

Baptism of the Holy Spirit
In The Pentecostal Testimony 1920-1926

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“Then the Lord replied:
Write down the revelation and make it plain on tablets
so that a herald may run with it.”

Habakkuk 2:2

The Baptism of the Holy Spirit is a key theological belief for the birth and development of the Pentecostal movement. Christ as Baptizer is one of the integral parts of what is known as the four-fold Gospel; Christ as Baptizer, Christ as Healer, Christ as Sanctifier and Christ as Coming King. This paper will explore the Canadian Pentecostal understanding of the baptism of the Holy Spirit during the 1920-1926 time period as presented in *The Pentecostal Testimony* magazine. *The Pentecostal Testimony* is the publication of the Pentecostal Assemblies of Canada (PAOC) fellowship which formed in 1919. The theological beliefs of the fellowship are presented in their publication which first launched in December 1920. An examination of the pre- Pentecostal views that influenced the beliefs and the broader Canadian environment will give understanding to the context in which the PAOC emerged. General observations as to how the Holy Spirit baptism relates to the other areas of the four fold Gospel will be noted. A comparison of the findings in *The Pentecostal Testimony* with the pre-Pentecostal roots of the Holiness understanding of Spirit Baptism will be summarized. In closing the contemporary Pentecostal view shall be compared to the beliefs of the time period observed.

Authors Donald Dayton and Roland Wessels both tie the theological roots of the Pentecostal doctrine of the Holy Spirit baptism to the nineteenth century Methodist and Holiness movements. Dayton notes that in the late nineteenth century as the Holiness movement was withdrawing from the larger Methodist mainstream, there were many variations of a doctrine of the baptism in the Holy Spirit developing.¹ Wessels notes that by the 1830's, Wesleyan Holiness preachers began to talk about a second work of grace in reaching Christian Perfection, which they connected with Spirit baptism.² Although John Wesley did not support this connection, many Wesleyan Methodists began to make the connection with the baptism of the Holy Spirit as a second

¹ Donald Dayton, *Theological Roots Of Pentecostalism* (Grand Rapids, MI: Baker Academic, 1987), 87.

² Roland Wessels, "The Spirit Baptism, Nineteenth Century Roots." *PNEUMA*14. No. 2 (Fall 1992): 131.

blessing for perfection of love and removal of sin; and encouraged others to seek in prayer for this blessing.³ In 1859, Holiness preacher Phoebe Palmer declared that “the full baptism of the Holy Spirit....is set forth as the absolute necessity of all believers of every name.”⁴ She would encourage others to seek it, not as a second work of grace, but as an instant work of sanctification that would bring power.⁵ Palmer would reference the prophecy of Joel quoted in Acts 2 as a Biblical source.⁶ In 1870 Presbyterian theologian Asa Mahan, published a work entitled “The Baptism of the Holy Spirit.” This publication would associate the baptism with “natural powers,” “spiritual power to endure and accomplish,” “assurance of hope,” “apprehensions of truth,” “intimate fellowship” with God and “unity” among believers.⁷ These associations were beginning to move away from the traditional Methodist belief of the baptism of the Holy Spirit for cleansing, purity and removal of sin.

Another variation of the doctrine would result in what became known as “the three blessings” teachings.⁸ Advocates B.H. Irwin and Canadian R.C. Horner, believed that one had to be saved and cleansed through sanctification before receiving the Holy Spirit as the third work of grace.⁹ The theme of “power” associated with the baptism of the Holy Spirit, emphasised by Palmer and Mahan, became prominent as the century was closing. This theme would be developed by figures such as Charles Finney, D.L. Moody and R.A. Torrey. They would promote the baptism of the Holy Spirit as power for service and witness. They believed the Holy Spirit baptism to be a gift for all believers and not an additional work of grace.¹⁰ Gifts of the Spirit began to be

³ Wessels, “The Spirit Baptism, Nineteenth Century Roots.”, 131.

⁴ Dayton, *Theological Roots Of Pentecostalism*, 88.

⁵ Wessels, “The Spirit Baptism, Nineteenth Century Roots.”, 132.

⁶ Dayton, *Theological Roots Of Pentecostalism*, 88.

⁷ *Ibid*, 89.

⁸ Dayton, *Theological Roots Of Pentecostalism*, 95.

⁹ *Ibid*, 99-100.

¹⁰ Wessels, “The Spirit Baptism, Nineteenth Century Roots.”, 21.

associated with the baptism as evidence of the baptism, through the teachings of Asa Mahan, Charles Finney, D. L. Moody and R.A. Torrey among others.¹¹ As the 1800's ended and the 1900's began, the belief of the baptism of the Holy Spirit as a gift for power and service with the evidence of spiritual gifts became a prominent theme in the Holiness revival movements.

It was in this revival context that Holiness preachers Charles Parham and William Seymour would arise and develop the idea that would lead to the Pentecostal doctrine of the Holy Spirit. Charles Parham in Topeka KA, would be the one to develop the distinct theology stating that speaking in tongues is the "normative" sign of receiving the baptism of the Holy Spirit.¹² This theology, considered the "cornerstone of classical Pentecostalism" would be furthered by William Seymour, a student of Parham, in 1906 in Los Angeles where the revivals at Azusa developed Pentecostalism into a worldwide global movement.¹³ Seymour would preach the baptism of the Holy Spirit as power for witness and a blessing received after conversion and sanctification.¹⁴ He would encourage believers to pray and tarry until they received it. Many of the early Canadian Pentecostal leaders such as A.H. Argue, R.E. McAlister, Charles E. Baker and others, were directly or indirectly influenced by Azusa Street.¹⁵ In addition to the impact of Azusa Street, Peter Althouse notes the Canadian development of Pentecostalism was also influenced by the Reformed Revivalist tradition and the Reformed Anglican tradition.¹⁶ James and Ellen Hebden, of British origin and with roots in the U.K. Keswick renewal movement, would also influence the early Pentecostal movement in Canada. Ellen Hebden would be the first

¹¹Wessels, "The Spirit Baptism, Nineteenth Century Roots.", 142-152.

¹² Michael Di Giacomo "Pentecostal and Charismatic Christianity in Canada: Its Origins, Development, and Distinct Culture" in *Canadian Pentecostalism Transition and Transformation*, ed. Michael Wilkinson (Montreal: McGill-Queen's University Press, 2009), 17.

¹³ Di Giacomo "Pentecostal and Charismatic Christianity in Canada: Its Origins, Development, and Distinct Culture", 17-18

¹⁴ Anon "The Apostolic Faith Movement" *The Apostolic Faith* 1, No. 1 (September 1906): 2.

¹⁵ Di Giacomo "Pentecostal and Charismatic Christianity in Canada: Its Origins, Development, and Distinct Culture", 19.

¹⁶ Peter Althouse "The Ecumenical Significance of Canadian Pentecostalism", in *Winds From the North, Canadian Contributions to the Pentecostal Movement*, ed. Michael Wilkinson and Peter Althouse (Leiden: Brill, 2010), 61.

person in Canada to receive the baptism of the Holy Spirit, with the evidence of speaking in tongues, in November 1906.¹⁷ The Hebdens like Seymour encouraged others to seek the baptism, with the sign of tongues, for power to witness and serve. With multiple influences, the Canadian establishment of Pentecostalism was unique.

As the 1920's began, some observers termed this era "the roaring twenties", characterized by an economic boom of the mid 1920's. Shortly after the end of World War 1, new products such as cars, radios and the telephone impacted the social culture of the time and alcohol which was made illegal through prohibition became legal in various provinces through the 1920s.¹⁸ Cinemas, jazz and sports were becoming new forms of entertainment across the nation as Canadians enjoyed the post war changes. Women were not considered "persons" in Canada until 1929, and therefore could not take part in any form of politics.¹⁹ At the onset of the 1920's the Canadian population was approximately 8.8 million people with 55% claiming to have British origins. Of the 8.8 million people recorded in the 1921 Census, 3.3 million affiliated themselves with Catholicism. The Presbyterian and Anglican denominations accounted for approximately 1.4 million each in terms of religious affiliation and Methodists at the time, accounted for approximately 1.1 million of the population. In 1921, 7,003 people affiliated themselves with the Pentecostal religion, which was a dramatic increase from the 513 people accounted for a decade before.²⁰

¹⁷ Di Giacomo "Pentecostal and Charismatic Christianity in Canada: Its Origins, Development, and Distinct Culture", 18, 22

¹⁸ Anon "Canada in the 1920s: The Roaring Twenties for Some."

<http://pgss.sd57.bc.ca/~adavies/SS11/Interwar/3%20The%20Roaring%20Twenties.pdf>, and Anon "Prohibition" <http://www.thecanadianencyclopedia.ca/en/article/prohibition>, 2015 Historica Foundation. (Accessed February 2015)

¹⁹ Anon "Canada in the 1920s: The Roaring Twenties for Some."

<http://pgss.sd57.bc.ca/~adavies/SS11/Interwar/3%20The%20Roaring%20Twenties.pdf>, Accessed February 2015.

²⁰ Anon "Principal religious denominations of the population, census dates, 1871 to 1971". 2014 Statscan.gc.ca <http://www.statcan.gc.ca/pub/11-516-x/sectiona/4147436-eng.htm>. (Accessed February 2015)

Pentecostalism can trace its earliest origins in Canada to 1906. The earliest influences were James and Ellen Hebden in Toronto in 1906 and William Seymour in Los Angeles in that same year. Both of these impacted many of the men who would go on to form the Pentecostal Assemblies of Canada in 1919.²¹ Pentecostalism began developing in various areas within Canada: in Ontario the Hebden's and R.E. McAlister would be key to the further spread of the movement. In Western Canada, A.H. Argue in Winnipeg was a key influence. Both A.H. Argue and R.E. McAlister would be integral in forming the PAOC. Many had begun to spread the message of the Pentecostal movement, and the life changing experience of the baptism of the Holy Spirit. The message was spread through conventions and meetings, which led to the development of congregations across the regions. The message was also spread through the creation of Pentecostal newsletters. In Toronto, the Hebden's published *The Promise* and in Winnipeg, A. H. Argue published *The Apostolic Messenger*.²² In Ottawa, R.E. McAlister published *The Good Report* which eventually would lead him to create and develop the *Pentecostal Testimony*.²³ The *Pentecostal Testimony* became the official publication of the PAOC, and remains in circulation today. These publications and most notably the *Pentecostal Testimony* became the vehicle for spreading the news of the new young and growing Pentecostal movement in Canada. The papers would have press runs in the thousands and would be used to spread the news of what was happening in the conventions, meetings, congregations, and overseas missions.²⁴ They were also the main avenue to share the beliefs and doctrines of the movement. In the first seven years of the *Pentecostal Testimony* one of the beliefs which

²¹ Di Giacomo "Pentecostal and Charismatic Christianity in Canada: Its Origins, Development, and Distinct Culture", 18.

²² Thomas Miller *Canadian Pentecostals: A History of the Pentecostal Assemblies of Canada* (Mississauga: Full Gospel, 1994) Ch. 2, 3.

²³ Ibid Ch 2.

²⁴ Thomas Miller *Canadian Pentecostals: A History of the Pentecostal Assemblies of Canada* (Mississauga: Full Gospel, 1994):78.

became evident was the belief of Christ as Baptizer and what exactly the baptism of the Holy Spirit meant to this new young Christian movement.

The PAOC first organized in Ontario and Quebec in 1919. The Pentecostal churches in Western Canada would join the US Assemblies of God (AG) in the same year. PAOC would also join the AG, which brought the churches in Western and Eastern Canada together under the POAC umbrella.²⁵ Eventually PAOC would withdraw from AG to become its own separate Canadian Pentecostal body, including churches in Western and Eastern Canada. In 1920, the publication which would represent the fellowship began. *The Pentecostal Testimony* was the avenue to relate the news, teachings and beliefs of this new Pentecostal fellowship. It is here where the understanding of the theology of the baptism of the Holy Spirit within the PAOC is examined and understood.

The premier issue of *The Pentecostal Testimony* was published in December 1920 as a sample issue.²⁶ The very first article on the first page was a piece entitled “The Baptism of the Holy Ghost” by R.E. McAlister, clearly stating their beliefs. The beliefs included “speaking in tongues to be the Bible evidence of the baptism of the Holy Ghost. No one can truthfully say they have received the baptism according to God’s Word without speaking in tongues.”²⁷ It clearly stated they believed speaking in tongues was the evidence of the Baptism as in Acts 2:4, but it did not explicitly state this must be a foreign language. This is relevant because many, who first preached the baptism beginning in 1906, associated the baptism of the Holy Spirit with utterance in foreign languages, such as William Seymour and Ellen Hebden.²⁸ The short article provided the following Scriptures as support of their belief in the baptism of the Holy Spirit:

²⁵ Di Giacomo “Pentecostal and Charismatic Christianity in Canada: Its Origins, Development, and Distinct Culture 22-23

²⁶ Anon. *Pentecostal Testimony* 1 No.1 (December 1920): 1

²⁷ R.E. McAlister “The Baptism of the Holy Ghost” *Pentecostal Testimony* 1 No.1(December 1920): 1.

²⁸ Anon, *The Apostolic Faith* 1, No. 1 (September 1906): 1-4, and Anon, *The Promise* 1, (May 1907): 1-4.

IICh 5:11-4; Joel 2:23-29; Matt 3:11; John 7:37, 14:16-18; Acts 2, Acts 10:45-46; Acts 19:6; Eph 1:13-14; Eph 4:30; ICor 1:17; 3:16-17; 12:13.²⁹ (Appendix A) The article did not explain the references in detail but allowed the Scriptures to stand alone as an explanation of their beliefs. In the premiere issues, a second article entitled “Your Sons and Your Daughters” by Zelma Argue, highlights Acts 2:17-18 and explains the belief of the Baptism of the Holy Spirit as part of the Latter Rain.³⁰ The article reinforces the notion of the Holy Spirit baptism as “endowment for power,” power to be a witness, for everyone, including women. Such a statement written by a woman in a time when women were not seen as “persons” would have been bold and courageous. It would have also demonstrated the young Pentecostal movement was inclusive and supportive of women from the onset. This power associated with being a witness, meant to evangelize, to share the truth about Christ with others, it was the promise given in Acts 1:8.

A number of testimonies from across the country were also published in the first issue. These testimony pieces would highlight those that received the baptism of the Holy Spirit. Throughout this issue, various behaviours are associated with baptism. Tarry and seeking in praying until the baptism is received is encouraged; power for service; power to witness; to minister and to prophesy is noted for both men and women.³¹ Actions such as dancing, singing, shouting and even falling to the floor are also associated with receiving of the baptism. As well, speaking in tongues as in Acts 2:4 was the most common behaviour and evidence associated with receiving the baptism of the Holy Spirit. In terms of affections, gratitude in praise and song is evident. As well, often joy, love and compassion are highlighted in phrases such as “how sweet it is to follow him” and being “wonderfully saved” and then “receiving the blessed baptism.”³² Terms such as

²⁹ R.E. McAlister “The Baptism of the Holy Ghost” *Pentecostal Testimony* 1 No.1 (December 1920): 1.

³⁰ Zelma Argue “Your Sons and Daughters” *Pentecostal Testimony* 1 No.1 (December 1920): 3.

³¹ *ibid*

³² Anon *Pentecostal Testimony* 1 No.1 (December 1920):1-4

these convey a tone of appreciation, thanksgiving, genuine gratitude and affection towards God and reflect the experiences they have had as a result of receiving the baptism. Many of the testimony pieces would record the number of people who were baptised in the Holy Spirit at a meeting, conveying the message to readers this was real, powerful and possible for anyone to receive. Each testimony would serve as proof to support their beliefs, as well as reveal the behaviours and affectations associated with the baptism of the Holy Spirit. From the first sample issue the reader would notice Pentecostalism was grounded in experience and Biblical doctrine. The fellowship sought to explain their beliefs and their experiences through Scripture which would provide merit, foundation and credibility to the newly found organization.

Over the first six full years of the publication from 1921-1926, the beliefs associated with Christ as Baptizer are evident in two main forms of writing; articles which are teaching-based and articles that are testimony-experience based. Both were used to convey the meaning and message of the baptism of the Holy Spirit. The beliefs stated in the first sample issue continued to be prevalent over the following six years, and became expanded and explained in more detail over time. In 1921, there were many testimonies, stories of real experiences, in each issue and the language of the testimonies often pointed to their beliefs. Phrases such as “God poured out His Spirit as He did on them in the beginning” and many were “baptized according to Acts 2:4” often appeared, thus emphasizing the experience was Biblical and the same as that of the original baptism experience in Acts 2:4.³³ Testimonies often described meetings as “revivals” where the “power of God” or the “power was manifested,” creating a tone of excitement and intrigue for readers. An emphasis on the presence of the Holy Spirit directly connected with the power of God was apparent. Some testimonies even highlighted the type of people in the meeting who

³³ Anon. “Revival at Owen Sound” *Pentecostal Testimony* 1. No.2 (January 1921):2, and C. Benham “Revival in Vancouver,B.C.” *Pentecostal Testimony* 1 No. 5(April 1921): 1.

had received the baptism noting that “men and women, rich and poor alike” received as well as “socialistic ringleaders, influential citizens,” “prominent business men, ministers and a city girl.”³⁴ Such language would be inclusive, reinforcing the belief that the baptism of the Holy Spirit was for all regardless of social status or position. Within the testimonies alone the belief that the Holy Spirit baptism is a Biblical promise for everyone and brings the manifest power of God becomes evident.

In 1921 three main teaching articles appeared on the subject of the baptism of the Holy Spirit. In March, “Baptism and Fire” which was a one column article stated on the last page “no doubt it was the Lord’s will and design that His people should have the wonderful Baptism...” It also reaffirmed “we believe in the baptism of the Holy Ghost it is scriptural and we believe in it just as it was received on the day of Pentecost...”³⁵ The article goes on to explain the difference between the evidence of tongues at Pentecost and the gift of tongues according to 1st Corinthians. It references Acts 2, 10, and 19 as well as Mt 3:11 Mark 1:8, Luke 3:16 and John 1:33 as Scriptural support.³⁶ The tone of the article conveys to the reader once again that this experience of baptism is real, is Biblical and relevant for all. The next main doctrinal article appears in July, written by A.H. Argue. The piece entitled “Baptism of the Holy Ghost” is a full page, four column article appearing on page two. Argue begins by stating “it is true there has been much opposition to the great outpouring of the Spirit...”³⁷ This article, which also is available as a teaching tract, describes in great detail the belief of the baptism of the Holy Spirit with Scriptural evidence. It explains the receiving of the Holy Spirit and speaking in tongues is Biblical as in Acts 2, 10 and 19. As well, the promise is for everyone as seen in Acts 2. It is the latter rain

³⁴ C.E. Bakee “Canada’s Largest City is visited with Floods of the Later Rain” *Pentecostal Testimony* 2 (Jan 1921): 2. And Anon. “Current News” *Pentecostal Testimony* 1 No.5 (April 1921): 1.

³⁵ J.P. Thorkildson “The Baptism of the Holy Ghost and Fire” *Pentecostal Testimony* 1 No. 4 (March 1921):4.

³⁶ J.P. Thorkildson “The Baptism of the Holy Ghost and Fire” *Pentecostal Testimony* 1 No. 4 (March 1921):4.

³⁷ A.H. Argue “The Baptism of the Holy Ghost” *Pentecostal Testimony* 1 No.7 (July 1921): 2.

falling as in James 5:7-8 and Joel 2:28-29, as well the Lord sealing his servants with the Spirit as in Eph 1:13. The article even explains the shaking of the body, something sceptics had begun to complain about by referencing Jer 23:9, Dan 10:7-10 and Joel 2:1.³⁸ The piece went into great detail to reaffirm the beliefs and refute the opposition.

A short piece in the September issue, points out the belief of the baptism of the Holy Spirit as necessary for all believers because of Christ's soon return. The connection to the outpouring of the latter rain is mentioned and all believers are encouraged to seek the baptism to allow the power of God to work in them before His soon return.³⁹ The third main teaching article appeared in the November issue, entitled "Pentecost", written by R.E. McAlister, reaffirms the notion the baptism of the Holy Spirit is a "common privilege" for all God's people since the day of Pentecost.⁴⁰ The tone in the article is similar to the "Baptism and Fire" piece. McAlister restates Acts 2 and Acts 10 and expands by adding that the signs to follow in Mark 16:17 are a normal part of salvation.⁴¹ He is careful to emphasize supernatural signs follow believers, and believers are not to follow signs. The connection to the supernatural signs in addition to the gift of tongues is being introduced and explained to readers in more detail.

Through 1922, the same themes associated with the Holy Spirit baptism continue. Teaching style articles explaining and reinforcing beliefs are featured and the publication relocates from Ottawa to London, Ontario in this year. In January, an article appears discussing The Church declaring it is a "powerful church, endued with power," a church "with fire of Pentecost and signs to follow," and a church "filled with the Holy Ghost."⁴² References to Luke 24:49, Mk 16

³⁸ J.A.H. Argue "The Baptism of the Holy Ghost" *Pentecostal Testimony* 1 No. 7(July 1921): 2.

³⁹ Zelma e. Argue "Opportunity Means Responsibility" *Pentecostal Testimony* 1 No.8(Sept 1921):5.

⁴⁰ R.E. McAlister "Pentecost" *Pentecostal Testimony* 1 No.10 (November 1921): 1.

⁴¹ R.E. McAlister "Pentecost" *Pentecostal Testimony* 1 No.10 (November 1921): 1.

⁴² E.A. Paul "What is your Church Like" *Pentecostal Testimony* 2 No.1 (January 1922): 3.

and Acts 2 once again are made. According to the article, a church that is saved, cleansed and filled with the Holy Ghost is the Bible standard.⁴³ Indirectly implying all other churches are not operating according to the Bible standard if they are not filled with the Holy Ghost. The belief presented is the first church in the New Testament started on the day of Pentecost, with the baptism of the Holy Spirit; therefore this should be the standard for all churches. The idea of the Holy Spirit as the starting point of the church also appears in an April article by A.H. Argue. Argue writes quite a number of articles associated with Holy Spirit baptism over the years. In the article entitled “Bible Order,” Argue introduces the idea of the laying on of hands for believers to receive the baptism of the Holy Spirit. Argue references Acts 8:17 for support.⁴⁴ The idea for receiving the baptism now involves; seeking; praying by faith; and in addition the laying on of hands so one can receive the baptism.

In the May edition, Argue writes in another article discussing speaking in tongues and points out that “the Word does not teach that all speaking with tongues as the Spirit gives utterance or the gift of tongues must necessarily be an understood language.”⁴⁵ Argue here is pointing to the belief you can receive the sign or the gift and be given utterance in unknown tongues which are not necessarily known foreign languages. He would have stated this because in the first few years of the Pentecostal movement many had believed that speaking in tongues as a sign had to be a known foreign language. The belief had begun to change by the time the PAOC was formed in 1919. It had become accepted that the Spirit could give utterance in a recognized foreign language or in an unknown unrecognized tongue. Although a number of the testimonies printed

⁴³ E.A. Paul “What is your Church Like” *Pentecostal Testimony* 2 No.1 (January 1922): 3.

⁴⁴A.E. Argue “Bible Order” *Pentecostal Testimony* 2 No.4 (April 1922): 3

⁴⁵ A.E. Argue “Speaking with Tongues” *Pentecostal Testimony* 2 No.5 (May 1922): 4

over the years did describe people receiving the baptism of the Holy Spirit and speaking in foreign tongues as a result.⁴⁶

Other teaching articles that year related to the baptism of the Holy Spirit, continued to reaffirm their ideas. The ideas which are prevalent are: the baptism received in the present is the same as on the day of Pentecost; tongues is the evidence; supernatural signs will follow; the gift of tongues is different from the evidence; the believer will receive power, and this is the will of God for all. There are not as many published testimonies in 1922 as in the previous year, but there are still enough to reinforce their beliefs. One published testimony from Canadian Pentecostal workers in Argentina stated “we believe ...the message of the baptism of the Holy Ghost with signs was the message required to prepare the bride of Jesus for the rapture...”⁴⁷ The belief the end time was tied to the spreading of the Pentecostal message was another recurring theme associated with the baptism of the Holy Spirit.

In 1923, the same themes continue to be reinforced. With an increase in the number of pages in the *Pentecostal Testimony* there is also an increase in the number of teaching articles referencing the baptism of the Holy Spirit. There is also an increase in the amount of testimonies published which highlight those receiving the baptism of the Holy Spirit. Throughout the publication there is a tone in many of the articles and testimonies of affirming the baptism of the Holy Spirit and the evidence of tongues is real experience and is Biblical as well. In the year 1923, the term “Holy Spirit” begins to be used more often in place of “Holy Ghost,” this shift in language is reflected in the articles. Testimony stories continue to encourage excitement in the fact many are being saved and many are receiving the baptism of the Holy Spirit as well. The

⁴⁶ *Pentecostal Testimony* (December 1920-December 1926)

⁴⁷ M. Wortman “Letter From Mrs. Dr. Wortman Argentina” *Pentecostal Testimony* 2 No.2 (February 1922):2.

front page of the January edition has, an article detailing the four fold Gospel of Christ as Saviour, Healer, Baptizer and Coming King. The article encourages readers to recognize the Holy Spirit as the source of power and “abundant life,” and “acceptable” worship and service are only “experienced” through possessing the Holy Spirit; through receiving the baptism of the Holy Spirit.⁴⁸ This article is reprinted later in the year in the November issue.

There are a number of pieces written reaffirming the belief in tongues as evidence of receiving the baptism and as a gift believers should seek for. One article entitled “God or the Devil” is a response to critics who believe the baptism of the Holy Spirit and tongues is not of God.⁴⁹ The Pentecostal movement continues through the criticism to hold strong to their initial beliefs and teachings on the baptism. If anything, they continue to expand its importance in the believers’ life. The term “Spirit Filled” life appears a number of times throughout the year. Teaching based articles now encourage believers to be baptized in the Holy Spirit, to live a “Spirit Filled” life. This Spirit filled life “equips us, empowers us, gives us boldness, and puts a great love for souls in our heart and a mighty zeal to win them for Christ.”⁵⁰ Without the Holy Spirit baptism, it is impossible to be equipped to live a spirit-filled life for Christ. As Jesus instructed his followers to “wait for the promise” before anything else, readers are encouraged to tarry and wait and receive the baptism of the Holy Spirit so they can be ready for service and live a Spirit filled life.⁵¹ The emphasis on needing the Baptism to be a “real witness” and to “empower God’s witness” continues to be reinforced throughout the year.⁵²

⁴⁸ C. O. Benham “Jesus Christ Our Only Saviour” *Pentecostal Testimony* 2 No. 13 (Jan 1923):1.

⁴⁹ Anon “Is it God or the Devil?” *Pentecostal Testimony* 2 No. 21 (Sept 1923): 3

⁵⁰ Mae Eleanor Frey “The Spirit Filled Life” *Pentecostal Testimony* 2 No. 18 (June 1923):2

⁵¹ Mae Eleanor Frey “The Spirit Filled Life” *Pentecostal Testimony* 2 No. 18 (June 1923):2

⁵² Mae Eleanor Frey “The Baptism of the Spirit” *Pentecostal Testimony* 2 No. 21 (Sept 1923): 5

In 1924 there are many testimonies of God's power working in revival meetings resulting in people being baptized in the Holy Spirit are printed.⁵³ These testimonies continue to spread the news and excitement of what was taking place across Canada and abroad. The publication once again increases its length in pages this year. The theme of a life "filled with the spirit," developed in 1923 continues into 1924 with an article in January entitled "Filled with the Spirit." Readers are encouraged that being filled with the Spirit leads to boldness, signs, wonders, and a changed devotional and prayer life.⁵⁴ In February a full page article by A.H Argue entitled "The Baptism of the Holy Ghost" appears. Argue goes into specific detail about the evidence of the baptism, the various purposes of tongues, the importance and necessity of receiving for all believers and restates the various Scriptural proof presented in previous years. A recurring question which appears throughout the year is "Have ye received, since ye believed?"⁵⁵ Readers are continually challenged in various articles asking whether or not they have been baptized in the Holy Spirit. The notion this baptism is a "Bible experience" given by God and a "pattern for the New Testament Church" is restated to readers a number of times within the year as well.⁵⁶ The emphasis in 1924 is not one of responding to opposition, but one challenging readers to seek and live according to the Biblical pattern which includes seeking and receiving the baptism of the Holy Spirit.

1925 brings another increase in the length of the *Pentecostal Testimony* and in eight of the twelve months various articles related to the Baptism of the Holy Spirit are published. This is significantly more than in previous years. There are a number of articles which focus on explaining what the baptism of the Holy Ghost is, some teaching on tongues as evidence and

⁵³ *Pentecostal Testimony* 3 No. 1-12(January-December 1924)

⁵⁴ Anon "Filled With The Spirit" *Pentecostal Testimony* 3 No. 1 (January 1924): 7

⁵⁵ A.H. Argue "The Baptism of the Holy Ghost" *Pentecostal Testimony* 3 No. 2 (February 1924):5

⁵⁶E. A. Crips "Have Ye Received the Holy Ghost Since Ye Believed?" *Pentecostal Testimony* 3 No. 4 (April 1924): 1 and, W.E. McAlister "Back to the Bible" *Pentecostal Testimony* 3 No. 11 (November 1924):3.

others explaining the power and the importance of the outpouring of the latter rain.⁵⁷ These articles continue to restate with Scriptural proof the previously stated beliefs of the publication. Tones of encouragement and excitement are evident in the pieces which talk about the outpouring of the spirit worldwide.⁵⁸ This is not only a Canadian experience and believers are encouraged to become part of this worldwide movement. The challenge to receive the Holy Spirit baptism is reiterated many times, readers are told: “He will if you want Him to, He shall baptize you...”⁵⁹ Readers are urged to recognize this power received from the baptism of the Holy Spirit, will help one to live a victorious life, provide power to pray, power to preach, power to bring healing and fill one with love.⁶⁰ The connection with the power and baptism of the Holy Spirit for physical healing is now beginning to be mentioned as well.

Within the year, there appears to be growing criticism of the sign and gift of tongues due to what one person describes as, “dishonouring exhibitions of fanaticism.”⁶¹ A few articles address this by encouraging believers not to forget “this is surely an important sign,” and restate the Scriptural proof for the evidence of tongues in spite of the criticism.⁶² One new nuance appears this year in a half page article entitled “What is the Baptism in the Holy Ghost.” This article gives a list of points and Scriptures to explain the baptism of the Holy Spirit in short point form.⁶³ Within the list, one of the conditions for receiving the baptism of the Holy Spirit is water baptism.⁶⁴ This connection had never been explicitly stated before; although it was mentioned in

⁵⁷ *Pentecostal Testimony* 4 No. 1-12(January 1925-December 1925).

⁵⁸ Anon “News From Liberia, West Africa” and “Pentecost Over the Telephone” *Pentecostal Testimony* 4 No. 4(April 1925): 2-5.

⁵⁹ T.B. Lennon “Threshing Floor” *Pentecostal Testimony* 4 No. 3 (March 1925): 4-5.

⁶⁰ E.C. Boulton “The Promise of Power” *Pentecostal Testimony* 4 Nov. (May 1925): 2 and “The Manifold Ministry of the Holy Ghost” *Pentecostal Testimony* 4 No. 8(August 1925): 2-4.

⁶¹ Donald Gee “Shall We Give Up Tongues?” *Pentecostal Testimony* 4 No. 7 (July 1925):

⁶² A. H. Argue “An Important Sign” *Pentecostal Testimony* 4 No. 2 (February 1925): 5 and Donald Gee “Shall We Give Up Tongues?” *Pentecostal Testimony* 4 No. 7 (July 1925):

⁶³Anon “What is the Baptism in the Holy Ghost?” *Pentecostal Testimony* 4 No. 4(April 1925): 9

⁶⁴ Anon “What is the Baptism in the Holy Ghost?” *Pentecostal Testimony* 4 No. 4(April 1925): 9

an article by A.H. Argue in 1922, it had never been presented as a condition for receiving.⁶⁵ It is not a belief which appears prominent in the first seven years.

In the February 1926 issue, the *Pentecostal Testimony* printed the “Fundamental Statement of Truth of the General Council USA,” which it adhered to as a member of that body. In regards to the baptism of the Holy Spirit it clearly stated: “The full consummation of the baptism of believers in the Holy Ghost is indicated by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance. This wonderful experience is distinct from and subsequent to the experience of the new birth. The speaking in tongues in this instance is the same in essence as the gift of tongues but different in purpose and use.” (Acts 2:4, 10:44-46, 1 Cor 12:4-10, 28).⁶⁶ This statement of the governing American body appears to be in line with what the Canadian body had been teaching over the years. Although there may have been one distinction, the *Pentecostal Testimony* often strived to point out the evidence and the gift of tongues were two separate and distinct experiences with different purposes. They did not describe them as the “same in essence,” which may be a nuance in the language used at the time by the US governing body. Printing the fundamental truths would have served to restate their beliefs and bring credibility to the Canadian fellowship as part of a bigger worldwide movement.

Throughout 1926, the association of the baptism of the Spirit as a promise and a necessity for everyone is reiterated. The evidence and purpose of speaking in tongues and the understanding of the latter rain outpouring of the Spirit was upon them, continued.⁶⁷ The question of “have you received since you have believed” was repeatedly asked.⁶⁸ Throughout 1926, the previously

⁶⁵ A.E. Argue “Bible Order” *Pentecostal Testimony* 2 No.4 (April 1922): 3

⁶⁶ Anon “A Statement of Fundamental Truths Approved by the general Council of the Assemblies of God” *Pentecostal Testimony* 5 No. 2 (February 1926):2

⁶⁷ B. Sims “In The Land of Canaan” *Pentecostal Testimony* 5 No. 3(March 1926):9

⁶⁸ B. Sims “In The Land of Canaan” *Pentecostal Testimony* 5 No. 3(March 1926):9

stated beliefs and meaning of the baptism of the Spirit were continually explained in various articles such as “Pentecost” in June and “The Baptism of the Holy Spirit” in July.⁶⁹ The baptism of the Holy Spirit article brings to light some of the nuances in the words used to describe the baptism experience. The article appears as though it is written in response to questions around terminology and other concerns which may have been raised at the time. Author Donald Gee points out that, “although the Spirit comes ‘upon’ the believer from without...the result is that He comes ‘in’...the final outcome is that they [believers] are ‘filled’...the abiding result is described by saying that they ‘receive’ the Holy Ghost.”⁷⁰ The explanation of the language points out the various nuances lead to the same result which is the baptism of the Holy Spirit. The same article also address the notion that baptism of the Holy Spirit “is not give to deal with sin,” as it is “for power” as promised in Act 1:8.⁷¹ Some of the early Methodist and Holiness circles had equated the baptism with removal of sin, Gee clearly points out this is not the case for the Pentecostal understanding. For Pentecostals, the baptism of the Holy Spirit is a promise given at Pentecost, for power, power to witness. Within the year there is one other focus that is briefly mentioned, in association with the baptism and living a Spirit filled life. The association of physical healing miracles for those who “walk in the Spirit” is noted in a short article in August.⁷² By this time, a number of testimonies in the magazine had begun to mention healing miracles taking place just prior or following the receiving of the baptism of the Holy Spirit.⁷³ This had appeared in the prior year but was now stated more explicitly in some of the testimonies. By the end of 1926 the

⁶⁹ Anon “Pentecost” *Pentecostal Testimony* 5 No. 6(June 1926):15 and Donald Gee “The Baptism of The Holy Ghost” *Pentecostal Testimony* (July 1926):5-7.

⁷⁰ Donald Gee “The Baptism of The Holy Ghost” *Pentecostal Testimony* (July 1926):5-7.

⁷¹ *Ibid.*

⁷² E. Reynolds “A Life in the Spirit” *Pentecostal Testimony* 5 No. 8 (August 1926):14.

⁷³ Anon “Revival Fire Spreading in China” *Pentecostal Testimony* 5 No. 2(February 1926):7 and M. & O. Keller “Good News from British East Africa” *Pentecostal Testimony* 5 No. 11(November 1926):11

Pentecostal Testimony had continued to reaffirm their beliefs and provide explanations of the baptism in the Holy Spirit.

To gather a fuller understanding of the doctrine held in regards to the baptism of the Holy Spirit an examination of the behaviours and affections associated with the experience provide additional insight. The behaviours and affections associated with the baptism of the Holy Spirit are closely tied together. In examining the beliefs, the understanding implied is the baptism of the Holy Spirit is a very personal and powerful experience which an individual encounters. It is no wonder the behaviours associated illicit strong expressions of affections as well. The behaviours and affections are most apparent in the many testimonies printed throughout the years.

During the 1920-1926 time period, the behaviours and affections associated with the Holy Spirit baptism are similar from year to year. Hearts that are “hungry;” “seeking;” “yielded” to God are a prerequisite for receiving the baptism of the Holy Spirit.⁷⁴ Prayer, tarrying in prayer and waiting in prayer are key elements to receiving the baptism. The emphasis on prayer by the one seeking and prayer by others, prior to services is emphasized in many testimonies.⁷⁵ As well, the desire to intercede in prayer for others is noted as result of those who have received the baptism. One testimony describes it as a “spirit of prayer and power” and often tears and weeping were associated with those seeking or receiving the baptism.⁷⁶ In addition, physical falling to the floor, kneeling, and lying prostrate on the ground manifested in meetings; one

⁷⁴ C. Bakke “Canada’s Largest City is Visited with Floods of the Latter Rain” *Pentecostal Testimony* 2 (January 1921):2 and, W.E. Mc Alister “Western Conference” *Pentecostal Testimony* 2 No. 8(August 1922):4 and J. Machida “From Buddha to Christ” *Pentecostal Testimony* 2 No. 9(September 1922):1.

⁷⁵ C. Bakke “Canada’s Largest City is Visited with Floods of the Latter Rain” *Pentecostal Testimony* 2 (January 1921): Anon “Calgary Alberta” *Pentecostal Testimony* No 3 (February 1921):4 and W.T. Gaston “The Latter Rain” *Pentecostal Testimony* 2 No. 21 (September 1923):6.

⁷⁶ C.H. Pridgeon “Benefits of Speaking in Tongues” *Pentecostal Testimony* 2 No. 6(June 1922):2 and Anon “Report from the West” *Pentecostal Testimony* 2 No. 13 (January 1923):2 and Anon “Canadian Evangelists at Seattle” *Pentecostal Testimony* No. 4 (March 1921):1.

testimony describes the presence of the Holy Spirit as so powerful “it knocked me down.”⁷⁷ Testimonies implied the power of God was so strong that it resulted in the physical falling to the ground or lying prostrate in response. Another short article regarding the Spirit Baptism on the day of Pentecost stated that it resulted in “the unnatural movement of the body and the supernatural movement of the tongue.”⁷⁸ Many testimonies declared that they spoke in a foreign language or unknown tongues after receiving the baptism such as “one city girl...came through speaking fluently in Japanese.”⁷⁹ For Pentecostals speaking in tongues was the physical evidence one had received the baptism of the Holy Spirit. Other physical behaviours included shouting, praising marching, dancing and uplifted hands, once they were baptized in the Holy Spirit.⁸⁰

Multiple testimonies described the receiving of the Holy Spirit leading to a changed life. Some declare they consecrated their lives to the work of the Lord and to witness for Jesus, as a result of the power they had received.⁸¹ Some were lead to begin preaching or go into foreign missions and others saw visions and prophesied after receiving the baptism.⁸² There was an implication that receiving the baptism of the Holy Spirit would lead to serving God by reaching out to others and sharing the message of the Gospel and Pentecost, in some way. Often many were led to go into the foreign mission field to share their experience with others. This was reminiscent of the testimonies that came out of the Hebden mission in their early days, where believers filled with the Spirit were led to the mission field.⁸³ A Spirit filled life, Holy Spirit baptized life, resulted in behaviour that was focused on reaching and edifying others often

⁷⁷ J. Machida “From Buddha to Christ” *Pentecostal Testimony* 2 No. 9(September 1922):1.

⁷⁸ Anon “Letting Down and Letting Out” *Pentecostal Testimony* No.10 (November 1921):2.

⁷⁹ C. Benham “Revival in Vancouver, B.C.” *Pentecostal Testimony* 5 (April 1921): 1. *Pentecostal Testimony* (December 1920-December 1926)

⁸⁰ Anon. “Current News” *Pentecostal Testimony* 5 (April 1921): 1.

⁸¹ W.E. McAlister “Another Warrior Passes on to her Reward” *Pentecostal Testimony* No. 3(February 1921):1

⁸² G.A. Chambers “Pentecostal Movement” *Pentecostal Testimony* 2 No.24(December 1923):2-3 and S. Asakura “Pleasures for Evermore” *Pentecostal Testimony* 5 No. 1 (January 1925):8. And Anon “ A Cloud Burst in Granite City, ILL” *Pentecostal Testimony* No. 10(November 1921): 3.

⁸³ Douglas Rudd *When The Sprit Came Upon Them.* (Mississauga: PAOC, 2002), 250.

through witness, prayer, preaching, prophecy and missions. Worship of God and to God was also a behaviour that resulted as well. Singing in tongues, singing and praise to God is mentioned time and again as a natural response to being baptized in the Holy Spirit. One testimony from India describes the baptism experience saying “I wanted to sing and praise Him.... and not only had I been speaking in tongues, but had been singing very beautifully in tongues....”⁸⁴ These various behaviours were unreservedly tied to the affections of courage, compassion and gratitude.

The sense of gratitude is evident throughout the testimonies and the articles. Many of the testimonies describe the desire to praise God, to sing, to shout and to worship Him. A testimony from China describes “waves of joy” and the sweetness of praise” before some received the baptism experience.⁸⁵ Another describes the baptism as a “glorious infilling” with thanksgiving for “we praise God for all he has done.”⁸⁶ Gratitude, compassion and thanksgiving are demonstrated in the behaviours of praise and worship as a common response to receiving the Holy Spirit baptism. Some testimonies describe the “wonderful things” God has done while others describe the “beautiful Holy Spirit;” the “precious Holy Spirit;” “dear Spirit of God” and there are many mentions of new found “joy” in their hearts.⁸⁷ These terms describe a sense of reverence, respect, love and admiration towards God. A testimony describes having a “deeper appreciation” and “love for the lost” they did not have before receiving the Holy Spirit.⁸⁸ Prayer and intercession for others, as well as worship, would have been genuine displays of this

⁸⁴ A.W. “India” *Pentecostal Testimony* 5 No. 8(August 1925):6.

⁸⁵ M. & O. Keller “Extracts from Missionary Letters” *Pentecostal Testimony* 2 No. 1(January 1922):2.

⁸⁶ G.A. Chambers “God’s Blessing In Arnprior, Ont” *Pentecostal Testimony* 1 No. 3(February 1921): 4 and E. Dickenson “A Notable Miracle” *Pentecostal Testimony* 2 No. 16(April 1923):3.

⁸⁷ C. Bakke “Canada’s Largest City is Visited with Floods of the Latter Rain” *Pentecostal Testimony* 2 (January 1921):2 and C. Benham “Revival in Vancouver, B.C.” *Pentecostal Testimony* 5 (April 1921): 1. And J. Kelly “Healed of Stammering and Stuttering” *Pentecostal Testimony* 4 No. 1(January 1925):2.

⁸⁸ J. Machida “From Buddha to Christ” *Pentecostal Testimony* 2 No. 9(September 1922):1.

compassion. Courage is evident in the boldness and confidence believers had in order to witness, preach and pursue overseas missions as a result of receiving the baptism. These behaviours became characteristic of those receiving the baptism as evident in the many testimonies published. One gentleman declared “since my baptism the command ‘go ye therefore and preach the gospel to every creature’ has gripped my heart as never before...”⁸⁹ The baptism of the Holy Spirit was a very personal, powerful and emotional experience for all who experienced it. It was something to be experienced and brought out powerful affections and behaviours as a result.

The baptism of the Holy Spirit has been a key theological belief for the birth and development of the Pentecostal movement and was strongly tied to the belief of Christ as Coming King. The early Pentecostal movement often referenced the Joel 2:23-29 prophecy, which refers to being in the “Latter Rain.” Articles often equated the “outpouring of the Spirit” as the “Latter Rain.” In the initial sample issue of the *Testimony* in December 1920, the opening article stated the “glorious experience” of the baptism of the Holy Spirit was “clearly prophesied in Joel...”⁹⁰ They believed the latter rain was a sign of the Coming King and His soon return. In the September 1921 issue, it stated that we “are in the fullness of time for the return of Jesus,” the “latter rain is here now” and therefore believers were encouraged to receive the Holy Spirit baptism so that the power of God could work in them.⁹¹ In October of the same year, the *Pentecostal Testimony* encouraged readers asserting Jesus was coming and for one to get ready, they must “obey Him” by being baptized in the Spirit.⁹² The belief that Jesus was coming soon was evident through the 1920 to 1926 time period. There is a very strong eschatological tie between Christ as Baptizer

⁸⁹ Ibid.

⁹⁰ R.E. McAlister “The Baptism of the Holy Ghost” *Pentecostal Testimony* 1 No.1(December 1920): 1.

⁹¹ Zelma Argue “Opportunity Means Responsibility” *Pentecostal Testimony* 1 No. 8(September 1921):4.

⁹² Anon “Lookout Someone is Coming” *Pentecostal Testimony* 1 No. 9(October 1921):2.

and Christ the Coming King. For the early Pentecostals they went together quite naturally, God was baptizing His people with power, power to witness, with signs and wonders to follow, because he was returning soon.

There was also a tie between salvation and baptism. In most of the testimonies within the magazine there were many times where the phrase “saved and baptised in the Holy Spirit” showed up. There was an emphasis on how many were saved and also how many received the baptism of the Holy Spirit. Without stating it explicitly this recurring statement would encourage readers that they could receive salvation and baptism in the same meeting. This implied there was no waiting period or cleansing period as some had been teaching. It also indirectly implied that sanctification was received at salvation, and it was not a separate work before baptism. From mid-1923 onwards it became apparent in the testimonies published, baptism in the Holy Spirit and healing were being connected. As healing became more prominent in the movement, some testimonies described individual healings which occurred either preceding or following the receiving of the baptism of the Holy Spirit. For example in the November 1926 issue, a testimony declares that the individual filled with the Holy Spirit was “so shaken” he was “lifted onto the floor and got up healed.”⁹³ It is evident that for early Pentecostals the baptism of the Holy Spirit was tied to other aspects of the four-fold gospel.

Returning to the pre-Pentecostal theological roots described in Dayton and Wessels’ works, a distinction between the Pentecostal belief of Spirit baptism and the early Methodist and Holiness view emerges. The very Methodists and early Holiness believers often tied the baptism of the Holy Spirit with sanctification and holiness. Dayton notes that the idea of baptism “as cleansing from sin” begins to be subdued as the Holiness movement withdrew from the Methodist main

⁹³ M. & O. Keller “Good News from British East Africa” *Pentecostal Testimony* 5 No.11(November 1926):9.

stream.⁹⁴ He highlights the teaching of Phoebe Palmer and Asa Mahan who included the early belief tied to sanctification but overshadowed it with a new emphasis on “power” which would further be developed by others.⁹⁵ The Pentecostal theology of the baptism of the Holy Spirit can find ties to the developments which occurred in the Holiness movement prior to the birth of Pentecostalism as noted by Dayton and Wessel. Although there are ties, the Pentecostal belief is uniquely its own. It is not connected to cleansing from sin or to perfection and sanctification. It is directly linked to power for witness with the evidence of speaking in tongues and the receiving power as on the day of Pentecost. This power and the supernatural signs that follow are to worship God and witness to others and prepare for the return of Christ with new found love and joy as the result of the Holy Spirit baptism.

Over time there appears to be more of an emphasis on the baptism of the Holy Spirit as an individual experience to allow the believer to have a more intimate and personal relationship with God and to help with personal spiritual growth. This is reflected in the statement below. The current statement of Fundamental Truth held by the PAOC in regards to the Baptism of the Holy Spirit states:

5.6.3 BAPTISM IN THE HOLY SPIRIT The baptism in the Holy Spirit is an experience in which believers yield control of themselves to the Holy Spirit. Through this the believer comes to know Christ in a more intimate way and receives power to witness and grow spiritually. Believers should earnestly seek the baptism in the Holy Spirit according to the command of our Lord Jesus Christ. The initial evidence of the baptism in the Holy Spirit is speaking in other tongues as the Spirit gives utterance. This experience is distinct from and subsequent to the experience of the new birth.⁹⁶

The power to witness and the belief in tongues as initial evidence are still held, although in many Pentecostal churches this is not always directly taught. The Holy Spirit is often seen as someone

⁹⁴ Dayton, *Theological Roots Of Pentecostalism*, 87-89.

⁹⁵ Dayton, *Theological Roots Of Pentecostalism*, 87-89.

⁹⁶ “STATEMENT OF FUNDAMENTAL AND ESSENTIAL TRUTHS Article 5 of the General Constitution and By-Laws Amended by General Conference” PAOC 2014 <https://paoc.org/family/what-we-believe> (Accessed February 2905).

who can guide us, lead us and direct us in our personal lives. The emphasis on power for witness seems to have been subdued over time. In the summer 2014 issue of *EnRich*, a leadership publication of the PAOC, the entire issue featured articles related to the Holy Spirit filled life. There were articles reaffirming the understanding of tongues as the initial evidence of the baptism as in Acts 2 and encouragement on how to teach this in today's church culture. As well there was a repeated emphasis in the articles for the church to return to and recognize the importance of the baptism of the Holy Spirit as power for witness, for evangelism today.⁹⁷ It is clear from the articles, the modern day Pentecostal church has moved away from this focus. In the early newsletters the emphasis was on encouraging everyone to seek the baptism for power and preparation for the return of Christ, this does not appear to be dominant in today's churches.

The essence of the early Pentecostal movement in Canada was spreading the Truth of Christ and the baptism of the Holy Spirit, so believers everywhere could experience God and receive His power as the disciples did on the day of Pentecost, and then go out and with power to share the message with others before Christ's return. They wanted everyone to know about the baptism of the Holy Spirit, the Biblical promise; because it brought the power of God to a believer, in a way that "revived" the lives and hearts of those who received. This revival would change individuals and therefore change churches, cities and nations if everyone would believe. Their focus was on telling as many people as they could because Christ would soon return for His church, and they wanted everyone to be part of this great rapture. They believed this revival beginning with the baptism of the Holy Spirit could revive churches and bring believers back to the original pattern of the New Testament church in Acts 2. A church filled with power, focused on witnessing and serving others, and spreading truth to as many people as possible. Tongues

⁹⁷ *EnRich* (Summer 2014):1-35.

was the evidence of the baptism of the Holy Spirit, but was not the focus. They believed this baptism would bring the power to live the Spirit filled life, a life that would lead others to know Christ. In the process the believers themselves would be filled with joy, love and peace like they had never known and supernatural gifts, signs and wonders and would follow. They firmly believed it was the will of God for all to believe and receive the baptism of the Holy Spirit. It was the fullness of Christ dwelling within; the promise the first church was instructed to wait upon. This was the truth, the vision the Pentecostal fellowship had received and believed. In the first seven years examined from 1920 to 1926, this truth was reaffirmed, repeated, explained and held onto despite criticism and opposition. They stood firm on what they believed and consistently provided Scriptural evidence and experience to support their beliefs. Like Habakkuk they would write the vision, through the use of the *Pentecostal Testimony*, and run with it, hoping others would believe and want to receive and experience the baptism of the Holy Spirit with power and the evidence of speaking in tongues to be witnesses of Christ.

As the Pentecostal Assemblies of Canada approaches its 100-year anniversary in 2019, the question may be “have you received since you believed?” Time is ultimately the greatest test of faith. Pain, circumstances, adversity, and conflict all test our beliefs, but time can challenge us without even realizing it. Waiting can change what we believe. Has time changed the vision of the baptism of the Holy Spirit they originally believed? Have the beliefs associated with the baptism of the Holy Spirit changed from those they once held onto so strongly, so faithfully and so surely in the first years of the fellowship?

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Appendix A

Scriptures (NIV)

<p>II Chronicles 5:11-14</p>	<p>¹¹ The priests then withdrew from the Holy Place. All the priests who were there had consecrated themselves, regardless of their divisions. ¹² All the Levites who were musicians—Asaph, Heman, Jeduthun and their sons and relatives—stood on the east side of the altar, dressed in fine linen and playing cymbals, harps and lyres. They were accompanied by 120 priests sounding trumpets. ¹³ The trumpeters and musicians joined in unison to give praise and thanks to the Lord. Accompanied by trumpets, cymbals and other instruments, the singers raised their voices in praise to the Lord and sang: “He is good; his love endures forever.” Then the temple of the Lord was filled with the cloud, ¹⁴ and the priests could not perform their service because of the cloud, for the glory of The Lord filled the temple of God.</p>
<p>Jeremiah 23:9</p>	<p>⁹ Concerning the prophets: My heart is broken within me; all my bones tremble, I am like a drunken man, like a strong man overcome by wine, because of the LORD and his holy words.</p>
<p>Daniel 10:7-10</p>	<p>⁷ I, Daniel, was the only one who saw the vision; those who were with me did not see it, but such terror overwhelmed them that they fled and hid themselves. ⁸ So I was left alone, gazing at this great vision; I had no strength left, my face turned deathly pale and I was helpless. ⁹ Then I heard him speaking, and as I listened to him, I fell into a deep sleep, my face to the ground.</p> <p>¹⁰ A hand touched me and set me trembling on my hands and knees</p>
<p>Joel 2:1</p>	<p>2 Blow the trumpet in Zion; sound the alarm on my holy hill. Let all who live in the land tremble, for the day of the LORD is coming. It is close at hand</p>

<p>Joel 2:23-29</p>	<p>Be glad, people of Zion, rejoice in the Lord your God, for he has given you the autumn rains because he is faithful. He sends you abundant showers, both autumn and spring rains, as before. 24 The threshing floors will be filled with grain; the vats will overflow with new wine and oil.</p> <p>25 “I will repay you for the years the locusts have eaten— the great locust and the young locust, the other locusts and the locust swarm my great army that I sent among you. 26 You will have plenty to eat, until you are full, and you will praise the name of the Lord your God, who has worked wonders for you; never again will my people be shamed. 27 Then you will know that I am in Israel, that I am the Lord your God, and that there is no other; never again will my people be shamed.</p> <p>28 “And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. 29 Even on my servants, both men and women, I will pour out my Spirit in those days.</p>
<p>Matthew 3:11</p>	<p>11 “I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.</p>
<p>Mark 1:7-8</p>	<p>⁷ And this was his message: “After me comes the one more powerful than I, the straps of whose sandals I am not worthy to stoop down and untie. ⁸ I baptize you with water, but he will baptize you with the Holy Spirit.”</p>
<p>Mark 16:15-18</p>	<p>15 He said to them, “Go into all the world and preach the gospel to all creation.16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. 17 And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; 18 they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well.</p>
<p>John 1:32-33</p>	<p>³² Then John gave this testimony: “I saw the Spirit come down from heaven as a dove and remain on him. ³³ And I myself did not know him, but the one who sent me to baptize with water told me, ‘The man on whom you see the Spirit come down and remain is the one who will baptize with the Holy Spirit.’</p>
<p>John 7:37</p>	<p>37 On the last and greatest day of the festival, Jesus stood and said in a loud voice, “Let anyone who is thirsty come to me and drink.</p>

John 14:16-18	16 And I will ask the Father, and he will give you another advocate to help you and be with you forever— 17 the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. 18 I will not leave you as orphans; I will come to you.
Luke 3:16	¹⁶ John answered them all, “I baptize you with ^[a] water. But one who is more powerful than I will come, the straps of whose sandals I am not worthy to untie. He will baptize you with ^[b] the Holy Spirit and fire.
Luke 24:49	⁴⁹ I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.”
Acts 1:-8	7 He said to them: “It is not for you to know the times or dates the Father has set by his own authority. 8 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.”
Acts 2:1-4	2 When the day of Pentecost came, they were all together in one place. 2 Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. 3 They saw what seemed to be tongues of fire that separated and came to rest on each of them. 4 All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.
Acts 2:17-18	¹⁷ “In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. 18 Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.
Acts 2:38-41	³⁸ Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. ³⁹ The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.” ⁴⁰ With many other words he warned them; and he pleaded with them, “Save yourselves from this corrupt generation.” ⁴¹ Those who accepted his message were baptized, and about three thousand were added to their number that day.
Acts 8:15-17	¹⁵ When they arrived, they prayed for the new believers there that they might receive the Holy Spirit, ¹⁶ because the Holy Spirit had not yet come on any of them; they had simply been baptized in the name of the Lord Jesus. ¹⁷ Then Peter and John placed their hands on them, and they received the Holy Spirit.
Acts 10:45-47	45 The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on Gentiles. 46 For they heard them speaking in tongues and praising God. Then Peter said, 47 “Surely no one can stand in the way of their being baptized with water. They have received the Holy Spirit just as we have.”
Acts 8:15-18	¹⁵ When they arrived, they prayed for the new believers there that they might receive the Holy Spirit, ¹⁶ because the Holy Spirit had not yet come on any of them; they had simply been baptized in the name of the Lord Jesus. ¹⁷ Then Peter and John placed their hands on them, and they received the Holy Spirit. ¹⁸ When Simon saw that the Spirit was given at the laying on of the apostles’ hands, he offered them money

Acts 19:4-7	4 Paul said, “John’s baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus.” 5 On hearing this, they were baptized in the name of the Lord Jesus. 6 When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied. 7 There were about twelve men in all.
Ephesians 1:13	¹³ And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit,
Ephesians 4:30	³⁰ And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.
1 Corinthians 1:17	17 For Christ did not send me to baptize, but to preach the gospel—not with wisdom and eloquence, lest the cross of Christ be emptied of its power.
1 Corinthians 3:16-17	16 Don’t you know that you yourselves are God’s temple and that God’s Spirit dwells in your midst? 17 If anyone destroys God’s temple, God will destroy that person; for God’s temple is sacred, and you together are that temple.
1 Corinthians 12:4-10	⁴ There are different kinds of gifts, but the same Spirit distributes them. ⁵ There are different kinds of service, but the same Lord. ⁶ There are different kinds of working, but in all of them and in everyone it is the same God at work. ⁷ Now to each one the manifestation of the Spirit is given for the common good. ⁸ To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, ⁹ to another faith by the same Spirit, to another gifts of healing by that one Spirit, ¹⁰ to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues.
1 Corinthians 12:13	13 For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink.
1 Corinthians 12:28	28 And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues.
James 5:7-8	⁷ Be patient, then, brothers and sisters, until the Lord’s coming. See how the farmer waits for the land to yield its valuable crop, patiently waiting for the autumn and spring rains. ⁸ You too, be patient and stand firm, because the Lord’s coming is near.