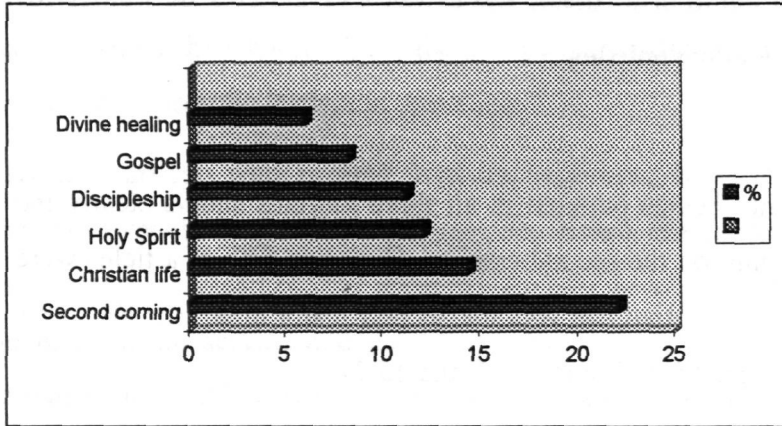
**Table 13.1 Topics of articles in Pentecostal journals 1913 to 1945**

Topic	No	%
Second coming, world events etc	227	22.08
Christian life	148	14.40
Baptism and gifts of HS	125	12.16
Discipleship, victorious living, consecration, holiness	116	11.28
The gospel	85	8.27
Divine healing	62	6.03

It is evident that Pentecostal writers covered a fairly wide range of topics, consistent with their basically Evangelical position. When it came to the practical realities of the Christian faith and practice, the crucial issues were still those of everyday living, commitment, discipleship, holiness and devotion to God. It is noteworthy that tithing was given reasonable attention in all three journals. No matter how spiritual a church, it still takes money to keep it going. It is fair to ask what issues were not dealt with. Plainly, social questions received scant attention, apart from the regular reports in *Good News* during

the Depression years on their welfare program. Neither was there any significant political comment, apart from interpreting world events as indicators of the fulfilment of biblical prophecies, nor any serious criticism of the views of other churches. Where there were critical comments, they were usually reserved for those who doubted the veracity of Scripture. Otherwise, the views of others tended to be treated with respect.<sup>20</sup>

**Table 13.2 Comparison of topics in Pentecostal journals**



### William John Enticknap

For over 40 years William John (Will) Enticknap was an Assembly of God pastor in several Australian States. Although he was State chairman for Queensland and also served on the Commonwealth Executive of the Assemblies of God, he never had a reputation as an outstanding minister or leader. In many ways, he represents the average Pentecostal pastor who plodded on week after week, faithfully fulfilling his ministry and doing his best to live and work in the spirit of Pentecost.

A collection of 177 of his sermon notes has survived roughly covering the period 1928-1956.<sup>21</sup> These provide a fascinating insight into the kind of themes and topics Pentecostal ministers in small suburban and country churches might have been preaching, especially during the 1920s, 1930s and 1940s. They also show a man who was not, as might be suspected, preoccupied with narrow Pentecostal themes, but who ranged widely over many biblical topics and

<sup>20</sup> See Chapter Seven.

<sup>21</sup> Most are undated. See Appendix Five.

whose major concern was always to keep a central focus on the key issue of one's relationship with God.

Will's father, W.J. Enticknap Sr, was a self-taught man who, according to his daughter, 'could do anything.'<sup>22</sup> He eventually settled near Macknade in North Queensland, where he established a cane farm and his reputation as a handyman, amateur surveyor, repairman and even bush doctor soon spread. The rough track to the distant doctor's surgery was too difficult. 'If somebody broke their arm they'd come to him.'<sup>23</sup>

After his wife died of tuberculosis around 1900, when Will was the youngest of three children, W.J. remarried and another six children were born into the family, including Charles Golding (b.1905), who also became a Pentecostal pastor.<sup>24</sup>

For young Will, farm life provided many an illustration of Christian living. In later years, he remembered how as a boy, he had to plough straight furrows with five horses abreast and how the lads on the farm used to try to excel each other keeping the lines straight. It was a good pattern for life.<sup>25</sup> On another occasion, he observed the piles at Lucinda Point wharf absorbing the bumps of the boats docking, a lesson about resilience<sup>26</sup> and when a young man from England came to work on the farm he saw how his mother's prayers followed him around the world until he came to Christ.<sup>27</sup> A deep impression was made on him by the word 'Mizpah' engraved on a shell in the front room of the farm house. Later, he preached on that word at least 16 times.<sup>28</sup>

W.J.Enticknap became a local councillor and was a vice-president of a

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<sup>22</sup> Agnes Davidson (nee Enticknap), personal interview, 20 November 1990.

<sup>23</sup> Agnes Davidson, personal interview, 20 November 1990.

<sup>24</sup> The other members of the family were Ambrosia, Helen, James, Charles, Agnes, Rebecca, Rhoda and Lawrie. Agnes married Hugh Davidson and served with him for many years in Papua New Guinea as a missionary; Rhoda married Les Crispe and continued as a faithful member of the Assemblies of God. P.Davidson, personal interview, 15 April 1993; Chant, 1985, p.46; GN 15:6 June 1924, p.8. See Appendix Ten for more on the Enticknap family.

<sup>25</sup> W.Enticknap, 'The Ploughman and the Plough,' sermon notes, n.d.

<sup>26</sup> W.Enticknap, 'Taking the Bumps,' sermon notes, n.d.

<sup>27</sup> W.Enticknap, 'The Value of a Soft Heart,' sermon notes, n.d.

<sup>28</sup> W.Enticknap, 'A Wonderful Word,' sermon notes, n.d.

farmers' association for many years. It was in this capacity that, around 1920, he journeyed to Melbourne, at that time the seat of Federal Government. There it appears he came in contact with Good News Hall and first heard about a Pentecostal baptism in the Holy Spirit.

In 1923, Annie Dennis, leader of the Hebron assembly in Mackay, North Queensland,<sup>29</sup> visited the home and many of the family were baptised in the Holy Spirit.<sup>30</sup> The whole household was transformed. In the small hours of the morning, W.J.Enticknap would wake up and shout, 'Glory! Hallelujah!' And he would begin to pray in tongues. Soon others were awake and 'all over the house everybody was awake... praising the Lord.'<sup>31</sup>

Often 80 or 90 attended meetings in the large farmhouse dining room and within a few months 40 were baptised with the Spirit. Prior to this, the family had been reaching out to the Islanders, in the Halifax area in particular. Once valued as cheap labour, these people were now outcasts, unable or unwilling to return to their native lands but without basic rights to vote or to engage in significant occupations in Australia.<sup>32</sup> They were often wild and undisciplined in their behaviour and alcohol was a problem. The coming of the Holy Spirit made a huge difference. Previously, there had only been three or four conversions. Now there were 19 in five months including Charlie Coal, a notorious drinker. Another old man named Munday could barely walk, but stumbled along with shuffling steps murmuring, 'Prayers Hin, prayers Hin.' He knew a handful of Bible passages and set a good example of steadfast faith.<sup>33</sup> For the Enticknaps, there was no difference between people. They were all welcome in their home. It was now known as the Beulah Mission House.<sup>34</sup>

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<sup>29</sup> C.G.Enticknap, 'They Shall Be Abundantly Satisfied,' GN 15:9 September 1924, p.9; Agnes Enticknap, letter dated June 25 1924, 'Sister Dennis came here five months ago ...'; GN 15:8 August 1924, p.11; GN 15:9 September 1924, p.11,18. See Appendix Ten for more on Dennis.

<sup>30</sup> C.G.Enticknap, 'Address given at Calvary Temple, Townsville, Qld,' 13 May 1984. See Appendix Ten for further details.

<sup>31</sup> C.G.Enticknap, 'Address,' Rosewater, 17 October 1965.

<sup>32</sup> G.M. Clark, *A Short History of Australia* Ringwood: Penguin, 1986, pp. 175ff.

<sup>33</sup> Agnes Enticknap, GN 15:8 August 1924, p.11; Agnes Davidson, personal interview, 20 November 1990.

<sup>34</sup> GN 15:6 June 1924, p.8; 15:12 December 1924, p.14.



**Charles Enticknap baptising in the Johnston River at Innisfail, Queensland in 1937**

Photo courtesy J.Weller

At the end of the year, Enticknap wrote, 'A lovely year she (1924) proved to be. My life was crowned with liberty... right to His temple, Jesus came!' Thirty-one people had been baptised in the Spirit and a number in water. There were meetings being held at six different locations.<sup>35</sup> When floods threatened the district, 21 people, mainly Italians, sought refuge in the large Enticknap home — and found themselves in prayer meetings. After that they often came voluntarily.<sup>36</sup>

### Ministry

Young Will now began to sense a calling from God to ministry. Early in 1925, he saw a vision of small companies of people rising up in several places and heard the voice of the Lord say, 'What have I healed you for?'<sup>37</sup> Shortly after this, he was asked by his brother Charles to assist with a tent campaign in Townsville.<sup>38</sup> The tent was destroyed in a storm before they conducted even one service and Will was left to continue meetings in Townsville. It was a challenge for Will. Charles, not he, was the preacher. He had tried often, but found it well nigh impossible. Now, in Townsville, the words started to flow. Soon they had purchased another tent and they baptised 16 people in the Ross River.<sup>39</sup>

In that same year, the Townsville church followed the example of Good News Hall and adopted the name Apostolic Faith Mission, and Will, now married to Jean, was installed as pastor.<sup>40</sup> After a visit by the evangelist F.B. Van Eyk earlier that year, some 40 people were attending tarry meetings and 70-80 were regularly attending Sunday morning services with over 100 turning up at night. One Sunday in July, Enticknap spoke on the fellowship of the Cross and many

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<sup>35</sup> GN 16:1 January 1925, p.7; GN 16:2 February 1925, p.9; GN 16:3 March 1925, p.16.

<sup>36</sup> GN 18:7 July 1927, p.7; Agnes Davidson, personal interview, 20 November 1990. One of these men occasionally used to hide a small whisky flask in his hip pocket, where Enticknap could not see it. One night, alone in the bush, he was accosted and threatened by an Islander. In fear and trembling, he took out the flask. His assailant thought it was a gun and fled.

<sup>37</sup> *Richmond Temple Souvenir*, 1939, p.48.

<sup>38</sup> For further on Charles see Appendix Ten.

<sup>39</sup> C.G.Enticknap, 'Address given at Calvary Temple,' Townsville, 13 May 1984.

<sup>40</sup> GN 19:9 September 1928, p.11.

in the congregation were moved to tears.<sup>41</sup> A year later, the attendances were holding. In October, 16 were immersed in a service held at the Baptist church, and 30 had been baptised in the Spirit.<sup>42</sup> Open air meetings were, as with most Pentecostal assemblies, a strong part of the work. Every Saturday and Sunday night most of the believers testified on street corners. 'Great interest is shown by the public,' wrote Enticknap, 'and they stand around for the whole length of the service.'<sup>43</sup> When Winnie Andrews visited, she reported that people were 'arrested by the power of God.' She also spoke highly of the 'faithful way' in which Will and Jean Enticknap were shepherding their flock.<sup>44</sup>

In 1932, Will launched out again with a tent, and although he had suffered with a bad throat for a long time, he was preaching every night except Monday without any trouble. He was gratified with the results. The meetings were 'fine' and God's presence was 'felt mightily.'<sup>45</sup> In 1934, they settled in Parkes, NSW, where Will's pronounced Queensland accent was a curiosity.<sup>46</sup> Three years later they moved to Maryborough, whence they journeyed to Scotland in 1939.<sup>47</sup> From 1943 to February 1945, they served in Mackay.<sup>48</sup> That same year, they returned to Townsville, where they stayed till 1948.<sup>49</sup> Around this time, Will became superintendent of the Queensland assemblies and in 1957, he was appointed to the Commonwealth Executive of the Assemblies of God.<sup>50</sup> The same year, he was ministering in Perth<sup>51</sup> By 1964, he was back in

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<sup>41</sup> GN 19:9 September 1928, p.13.

<sup>42</sup> GN 19:11 November 1928, p.11; GN 19:12 December 1928, p.13.

<sup>43</sup> GN 20:5 May 1929, p.14.

<sup>44</sup> GN 21:10 October 1930, p.10.

<sup>45</sup> GN 23:7, July 1932, p.13.

<sup>46</sup> C. and O. Tanswell, personal interview, 20 December 1993.

<sup>47</sup> AE 5:8 July 1939, p.13; *Richmond Temple Souvenir*, 1939, p.48.

<sup>48</sup> AE 7:3 June 1934, pp.1,11; AE 3:10 September 1937, p.8; AE 11:5 April 1945, p.24; Minutes, Mackay Assembly of God, 28 October 1943; 15 February 1945.

<sup>49</sup> AE, 11:7 June 1945, p.24; 12:10 September 1946, p.24; 13:12 November 1947, p.24; AE 14:10 September 1948, p.32.

<sup>50</sup> AE 14:5 April 1957, p.11

<sup>51</sup> AE 14:7, June 1957, p.32; AE 16:3, February 1959, p.32; Norman Smallcombe, personal interview, 30 Jan 1994.



Queensland, pastoring in Bundaberg.<sup>52</sup>

Will and Jean were clearly much appreciated by the people they served. A letter from a woman named N.Parry reads —

Dear Brother and Sister,

Sweet peace in the precious name of Jesus.

Please except [sic] these H/kerchiefs as a keepsake. My dear brother, I thank you for your wonderful help in my spiritual life your gracious words have helped me to keep pussing [sic] on and trying to be a good christain [sic]. And my dear sister your actions and your holiness have been a lesson to me many times. I know my brother & sister I have grieved you many times in my own home by the foolish & fleshly things I have said but I wont [sic] you to know I have always been convicted after you left & asked Jesus to forgive me, I do love my Jesus and wish I could be better but I trust the next time we meet that I will have grown in grace & the knowledge of our Lord & Saviour Jesus Christ. I pray God will richly bless you both & that many souls shall be won through the ministry of my best beloved brother. God bless you sister & brother.<sup>53</sup>

Evidently, patience and gentleness were qualities of the Enticknaps' ministry. On the other hand, Will was neither articulate nor refined. One of his fellow-ministers observed —

He was a simple fellow. He loved the Lord. He was not dynamic, but he was faithful and loving and you could rely on him. His was a regular and constant faithfulness. The first three times I heard Will preach it was the same message, on the prodigal son. The major points, I can well remember. When the son left home, he said, 'Father, give me.' When he came back, he said, 'Father, make me.' He said that so often in the one sermon. I thought he must have only known the one sermon.<sup>54</sup>

Like many of his peers, Will Enticknap tended to equate simplicity of life style with saintliness. He always wore a cheap suit and travelled second class by train. To go first class in a sleeper — that would have been wasting God's money. When he travelled, even in his role as State chairman, he usually paid

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<sup>52</sup> AE 21:11 November 1964, p.22.

<sup>53</sup> There is no information as to the date of this letter. I have a copy in my possession.

<sup>54</sup> F.Lancaster, personal interview, 18 December 1993.

his own way. He and Jean 'gave themselves to the gospel.' They also held strong convictions about divine healing. He and his wife used to boast that they hadn't been to a doctor in 50 years.<sup>55</sup>

### **The sermons**

There are 177 sermons in the collection.<sup>56</sup> They are nearly all hand written, in ink, in Enticknap's backward-sloping, thick-penned script on note paper. Some run into several pages; most occupy three or four. A few, evidently put together in haste, are single sheets. Unfortunately, there does not seem to be any clear order of arrangement. Only two of the addresses are dated (1928 and 1929), although dates can be deduced from the contents for seven of the others (1934, 1939, 1940, 1942, 1945, 1956 and 1959). There are still difficulties, as the sermon including the 1956 date, for example, was preached in seven different places, obviously in other years, and the 1942 sermon was given in five places all told. The extant notes are probably re-writes of earlier messages.

Generally, Enticknap wrote the names of the towns where he preached at the beginning of each set of notes. These make it possible to place most of the notes safely in the 1920s, 30s and 40s, at least in their earliest format. In a few cases, on the basis of his ministry career, it is also possible to assess the chronological order — although this is not as easy as it might seem, given that most were preached more than once. It is not even safe to try to link the kind of ink or paper used for the notes with the place-name, as it is clear that the notes were often revised and in some cases re-written, or partly re-written. Furthermore, often the names of the venues seem to have been added later. A few of the notes are written with ball point pen, which suggests they may be from the post-war period.

It is obvious that some were Enticknap's favourites. 'Mizpah' was preached at least 16 times. 'God's Dwelling Place' was delivered on nine occasions and 'World at the Crossroads,' 'Baptism of Fire,' 'Aeronautics' and 'Converted and Convicted' were used eight times each. 'Not Without Blood' was presented on seven occasions.

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<sup>55</sup> F.Lancaster, personal interview, 18 December 1993.

**Table 13.3 Summary of topics in 177 sermons of William John Enticknap**

Topic	Number of times preached	Topic	Number of times preached
Discipleship	36	Word of God	7
The Gospel	32	Person etc of Jesus	6
Fellowship with God	28	Baptism in Water	5
Christian Living	27	Healing/deliverance etc	5
Second Coming	27	Encouragement	5
Fullness of Holy Spirit	25	The flesh and the Spirit	5
Christian Victory	24	Fruitfulness	4
Joy	24	Repentance	4
Christian character	15	Unity	4
Salvation/conversion	14	Will of God	4
Faith	11	Christmas/New Year etc	3
Love of God	11	The Cross	3
Prayer	9	Children's talks	2
Presence of God	9	Glory/greatness of God	2
Commitment	8	Church	1
Evangelism	7	Revival	1
Holiness	7	Sufficiency	1
Obedience	7	Trinity	1
Power of Praise	7	Truth	1
Trust in God	7		

**Note:** See Appendix Five for a detailed summary of the Enticknap sermons.

In addition to the sermon notes, there are nine radio talks. These were all presented from April to August 1944 in Mackay and then, probably later, at Townsville. They follow a standard format of prayer, Scripture reading and message. Because they are written in full, they also provide examples of Enticknap's expression and style.

There are also several sets of notes. One is on 'Pastoralia' — a 40-page series of talks on ministerial conduct and ethics. Another is a study outline of the poetical books of the Bible. There are over 100 pages of studies on the book of Revelation, all but a few of which are handwritten. Finally, there is a note book dated 1 January 1927, in which there are 45 pages of Bible studies. Another

<sup>56</sup> For a detailed analysis of the Enticknap sermons see Appendix Five.

note book, commenced 17 October 1927, has over 300 pages of comprehensive Bible Study material evidently compiled by Jean.

While the note books are in excellent condition, most of the other papers are frayed at the edges, with corners turned and writing faded. Generally, the writing is legible, with only an occasional word indecipherable. Enticknap preferred to use shorthand notebook sheets, but at times he used anything from obviously high quality bond writing leaves to folded typing sheets, evidently to fit easily between the pages of his Bible.

Although there are regular spelling mistakes of some words (eg remembrance; Isreal; Dueteronomy), Will Enticknap could put words together well enough. This is reflected in some of his outlines. His notes are laid out artistically, with attention to sequences of ideas and sometimes alliteration. In 'Passion Fruit', we read —

- Not a Fleshly Passion
- Not an Evil Passion
- But a Holy Passion
- But a Godly Passion
- After Christ, the Eternal Tree of Life.

Say, Beloved, What Variety of Passion Fruit  
Are we producing? God grant it may be —

- a Holy one
- a Godly one
- a Passion for Him Who became to us
- a Tree of Life
- through the Death of the Cross

'God's Dwelling Place' follows a simple structure —

- At Eden (Gen 3:8), we find God in a Garden
- At Horeb (Ex 3:4), we find God in a Bush
- At Pi-Hahiroth (Ex 14:24), we find God in a Pillar
- At Horeb (Ex 40:34-35), we find God in a Tabernacle
- At Jerusalem (2 Chron 7:1-3), we find God in a Temple
- Through Paul (2 Cor 5:19), we find God in Christ
- Through Paul (1 Cor 3:16), we find God in You.

Enticknap's style is illustrated well in some of his radio talks. At times, his prayers, in particular, indicate his feeling for words. That he was well steeped in Scripture is also plain, as much of his imagery is biblical —

Father, we thank Thee because we feel thy everlasting arms enfolding us and our souls following hard after thee. O God thou who art full of boundless compassion, when the pressure of evil lies heavy upon us, and we are prone to view the seething, struggling sea of humanity with hopeless eyes, be pleased to give us that touch of thine that will cause us to keep our hope in thee. And when the cruse of oil and the Barrel [sic] of meal seems to be about exhausted, open thou thy hand, and satisfy our souls, for no good thing wilt thou withhold from them that diligently seek thee (26 July 1944).

He demonstrates a tenderness in speaking of the bereaved —

...when it seems like the last earthly tie has been snapped. No one to turn to, no one to weep with you. Yet what a peace steals over the heart of such a one as they ... realise that God is a very present help in time of trouble (3 May 1944).

### Themes

Although Will Enticknap was a pioneer Pentecostal pastor, teaching about the baptism and gifts of the Holy Spirit occupied a relatively minor part of his public ministry. Only 25 of 399 messages were devoted to the former<sup>57</sup>, only 5 to the latter, an average overall of 7.5%. It is true that when he does speak on this subject, he does so forcefully —

Let us then allow God Who is a Consuming Fire to Melt away the Mountains of difficulties etc. Burn up the Brushwood of Vain thoughts etc.

*Beloved*, By the Power of His Holy Presence your heart can get *warmed up*... can *Bubble up* like Boiling water.

*The Presence* Makes our Affections warm up.

We won't come to Church in a half hearted way

We won't be waiting for another to Pray

We won't be relying on another to exercise the gifts

*Lukewarmness* will flit. It cannot exist where the fire burns.

*Our hearts* will have Burning desires... Clothed with Burning Words.

*Our tongues* Will become a flame of Fire to speak forth the glories of His Name.

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<sup>57</sup> Although there are 177 sets of notes, the total number of preaching occasions is 399.

For He Makes His Ministers A Flame of Fire

— from 'Revival'.

and,

With God's mighty Spirit filled Influence,

It's a Wonderful life to live.

# Privilege to enjoy.

# Power to possess

— from 'Spirit Possessed Men'

and again,

Say Beloved, Are you glad you Believe in Pentecost?

Have you been Immersed In the Holy Ghost Since you Believed? If not, Claim the Promise now. Just where you are. You can be filled...

— from 'Pentecost'.

Generally, he offers a wide catalogue of topics. Much of his preaching is standard evangelical fare. 'Mizpah' was a place of watchfulness, a place to meet God, a place of prayer and fasting, a place of setting things right, a place of fulfilling vows and a place of safety. This focus on fellowship with God was central to all his preaching. His most popular theme was *discipleship*, which he addressed in all manner of ways and from many different angles. But the message was the same: the need to be committed unswervingly to Christ. The combined themes of *discipleship*, fellowship with God, Christian living, Christian victory, Christian character, holiness and obedience represent 36% of his preaching. The proclamation of *the gospel* was also important, covering about 12.5% of topics, and implied in many others. *The second coming* was another significant theme, on a par with *fellowship with God* and *the fullness of the Holy Spirit* (6.75%). One of his favourite messages was, 'World at the Crossroads' which he preached at least eight times. While not directly teaching about the second coming, he made several references to political and international signs which indicated 'the rise of the Antichrist' and the subsequent coming of the Lord.

It is in his notes on Revelation, however, that his interest in end-times flourishes. He takes a pre-millennial, pre-tribulation-rapture perspective in his interpreting of the book. Consequently, wherever possible, he reads the text literalistically. The temple of Revelation 11 is an actual bricks-and-mortar



**Assemblies of God Conference in  
Cairns 1937**

Photo courtesy Theo Hallop

structure. The two witnesses (John and Daniel?) prophesy for a literal three and a half years. The Millennium lasts a literal 1000 years. With usual pre-millennial inconsistency, however, he has no hesitation in seeing the 'great whore' of Revelation 17 as 'ecclesiastical Rome' or the seven-headed Beast of Revelation 13 as symbolic of human power.

It is interesting that Enticknap's views are clearly at odds with the approach taught by Dr Kelso Glover in the Pentecostal Church of Australia's Victorian Bible Institute in Melbourne in 1925. Jean Enticknap evidently attended the Institute and wrote detailed notes of Glover's lectures, which are included in the Enticknap papers. Clearly, Will did not adopt Glover's interpretation. Like most others in the Pentecostal movement, he was a dispensationalist.

Throughout, there is a passion for Christ and a genuine love for people. Enticknap's pastoral concerns are obvious. In 'God's Burying Ground,' he expounds Colossians 3. We have died, he explains, and our lives are hidden with Christ in God. Even more, we are buried. So we are dead to our own desires, yet nevertheless, we live an abundant life. We live in the secret place with God, under the shadow of the Almighty. The hidden life is a joyful life, where nothing can quench the faith or wound the heart.

There is an irenic spirit about Enticknap's preaching. There are no attacks on other churches. He is more concerned for the growth and development of his own church than with the failings of others. He does warn against the rising tides of Communism and Fascism. Islam, too, is a threat on the world scene. But the plans of Stalin and Mussolini might not work out as they expect — hitherto, all empires have been 'impeded by the Providence of God' ('World at the Crossroads'). He sees the world as the implacable foe of the church.

Apart from these references and the occasional lament about the state of society, there is no attempt to address social issues or to espouse a biblical philosophy of politics or social ethics. There is neither discussion of party politics nor comment on political affairs. It is impossible to learn anything about Government or Opposition from Enticknap's sermons. Some clergymen, like the Methodist John Lee, might have stood for parliament, but such activities might as well have been in another world, for all Enticknap



apparently cared.<sup>58</sup> In spite of his family's early concern to reach out to Islanders and Aborigines, there is no reference in his preaching to justice or to compensation in the wake of events such as the 1926 Forrest River massacre and the subsequent 1927 Royal Commission. In one sense, it would have been surprising if there had been, given that most churches had little to say on the subject.<sup>59</sup> But for Enticknap, the best answer for everyone, including Aborigines, was the gospel of Jesus Christ, and to present that in every possible way was his task.

Nor did the Great Depression extract any comment from him. While the first decade of his ministry covered the Depression period, his simple focus was still to preach the Word of God. When people sorted out their relationship with God, the rest would fall into place. He was equally unmoved by contemporary theological debates such as the so-called 'Angus affair,' if he was even aware of them.<sup>60</sup> To him, the Bible was God's Word, inspired by the same Holy Spirit who had so dramatically and so convincingly come upon him in 1924.

The notebook of Bible studies illustrates his simple and untroubled confidence in Scripture. It begins with the theme of 'The Original Condition of Man.' This is followed by a few pages on the Fall and ten pages outlining the condition of humanity and its future destiny outside of Christ. Other studies then follow on repentance, Levitical offerings, Joseph as a type of Christ, the tongue, life, 'The Alliterated Life of Christ,' salvation, an outline of Paul's epistles and a brief study on 2 Timothy. In the main, these are lists of Scripture references and quotations, with little or no comment. There is also a set of 26 memo pages of Bible Study notes on the Poetical books.

Jean Enticknap's notebook contains over 300 pages of neatly written studies on a wide range of subjects. Some of these appear to be Sunday School lessons ('Boys and girls' — p.16), but the majority are for adults. Some of the topics are — the Life of Christ, faith, Moses as a type of Christ, Joseph as a type of

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<sup>58</sup> Thompson, 1994, p.67.

<sup>59</sup> Breward, 1993, pp.124f.

<sup>60</sup> Emilson, 1991; Breward, 1993, p.129; Piggin, 1996, pp. 92ff.

Christ, the attributes of God, salvation, the atonement, baptism, the Trinity, the life of Christ, the Holy Spirit — in fact, a fair outline of a course in basic introductory theology. There are some additional sets of notes in Jean Enticknap's writing. These are on light (4 pp), justification (2 pp), the Word (2 pp), the life and divinity of Christ (4 pp), the Bride (4 pp), the Holy Spirit (3 pp) and Romans (7 pp). Like her husband's notes, these are mostly lists of relevant Scripture references and quotations, with some brief annotations.

### **Ethics**

The 40 pages of Will Enticknap's notes on 'pastoralia' are evidently teaching notes prepared for ministerial trainees, probably delivered at an Assemblies of God Bible School. They reflect much sound, homespun common sense. 'Our own mistakes are often our best teachers,' he says. And, 'Don't fight with every fellow who comes around the corner with a chip on his shoulder.' He advises his students to listen both carefully and kindly to those with problems. And as for 'chronic trouble breeders,' there was only one cure: exclusion. Too many pastors had been dismissed from their pulpits through the efforts of one dissident.

There is a high view of ethics and integrity. These notes cover areas such as the calling of a pastor ('the noblest calling'), attitude to money and gifts ('It is better to do without than to be in debt'), resolving conflict, family responsibilities, character qualities ('living above reproach'), visitation and preaching. In ministry to the opposite sex, it was wise to have a 'trusted sister' present to help. Enticknap is not naive. Some older men were worse offenders than young men in this area. It was incumbent on a minister 'to be scrupulously honest'. It is interesting to observe that he draws on materials from Congregational, Presbyterian and even Unitarian codes. Prejudice was not a problem for Will Enticknap.

While the spirit of Pentecost was distinctively demonstrated through the charismata — it was something to be *experienced* — an examination of Pentecostal writing and preaching shows that this experience embraced more than the charismata. It ranged across the whole of life. Everything was different. It was not enough to use the gifts of the Holy Spirit; the fruits of the

Spirit were to be cultivated too. The result was not only a more powerful lifestyle but a more gracious one.

One simple statement expresses the essence of Will Enticknap's philosophy of ministry —

A gentleman may not be a Christian but a Christian must always endeavour to be a gentleman.

This may not be the popular caricature of a Pentecostal preacher, but popular caricatures are not always correct.

Overall, the major emphasis in Pentecostal preaching was on lifestyle and Christian character. While there was a keen interest in eschatology, the primary thrust here was still on the need to be ready for the return of Christ by living a holy life. Furthermore, when individual topics such as Christian life, discipleship and victorious living are combined, it is plain that there were far more sermons and articles on this general theme than anything else. There was a strong concern for integrity and uprightness.

Even the distinctive Pentecostal topic of baptism in the Holy Spirit was seen in the light of the holiness and separation from worldliness that would result.

The evangelical and sanctifying tributaries from which Pentecostalism grew, while now merged with the gifts and power of the Holy Spirit into a broader river, still largely directed the flow.