

THE PENTECOSTAL ASSEMBLIES
OF CANADA AND
SOCIETY

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On May 17, 1919 seven men were incorporated for essentially religious purposes under letters patent, which were issued under the Seal of the Secretary of State of Canada.¹ The name of the new corporation was The Pentecostal Assemblies of Canada.²

This group of men was united by a common religious experience, glossolalia, which had come to them through two distinct channels. In the case of some, the news of this experience had been carried to them from the United States, while in the case of others, it was heard in Toronto.

The first large-scale occurrence of glossolalia on the North American continent took place at Topeka, Kansas in 1901. Experiences undergone and teachings developed there gave shape to all twentieth century Pentecostal groups.³ From Topeka news of this peculiar phenomenon spread to Los Angeles, where a centre of Pentecostal worship was established at 312 Azuza Street.⁴ It was to there that one of the founding fathers of the PAOC, R.E. McAlister, went, and it was there that he encountered glossolalia, receiving it as part of his own religious experience in 1906.⁵ He returned to Canada, enraptured with his new experience.

In 1907 W.H. Durham of Chicago made his way to 312 Azuza Street. He, too, received glossolalia and subsequently returned to Chicago, where he preached the message of this new dimension of spiritual life.⁶ It was in Durham's mission that A.H. Argue, a real estate agent from Winnipeg, Manitoba, first heard and observed glossolalia.⁷ He returned to Winnipeg, opened his home to prayer meetings, and saw glossolalia appear among the supplicants on May 2, 1907.⁸

The other channel through which glossolalia passed to the founding fathers of the PAOC was the home of Mr. and Mrs. A. Hebden in Toronto. Glossolalia appeared in the mission which they were conducting in their cottage on November 17, 1906.⁹ The Hebdens and those worshipping there had had no previous contact with the people at Azuza.¹⁰ What has occurred among them was spontaneous.

The PAOC has grown steadily from these beginnings. In 1946 the fellowship was made up of 574 local assemblies and recognized 1,190 credential holders (ordained ministers, missionaries, etc.). It was estimated that its membership stood at 30,000.¹¹ By March 15, 1972, there were 749 local assemblies, 1,945 credential holders,¹² and an estimated membership of 160,000.¹³ It is only in the last fifteen years that this group has begun to draw the serious attention of historians,¹⁴ and it remains virtually virgin territory for the historian: the scope for research is vast.

Of course the growth which is observable in the PAOC did not take place in a vacuum: it happened in the context of a wider society. The purpose of this paper is to examine the PAOC's relationship to its social matrix.¹⁵ As the study proceeds, it will become evident that the relationship between the PAOC and society through the years has been dynamic rather than static: there have been significant changes. We shall proceed by discussing several attitudes which have been held by the PAOC. Specifically, we shall give attention to its attitudes regarding personal behaviour, social responsibility, and education.¹⁶

ATTITUDE REGARDING PERSONAL BEHAVIOUR

First, we turn to the PAOC attitude regarding personal behaviour.

As in tones of thunder the Lord insists upon separation from the world. Roman soldiers, after a night of riotous revelry, at day dawn, become sober and put on the soldier's armor. So, from the moment of conversion soldiers of Christ are to "cast off the works of darkness and put on the armor of light," never again to take it off: the course of this world being accounted forever a thing of the past!¹⁷

This passage clearly illustrates the basic thinking underlying PAOC standards of personal behaviour. These standards rest upon an insistence upon separation from "the world".¹⁸ The grounds, which are given expression, for this position are several: Scriptural injunctions;¹⁹ the entirely corrupt state of the world,²⁰ and the loss of respect and influence if compromise with the world takes place.²¹ It is here that tension arises for the Pentecostal, because his fundamental motivation in life is to "convert" as many men as possible to faith in Christ. However, this means that he must go into society and by doing so, run the risk of compromising his standards of holiness in attempts to make himself more acceptable. Several Pentecostals have sensed this tension and addressed themselves to it, stressing that while it is necessary to convert men, one must also maintain his moral standards.²² This emphasis upon the ideals of holiness and separation have characterized the PAOC throughout its history.²³

We shall now give attention to what the PAOC has said regarding personal behaviour in a number of particular areas, starting with dress and appearance.

The tone of PAOC discussions of behaviour in this area was set by an article published in 1926, entitled "A Father's Advice".²⁴ In this article the principle which is laid down is "modesty". Clothing must not be immodest. This same principle appears in a resolution passed by the Saskatchewan District Conference of the PAOC in 1940. It reads:

Whereas the Bible schools of our land play a great part in moulding the lives of our young people in the home assemblies be it

Resolved that we the Saskatchewan conference go on record as recommending that a ruling be enforced forbidding the students to use cosmetics, the dressing of the hair after the fashion of the world, painting of fingers or wearing of apparel tending to conspicuousness by its lack of modesty or conformity to the world during the Bible school term.²⁵

This resolution reveals the depth to which the feeling regarding modesty has run among Pentecostals. The same depth of feeling is evident in an article written in 1941 by D.N. Buntain.²⁶ Here he argues that when Satan began to bring immodest dress into the church, he was playing his "master card", because "he has been able, through this clever, destroying thing to get many, even among our preachers, on his side." By this Buntain means that although Pentecostal preachers could not be seduced by Satan by means of, for example, drinking or gambling, some have fallen because they have allowed immodest dress, which they mistakenly thought to be not worth protesting against, into churches. From this we may deduce that in spite of the fact that some members of the PAOC seemed to be wavering, the ideal of modest dress still prevailed in PAOC circles in 1941.

Interestingly enough, there appears to have been only one article published in the PT, the official organ of the PAOC, since

1941 which discusses immodest dress with some degree of detail.²⁷ This would suggest that the wavering which Buntain saw and warned against has assumed significant proportions over the last thirty years.

We turn now to the PAOC stance regarding sexual behaviour. First, it can be said that throughout its history the PAOC has decried both pre-marital and extra-marital sex, although it has never made clear what all it thinks the word 'sex' entails in this context.²⁸ G.N. Fulford speaks of the reduction of sexual love from the spiritual to the erotic realm, protesting strongly against it. While explaining how this could have happened, he says,

Add to these the scores of shrewdly contrived advertising campaigns which make sex the not too slyly concealed bait to attract buyers for almost every imaginable product; the degraded columnists who have consecrated their lives to the task of the publicizing of soft, slinky nobodies with the faces of angels and the morals of alley cats; conscienceless novelists who win a doubtful fame and grow rich at the inglorious chore of dredging up literary putridities from the sewers of their souls to provide entertainment for the masses. These tell us something about how Eros has achieved his triumph over the civilized world.²⁹

There can be little doubt about what the Pentecostal thinks about illicit sex. However, unfortunately for the PAOC, it has not been able to escape the influence of Eros entirely. Leona Wright makes reference to the fact that "Hasty marriages of necessity are infiltrating the rank and file of our youth."³⁰

Regarding the questions of divorce and remarriage, the PAOC position has been modified slightly through the years. In 1941 it was thought that divorce was not a viable option for Christians and that to remarry while a former partner was still living would be to commit adultery--and adulterers cannot enter the kingdom of

heaven.³¹ At present, divorce is strongly discouraged, but permitted on the grounds of adultery. After divorce, remarriage while the former partner is alive is discouraged. If a person does remarry, he becomes ineligible to hold credentials with the PAOC or to hold elective offices in the local church.³²

While it is true that over the years the PAOC has spoken clearly regarding sexual behaviour and that the position adopted at present is anything but libertarian, it is also true that there have been modifications in both its pronouncements and its practices in this area.

When attention is directed toward what the PAOC has had to say regarding motion pictures, one sees that blanket condemnations have been issued. A resolution passed by the General Executive in March, 1971 sums up very well what the PAOC's position has been since the time of its inception. The resolution says,

Resolved that we reaffirm our stand against theatre attendance by Pentecostal Christians, especially in view of the attempts being made to entice Christians to attend the movie version of 'The Cross and the Switchblade' which is being released in the theatres only, and other movies advertised as 'good' and 'responsible' entertainment.³³

In fact, this resolution goes further than previous condemnations of motion pictures in that it explicitly forbids Pentecostals to attend a picture which is based on a book about the opening of a Christian mission among street gangs in New York.

In spite of the rigidity of the present stance, there is evidence that attendance at motion pictures is becoming more popular among younger Pentecostals, although there is no adequate research to support this statement.

Finally, in the last fifteen years it has become necessary for

the PAOC to take a stand regarding money. It is perhaps inaccurate to call the sentiments which have been expressed on this question a "stand": there has been only one article in the PT which has dealt with the issue at length, and that one was written by a British Pentecostal. The position taken is that money in itself is not wrong provided that having it does not lead to extravagance, ostentation, or one's using it to secure a place in the church for which one's spiritual qualifications do not qualify him.³⁴ It would appear that the PAOC has been less concerned about the sin of materialism than about other sins.

It may now be observed that throughout its history, on questions of personal behaviour, the PAOC has consistently rejected much of the moral behaviour of the larger society in favour of a more rigoristic standard. It may also be observed that it is becoming increasingly difficult for the PAOC to maintain that standard.

ATTITUDE REGARDING SOCIAL RESPONSIBILITY

The second attitude of the PAOC which we shall examine is the attitude regarding social responsibility. As we shall see, there has been ambivalence here: there are signs that the Pentecostal has wanted both to ignore society and to play an active role in it. He has always been loyal, but he has not always been able to see his place clearly.³⁵

Ambivalence is very much in evidence over the holding of public office. Negative feeling was expressed early. In 1927

G.E. Smith responded to the question "Should a Christian take part in the politics of the country?" by saying, "We believe not".³⁶ He did not think that the Christian should not be involved only to the extent that he would not run for office, but he also implied that the Christian should not even vote in elections.³⁷

On the other hand, the problem has been grappled with by a number of authors who express a positive position regarding the Christian and politics. E.N.O. Kulbeck says that, in their desire to be separate from the world, many Christians isolate themselves from society, with the result that society is robbed of the influence of Christianity.³⁸ Donald Gee says we must respect Christians who go into politics, because "...it is governments that affect the living and witnessing conditions of millions."³⁹ In another article, E.N.O. Kulbeck urges his readers to vote and even offers some practical advice:

In our Parliamentary system, if we want our vote to count in Ottawa, our final choice on how to vote, will therefore be strongly influenced by the moral qualifications of the leader of the party, and his ability to form a government. For this reason a vote cast for a third party candidate, even though the local candidate is a good man, will be ineffective in Ottawa, except in an opposition role.⁴⁰

In addition to these comments, there have been several other articles published which call for political involvement and for prayer for politicians.⁴¹

Since 1950 members of the PAOC have begun to emerge as office holders. In the political field, four have been elected to provincial houses of legislature: P.A. Gaspari,⁴² Everett I. Wood,⁴³ Raymond Edwards,⁴⁴ and Mrs. Ethel Wilson.⁴⁵ All of these except Edwards have served as cabinet ministers. They represent three

political parties: Gaglardi and Wilson are Social Credit, Wood is NDP, and Edwards is Liberal. The kind of actions which Pentecostals hope their politicians will take was illustrated by Gaglardi when he rose in the B.C. Legislative Assembly to reply to comments a university professor had been making regarding the belief in God. He argued that it is folly to try to influence students against believing in God because it is a belief in God upon which democracy rests.⁴⁶ In addition to these who were elected to office, David Smith, a graduate of Carleton University, was appointed as executive assistant to the Honourable Walter Gordon, when he was a Minister-without-Portfolio in the federal cabinet.⁴⁷

Alongside the politicians, the Pentecostals have had numbered amongst them a trade union leader. In 1955 Sam Jenkins swept into office as president of the Marine Workers and Boilermakers' Union (CCL) in Vancouver.⁴⁸ At the same time he was a lay preacher with the PAOC and was conducting a mission in Vancouver regularly. In justifying his position as a Christian at the head of a trade union Jenkins explained that he was there in order to help the needy,⁴⁹ and in order to reach union men for Christ.⁵⁰

The PAOC has assumed social responsibility in the area of philanthropy with less hesitancy than in the area of public office. After acknowledging that spiritual concerns must occupy first place in the Christian's thinking, E.N.O. Kulbeck goes on to argue strongly in favour of Christians being involved in activities which alleviate social problems.⁵¹ However, even before Kulbeck wrote, the PAOC was actively engaged in several types of social ministry. During the past twenty-five years, agencies and districts

of the PAOC have operated Bethel Home for Girls in Toronto, ⁵² the Bethel Haven Rest Home in Nipawin, Saskatchewan, ⁵³ the H.H. Williams Memorial Hospital in Hay River, NWT, ⁵⁴ Shepherd Lodge, a senior citizens' home, in Toronto, ⁵⁵ and Bethel Home for the Aged in Waterboro, New Brunswick. ⁵⁶ Since the early 1950's the PAOC has been active in providing social services. ⁵⁷

About the same time as they were beginning to hold public office and to provide social care, Pentecostals were demonstrating increased awareness of their social responsibility by becoming vocal over issues which concerned society. Members of the PAOC have spoken out on abortion. The positions which they have presented are reducible to the statement that abortion is permissible, but only on very compelling grounds such as danger to the health of the mother or severe deformity of the fetus. The high view of the sacredness of human life leads the writers to regard abortion as a "last resort" measure. ⁵⁸ One of the writers, V.L. Gingrich discusses the complexities of the issue lucidly, pointing out the responsibilities the evangelical Christian must be prepared to shoulder if he insists on opposing a freer approach to abortion. ⁵⁹

A Pentecostal voice has also been heard on the subject of sex education and family life. George Smith argues that the subject of sex should not be avoided and presents a four-point program involving the home, the church, the school, and the community as a responsible method of providing education in this area. ⁶⁰

Laws have also come under scrutiny. Various conferences have assumed positions (in all cases, conservative positions) on liquor, ⁶¹ the legalizing of the sale of contraceptive devices and drugs, ⁶²

the relaxing of laws regarding lotteries, homosexuality, and abortion (the action suggested on these issues included plans for a "write-in" campaign),⁶³ and the relaxing of federal drug laws.⁶⁴

Sam Jenkins, now an evangelist with the PAOC, looks upon laws in another way. He says,

I am my brother's keeper--against thieves, murderers, extortioners, and laws that discriminate against him. Therefore, I will join with him to fight a bad law. When I do so, I am helping to bear his burden, thus fulfilling the law of Christ.⁶⁵

Jenkins also says that if a law is bad, "...every nonviolent action I can take to break it, I will."⁶⁶ These are extraordinary words to be coming from a PAOC evangelist.

All of these factors--the holding of public office, the philanthropic activity, the expression of opinions on social issues --combine to demonstrate that since 1950 the PAOC has had a growing sense of social responsibility.

ATTITUDE REGARDING EDUCATION

The PAOC's attitude toward education is the last of the three attitudes that we shall consider in this paper. There can be no doubt that over the years the matter of education has caused feelings to run high among Pentecostals. Both secular and theological education have evoked a variety of responses.

When one focuses attention upon education, the first two decades of the history of the PAOC--roughly 1920-1940--present a rather confusing picture, which is attributable to the fact that there were then two widely differing attitudes on the subject.

On one hand, some Pentecostals seem to have viewed learning with varying degrees of antipathy. This feeling is enshrined in a resolution passed at the first General Conference of the PAOC in 1919.

...whereas much contention and confusion has been caused over the issue of one God and Trinitarian views, also the Baptismal Formula, be it resolved, that we as a body go on record as disapproving not only the above issues, but of all other issues, that divide and confuse God's people to no profit, and that aggressive evangelism be our motto.

Whereas we recognize the three-fold relationship of Father, Son, and Holy Ghost being clearly taught in the New Testament, Be it resolved, that we express ourselves in harmony with this truth as expressed in the Word of God.

As to baptism we feel like leaving the matter of formula with the individual.⁶⁷

It would appear that the men at this conference were so disenchanted with theology that they were prepared to dismiss as of no consequence the fruit of centuries of prayer, thought, and discussion. In fact this resolution is an attempt to obviate further discussion. It would appear that theology was thought to be expendable because it was both divisive and time-consuming. These were men with a mandate. What was important was to let "aggressive evangelism be our motto" and to get on with the job. Sitting around thinking could not compare with that.

The aversion felt toward education was not limited to theological education. If anything, it was more strongly felt when secular education was in view. Stories were circulated depicting the sorrow which was caused by universities and colleges.⁶⁸

This picture is made more complex by the fact that there were a significant number among the early Pentecostals who seem to

have a much greater appreciation for education than those whose views have been presented above. A number of the leaders of the fledgling movement were comparatively well-educated men. J. Eustace Purdie, who was principal of the theological college eventually founded by the PAOC from 1925 to 1950, had graduated with the B.D. degree from Wycliffe College, Toronto in 1907. He was awarded the D.D. degree honoris causa in 1936 by The Reformed Episcopal Seminary, Philadelphia, Pennsylvania.⁷⁰

Thomas T. Latto, District Superintendent of the Manitoba District of the PAOC from 1936 to 1938,⁷¹ held the B.A. degree from the University of Manitoba, graduating in 1915, and two years later, in 1917, he graduated from Manitoba Theological College with honours.⁷² D.N. Buntain, who went on to become the Superintendent of the Manitoba District of the PAOC⁷³ and later, the General Superintendent of the PAOC for the whole of Canada (1936-1944),⁷⁴ had graduated from Wesley College in 1922 with the Diploma in Theology for the General Conference Course,⁷⁵ after having been enrolled in a five-year theological program.⁷⁶ Buntain did well enough in his studies at Wesley College to be considered for an award at the time of his graduation.⁷⁷ H.C. Sweet, who served as Principal of Western Bible College in Winnipeg from January, 1931 until the summer of 1932,⁷⁸ and subsequently remained on the faculty of the college, had previously graduated with the B.A. degree from the University of Manitoba,⁷⁹ and served as Principal of the interdenominational Winnipeg Bible Institute.⁸⁰

The presence of these men among early Pentecostals establishes the fact that there were at least some Pentecostals who had been

exposed to both secular and theological education, and there is no record that any of them sought to denigrate his education subsequent to joining the Pentecostal movement. To be coupled with these facts are the observations that in 1927 both the eastern and the western conferences of the PAOC voted unanimously in favour of establishing a permanent Bible College (property was purchased in Winnipeg for that purpose),⁸¹ and that in the same year support for the Bible College was warmly solicited.⁸²

All of this serves to indicate that among the early members of the PAOC there were both those who depreciated and those who valued education.⁸³

From this situation which existed prior to 1940, there emerged a variety of positions. Some continued to be suspicious of education,⁸⁴ while others have recognized the importance of education, especially theological education, and spoken in favour of it.⁸⁵ Gradually a moderate position which attempts to balance education and spiritual life has appeared. It is to be found in the objectives for Bible Colleges which were articulated at a meeting of Bible College leaders in the fall of 1964:

- (1) The colleges must recognize the claims of young people, who, because of the kind of society in which they live, are obliged to demand further, better and higher education.
- (2) The colleges must recognize and emphasize the importance of teaching biblical languages, and teaching them in a sympathetic atmosphere.
- (3) The colleges must recognize the need to maintain stability in the face of pressures to offer work for which they are not qualified. Standards must be raised, but they must be raised slowly so that continuity with the past is not broken, lest the impression be left that old values no longer prevail.
- (4) The colleges must recognize that they can advance the cause of Christ's Kingdom only if they do not lose sight

- of their original objective, namely, the preparation of men for the proclamation of the gospel in the power and demonstration of the Holy Spirit.
- (5) The colleges must not repeat the error of other denominations who have placed too high a value upon academic qualifications and have thereby excluded worthy and mature candidates from entering the ministry. The colleges must continue to have courses available for the training of applicants who have not had the opportunity of completing their high school.³⁶

We see here a blending of an appreciation for education and a desire to retain a prominent spiritual dimension in institutions which train men for the ministry of the PAOC.

This in part reflects a reality of the present situation: in spite of cautions which are given regarding universities,³⁷ attendance at universities has now been widely accepted and academic honours are received with some degree of pride among Pentecostals.³⁸

CONCLUSION

This study has shown that there have been changes in the relationship between society and the PAOC during the approximately 55-year history of the movement. Attitudes have experienced modification to varying degrees: with regard to personal behaviour, standards of holiness and separation have been maintained, but with increasing difficulty and shifting emphases; with regard to social responsibility, hesitancy to become involved dissipated markedly during the decade between 1950 and 1960; with regard to education, out of an ambiguous situation in the 1920's and 1930's a moderate position has arisen, which tries to hold education and spiritual interest in balance. However, at the same time university education has become more acceptable among Pentecostals. There can be no question but that the PAOC is experiencing much more interaction with society now than it did in 1919.

Notes

- ¹Canada Gazette, 52 (1913-199) 3647
- ²The Pentecostal Assemblies of Canada will hereafter be referred to as the PAOC.
- ³Vinson Synan, The Holiness-Pentecostal Movement in the United States (Grand Rapids: Eerdmans, 1971), pp. 99-103
- ⁴Synan, pp. 103-116; W.J. Hollenweger, The Pentecostals, Trans. R.A. Wilson (London: SCM, 1972), pp. 22ff; Frank Bartleman, Another Wave Rolls In! Ed. J.G. Myers (Northridge, Calif.: Voice Publications, 1970), pp. 46-92.
- ⁵Gloria G. Kulbeck, What God Hath Wrought: A History of the Pentecostal Assemblies of Canada (Toronto: PAOC, 1955), p. 29ff.; Synan, p. 114.
- ⁶J.T. Nichol, Pentecostalism (New York: Harper and Row, 1966) p. 37.
- ⁷A.R. Argue, "Azusa Street Revival Reaches Winnipeg," The Pentecostal Testimony (Hereafter referred to as PT.), (May, 1956), 9.
- ⁸Ibid.
- ⁹G.A. Chambers, "Early Days of Pentecost," PT, (Nov. 15, 1951), 6; S.H. Frodsham, With Signs Following: The Story of the Pentecostal Revival in the Twentieth Century (Springfield, Mo.: Gospel Publishing House, 1941), p. 53.
- ¹⁰Frodsham, p. 53; G.F. Atter, "The Third Force" (Peterborough, Ont.: The College Press, 1962), p. 36.
- ¹¹"Secretarial Report," PT, 27, 21, (Nov. 15, 1946), 6.
- ¹²"Report of the General Secretary-Treasurer", Departmental Reports: 23th General Conference, Halifax, Nova Scotia, August 24-29, 1972, p.11.
- ¹³Letter from E.N.O. Kulbeck, Director of Public Relations, PAOC, to R.A.N. Kydd, May 3, 1973.
- ¹⁴So far only one book (Gloria Kulbeck, What God Hath Wrought), one monograph (Erne A. Peters, The Contribution to Education by the Pentecostal Assemblies of Canada (Homewood, Ill., 1971), and one thesis (R.A. Ross, The Emergence of Theological Education within the Pentecostal Assemblies of Canada (Unpublished M. Th. Thesis: University of Toronto, 1971), which focus upon the PAOC, have been produced. The PAOC has also been discussed in Atter, "The Third Force" (pp. 35-42, 67-69, 95-106), Nichol, Pentecostalism (pp. 153-164), and the older work, Frodsham, With Signs Following (pp. 53-58). At

present there are significant problems inherent in research into the PAOC with regard to sources. An interest in archives is only just now clearly emerging within the fellowship, which means that more, and perhaps better, sources than are now available will be placed at the disposal of scholars in the future. In the light of this, the conclusions arrived at in the present study must be regarded as tentative to some extent. However, I think that the basic observations will remain valid. It is my opinion that new material will allow us to speak more precisely on the issues raised here, but that it will not necessitate a far-reaching revision of the positions taken.

15 This should be a useful study in view of the emphasis which sociologists of religion have placed upon the relationship between religious groups and society. See Ernst Troeltsch, The Social Teaching of the Christian Churches, Trans.; O. Wyon (London: George Allen & Unwin, 1931), I, 331 and 336; H. Richard Niebuhr, The Social Sources of Denominationalism (New York: Henry Holt and Company, 1929), p. 20; Liston Pope, Millhands and Preachers (New Haven: Yale University Press, 1942), p. 119; S.D. Clark, Church and Sect in Canada (Toronto: University of Toronto Press, 1943), p. xii; W.B. Mann, Sect, Cult, and Church in Alberta (Toronto: University of Toronto Press, 1955), p. 5; R.R. Dynes, "Church-Sect Typology and Socio-Economic Status," American Sociological Review, 20 (1955), 555 and 559; B.R. Wilson, "An Analysis of Sect Development," Patterns of Sectarianism, Ed. B.R. Wilson (London: Heinemann, 1967), pp. 23, 25, and 41; Benton Johnson, "Do Holiness Sects Socialize in Dominant Values?" Social Forces, 39 (May, 1961), 309, 310, and 316; D.A. Martin, "Denomination," British Journal of Sociology, 13 (1962), 11; Benton Johnson, "On Church and Sect," American Sociological Review, 28 (1963), 542; N.J. Demerath, III, Social Class in American Protestantism (Chicago: Rand McNally & Company, 1965), pp. xix and 33; B.R. Wilson, Religion in Secular Society (Penguin Books, 1966), pp. 213 and 215ff.; Werner Stark, Sectarian Religion (The Sociology of Religion, 2) (Routledge and Kegan Paul, 1967), pp. 6 and 267f.; B.R. Wilson, Religious Sects (London: World University Library, 1970), p. 16; Clifford Hill, "Immigrant Religious Sect Development in Britain," Journal for the Scientific Study of Religion, 10, 2 (1971), 122, and Benton Johnson, "Church and Sect Revisited," Journal for the Scientific Study of Religion, 10, 2 (1971), 127f. A number of scholars have rejected either much of the work which has been based on the "Church-Sect" typology or the typology itself (See P. Gustafson, "UO-US-PS-PO": A Restatement of Troeltsch's Church-Sect Typology," Journal for the Scientific Study of Religion, 6 (1967), 65; A.W. Eister, "Toward a Radical Critique of Church-Sect Typologizing," Journal for the Scientific Study of Religion, 6 (1967), 35; J.A. Coleman, "Church-Sect Typology and Organizational Precariousness," Sociological Analysis, 29 (1968), 63, and J.K. Benson and J.H. Dorsett, "Toward a Theory of Religious Organizations," Journal for the Scientific Study of Religion, 10, 2 (1971), 138f.), but I agree with Benton Johnson ("Church and Sect Revisited," p. 127) that the "Church-Sect" typology has stimulated research (and I think it will

continue to do so) and that it is, therefore, premature to ring the curtain down upon it. Of course, this does not mean that there is no need to continue attempting to refine the typology in order to make it a more useful tool in research.

In spite of the fact that the reasearch behind this paper was guided and informed by the sociological studies referred to above, and by others which have not been mentioned, the material in the paper is not presented as an empirical test of a particular hypothesis.

16 These attitudes have been selected because they are regarded as being important in the discussion of the types of religious groups by sociologists who have studied sectarian religion, and because of considerations regarding space. Other attitudes which could have been studied with benefit would be those concerning organization, ecumenicity, evangelism, and worship.

17 "Separation," PT, 3, 11 (Nov., 1927), 15.

18 This may be regarded as evidence of the importance the Holiness Movement had upon emerging pentecostal groups in North America. In a paper entitled The Holiness Movement: Preparing Ground for Pentecostalism, presented in connection with a course in the Toronto School of Theology, January, 1972, B.R. Ross argues strongly for a connection between the Holiness movement in Canada, led by R.C. Horner, and the PAOC. See also Synan's The Holiness-Pentecostal Movement in the United States.

19 "Alone," PT, 6, 8 (Aug., 1927), 9.

20 Ibid.

21 D.M. Buntain, "Compromise: The Easy Way to Ruin," PT, 22, 15 (Aug. 1, 1941), 3.

22 Buntain, "Compromise," p. 3; H.H. Barber, "God's People Are a Separate People," PT, (July, 1954), 31, and Mrs. Hope Smith, "Worldliness: What Is It?" PT, (July, 1965), 28f. B.R. Wilson discusses this tension in "An Analysis of Sect Development," pp. 36f.

23 See W.E. McAlister, "Holiness," PT, (Feb., 1956) 4 and 25: Central Pentecostal College (Hereafter referred to as CPC.), Minutes of the 1962 General Conference of The Pentecostal Assemblies of Canada, p. 3, September 15, Resolution No. 12: "The Biblical Standards of Morality" (An official statement prepared by the Youth and Family Commission of the PAOC and approved by the General Executive of the PAOC), PT, (May, 1966), 7, and CPC, Minutes of the 27th General Conference, The Pentecostal Assemblies of Canada, Victoria, B.C. August 20-25, 1970, p. 25, Aug. 25, Resolution No. 20.

24 PT, 5, 6 (June, 1926), 14.

25 CPC, Minutes of the Saskatchewan District Conference of the PAOC 1940, p. 5.

- 26 "The Old Fogie Again," PT, 22 24 (Dec. 15, 1941), 3.
- 27 Mrs. Hope Smith, "Worldliness: What Is It," PT, (July, 1965), 29.
- 28 See C.M. Ward, "The Fulfillment of Hosea 4:1-3: Moral Defilement and Its Remedy," PT, (Sept., 1938), 18; "The Biblical Standards of Morality," p. 7, and H.H. Barber, "The New Morality and the Eternal Verities," PT, (Nov., 1968), 5 and 29.
- 29 G.N. Fulford, "The Erotic versus the Spiritual," PT, (Aug., 1963) 2.
- 30 "Can Our Youth Survive?" PT, (April, 1969), 6.
- 31 "Concerning Divorce," PT, 22, 16, (Sept. 1, 1941), 19.
- 32 CPC, Minutes of the 27th General Conference, The Pentecostal Assemblies of Canada, Victoria, B.C., August 20-25, 1970, p. 21f., Aug. 24, Resolution N. 14.
- 33 PT, (June, 1971), 9.
- 34 Donald Gee, "The False Gospel of Materialism," PT, 39, 2 (Feb., 1958), 7.
- 35 Pentecostals have been able to produce very patriotic, almost jingoistic literature (See D.N. Buntain, "Our Flag," PT, 22, 2 (Jan. 15, 1941), 3, but they have also vacillated over conscientious objection (See "A Statement of Fundamental Truths Approved by the Pentecostal Assemblies of Canada," PT, 9, 10 (Oct., 1928), p. 5, section 23; D.N. Buntain, "Conscientious Objectors," PT, 22, 4 (Feb. 15, 1941), 2; E.A. Harrison, "What of Our Little Ones?" PT, 22, 12 (July 1, 1941), 15, and D.N. Buntain, "If I Were Caught in the Draft," PT, 22, 16 (Sept., 1, 1941), 4f).
- 36 G.E. Smith, "Citizenship," PT, 6, 1 (Jan., 1927), 16.
- 37 Ibid.
- 38 "Separation or Isolation," PT, 38, 9 (Sept., 1957), 2.
- 39 Donald Gee, "Pentecost and Politics," PT, 41, 2 (Feb., 1960), 8.
- 40 "Why a Christian Should Vote," PT, (Nov., 1965), 32.
- 41 See E.E. Cairns, "The State, Church, and Christian Citizen," PT, 43, 3 (Mar., 1962), 6-9; Walter Judd, "The Christian and Politics," PT, 43, 3 (Mar., 1962), 7; Blanch E.H. Dekoning, "How Do We Rate as Christian Citizens?" PT, (April, 1963), 9, and E.N.O. Kulbeck, "Editorial," PT, 43, 7 (July, 1962), 2.

- 42 "Rev. P.A. Gaglardi Appointed Works Minister in Bennett's Cabinet," PT (Sept. 15 1952), 11. Gaglardi is still an MLA in B.C. and he is still the pastor of the Kamloops church which he was pastoring when he was first elected to office.
- 43 "People and Places," PT, 43, 1 (Jan., 1962), 15.
- 44 "People and Activities," PT, 40, 8 (Aug., 1959), 12
- 45 "Canadian," PT, 40, 9 (September, 1959), 17.
- 46 The Hon. P.A. Gaglardi, "Belief in God and 'Academic Freedom'", (A speech delivered in the B.C. Legislature.) PT, (May, 1963), 28f.
- 47 "People and Places," PT, (April, 1967), 14.
- 48 "Surprise Vote: Pastor Sam Boilermakers Head," PT, (April, 1955), 26.
- 49 S.B. Jenkins, "Pentecostal Union Leader Speaks His Mind," PT, 41, 5 (May, 1960), 8.
- 50 S.B. Jenkins, "A Trade Union President's Testimony for Christ," PT, 39, 2 (Feb., 1958), 6.
- 51 E.N.O. Kulbeck, "Faith without Works," PT, 41, 3 (Mar., 1960), 2 and "My Brother's Keeper," PT, 41, 8 (Aug., 1960), 2.
- 52 This institution, which was founded by Mrs. Joseph Hutchinson in 1928 (Pauline Grant, "A Ministry of Christian Compassion," PT, 43, 9 (Sept., 1962), 34.), came into being to help unmarried girls who were pregnant. After the death of its founder, the Eastern and Western Ontario Districts of the PAOC maintained the home until it was taken over by the Pentecostal Benevolent Association of Ontario between the General Conferences of 1960 and 1962 (See C.M. Wortman, "General Secretary Treasurer's Report," PT, 43, 11 Nov, 1962), 4.
- 53 This senior citizens' home was built by the Rev. and Mrs. Charles Bates (See Grant, p. 4.), taken over by the Saskatchewan District of the PAOC (See Office of the Saskatchewan District of the PAOC, C.H. Stiller, District Superintendent's Report, 1953, p. 4.), and sold in 1966 (See CPC, Minutes of the Saskatchewan Conference of the PAOC, 1966, p. 2.).
- 54 The 6-bed hospital was opened in 1957 (See "H.H. Williams Memorial Hospital Dedicated," PT, 39, 1 (Jan., 1958), 12.), enlarged to accommodate 12 beds in 1962 (See Eunice Myrah, "Hay River Hospital Resume," PT, Feb., 1965), 10.), and finally sold with the hospital being relocated in a new 22-bed building, which was opened on June 28, 1965. (See "New Hay River Hospital Opened," PT, (Oct., 1965), 14.).

55 This 107-bed institution was built under the auspices of the Pentecostal Benevolent Association of Ontario (See Gloria G. Kulbeck, "When Winter Comes," PT, 41, 1 (Jan., 1960), 8.), and was opened in April, 1961 (Grant, p. 5). The provision of additional space has been discussed (See "New", PT, 52, 7 (July, 1971, 13).

56 This home was opened in 1942 with room for 35 guests (See "People and Places," PT, 41, 7 (July, 1960), 17f. By 1962 it had been taken over by the Maritimes Pentecostal Benevolent Association (Grant, p. 5). On October 19, 1963 additions to the home were opened which enable it to accommodate 70 guests. (See Ralph Thompson, "New Premises of Bethel Home Opened," (Reprint from Fredericton, N.B. Gleaner.) PT, (Feb., 1964), 9.

57 The opening of a senior citizens' home in Newfoundland was announced ("Senior Citizens' Home for Newfoundland," PT, (Oct., 1966), 14), but no more information is available to the present writer.

It is interesting to note that, in the cases of three of the five institutions which the PAOC has operated, individuals have taken the initiative in establishing them rather than the organization. This would suggest that philanthropy has been more of an individual concern among Pentecostals than a corporate feeling.

58 C.R. Stiller, "Therapeutic Abortion from the Medical Viewpoint," PT, (Aug., 1971), 4, 5, and 26 and V.L. Gingrich, "Therapeutic Abortion from a Theological Viewpoint," PT, (Aug., 1971), 6-9. For a more traditional approach to the question see Louis Tamminga, "A Christian Testimony Regarding Abortion." (Reprint from the Banner.), PT, (Aug., 1969), 6.

59 Gingrich, p. 9.

60 George Smith, "Family Life and Sex Education in Edmonton Schools," PT, (April, 1970), 9.

61 CPC, Minutes of the Manitoba District Conference of the PAOC, 1942, July 3.

62 CPC, Minutes of the 1966 General Conference of the Pentecostal Assemblies of Canada, p. 24, Aug., 30, Resolution No. 34

63 CPC, Minutes of the 26th General Conference, The Pentecostal Assemblies of Canada, Windsor, Ontario, August 22-27, 1968., p. 15f., August 26, Resolution No. 19.

64 CPC, Minutes of the 27th General Conference, The Pentecostal Assemblies of Canada, Victoria, B.C., August 20-25, 1970, p. 11, Aug., 21, Resolution No. 6.

65 S.B. Jenkins, "Breaking the Law," PT, (Sept., 1969), 28.

66 Jenkins, p. 4.

⁶⁷National Office of the PAOC, Toronto, Ontario, General Conference Minutes of the PAOC, 1919, p. 19 as quoted by B.R. Ross, The Emergence of Theological Education within the PAOC, p. 53.

⁶⁸See Ross, The Emergence of Theological Education within the PAOC, p. 57.

⁶⁹J.E. Purdie, "My Own Pentecost, PT, (June, 1970), 4.

⁷⁰J.E. Purdie in an interview conducted by R.A.N. Kydd, March 24, 1973.

⁷¹See CPC, Minutes of the Manitoba District Conference of the PAOC, 1936, p. 1 and 1938, p. 1.

⁷²T.T. Latta "From Presbyterian Church to Pentecost," PT, 39, 5 (May, 1958), 7 and 23.

⁷³CPC, Manitoba District Conference Minutes, 1928, p. 10 and 1935, p. 1.

⁷⁴W.E. McAlister, "Funeral Service of Rev. D.N. Buntain," PT, 36, 11 (Nov., 1955), 23

⁷⁵University of Winnipeg, Minutes of the Senate of Wesley College, April 26, 1922, p. 23.

⁷⁶University of Winnipeg, Student Records, Wesley College, 1920-21 and 1921-22.

⁷⁷University of Winnipeg, Minutes of the Senate of Wesley College, April 26, 1922, p. 29. The award was not given to him.

⁷⁸Kulbeck, What God Hath Wrought, p. 52.

⁷⁹"People and Places," PT, 40, 6 (June, 1960), 16.

⁸⁰CPC. Letter from Rollin T. Chafer to H.J. Sweet, November 5, 1930. It is fairly widely-known that Sweet also held a legitimate Ph.D., but I was unable to ascertain from where he got it or when.

⁸¹"Permanent Bible School," PT, 7, 9 (Sept., 1927), 19.

⁸²"Canadian Pentecostal Bible College," PT, 8, 11 (Nov., 1927), 10.

⁸³From this it would appear that Ross is too sweeping when he says, "Quite simply, the earliest Pentecostal followers had no respect for theology because they equated all theology with what was popularly referred to as "modern theology". (The Emergence of Theological Education within the PAOC, p. 29).

⁸⁴See D.W. Suntain, "Evolution--Some Things to Think About," PT, 22, 3 (April 15, 1941), 3; L.T. Holdcroft, "Modern Fables," PT, 31, 2 (Jan. 15, 1950), 5; P.S. Jones, "Modern Education--Whither Bound?" PT, 28, 18 (Nov. 1, 1947), 5, 22; "Education--Bane or Blessing", PT, 40, 6 (June, 1959), 7, and W.E. McAlister, "Appalling Infidelity in Modern Institutions of Learning," PT, (July 1, 1952), 6f.

⁸⁵"National Bible School Committee Meeting Report," PT, 22, 11 (June 1, 1941), 6; A.C. Schindel, "The Importance of Our Bible Colleges." PT, 39, 7 (July, 1958), 5, 28; C.W. Lynn, "A Trained Ministry," PT, (July, 1964), 4, 35, and T. Johnstone, "Theology; the Greatest of the Sciences," PT, (June, 1966), 11.

⁸⁶C.H. Stiller, "Bible Colleges Emphasize Pentecostal Standards," PT, (Sept., 1966), 11.

⁸⁷For example, see C.A. Ratz, "'Lost Faith' at University," PT, (Mar., 1966), 5, 33.

⁸⁸See Bernice Gerard, "Pentecostal Chaplain Appointed at University," PT, (Jan, 1964), 10, 34; B. Fradshan, "Chi Alpha," PT, (Mar., 1966), 23 (The article reports the founding of an association of Pentecostal students on the campus of Memorial University, St. John's Newfoundland.), and "Christ Ambassador Wins \$2,800 University Scholarship," PT, (Mar., 1966), 29 (This is representative of several such reports.).