

Rev. Lillie “Maud” Ellis,
A Prototypical Canadian Pentecostal Evangelist

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Maud Ellis (1923-1992)

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Notes

Notes on Presentation Format

This paper is based on the premise of teaching Canadian Pentecostalism to a Sunday School class by examining a prototypical Pentecostal evangelist, Maud Ellis (1923-1992). These notes are divided into the “fourfold gospel” categories of Salvation, Baptism in the Holy Spirit, Healing (Signs & Wonders), the Second Coming of Christ, and a fifth observation about Maud’s life: Keep Moving Forward. In each category I present a brief summary, followed by several first-hand accounts or artifacts as examples. The order or inclusion of examples may be adjusted.

Notes on Presentation Timing

The presentation of these notes should be flexible based on the time allotted. The summary for each should be included, but the number of examples included in each category could easily be adjusted, or even skipped for expedience. Also, the final point of “Keep Moving Forward” is the least important because although Maud certainly lived the principle, I am unaware that she preached it and it is more of an observation than an emphasis.

Why an interest in Maud Ellis?

My interest in Maud Ellis is both personal and Pentecostal. She is of personal interest to me on two accounts. Firstly, because my father, Rev. Howard Courtney, was saved at Broadway Pentecostal Tabernacle in Orangeville, Ontario, on Sunday, March 17, 1957 under her evangelistic ministry. Secondly, I was baptized in the Holy Spirit and spoke in tongues at Innisfil Community Church in Innisfil, Ontario, under her evangelistic ministry on Wednesday, October 3, 1990. Her ministry clearly has an impact on my family to this day.

Maud Ellis is also interesting as a Pentecostal, because she is such an accurate prototypical Canadian Pentecostal. Early Pentecostalism in Canada was marked by an emphasis on the “fourfold gospel”: Jesus as saviour, baptizer, healer, and soon-coming king.¹ Maud Ellis was an ideal Pentecostal evangelist in both preaching emphasis and personal practice, with these elements at the forefront of her mind and always in her speech: 1) salvation, 2) baptism in the Holy Spirit with the “sign” of speaking in tongues and the power for effective witness, 3) healing, 4) the imminent second coming of Jesus Christ, and 5) to keep moving forward for the cause of the gospel despite any setbacks.

The scope of Maud’s influence was very wide within the provinces of Ontario and Quebec in Canada, and reached globally in her missionary tours. In the course of the conversations I had with parishioners and ministers while completing research for this paper, it became evident that many people who were in Pentecostal churches between 1951-1991 remember Maud Ellis’ name and persona, especially those within the Eastern Ontario and Quebec districts of the Pentecostal Assemblies of Canada. I would estimate, using her reported statistics from 1978 as a typical year, that in her forty years of ministry she saw 10,000 souls

¹ See Appendix I: A Brief History of Early Pentecostalism in Canada. Donald Dayton notes these categories in his book, *Theological Roots of Pentecostalism* (Peabody: Hendrickson Publishers, 1991), 21.

come to Christ and 17,000 believers baptized in the Holy Spirit with the sign of speaking in tongues.

Brief Biography

Maud was born in Belleville, Ontario to Mr. & Mrs. George J. R. Ellis on August 27, 1923. She graduated from Belleville Collegiate & Vocational School, where she attended from 1936 to 1940, and then teacher's college, at the Peterborough Normal School, where she attended from 1941-1942. She taught for six years, first in Bath, Ontario, and then at Orangeville Public School in the late 1940s. Maud was saved on June 20, 1946, and baptized in the Holy Spirit with the sign of other tongues on January 6, 1947.² She became a PAOC Pastor in 1949 with the PAOC "Deaconess" credential, and then was ordained as a PAOC Pastor in 1953 with the PAOC Ministerial License for Women credential.³ She co-pastored with Rev. Janet Rodger from 1953-1973 in Norwood, Ontario, and was later "re-ordained" on December 31, 1984 in Belleville, Ontario, after the PAOC approved the official ordination of women. In 1974 she became primarily an evangelist, and was designated so by the PAOC. In 1991, she retired from ministry.⁴ On September 27, 1992, she passed away, and is buried at the Belleville Cemetery in Belleville, Ontario.

² The Pentecostal Assemblies of Canada, "Lillie 'Maud' Ellis," *Application for Appointment as Foreign Missionary* (PAOC Archives, 18 April 1958), 1.

³ Although her credential record is clearly marked "ordained by William B. Greenwood, Eastern Ontario District PAOC," the PAOC did not officially ordain women into the pastorate until the 1984 national conference approved such a provision.

⁴ The Pentecostal Assemblies of Canada, "Lillie 'Maud' Ellis," *Credential Record* (PAOC Archives, 1947-1992).

Teaching Notes: A Personal Pentecostal Calling Salvation

Scripture—Acts 3:19 (Peter)

“Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord...”

Summary

Salvation for the lost was always at the forefront of Maud’s mind. She preached about it, she wrote about it, she spoke about it, she prayed about it, and she consistently led others to Christ. From her private correspondence to the PAOC, she led an estimated 250 people to Jesus per year during her ministry years.⁵

Example 1: Sermon Preached by Maud

“The challenge of reaching the lost is before all believers. The hour is late. It is today that we have need of the working of the Spirit of God. Program, talent and a social gospel have not met the needs in the lives of men and women. These means have not met the need of the church. It is only as the power of God works in and through men and women that they find victory and continue to have victory.”⁶

Example 2: Interview (Rev. Howard Courtney) about Maud

“So we were driving to the church from home, and she was looking at all the houses and farm houses on the road as we were driving down and she said, ‘Do you know who lives there?’ ... Every time you drive down here, you just ought to be praying that God speaks to those people in that house and they get saved.’ ... It didn’t matter where she was, her heart was always thinking about people who were still lost, behind closed doors.”⁷

Holy Spirit Baptism & Tongues: Power, Witness & Mission

Scripture—Acts 1:8 (Jesus)

“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

⁵ Maud Ellis, *Personal Correspondence to Samuel Buick* (6 November 1978). Buick was the National Director of Evangelism for the Pentecostal Assemblies of Canada.

⁶ Maud Ellis, *By My Spirit*, Sermon (Norwood, n.d).

⁷ Rev. Howard D. Courtney, *Maud Ellis Conversation* Caleb Courtney (6 December 2015). Courtney, a PAOC pastor since 1973, was saved at one of Ellis’ services in Broadway Tabernacle in Orangeville on Sunday, March 17, 1957.

Summary

Maud Ellis embodied Pentecostalism because she believed and acted in the power of the Holy Spirit. She believed the greatest need of the church is the power of God, and the greatest need of the believer is the baptism of the Holy Ghost. Spirit-filled believers are witnessing and soul-winning believers. They are enthusiastic and purposeful about sharing the message of Jesus with unbelievers. Maud not only preached about this, but lived this regularly. The sign of Holy Spirit baptism was speaking in tongues. Maud would often worship in tongues, and would spontaneously speak in tongues at various points in her sermons. Her belief in Spirit-empowered mission led her to travel around the world on missionary journeys, visiting over 59 countries and preaching evangelism services in over 29 of them. Maud would often lead the chorus, “All Over the World the Spirit is Moving,”⁸ which likely had special meaning for her as she had seen this with her very own eyes.

Example 1: Personal Letter from Maud

“I am a school teacher by profession but I have no leading whatsoever that way. God took me from teaching to preaching and my only desire is to glorify Him and be an instrument in His hands for the salvation of souls, the healing of bodies and the baptizing of believers with the Holy Ghost.”⁹

Example 2: Interview (John Drain) about Maud

“I would think [one thing that made Maud Ellis Pentecostal is] speaking in tongues. If there ever was one, she was it because I mean, I remember, she would be preaching along and then speak in other tongues and then continue on speaking. Sunday night they would preach upstairs for a very short time. Then she went downstairs. The downstairs was the prayer room. Off of it was the Sunday School and there was a separate room that was strictly a prayer room.”¹⁰

“She spoke in tongues a lot. She did a lot of that.”¹¹

⁸ Ken and Lynda Essensa, *Remembering Maud Ellis* Caleb Courtney (25 November 2015). The Essensa family attended Calvary Temple in Belleville where Ellis attended when she was not out on evangelistic tours or missions trips.

⁹ Maud Ellis, *Personal Correspondence with G. Upton* (14 April 1958).

¹⁰ John Drain and Darrell Drain, *Remembering Maud Ellis* Caleb Courtney (25 November 2015). John and Darrell Drain are brothers and were a part of the Sunday school and church in Norwood where Ellis and Janet Rodger were co-pastors.

¹¹ *Ibid.*

Example 3: Letter of Recommendation to Pastors about Maud

“In 1978 alone, at least 260 have found Christ, and more than 454 hungry saints have been gloriously filled with the Holy Spirit. The supernatural plays a most important role in her ministry, a fact that is emphasized by the significant number of miracles of healing that occur in her meetings.”¹²

Example 4: Sermon Preached by Maud

“Today the church’s greatest need is for the power of God, and the believer’s greatest need is for the baptism of the Holy Ghost. [...] The Holy Spirit is in the world today to ... invigorate the church with His power, and to endue the believers with power to witness and to work. [...] What did the outpouring of the Spirit give to the disciples on the day of Pentecost? [...] They received power for service. Secondly, they received a renewed vision. [...] Thirdly, there was a great propagation of the gospel—the disciples went everywhere preaching Christ. [...] May the fire of the Spirit of God so burn within us that we cannot help but speak the things which we have seen and heard.’ This fire will make us witnessing Christians and soul winners.”¹³

Healing, Signs & Wonders

Scripture—Acts 4:30 (The Church, Together in Prayer to the Lord)

“Stretch out your hand to heal and perform signs and wonders through the name of your holy servant Jesus.”

Summary

Healing was central to Maud’s ministry. In her letters home during missions trips she would always be sure to mention salvation, Spirit baptism, and healing. Usually she would give summaries of “many miraculous healings,” or the like, but often she might include one example of a dramatic healing that occurred. Maud would often receive a “word of knowledge” from the Holy Spirit, describing to her an exact malady of a specific person. She would address the person and speak healing, and the person would be healed. This was typical. She seemed to recognize that believers were given different spiritual gifts, and that healing was specifically one that had been given to her.

Example 1: Personal Letter from Maud

“Thank God that He called me into the Pentecostal ministry and that He has given me a Pentecostal ministry with signs following the preaching of the word. I depend greatly on the guidance and anointing and inspiration of the Holy Spirit. [...] I emphasize the work of the Holy Spirit and the Baptism of the Spirit in my services and I also pray for the sick

¹² Samuel M. Buick, *Maud Ellis Reference Letter to Pastors* (1978). See Appendix III for this full letter.

¹³ Maud Ellis, *By My Spirit*, Sermon (Norwood, n.d).

in every evening meeting. God has given me a healing ministry and I have seen many healed thro’ the word of knowledge as well as thro’ the laying on of hands. We are living in a great day of victory and blessing, power and deliverance. Just last night, here at Listowel deaf ears were opened and people heard again, hallelujah.”¹⁴

Example 2: Testimony from Maud

“MAUD ELLIS reports from Newfoundland, ‘I praise the Lord for the many victories that He has given during six weeks of services held at Elim Tabernacle, St. John’s, Lewisporte, Windsor, Springdale, Beachside, and Campbellton. Many have been saved and over 200 baptized with the Holy Spirit. Outstanding healings including a 15 year old girl with twisted knees and weakened muscles made normal by God’s power.’”¹⁵

Example 3: Interview (John Drain) about Maud – “The Healing of a Cow”

“I can tell you one thing, they were big believers in healing.

“One time my mother used to raise veal calves, which in those days you might have a half a dozen cows and the cows would have to be separated and raise the calves as veal, or whatever. So my mother looked after all of that so the cows were pretty important to her. Anyways this cow – I don’t know what happened – was on its way out. So it was in a stall tied to a stanchion and she said, ‘well I guess the cow is going to pass.’

“Anyway, they came for supper. And my mother was saying about the cow, you know -- - So she says well we’ll just go down. I’ll go down and pray for her. So anyway [my younger brother] Darrell wasn’t very big eh, so she went down and she prayed for the cow. Darrell said, ‘I thought you were supposed to put your hands on them when you prayed?’ She says oh, I can do that, too. So she stepped across the gutter and went over and put her hand on the cow and prayed again for it. (Laughter)

“So anyways the next morning my mother was saying oh my goodness, the cow. Well, I had better go down and look to make sure we don’t have to order the dead stock truck. So they went down and apparently mom untied the cow and there some other cows milling around the yard. The cow come out and it was just kicking its heels up in front of all the other bunch of cows on the road and went tearing right across the yard.”¹⁶

Second Coming of Jesus

Scripture—Acts 1:11 (Angels)

“Men of Galilee,” they said, “why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.”

Summary

Maud was extremely active in her ministry. This was fueled by her conviction of the imminent return of Jesus for his church. This, combined with her love of people which is so

¹⁴ Maud Ellis, *Personal Correspondence to Samuel Buick* (6 November 1978).

¹⁵ Rev. C. K. Benn, "District Evangelism Director Update" (1977). See Appendix III.

¹⁶ John Drain and Darrell Drain, *Remembering Maud Ellis* Caleb Courtney (25 November 2015).

evident in her correspondence, made her ministry both urgent and effective. Maud was acutely aware that her time here on earth was limited: if not for the second coming of Christ, the because of the general brevity of life altogether. This second coming had two implications. First, it was to gather as many people into salvation as possible. Next, it was to make the church glorious, embodying the victorious power of the Holy Spirit. She viewed the first of these as a missionary focus, and the second as a pastoral focus. In Maud's own words:

In Matthew 28:18-20 the Lord Jesus gives a twofold commission to His disciples which we may well take home to our own hearts. The first part of the commission was Missionary, 'Go ye therefore and make Christians of all nations.' Secondly, Pastoral, 'teach them to observe all things whatsoever I have commanded you.'¹⁷

Perhaps this double mission is why she began her evangelistic ministry while she was still a pastor, because in this way she could participate in both. It is clear that although she later fully embraced her evangelistic ministry to the unsaved, she never lost the pastoral love towards believers.

Example 1: Maud's Published Personal Testimony

"It was a Friday afternoon and I was preparing for a service that evening when God spoke to my heart and said, 'the coming of the Lord will be the greatest event ever to take place in the history of this universe and it will take place very soon.' What a wonderful sense of his presence flooded my soul at that moment. How important that we be ready for His return, when He comes for His Church, His Bride, His blood-washed redeemed people.

"As we wait before the Lord with expectancy and faith and with a hunger, the Holy Spirit will be poured out afresh upon us, sending us forth with a new power, new zeal and new boldness to bring salvation and deliverance to men everywhere. Salvation brings men into the family of God and the Holy Spirit strengthens them to live victoriously for Him until He comes. God grant us another Pentecost.

"The stage is already set and Jesus is coming soon."¹⁸

¹⁷ Maud Ellis, *In The Midst*, Sermon (Norwood, n.d.).

¹⁸ Maud Ellis, "The Greatest Event in History: The Coming of the Lord," *The Pentecostal Testimony* (July 1986), 29.

Example 2: Maud’s Ministry Record

Maud Ellis preached an average of 250 services per year from 1951 to 1991, some years preaching in up to 425 services.¹⁹ Such a schedule is evidence of a missional urgency to share the gospel.

Keep Moving Forward

Scripture—Matthew 16:24-25 (Jesus)

Then Jesus said to his disciples, “Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will find it.”

Summary

Maud experienced several difficulties over the years. One aspect of Pentecostalism that cannot be overlooked, is that as discouraging as it is when something fails, the Pentecostal minister often picks up and keeps moving forward. Failure is obviously undesirable, but is seen as a natural part of humanity; it is more important to keep trusting in the Lord, moving forward in victory rather than staying in a place of defeat. A regular chorus Maud would lead was “To God be the Glory.”²⁰ In this sense, the apparent success of an endeavour belonged to God, and simple obedience to the Holy Spirit was more the measure of success for the servant of the Lord.

Example 1: Maud’s Missions Trip to Africa

One small village Maud visited in one of the countries in Africa only had a few people attend. Instead of being overly discouraged, she reported that “a blessed presence of the Lord was there.”²¹ Another time Maud reportedly had a near-death experience with a spitting snake that spat poison at her. She considered this not only a physical attack, but a spiritual attack. She

¹⁹ The Pentecostal Assemblies of Canada, "Credential Renewal Forms: Maud Ellis" (PAOC Archives, 1951-1991). See also Appendix II: Maud Ellis—Services Preached.

²⁰ John Drain and Darrell Drain, *Remembering Maud Ellis* Caleb Courtney (25 November 2015).

²¹ Maud Ellis, *Personal Correspondence to G. Upton from Africa*.

was very affected for several days, but she believed that the Lord preserved her and continued evangelizing.²²

Example 2: The Church Neighbour

While Maud did not seem to face any gender-based persecution in rural Ontario, the Pentecostals were less accepted in the community because of their religious fervour and non-traditional methods.²³ This drew some persecution.

One potentially inebriated neighbour in Norwood got fed up with cars lining the shoulders of the road, and during one meeting said something like, “how would you like it if I parked on your doorstep?” With this he drove up the front stairs of the church, blocking the main door during a ladies’ meeting. Miss Ellis and Miss Rodger simply asked the ladies to please exit through the side door after the meeting was finished.²⁴

²² John Drain, *Maud Ellis* Caleb Courtney (25 November 2015).

²³ John Drain and Darrell Drain, *Remembering Maud Ellis* Caleb Courtney (25 November 2015).

²⁴ John Drain, *Maud Ellis* Caleb Courtney (25 November 2015).

Application (Handout)

Discussion Questions

1. What aspects of Maud Ellis’ life do you find inspiring?
2. What can we learn from Maud Ellis in our own lives or in our church today?
3. Maud would mention salvation in nearly every sermon and many conversations. She also would regularly preach on baptism in the Holy Spirit with the “sign” of speaking in tongues and the power for effective witness.
 - a. Have you heard someone preach about these things before?
 - b. What is the “sign” or evidence of the baptism of the Holy Spirit?
 - c. What is the purpose of the baptism of the Holy Spirit?
4. One person interviewed said, “You wouldn’t be talking to her long until she would instruct you in things spiritual.”²⁵
 - a. What topics of conversation do you gravitate to?
 - b. How might you become more intentional about having conversation?
5. Maud operated in the spiritual gift of healing. How can you know what your spiritual gifts are?
6. Maud believed in the soon coming of Jesus Christ. Do you believe that Jesus is coming back soon?

Personal Reflection Questions

1. Maud preached about salvation.
 - a. Have you given your life to Jesus?
 - b. Have you introduced someone else to Jesus?
2. Maud preached and was baptised in the Holy Spirit and spoke regularly in tongues.
 - a. Have you been “baptised in the Holy Spirit with the sign of tongues”?
 - b. What does this mean?
3. Maud operated in the gift of healing. What are your spiritual gifts?
4. Maud believed in the soon return of Jesus. What does the biblical say about the return of Jesus?
5. Maud kept moving forward. What do you do when you get discouraged?

²⁵ John Drain, *Maud Ellis* Caleb Courtney (25 November 2015).

Written Application (my summary, if not brought up in discussion)

Maud Ellis demonstrated many desirable aspects of a Pentecostal believer very well. She was loving, hospitable, caring, and full of conviction.²⁶ She communicated one-on-one in a very caring way, and yet preached loudly and without apology.²⁷ Maud emphasized the importance of salvation for the unbeliever, Holy Spirit baptism for the believer, and regularly operated in the gift of healing as a “sign and wonder” that God is real and is interested in our lives today. Her life was tempered with the reality that Jesus could come at any moment, even before the very next breath.

The Pentecostal believer today can learn much from Maud’s life. Firstly, her desire to see people saved was not only because of the mission of the gospel, but out of her genuine love for people. Modern believers often shy away from sharing the gospel out of courtesy, so that we might not offend. If you truly care about someone, you will show them love by sharing the gospel.

Secondly, she believed in the power of the Holy Spirit as the active force that makes witness effective. The purpose of Spirit baptism is not to speak in tongues; tongues is simply the outward sign and inner benefit of a Spirit-filled believer. The purpose of Spirit baptism is empowered witness to the lost. Without the power of the Holy Spirit, words are weak; but words spoken in the power of the Spirit can pierce even the hardest heart.

Thirdly, Maud knew and embraced her spiritual gift of healing. I could not find out how she initially discovered she had such a gift, but nevertheless she operated in it regularly, often accompanied by a word of knowledge. I expect that the Holy Spirit probably initially revealed this gift to her, but it would have taken faith to exercise it. As believers today, we need to

²⁶ John Drain and Darrell Drain, *Remembering Maud Ellis* Caleb Courtney (25 November 2015).

²⁷ *Ibid.*

discover and embrace our spiritual gifts, and then operate in them. While it may be useful to do a "spiritual gifts assessment," Maud probably would have scoffed at such a thing and rather directed you to pray to the Holy Spirit about it. He is the one who brings revelation.

Fourthly, after two thousand years, believers may have lost the feeling of the "imminence" of the second coming of Jesus. This imminence was affirmed to Maud in a revelation of the Holy Spirit. This conviction will change a believer's behaviour. Movies have been made on the premise of having only a short time to live, such as the movie "The Bucket List," where the main characters decide to do momentous things within the last days of their lives. They realize in the process that this is the way life was meant to be lived all along. Living with the imminent return at the fore of our minds is the way Jesus intended us to live the Christian life: living a holy, missional, life with a sense of urgency to reach the lost.

Finally, Maud was able to keep moving forward despite any minor setbacks. Success is not a measure of how many people came to Christ or were filled with the Holy Spirit (although Maud kept careful track of such statistics for the PAOC). Success is a measure of how obedient one is to Jesus' command to reach the lost, and to the Holy Spirit as he leads. We would do well to measure our own success by these measures, and consistently attempt to improve our track record. Maud was not perfect. She would likely think that a project such as this (i.e., about her) is a waste of time unless it inspires someone to be more like Jesus or listen more closely to the Holy Spirit. If we can learn anything from Maud Ellis, it is that we should love people so much that their salvation should be our top priority, and secondly, that when the Holy Spirit leads we should simply move in faith and obedience.

Appendix I: A Brief History of Early Pentecostalism in Canada

- Big emphasis on the “fourfold” gospel: Jesus is saviour, baptizer, healer, and soon coming king
- Baptism was understood to be accompanied by the “sign” of speaking in tongues
- Ellen Hebden, first lady in Canada known to “reluctantly” speak in tongues in 1909 at the East End mission in Toronto (“No, Lord, not Tongues”)²⁸
- Pentecostal leaders met in Markham, Ontario in 1909 to discuss forming a Pentecostal association²⁹
- James and Ellen Heben were very outspoken against this as they felt the Spirit should give direction without any sort of manmade hierarchical interference or corruption
 - o “Jesus occupies alone the position of Head over all”³⁰ with “absolutely no room for incorporated Presbyteries, Boards, Synods, or Pentecostal Missionary Unions”³¹
 - o In their newsletter, “We desire to state most emphatically that ... we have no connection whatever with any general organization of the Pentecostal people in Canada ... and we decline absolutely all responsibility for any so-called representatives of the Pentecostal work in Canada.”³²
- Although the Pentecostal Missionary Union formed anyways, it did not last, due largely to the Hebdens’ influence against it³³
- PAOC later formed in 1919; some say the Hebdens’ influence delayed its formation by a decade³⁴
 - o In 1919 the PAOC started with 27 churches.³⁵
 - o For comparison, in 2014 the PAOC had 1,064 churches.³⁶
 - o In 1911, only 513 people identified themselves as Pentecostal in Canada³⁷ (pop. 7.2M)³⁸
 - o One hundred years later in 2011, almost ¼ million people (231,196) identified as Pentecostal in Canada (pop. 33.5M)³⁹

²⁸ James and Ellen Hebden, “How Pentecost Came To Toronto,” *The Promise* (May 1907), 2.

²⁹ Thomas William Miller, *Canadian Pentecostals: A History of the Pentecostal Assemblies of Canada* (Mississauga: Full Gospel Publishing House, 1994), 104-106.

³⁰ James and Ellen Hebden, “Organizations,” *The Promise* (March 1910), 1.

³¹ *Ibid.*

³² James and Ellen Hebden, “Organization,” *The Promise* (October 1910), 1.

³³ James and Ellen Hebden, “God Appointed Convention,” *The Promise* (March 1910), 2.

³⁴ William Sloos, “The Story of James and Ellen Hebden: The First Family of Pentecost in Canada,” *Pneuma* 32.2 (2010), 197.

³⁵ Miller, *Canadian Pentecostals*, 116. These 27 churches were located at: Alliston, Arnprior, Barrie, Bristol Ridge, Edwards, Hamilton, Kinburn, Kingston, Kitchener, Markham, Mille Roches, Montreal, McBain, North Seguin, Ottawa, Owen Sound, Russel, and Sandtown in Eastern Canada; Winnipeg in Manitoba; Edmonton, Eston, Lethbridge, Moose Jaw, Prince Rupert, Saskatoon, Spruce Lake, and Vancouver in Western Canada.

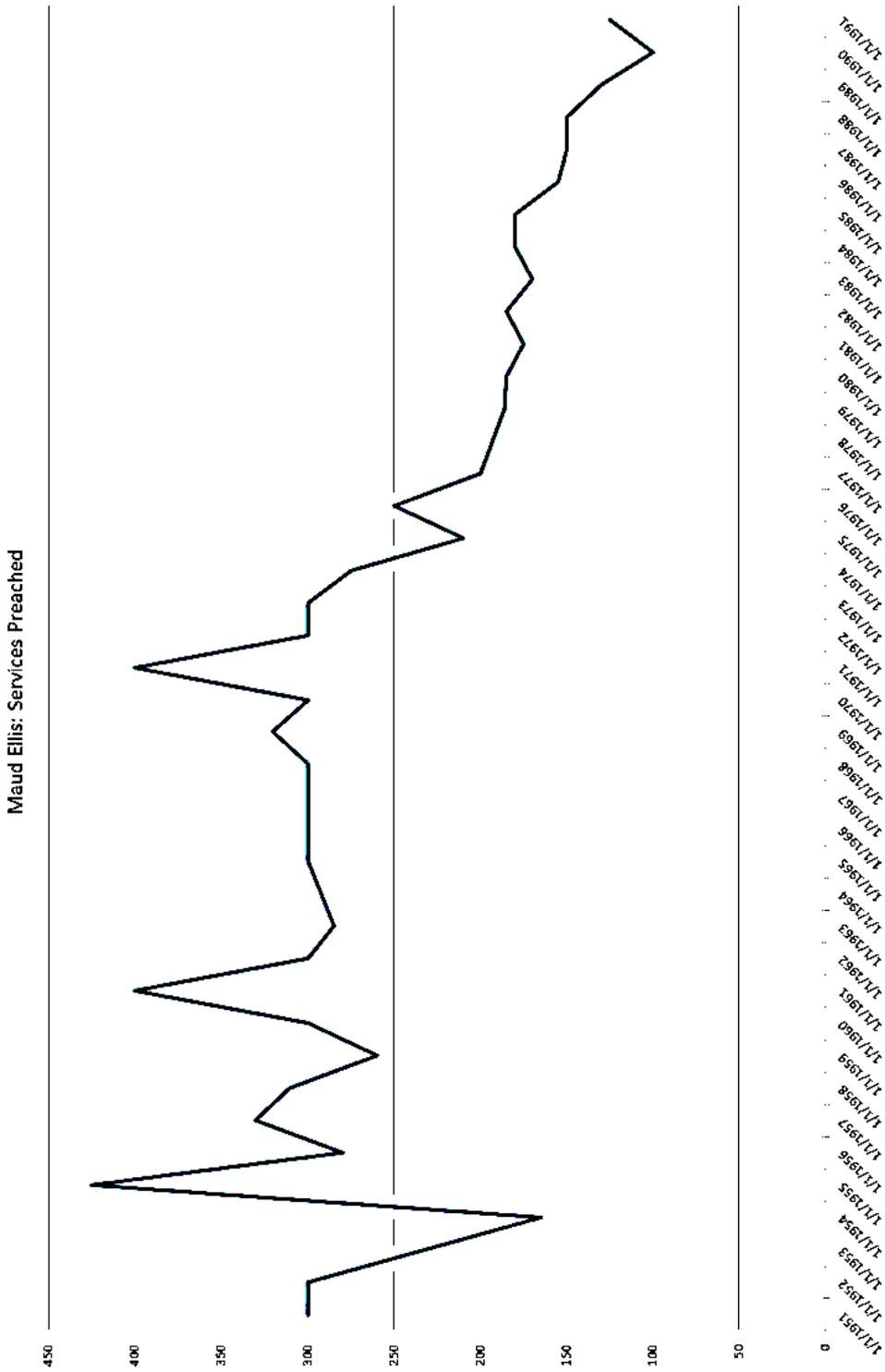
³⁶ The Pentecostal Assemblies of Canada, *Fellowship Statistics* (2015), 1.

³⁷ Miller, *Canadian Pentecostals*, 66.

³⁸ Library and Archives Canada, *About the 1911 Census* (2015).

³⁹ Statistics Canada, *The Canadian Population in 2011: Population Counts and Growth* (Ministry of Industry, 2012).

Appendix II: Maud Ellis—Services Preached⁴⁰



⁴⁰ The Pentecostal Assemblies of Canada, "Lillie 'Maud' Ellis," *Credential Renewal Forms* (PAOC Archives, 1951-1991).

Appendix III: Maud Ellis—Correspondence

The Pentecostal Assemblies of Canada
10 OVERLEA BOULEVARD, TORONTO, ONTARIO M4H 1A5
TELEPHONE 425-1010 (AREA CODE 416)

SAMUEL M. BUICK
NATIONAL DIRECTOR OF EVANGELISM

Hello Pastor!

Looking for an effective Evangelist for a Crusade in the coming year? Well, let me introduce you to Sister Maud Ellis.

Greatly used of God for many years in pastoral and evangelistic ministry, Sister Ellis has devoted herself totally in recent years to the exciting cause of Crusade Evangelism.

In 1978 alone, at least 260 have found Christ, and more than 454 hungry saints have been gloriously filled with the Holy Spirit. The supernatural plays a most important role in her ministry, a fact that is emphasized by the significant number of miracles of healing that occur in her meetings.

Rev. Gilles Gagnon of the Centre Evangelique, Montreal, writes about the move of God in Sister Ellis's services: "The Lord was gracious to many; healing some of arthritic pains, others of spine troubles and deviations. One lady was miraculously healed of a growth in her breast. The Lord blessed a young man who had to wear two hearing aids. After prayer he didn't need them any more. The next day he gave his heart to God."

Pastor D. Ippolito of Toronto reports: "The ministry of Evangelist Maud Ellis was a great blessing to the Howard Park Pentecostal Church. Over ten received the baptism of the Holy Spirit, a number were saved, and some testified to receiving healing in their bodies. As a pastor, I can highly recommend Evangelist Maud Ellis, whose refreshing, Spirit-anointed ministry, and clear presentation of the Gospel was such a blessing to us all at Howard Park."

The Renfrew assembly in the Ottawa Valley witnessed a real move of the Holy Spirit during a 14-day Maud Ellis crusade. Pastor Steacy comments: "By the end of the two weeks, 52 had been saved and 53 filled with the Holy Spirit, and many had received touches in their bodies."

As the National Director of Evangelism, it is a privilege to recommend to you this warm-hearted woman of God, knowing that she will bless your people and your community when she comes your way for an old-fashioned Pentecostal crusade.

Sincerely,
Yours for a world dying to live,

Samuel M. Buick
National Director of Evangelism

Maud Ellis
68 Thorncliffe Dr.,
Belleville, Ontario
K8P 4L8

November 6, 1978

Rev. S. Buick
10 Overlea Blvd., Toronto

Dear Bro. Buick,

Sincere Christian greetings in Jesus' name. He is so Wonderful.

I am writing to you to-day in reply to your letter of June 1st asking for a brief resumé relating to my ministry. Please forgive me for not replying sooner.

Thank God that He called me into the Pentecostal ministry and that He has given me a Pentecostal ministry with signs following the preaching of the word. I depend greatly on the guidance and anointing and inspiration of the Holy Spirit. So far this year in my services at least 260 have made decisions for Christ and more than 454 have been filled with the Holy Spirit and many have been refilled, refreshed and healed in their bodies. I am believing that before the end of this year 300 will be saved and 500 filled. I emphasize the work of the Holy Spirit and the Baptism of the Spirit in my services and I also pray for the sick in every evening meeting. God has given me a healing ministry and I have seen many healed thro' the word of knowledge as well as thro' the laying on of hands. We are living in a great day of victory and blessing, power and deliverance. Just last night, here at Listowel deaf ears were opened and people heard again, hallelujah.

I have just completed a wonderful week of visitation at Frankford and I have asked Wayne Halliwell to write a letter about the services. It is very difficult to get pastors to write a letter about the services. I am enclosing two other letters that I have received.

I'm in La Salle Kingston now—3 filled with the Spirit Sunday night. Nov. 13. No letter from Frankford yet.

God willing, I plan to go to Africa in April for some services—this will be my 4th trip to Africa.

God bless you as you labour for the Master,

Maud Ellis

Box 114, Norwood
April 14, 58.

Rev. G. Upton
50 Euston Ave.,
Toronto, Ontario

[STAMP: Received APR 18 1958;
Ans'd. from Vancouver]

Dear Bro. Upton,

Christian greetings in the Master's Name. I am sorry that I have not completed the missionary application until now. We have been so busy these past few weeks here in Norwood with special Easter services, etc. We have just celebrated the third anniversary of the dedication of our new church. Surely the Lord has been good to us. We had 200 in one special Easter Sunday School Rally and this past Sunday our attendance was 147. That is more than 100 more than there was in the Norwood Sunday School when Sis. Rodger and I came here 4 ½ years ago. We cannot help but praise the Lord for His wonderful works in this place.

As I was speaking to you in March, Bro. Upton, you asked me to explain just what I felt God was leading me to do. I cannot express in words the great burden which God has placed upon my heart for lost souls—especially for those in other lands who have never heard the gospel. Last spring we had a missionary convention in our church—Bro. Don Kauffman, Leroy Morrison, Bro. Scratch, Sis. Barker and Sis. Annie Cressman were with us—one night each. My heart was burdened and I spoke to several of the missionaries concerning the burden of my heart. Sis. Annie Cressman said very little to me except—why not come to Liberia for evangelistic meetings. I must confess that since that time I have felt God dealing with me in a greater way concerning evangelistic meetings on the mission field. I definitely feel that this is the way that the Lord is leading me—evangelism. Altho' I am a school teacher by profession I have no leading whatsoever that way. God took me from teaching to preaching and my only desire is to glorify Him and be an instrument in His hands for the salvation of souls, the healing of bodies and the baptizing of believers with the Holy Ghost. Since speaking with Sis. Cressman I have had a great desire to go to Liberia, in fact all of Africa, and hold evangelistic meetings. I know that God would meet my need all along the way—His calling is His enabling.

I do not know what else to say Bro. Upton—all I desire to do is the will of God. Please pray for me.

Yours in His service,

Maud Ellis

District Evangelism

REV. C. K. BENN – DIRECTOR

DOUBLE YOUR
PRAYER POWER
PRAYER POWER
IN '77

EVANGELISTS

MAUD ELLIS reports from Newfoundland, "I praise the Lord for the many victories that He has given during six weeks of services held at Elim Tabernacle, St. John's, Lewisporte, Windsor, Springdale, Beachside, and Campbellton. Many have been saved and over 200 baptized with the Holy Spirit. Outstanding healings including a 15 year old girls with twisted knees and weakened muscles made normal by God's power." Sister Ellis will be in Newfoundland for three more weeks holding meetings in Point Leamington, Triton, Deer Lake, and Stephenville.

PETER YOUNGGREN now in the West Indies with crowds up to 3500 people nightly. God is pouring out His Holy Spirit in a miraculous way.

BRANDT GILLESPIE ministering in northwest United States and currently in Ontario.

TENT MEETINGS will be conducted in Belleville with Evangelist Peter Younggren, June 26 to July 10 nightly. Gary and Jan Beesley will be ministering in music and song in several of the services.

Appendix IV: Photos



Maud Ellis: 1958



Darrell Drain & Maud Ellis Maud Ellis: date unknown
Perfect Attendance
1958-1969 11yr.
May 1970, page 23,
Pentecostal Testimony



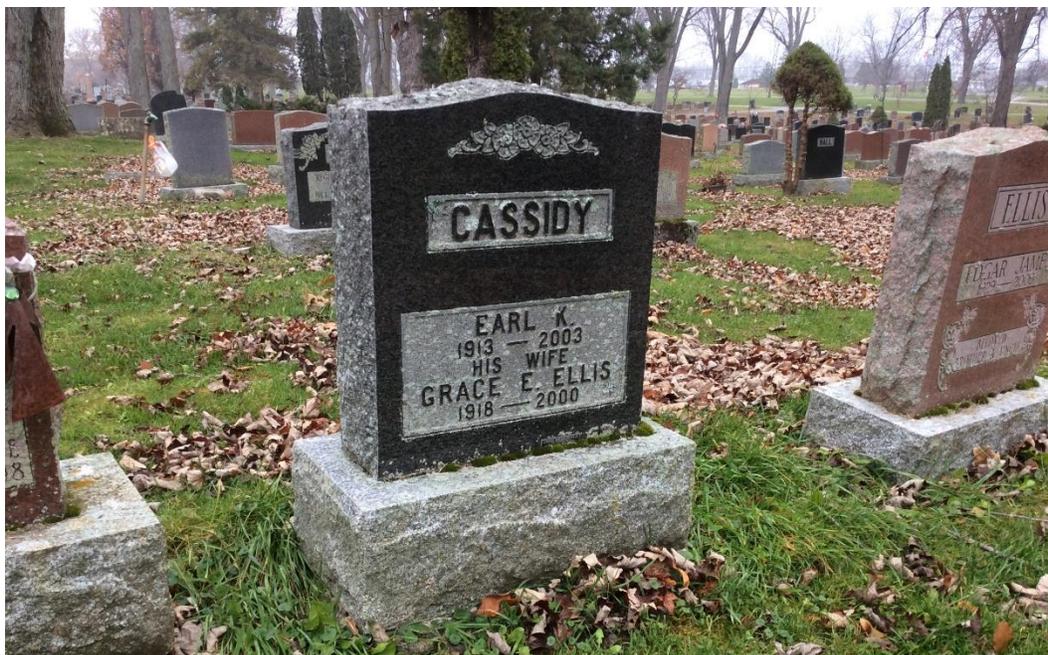
Maud Ellis: Lakeshore Pentecostal Camp,
Penny Day, Summer 1978.



Maud Ellis, March 1958



Grave Marker of Rev. Lillie Maud Ellis and Rev. Janet B. Rodger (West-Facing Side) at Belleville Cemetery.



Grave Marker of Rev. Lillie Maud Ellis and Rev. Janet B. Rodger (East-Facing Side) at Belleville Cemetery (note that this side of the marker is labeled “Cassidy”).

Photos on this page were taken by Caleb Courtney, November 25, 2015.

Appendix V: News Clipping⁴¹

PENTECOSTAL PASTORS MOVING ON

Leaving Norwood After 20-Year Ministry

NORWOOD - After 20 years of ministry here, Pastors Janet Rodgers and Maud Ellis are leaving the Norwood Pentecostal Church and moving to Belleville.

It was in 1953 that Miss Rodger and Miss Ellis came to Norwood from their pastorate at Bannockburn where Miss Rodgers had led the congregation in the building of a new church there. In 1953 the new Norwood Pentecostal Church was commenced under their leadership and dedicated in March 1955 and within 10 years was completely paid for.

In 1971 the new parsonage was built on Ridge Street and is nearly debt free. During the 20 years of Christian ministry in the village, the two have seen a considerable growth in every department of the church, especially in the Sunday School, youth department and in the church services. They have made many friends outside of their own church affiliation as they have ministered from time to time in a number of churches in the village.

On Sunday, September 30, at 11:00 a.m.



and 7:30 p.m. Miss Rodgers and Miss Ellis will be bringing their farewell messages and everyone is invited to attend these services.

Miss Ellis will be leaving October 10 for evangelistic services in the West Indies. She has been twice around the world in missionary evangelism, and participated in four missionary tours. In all she has visited 50 countries and delivered missionary messages in 29 countries.

Miss Rodgers will be continuing the work of the Director of the Women's work in the eastern Ontario and Quebec district, which involves about 100 women's groups, an office that she has been filling for the past eight years along with pastoring.

Rev. and Mrs. Robert Donnan, who have been pastoring at Bathurst, New Brunswick, with their two children, Allan and Lisa, will be taking up the pastoring of the Norwood Pentecostal Church on Thanksgiving, Sunday, October 7. Rev. Donnan grew up in the Stirling area, so in coming to Norwood, he is more or less coming home.

Undated clipping (September 1973?) from an unlabelled (Norwood?) newspaper.

PENTECOSTAL PASTORS MOVING ON Leaving Norwood After 20-Year Ministry

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⁴¹ "Pentecostal Pastors Moving On: Leaving Norwood After 20-Year Ministry" (September 1973).

and Quebec district, which involves about 100 women's groups, an office that she has been filling for the past eight years along with pastoring.

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Appendix VI: Interviews & Thanks

I conducted the following interviews, with transcripts too lengthy to include here. These have been gifted to the Pentecostal Assemblies of Canada Archives:

Courtney, Rev. Howard D. *Maud Ellis Conversation* Caleb Courtney. 6 December 2015.

Drain, John and Darrell Drain. *Remembering Maud Ellis* Caleb Courtney. 25 November 2015.

Drain, John. *Maud Ellis* Caleb Courtney. 25 November 2015.

Essensa, Ken & Lynda. *Remembering Maud Ellis* Caleb Courtney. 25 November 2015.

Young, Sandy. *Maud Ellis & Janet Rodger* Caleb Courtney. 24 November 2015.

Thank you to the individuals above who agreed to be a part of this project to preserve Canadian Pentecostal History and generously gave of their time to remember Miss Ellis and Miss Rodger, as well as several others who shared insights along the way.

I also extend thanks to PAOC Archives and PAOC Archivist Rev. Jim Craig for his excellent, generous, and proficient help in accessing many resources related to Rev. Maud Ellis, Rev. Janet Rodger, and the Norwood Pentecostal Church.

Thanks also to the late Maud Ellis, whose example and influence continues to inspire those who knew her to draw closer to God, depend more on the Holy Spirit, and to spread the gospel in light of the imminent second coming of Jesus Christ.

This project was completed for Dr. Van Johnson towards completion of a course called "Introduction to Pentecostalism" at Tyndale Seminary and Master's Pentecostal Seminary in 2015.

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Addendum: A Selected Bibliography of Canadian Pentecostal History

Note: this list is not comprehensive. There are several other PhD, ThD, DMin, and MA theses, as well as biographical, autobiographical, testimonial, and missionary accounts, that include aspects of Canadian Pentecostal history.

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Addendum: Other Resources on Canadian Pentecostal History

The Evangelical Fellowship of Canada keeps an ongoing list of Evangelical scholarship:

The Evangelical Fellowship of Canada. *Thesis Papers and Dissertations on Canadian Evangelicalism*. 2016. <<http://www.evangelicalfellowship.ca/page.aspx?pid=4112>>.

The Pentecostal Assemblies of Canada keeps an ongoing list of Pentecostal scholarship:

The Pentecostal Assemblies of Canada. *Archives: Academic Resources*. 2016. <<https://paoc.org/family/story/archives/academic-resources#AcademicPapers>>.

As the Pentecostal Assemblies of Canada approaches its centenary in 2019, one can likely expect some new additions to these lists relating to the PAOC.