

The Formal Establishment of Pentecostalism in Tasmania, 1931-1935, Part II

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Abstract

This article continues the story of Pentecostalism in Tasmania (see APS Vol 18, 2016 (<http://aps-journal.com/aps/index.php/APS/article/view/9485>), providing an in-depth history of the formation of The Apostolic Church in Tasmania.

Flowerdale and the Coming of the Apostolic Church

The labours of Newton and Izard had stirred all the churches in the Wynyard circuit but the dairy farming community of Flowerdale was particularly affected. This small community became the birthplace for the establishment of a permanent Pentecostal presence in the form of the Apostolic Church.¹

Prior to Newton's departure, a special group gathered weekly in Flowerdale to pray specifically for the outpouring of the Holy Spirit. This group continued to meet even after Rev U'Ren was established as the new Methodist minister of the district. The group had around 15 members who were concerned to build on what they had witnessed through the work of Newton and Izard. Realising that they needed guidance and direction, the group remained in contact with Gordon Izard. Izard himself had returned to Melbourne. Prior to his departure he had heard of the Apostolic Church from his father in Geelong, who

1. For a detailed account of the Apostolic Church in Britain and in Australia see Damon S. Adams, *The Tributaries, Obstacles & Early History of Pentecostalism in Tasmania & the Role of the Apostolic Church, 1911-1960* PhD Tabor College Adelaide: 2014, 240-351.

was associated with the Pentecostal Church of Australia and had heard reports of the Apostolic Church in Perth and its impending arrival in Adelaide.² Many in the Australian Pentecostal movement had been captivated by the Apostolic Church and soon joined their ranks. Izard, by this time now back in Melbourne, recommended to the group at Flowerdale that they contact the Apostolic Church (with its Headquarters in Melbourne), for assistance. Supporting this suggestion was Lawrence Ling, a member of the Flowerdale group, who visited Adelaide and witnessed the Apostolic Church first-hand and returned with a positive report.³ Additionally, William and Myra Penfold were interested in finding a ‘Spirit filled church’ and went with their daughter Gladys to the Apostolic Convention in The Exhibition Building in Melbourne, Easter 1933 to investigate Izard’s recommendation. Interestingly, Gladys recalls, ‘Telling no one they were going they were amazed when they were called by the Prophet and Pastor Cathcart as Elder and Deaconess.’⁴ As a result of Izard’s suggestion, the Penfolds’ support and Ling’s recommendation, contact was made with the Apostolic Church around early 1934, less than twelve months after Newton had left Tasmania.

The Apostolic Church’s Response to the Tasmanian Request

The formal request from the group at Flowerdale reached the Headquarters of the Apostolic Church well before March 1934. By March, Cathcart, as the President of the Apostolic Church of Australia, met the request in a meeting in Melbourne, ‘where the Spirit directed Cathcart to appoint men to establish the Apostolic Church in Tasmania’:

The Lord made known His will through Pastor Cathcart, declaring that He would have His servant Elder Barrett to proceed to Tasmania in order

2. Noel Hart, Personal Interview with the Author, 15 June 2012.

3. Ibid.

4. Gladys Walters, “*Beginnings of the Apostolic Church Tasmania: As remembered*”, (unpublished written account 1970), 1.

to prepare the way for Pastor Jack, whom He had called to follow up the work in that State . . . Following the callings to Tasmania and elsewhere, a special financial appeal was launched to meet the extra burdens the new work entails. The Lord moved upon the hearts of His people, who gladly responded, as did Israel of old, giving their substance as to the Lord.⁵

This is the first reference to Tasmania in the *Revival Echoes* and is significant in that it presents a response to the interest of those in Flowerdale as well as demonstrates a greater vision. Elder Barrett and Pastor Jack were called not only to Flowerdale but also to engage in a state-wide work. The order of Cathcart's visionary template for church planting was to be followed with Barrett and Jack taking on the role he had formerly taken of preparing the way with groups of believers before the attack of a Hewitt Revival and Healing crusade. In relation to Flowerdale, the significance of the undertaking of the AAC was that there was a definite and determined commitment to establishing the group into an active congregation of the denomination.

Pastor David (Davey) M. Jack

David (Davey) Jack was born in Dunfermline, Scotland in 1896. He served in the British Army during World War I and was stationed in Egypt.⁶ After the War he immigrated to Australia and arrived in Victoria in the early 1920s. It was here that he was converted and in 1924 moved to Wonthaggi.⁷ Eventually he was encouraged to attend the Good News Hall. At the Hall he experienced the baptism of the Holy Spirit and spoke in tongues:

I had heard of Good News Hall from these sisters and made my way here, and, after some considerable time of fellowship, the Lord met me, and

5. *Revival Echoes*, vol. 1, no. 10, March 1, 1934, 167.

6. Timothy Jack (grandson of Pastor David Jack), Personal Correspondence with the Author, 27 March 2013.

7. *Good News (GN)*, vol. 22, no. 6, 1 June 1931, 10.

filled me with His Holy Spirit. My friends said, “Dave was all right until he got in with those Pentecostal people.” I came among these people who spoke in tongues: God forbid I should deny this experience. God has filled me with His Holy Spirit, with the Bible evidence, speaking in tongues.⁸

As a member of the Good News Hall and AFM, Jack soon began to preach and take on leadership responsibilities at Wonthaggi and Korumburra.⁹ He was critical of some of the practices of the AFM Council but remained with its ranks,¹⁰ even being appointed Chairman of the Advisory Council.¹¹

In early 1934, Davey Jack left the AFM and joined the Apostolic Church as it was becoming a growing Pentecostal presence in the greater Melbourne district. The leaders of the Apostolic Church immediately recognised Jack’s gifts and, by the prompting of the Spirit, by March 1934, Cathcart appointed him to the task of establishing the Apostolic Church in Tasmania, which included overseeing the fledgling group at Flowerdale.

Pastor Jack’s Ministry in the Wynyard District

The first task Jack undertook on arriving in Tasmania was to establish the group in Flowerdale, as a functioning congregation of the Apostolic Church. Since the Apostolic Church teaches full-immersion adult baptism (in contrast to Methodist teaching, as formerly held to by the new members at Flowerdale), one of Jack’s first activities was a baptismal service at Boat Harbour Beach, which was held on Sunday 15th July, 1934.¹²

Jack’s commission went beyond Flowerdale, and he soon set leaders there in order to free himself for the task of establishing congregations in

8. Ibid.

9. *GN*, vol. 22, no. 5, 1 May 1931, 12.

10. Ibid, 14.

11. Ibid, 15.

12. *Advocate* Burnie, Tas.: (1890 – 1954), Saturday 14 July 1934, 9.

Launceston and Hobart. Vivian Byard, the former lay-preacher of the Wynyard Methodist district, was appointed to the task of guiding the newly formed congregation with the oversight of Pastor Jack. Jack returned to the local district when he had the opportunity, to support the grounding of the members in the key teachings of the Apostolic Church.¹³

Pastor Jack attended the Centenary celebration of the Apostolic Church in Melbourne in October 1934. This coincided with the visit of the founders of the denomination, the Williams brothers. At the celebration and conference, Jack was noted as the representative of Tasmania.¹⁴

The Apostolic Church in Flowerdale

A number of key families of the Wynyard district formerly associated with the Methodist church were attracted to the small Apostolic Church in Flowerdale. Eric Marshall was baptised in the Spirit after attending a Pentecostal meeting in Melbourne. On his return he actively supported the work at Flowerdale. Soon Lawrie, Dorothy and Edna Marshall followed in experiencing the baptism of the Spirit and became involved in the growing work in Flowerdale. In addition to the Marshalls, the highly respected Penfold family¹⁵ from the Somerset Methodist church joined the newly formed Apostolic Church after spending a holiday in Melbourne with Pentecostal relatives. Richard and Kitty Clingeffer,¹⁶ also from Somerset Methodist church, committed themselves and their family to the Apostolic Church. At the outset, the Flowerdale congregation met at the home of the Richardson family, as well as occasional meetings at the Flowerdale School and the Clingeffer's farm, three miles from Somerset.

The initial members of the Flowerdale Apostolic Church were well

13. *Advocate*, Thursday 13 June 1935, 10; *Advocate*, Saturday 15 June 1935, 13.

14. *The Argus* (Melbourne, Vic.: 1848 – 1957), Saturday 20 October 1934, 15.

15. Mr J. W. Penfold was highly regarded as the Flowerdale railway station master, *Advocate*, Tuesday 12 November 1935, 8.

16. *Advocate*, Monday 12 December 1932, 2.

established families of North West Tasmania. Many were stalwarts of the community and highly respected. The acceptance of Pentecostalism by such a significant group assisted the newly founded Apostolic movement to take root in Tasmania. The extreme conservatism of the regional and rural Tasmanian communities was confronted with well-known and highly respected members of their own community embracing a movement opposed by the mainstream denominations.

John Hewitt, Revival & Healing Campaign, Hobart October 1934

Prior to the request from the group of believers at Flowerdale, Cathcart and John Hewitt had planned to bring the Apostolic Church Revival and Healing Campaign to Tasmania. It was always part of the Apostolic Vision to establish assemblies in all the capital cities of Australia. Consequently, Hobart was scheduled to have a campaign. There were two complicating factors which required some modification to plans—the visit of the Williams brothers and the Centenary Convention in late October 1934 and a crucial message from the prophet, Pastor Josh McCabe.

Cathcart, as National President of the Apostolic Church of Australia, was heavily committed with numerous responsibilities and administrative tasks. Consequently, Pastor Jack was asked to take on the preparatory task of conducting meetings to raise-up a core of believers. This core would then constitute the team to organise the practical requirements for the following ‘Healing and Revival Campaign’. This was in keeping with Cathcart’s revelation of the pattern for establishing churches in Australia.

On 28th July 1934, Jack held the first two services in Hobart at the Rechabite Hall, Liverpool St.¹⁷ Along with a Wednesday evening service; services continued till late September¹⁸ and were interrupted with the start of

17. *The Mercury*, Saturday 28 July 1934, 3.

18. *The Mercury*, Saturday 4 August 1934, 3; *The Mercury*, Saturday 18 August 1934, 3; *The Mercury*, Saturday 25 August 1934, 3; *The Mercury*, Saturday 1 September 1934, 3; *The Mercury*, Saturday 8 September 1934, 3; *The Mercury*, Saturday 15 September 1934, 3.

John Hewitt's 'Great Revival and Healing Campaign' on 30th September 1934 at the Helping Hands Mission, Bathurst St, Hobart.¹⁹ Hewitt was advertised as 'the Famous World Renowned Welsh Revivalist'.²⁰ The Campaign continued nightly for two weeks with Hewitt until 14th October 1934. At the outset Hewitt received the attention of *The Mercury* newspaper with an introductory article²¹ and then additional follow up reports.²²

Large congregations attended Hewitt's Hobart meetings²³ and his messages on healing were well received, particularly 'A Double Sickness and a Double Cure'.²⁴ During the course of the meetings there was a distinct change in the title of the campaign to 'The Great Revival and Divine Healing Campaign.'²⁵ The addition to make it 'Divine Healing' provided a clear distinction between the Pentecostal teaching of healing and Mary Baker Eddy's Christian Science concept of 'faith healing'. Although this appears to be incidental, it highlights the strong conservative evangelical sensitivity of the Tasmanian Christian community.

The Campaign was particularly noted for its healing ministry— 'Several cases of healing are reported':²⁶

Miracles of Healing have taken place since the arrival of Pastor Hewitt in Hobart. Note the following: "I have suffered with fits for the past 15 years, now I am healed."— Mrs Seward, Collinsvale. Crutches and sticks have also been discarded.²⁷

Originally Hewitt intended to be present in Hobart for three weeks before travelling to Melbourne in time for the Centenary Convention, with the visit of

19. *The Mercury*, Saturday 29 September 1934, 3.

20. *Ibid.*

21. *The Mercury*, Thursday 4 October 1934, 2.

22. *The Mercury*, Monday 8 October 1934, 2; *The Mercury*, Saturday 13 October 1934, 10.

23. *The Mercury*, Monday 8 October 1934, 2.

24. *The Mercury*, Saturday 6 October 1934, 3; *The Mercury*, Monday 8 October 1934, 2.

25. *The Mercury*, Saturday 13 October 1934, 3.

26. *Ibid.*, 10.

27. *Ibid.*, 3.

the Williams brothers from Wales.²⁸ Extraordinarily, Hewitt received a telegram cable from the prophet Pastor Josh McCabe. In the cable McCabe advised Hewitt not to fly back to Melbourne but instead, to return by boat— ‘journey by way of the sea, not by way of the air.’²⁹ McCabe had a dream where he saw a plane crash and the plane was associated with Hobart and Pastor Hewitt. On receiving the telegram, Hewitt did not hesitate to cash in his plane ticket and a purchase passage home by ship.³⁰ The air flight Hewitt was originally booked on departed Hobart on 20th October. Owing to the change, Hewitt had to cut short his campaign in Hobart to make it back to Melbourne in suitable time.³¹

John Hewitt was originally booked to fly to Melbourne from Hobart (via Launceston) on the Holyman four-engine ‘Dragon Rapide’ plane called *Miss Hobart*. There were two pilots and nine passengers. One of the pilots was Captain V. C. Holyman, one of the Holyman brothers, renowned Tasmanian transport pioneers.³² Also on board was the Rev. H. E. Warren, leaving Tasmania to take up his new Anglican Parish in Sydney.³³ Tragically, the flight of *Miss Hobart* never made it to Melbourne. The plane crashed in the Bass Strait with no survivors. It took the authorities days to locate the remains of the plane.³⁴ This event was national news and appeared in all the city and regional newspapers across the country.³⁵

28. *The Mercury*, Saturday 29 September 1934, 3.

29. Alistair Gardiner, “A History of the Apostolic Australia— Part 2, iv”, *Acts*. Nov.1990, 14 – 15.

30. John Hewitt jnr. (son of Pastor John H. Hewitt), Personal Interview with the Author, 3 May 2011.

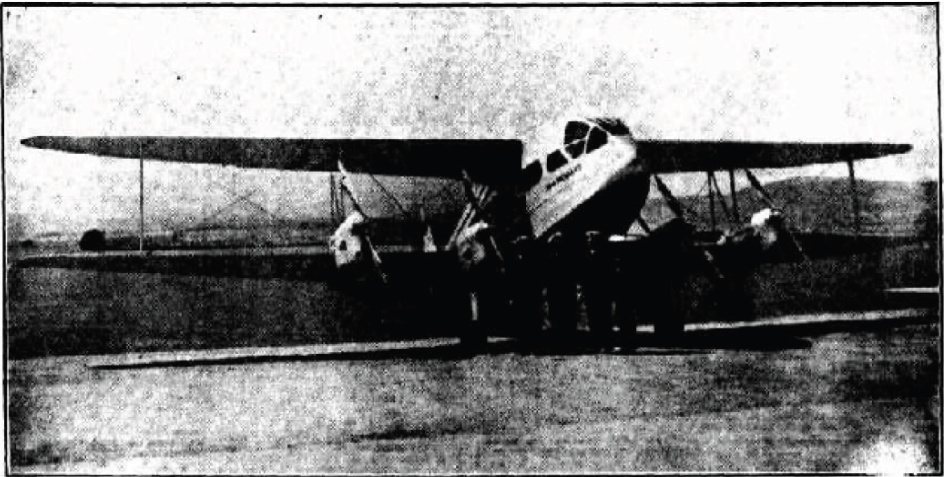
31. *The Mercury*, Saturday 29 September 1934, 3; *The Mercury*, Saturday 13 October 1934, 10.

32. *The Sydney Morning Herald* (NSW: 1842 – 1954), Monday 22 October 1934, 11.

33. *The Argus*, Saturday 20 October 1934, 25.

34. *Advocate*, Monday 22 October 1934, 7.

35. *The Sydney Morning Herald*, Saturday 20 October 1934, 22; *The Sydney Morning Herald*, Saturday 20 October 1934, 17; *Barrier Miner* (Broken Hill, NSW), Tuesday 23 October 1934, 3; *The Argus*, Wednesday 24 October 1934, 11; *The Advertiser* (Adelaide, SA), Wednesday 31 October 1934, 20; *Advocate*, Friday 2 November 1934, 7; *The Courier-Mail* (Brisbane, Qld.), Saturday 10 November 1934, 14; *The Canberra Times*, Tuesday 20 November 1934, 1; *Recorder* (Port Pirie, SA), Tuesday 20 November 1934, 1; *Western Mail* (Perth, WA),



Miss Hobart aeroplane on her arrival from England, from the Launceston Examiner³⁶

An interesting aside relating to John Hewitt was his use of transport. Unlike many, Hewitt was often prepared to obtain passage on mail planes in order to arrive in quick time to a destination.³⁷ In the instance of his return from Hobart in October 1934, Hewitt had a faith in McCabe's prophetic gift, and was prepared to sacrifice time for safety.

Isaac Hewitt & the Continuation of the Campaign, Hobart

On Hewitt's departure the Revival and Healing Campaign in Hobart continued under the auspices of Pastor Jack and Evangelist Alex Wright.³⁸ From the week missed by Hewitt, due to his early departure, Pastor Alex Wright from

Thursday 22 November 1934, 55; *Northern Standard* (Darwin, NT), Friday 23 November 1934, 2.

36. *Examiner*, **Saturday 20 October 1934**, 7.

37. John Hewitt jnr. (son of John H. Hewitt), Personal Interview with the Author, 3 May 2011.

38. *The Mercury*, Saturday 13 October 1934, 10.

New Zealand took over the evangelistic task.³⁹ Wright was advertised as ‘the famous New Zealand Billy Bray’.⁴⁰ The comparison with Billy Bray is interesting in that Bray was a renowned Cornish Methodist minister from church history⁴¹ and would have appealed to the broad spectrum of evangelical church-goers.

Wright continued the Revival Campaign for four weeks after Hewitt. Wright’s messages focused on the Second Coming of Christ with titles such as:

War Clouds Gathering in the East, the Gathering of the Antichrist Millions. Mussolini, Hitler, Russia, Unemployment.⁴²

"THE WORD OF GOD FULFILLED." The Gathering of the Anti-Christ Millions! War Clouds In the East! Is Mussolini the Anti-Christ? Russia! Italy! Germany. United! THE MARK OF THE BEAST. HAS IT COME?⁴³

The Second Coming of Christ. THE COLLAPSE OF CIVILISATION. MUST IT COME? Will the close of 1934 issue in His Coming? Will the World end at His Coming? What will happen at His Coming? When will He Come, and How? These VITAL questions will be answered.⁴⁴

Besides the Second Coming, Wright promoted a ‘United Proclamation of the Good Old Gospel in old-time power for the Salvation of Souls, the Glory of God, and the Love of Jesus.’⁴⁵ And encouraged the Christian public and clergy to unite in seeking revival: ‘CHRISTIANS! Hobart needs a revival. Come and

39. Ibid, 3.

40. Ibid.

41. The Rev. Billy Bray (1794 – 1868) as a young man was a coal miner, drunkard and riotous man before his conversion. After his conversion he was known for his exuberance and joy. He became a successful minister and evangelist for the Bible Christian Methodist Church. He was well-known for his famous saying: “If they were to put me in a barrel, I would shout glory out through the bung-hole! Praise the Lord.” F. W. Bourne, *The King's Son; or, A Memoir of Billy Bray* (London: Bible Christian Book-Room, 1872), 34.

42. *The Mercury*, Saturday 20 October 1934, 3.

43. *The Mercury*, Saturday 3 November 1934, 3.

44. Ibid, 3.

45. *The Mercury*, Saturday 27 October 1934, 3.

help after your own service, and get a share of the Power, Praise, and Glory. All Ministers welcomed to Platform.’⁴⁶

On Jack’s return to Hobart in early November 1934 from the Centenary Convention in Melbourne, he resumed regular Sunday services and two evening meetings per week.⁴⁷ One of the regular Sunday services was the ‘Breaking of Bread’⁴⁸ (communion). This was an indicator of the formation of a congregation as a result of the combined labours of Jack, Hewitt and Wright.

There was a third wave to the Revival and Healing Campaign with the ministry of Isaac Hewitt. Like his older brother, Isaac Hewitt was advertised as the ‘Welsh Revivalist’,⁴⁹ ‘Great Welsh Revivalist’⁵⁰ and more distinctly, the ‘Welsh Singing Revivalist’.⁵¹ Isaac Hewitt’s Campaign commenced on 4th December and concluded on 25th December 1934. On Sunday 23rd December there was a ‘Huge Baptismal Service on Bellerive Beach.’⁵² This service established the newly formed Apostolic congregation in Hobart. Thus, by the end of 1934 there were two Apostolic Church assemblies in Tasmania—Flowerdale and Hobart.

46. Ibid.

47. *The Mercury*, Saturday 10 November 1934, 3; *The Mercury*, Saturday 17 November 1934, 3; *The Mercury*, Saturday 24 November 1934, 3; *The Mercury*, Saturday 1 December 1934, 3.

48. *The Mercury*, Saturday 10 November 1934, 3; *The Mercury*, Saturday 17 November 1934, 3.

49. *The Mercury*, Saturday 15 December 1934, 3.

50. *The Mercury*, Saturday 22 December 1934, 3.

51. *The Mercury*, Saturday 8 December 1934, 3.

52. *The Mercury*, Saturday 22 December 1934, 3.

**THE GREAT REVIVAL AND HEALING
CAMPAIGN,**
Conducted by
EVANGELIST ISAAC HEWITT
(Welsh Singing Revivalist).
Continues Nightly at 7 45 o'clock, except
Monday.
In the MASONIC HALL, MURRAY ST.



The Sick Prayed for at every Service.

To-night's Subject, "Will Jesus Come Again?"

Sunday, 7 p.m.,
Gospel Rally.
Soloist, Miss Collins.
Subject, "The Man that was Converted in Hell."
3 p.m., "Does Jesus Heal Today?"

Don't miss the Treat of the season.

Come and hear this Young Man of God.
11 a.m., Breaking of Bread Service.
All Christians Welcome.
All Welcome! Bring a Friend!
Protestant Hall, Bathurst St.

One of the advertisements promoting Isaac Hewitt's Campaign in Hobart, 1934⁵³

Vivian Rufus Byard

A pillar of the Flowerdale Apostolic Church was Vivian Rufus Byard. Byard was deeply affected by Newton's ministry. He was part of the group who invited the Apostolic Church to Tasmania and was strongly convinced by both the Pentecostal teaching and the ecclesiology of the Apostolic Church. Byard soon emerged as a leader of the newly formed church at Flowerdale.

53. *The Mercury*, Saturday 15 December 1934, 3.



Mr. V. R. Byard

Vivian R. Byard, 1948⁵⁴

By January 1935, Byard became the regular preacher and leader of the new Apostolic congregation. He led the church to add to house meetings public services held in the Riana Hall,⁵⁵ the I.O.O.F Hall, Wynyard,⁵⁶ the Central Hall, Burnie⁵⁷ and the Somerset Hall.⁵⁸ These public services were advertised in the Burnie *Advocate*. Although Byard was highly esteemed by all the communities of North West Tasmania, the advertisements of the Apostolic Church were relegated to the 'Miscellaneous' section of the *Advocate*. This reflected the negative attitude towards Pentecostalism that existed in the community. It was not till 1937 that the Apostolic Church services were advertised in the Church Services section of the *Advocate*.

54. *Advocate*, Saturday 14 August 1948, 11.

55. *Advocate*, Friday 25 January 1935, 11; *Advocate*, Saturday 23 February 1935, 11; *Advocate*, Friday 15 March 1935, 9.

56. *Advocate*, Saturday 2 February 1935, 11; *Advocate*, Wednesday 6 February 1935, 11; *Advocate*, Thursday 7 February 1935, 9; *Advocate*, Thursday 14 February 1935, 9.

57. *Advocate*, Saturday 16 February 1935, 11; *Advocate*, Saturday 2 March 1935, 11.

58. *Advocate*, Saturday 11 May 1935, 11; *Advocate*, Saturday 1 June 1935, 11.

Through Byard, the Apostolic Church had a voice that was given a hearing within the extremely conservative religious community of Northern Tasmania. In the space of eighteen months, three of Byard's 'Apostolic' messages were published in 'Message of the Church' section of the *Advocate*. The three messages were: 'Gifts Unto Men (Eph. 4: 11-18)';⁵⁹ 'Make Them After Their Pattern (Ex. 25: 40)';⁶⁰ 'Jehovah Rapha or "I am the Lord that Healeth Thee." (Ex. 15: 26)'.⁶¹ The first two messages were filled with detail on the gifts of the Holy Spirit continuing in the Church, and the church government established by Christ on his ascension. There is a strong expository element to these two messages and numerous links with Church history, with references to the Emperor Constantine and John Wesley. The sermons are well constructed and well argued. The strong ecclesiology of the Apostolic Church permeates these messages and shows a depth beyond the Pentecostal gifts that convicted a well-informed and committed Methodist evangelical such as Byard.

The third message that appeared in the *Advocate* was 'Jehovah Rapha'. The focus of this address was the healing power of God both physically and spiritually. Byard first grounds his exposition on the theological ground of the doctrine of God and then proceeds to present physical healing within the atonement. In addition, reference is made to the writings of Andrew Murray and the current day healing ministry of the Rev. John Maillard of St Stephen's Church of England, Brighton, England.⁶² Irish Evangelist, Edwin Orr's recent visit to Tasmania at which Orr spoke in support of physical healing

59. *Advocate*, Saturday 9 February 1935, 9.

60. *Advocate*, Thursday 12 December 1935, 11.

61. *Advocate*, Thursday 17 September 1936, 8.

62. The labours of the Rev. Maillard were reported in most of the Australian newspapers at the time (1934-1936), including the Burnie *Advocate - Advocate*, Tuesday 12 February 1935, 1. Maillard was a forerunner of the founding of the Order of Luke the Physician, the healing arm of the Anglican Church which is still in existence, <http://www.osluk.org/>. The Order of St Luke the Physician played an important role in the development of the Charismatic movement in Tasmania, <http://www.tasmaniananglican.com/ta200910-06/>.

for today is also presented as supporting evidence.⁶³ Byard tapped into the significance there was in the issue of healing within the Tasmanian religious community at the time. This was as an aspect of the appeal of the early Pentecostal movement in Tasmania, especially as it was presented and advocated by the Apostolic Church.

Byard's messages generated letters of correspondence to the *Advocate*. The chief criticism was ecclesiastical. Byard linked the Church with Israel in the Old Testament. One correspondent (a personal friend of Byard), found fault in the comparison of the New Testament Church with Old Testament Israel.⁶⁴ Byard ably responded by pointing out that his Methodist friend was exhibiting his support for British Israel. In the reply, Byard masterfully takes the opportunity to further exhibit the biblical basis for the nature of the gifts of the Spirit and their duration.⁶⁵ There is no doubt his irenic tone and authoritative explanation were respected and duly received. There was no further correspondence entered into on the topic.

Byard was such a well-respected member within the Northern Tasmanian community⁶⁶ that he engaged in presenting a public address in Launceston on his reasons for joining the Apostolic Church. The invitation to the address was extended to 'Clergy and Church-going public'.⁶⁷ Although there is no record of the lecture, Byard's messages recorded in the *Advocate* provide sufficient information to arrive at some of the key reasons for his move to the

63. Edwin Orr spoke at Burnie on 11th and 12th June, 1936 at the Methodist Hall, *Advocate*, Saturday 6 June 1936, 13.

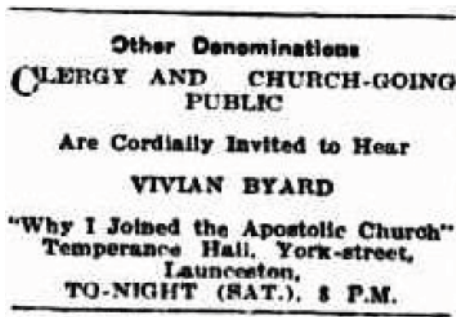
64. *Advocate*, Thursday 14 February 1935, 8.

65. *Advocate*, Monday 18 February 1935, 9.

66. Vivian Byard was a leader on the Wynyard community. From 1940 till 1950 he was an elected member of the Wynyard Local Council. In 1948 he ran for state parliament for the Liberal party. He was the president of the Wynyard Bowls Club for many years and was regularly selected to preside over important committees on local regional issues. In addition to all of these community services, Byard remained an active lay preacher and was in demand amongst all the evangelical churches in the North West of the state, including the Methodist, Baptist, Brethren, Church of Christ and Presbyterian.

67. *Examiner*, Saturday 27 April 1935, 3.

Apostolic Church. Fundamental were two elements: i) the nature of the Church – including office bearers and corporate structure; ii) the work of the Spirit in gifts, power and vitality – closely tied to this was the Welsh evangelical origin of the denomination, which was born out of the ashes of the 1904 Welsh revival.



Advertisement of Byard's lecture in Launceston, 1935⁶⁸

From Flowerdale to 'Glorydale'

From the outset, the group of believers that started to meet at Flowerdale during the ministry of Arch Newton had an enthusiasm and hunger for a deeper understanding and experience of God. With the arrival of Pastor Jack, the newly formed congregation continued in its interest and zeal. Vivian Byard supported the Church in its enthusiasm. The Apostolic Church was quick to connect its newly formed assembly into the wider body of the Apostolic Church. This was an important feature of the denomination and helped in cementing its national growth.

By late 1934 a number of important ministers from the Apostolic movement visited Tasmania. On 29th December 1934, Isaac Hewitt visited the new congregation at Flowerdale and conducted an evangelistic campaign in Wynyard and the surrounding district.⁶⁹ It was during that time that the members of the Flowerdale Church had an extraordinary experience. Those involved called it the outpouring of the Holy Spirit. Their meetings 'were filled with

68. *Examiner*, 27 April 1935, 3.

69. *Advocate*, Friday 4 January 1935, 7; *Advocate*, Saturday 12 January 1935, 11.

prayer, praise, testimonies, prophesy, tongues and interpretations.’⁷⁰ The result was that their meetings became known as ‘Glory meetings’. Further, at these meetings— ‘People had an expectancy of what the Lord was going to tell them. It was rare to have a preached message for the Lord took over and that was it.’⁷¹

On one occasion when Isaac Hewitt was there in January 1935, he was walking back with Pastor Jack and a group of other believers from Wynyard to Flowerdale. On that journey the Holy Spirit came upon them and they were caught up in prayer, praise and singing in the Spirit (singing in tongues). This event was followed with Hewitt holding meetings under a pine tree at Flowerdale where the Spirit would fall upon the gathering. Due to the extraordinary experiences of the presence of the Spirit, the name Flowerdale became nicknamed ‘Glorydale’.⁷²



Pastor and Evangelist Isaac Hewitt, 1934⁷³

Sunday at ‘Glorydale’ was full. It commenced with a communion

70. Dorothy Richardson, “In the Beginning . . .” *Impact*, Nov 2002, 25.

71. *Ibid.*

72. Pastor Noel Hart, Personal Interview with Author, 15 June 2012.

73. *The Mercury*, Saturday 8 December 1934, 3.

service at 11 am. This was followed by a lunch and then Sunday School at 2 pm. A public meeting was held at 3 pm (often held in a district hall). At 6 pm there was an open-air meeting and finally at 7 pm an evening meeting.⁷⁴ On Friday night there were open-air meetings in one of the nearby towns. The Friday night gathering was comprised of singing and testimonies. Generally, the public responded well to the open-air meetings, especially to the singing. Some would even request hymns or choruses.⁷⁵

Isaac Hewitt launched an Evangelistic Campaign on his arrival on 30th December 1934 which continued until 20th January 1935 at Oddfellows' Hall in Wynyard, with Sunday services and nightly meetings.⁷⁶ Hewitt was promoted as the 'Young Singing Evangelist', 'the Young Evangelist' and 'Evangelist Isaac Hewitt (Wales)'.⁷⁷ A choir was formed for the occasion called 'the Sunbeam choir' and duets were sung as well.⁷⁸

The overall tone of the promotion of Hewitt's campaign in Wynyard was far more cautious and subdued than that in Hobart. The title *Revival and Healing Campaign* was never used and Isaac Hewitt is not called the 'Welsh Revivalist' or the 'Welsh Singing Revivalist'. Further, there is no reference specifically to healing in the advertisements. The closest thing is the statement 'The sick prayed for.' The reason for the caution lay in the strong evangelical conservatism of the district and its firm opposition to Pentecostalism as had been exhibited by the Methodist, Brethren and Baptist response to Pentecostal elements in the ministry of Newton and Izard.

Hewitt's campaign in Wynyard attracted interest and support from some in the district. It also provided an opportunity to introduce the Apostolic Church to the area via a national official such as Isaac Hewitt. Accompanying Hewitt on this occasion was Mr. Albert E. Gay, a former Tasmanian and highly

74. Richardson, "In the Beginning . . ." *Impact*, Nov 2002, 25.

75. *Ibid.*

76. *Advocate*, Saturday 12 January 1935, 11.

77. *Ibid.*

78. *Ibid.*

regarded speaker amongst all evangelical churches across the state and now, an elder of the Apostolic Church: 'Representing the Apostolic Church of Australasia, Mr. A. E. Gay and Evangelist Isaac Hewitt are conducting services in the Wynyard district.'⁷⁹ Gay was prompt to provide an article to the *Advocate* introducing the Apostolic Church responding to a number of questions and preempting possible criticisms.⁸⁰ As a public relations exercise it was carefully worded and emphasised links with the Welsh revival and to the Protestant heroes—Luther and Wesley. Further, it drew on the separatists' convictions of the Brethren and Wesleyans as support for the purpose and function of the denomination.

Gay seized the opportunity to explain the biblical ecclesiastical distinctives of the Apostolic Church:

Referring to where the Apostolic Church differed from others, Mr. Gay said the Apostolic Church accepted every doctrine of the Protestant Church, with the added truth of church government by apostles, prophets, evangelists, pastors and teachers, as set forth in Ephesians 4: 11. In a word, it was believed that the divine gifts to the church given at Pentecost should be retained during the whole of the church age. In most sects only one or two of the offices functioned, viz., "pastors" and "evangelists." Hence, with two or three gifts of the foundation lacking small wonder at the many divisions in the church. One outstanding effect of the Apostolic Church teaching was that no matter how diverse might be the opinions of its members when joining, differences soon ceased, and all soon came into the unity of the faith. Apostolic assemblies now functioned in all the capital cities of Australasia, and served as an answer to the spiritual apostasy of the day.⁸¹

Hewitt's initial time with the newly formed congregation at Flowerdale

79. *Advocate*, Saturday 5 January 1935, 9.

80. *Ibid.*

81. *Ibid.*

left the members with a wealth of memorable experiences which resulted in numerous anecdotes.⁸² On a broader level, by the time Isaac Hewitt left Wynyard, the Apostolic Church was no longer an unknown 'sect'. It had forged its place in the religious community of the district and has remained a strong presence to this day.

The Revival and Healing Campaign, Launceston January – February 1935

On completion of his campaign in Hobart, Isaac Hewitt went directly to Flowerdale with Pastor Jack and conducted a campaign in Wynyard. Jack took the opportunity to go to Launceston, before the start of the Wynyard campaign, in order to prepare the way for Hewitt's campaign in Launceston⁸³ which was planned to commence on completion of his time at Wynyard and Flowerdale. The Wynyard campaign went from 30th December 1934 till 20th January, 1935.

Immediately after his time Flowerdale and Wynyard, Hewitt proceeded to Launceston, accompanied by A. E. Gay and there commenced his 'Revival and Healing Campaign' on 26th January 1935.⁸⁴ Hewitt's Launceston campaign was held in the Temperance Hall, York St and continued till 16th February 1935.⁸⁵ There were three Sunday services, 11 am, 3 pm and 8 pm; and week night services. Hewitt was again promoted as the 'Welsh Singing Revivalist' and the 'Welsh Revivalist'.⁸⁶

Hewitt's campaign resulted in the establishment of an Apostolic Church assembly in Launceston. Gay took on the responsibility of leader the newly formed congregation and was ably assisted by Walter Daniel Clear, a

82. Nancy Hart (nee Clingleffer), Personal Correspondence with the Author, 19 December 2011.

83. *Examiner*, Saturday 22 December 1934, 3.

84. *Examiner*, Saturday 26 January 1935, 3.

85. *Examiner*, Saturday 9 February 1935, 3.

86. *Examiner*, Saturday 26 January 1935, 3; *Examiner*, Saturday 2 February 1935, 3; *Examiner*, Saturday 9 February 1935, 3.

respected member of the Launceston business community and a popular lay preacher with the Methodist, Presbyterian,⁸⁷ and Baptist churches.⁸⁸

Albert Edward Gay

A. E. Gay played a significant role in the establishment of the Apostolic Church in Launceston. The selection of Gay for the task by the National Apostolic Church Headquarters was a thoughtful and strategic move. As a former Tasmanian, Gay had contacts and previous associations with most of the mainstream denominations across the state.

Gay commenced his career in 1904, working for the Prince Alfred Sailors Home in Port Adelaide. By 1910 he became the Superintendent of the Home. In 1906, Gay wrote a highly acclaimed book addressing a social concern for seamen. The book was *England's Duty to Her Merchant Seamen*, and was published in 1906 by Sands and McDougall in Adelaide.⁸⁹ During these early years, Gay was active as a preacher and lay representative in the Methodist Church of Adelaide. While working with retired sailors, Gay was astounded by the devastating effect of liquor on the lives of many of the residents. Eventually Gay was appointed lecturer and organiser of the South Australian Temperance Alliance.⁹⁰ In 1920 he became a representative of the Victorian Anti-Liquor League.⁹¹ Gay continued in that position for the next two years.⁹² At one time, as the organiser of the Victorian Anti-Liquor League, he was pelted with rotten eggs during an anti-liquor lecture.⁹³ Around this time, 1921, Gay authored a

87. *Examiner*, Saturday 25 January 1930, 15.

88. *Examiner*, Friday 8 May 1931, 7.

89. Subsequently, Gay became an unofficial authority on maritime issues – including vessels sinking at sea. In 1916, Gay invented the non-sinkable ship *The Register* (Adelaide, SA), Friday 18 May 1917, 6; *The Mail* (Adelaide, SA), Saturday 16 June 1917, 3.

90. *The Mercury*, Friday 1 December 1922, 3.

91. *The Broadford Courier* (Vic.), Friday 10 December 1920, 2; *The Broadford Courier*, Friday 17 December 1920, 2.

92. *The Argus*, Tuesday 24 May 1921, 12; *The Argus*, Tuesday 6 September 1921, 12.

93. *Daily Herald* (Adelaide, SA: 1910 – 1924), Thursday 16 December 1920, 6.

book addressing the issue of alcohol and the nation titled, *Our National Danger*.⁹⁴ This book expounded the social, economic, spiritual and political consequences of alcohol on the nation. While in Victoria, Gay continued to be active as a Methodist lay preacher⁹⁵ and even wrote lyrics for a national song with a spiritual message called *The Australian Marseillaise: "Awake Australia!"*⁹⁶

In December 1922, Gay was selected as organiser of the Tasmanian Prohibition League and commenced his post in January 1923.⁹⁷ He was located in the North of the state and the majority of his work was centred in the North-West.⁹⁸ At the outset, he applied himself to his office with great zeal and quickly established himself as a noted speaker and an informative lecturer. Gay managed to speak at many of the churches around Tasmania, especially those around Launceston and the North-West coast. The list of some of the places he visited, lectured and preached was impressive: Beaconsfield,⁹⁹ Burnie,¹⁰⁰ Broadmeadows,¹⁰¹ Devonport,¹⁰² Fingal,¹⁰³ Forth,¹⁰⁴ George Town,¹⁰⁵

94. A. E. Gay, *Our National Danger*, (Melbourne: Ruskin Press, 1921).

95. *Werribee Shire Banner* (Vic.), Thursday 20 October 1921, 3.

96. G. Roberts and A. E. Gay, *The Australian Marseillaise: "Awake Australia!"* (Melbourne: Salvation Army Printing Works, 1922).

97. *The Mercury*, Friday 1 December 1922, 3.

98. *Ibid.*

99. *Examiner*, Friday 26 October 1923, 2.

100. *Advocate*, Thursday 8 March 1923, 4.

101. *Examiner*, Wednesday 12 December 1923, 9.

102. *Advocate*, Tuesday 18 December 1923, 2.

103. *The Mercury*, Thursday 30 August 1923, 9.

104. *Examiner*, Thursday 8 February 1923, 2.

105. *Examiner*, Wednesday 31 October 1923, 2.

Hobart,¹⁰⁶ Kimberley,¹⁰⁷ Latrobe,¹⁰⁸ Launceston,¹⁰⁹ Montana,¹¹⁰ Penguin,¹¹¹ Queenstown,¹¹² Selbourne,¹¹³ Sheffield,¹¹⁴ Smithton,¹¹⁵ Spreyton,¹¹⁶ Stanley,¹¹⁷ Tullah,¹¹⁸ Ulverstone,¹¹⁹ Upper Castra,¹²⁰ Waratah¹²¹ and Wynyard.¹²² In the process of his extensive touring he became acquainted with many of the Tasmanian Christian leaders across all of the Protestant denominations including the Rev. E. B. Woods,¹²³ Major Roberts-Thomson,¹²⁴ Walter D. Clear,¹²⁵ the Rev. Ralph Rankin,¹²⁶ the Rev. F. J. Wood,¹²⁷ Bishop Hay (Anglican Bishop of Tasmania)¹²⁸ and Dr. F. B. Meyer.¹²⁹

Gay's tenure as the organiser of the Tasmanian Prohibition League was for two years – 1923 and 1924. Although his time was limited, his labours were prolific and he etched his name and cause in the religious, social and political

106. *The Mercury*, Friday 19 January 1923, 8; *The Mercury*, Saturday 29 March 1924, 3.

107. *Advocate*, Saturday 20 October 1923, 4.

108. *Examiner*, Friday 2 March 1923, 2.

109. *Examiner*, Saturday 6 January 1923, 9; *Examiner*, Saturday 14 April 1923, 9; *Examiner*, Saturday 2 February 1924, 15.

110. *Examiner*, Friday 23 November 1923, 2.

111. *Advocate*, Thursday 15 March 1923, 4.

112. *Advocate*, Saturday 24 March 1923, 4.

113. *Examiner*, Tuesday 17 July 1923, 2.

114. *Examiner*, Thursday 2 August 1923, 2.

115. *Advocate*, Friday 25 January 1924, 4.

116. *Advocate*, Tuesday 18 December 1923, 2.

117. *Advocate*, Saturday 8 December 1923, 6.

118. *Advocate*, Monday 16 April 1923, 4.

119. *Advocate*, Wednesday 24 January 1923, 5.

120. *Advocate*, Thursday 21 February 1924, 4.

121. *Advocate*, Wednesday 28 March 1923, 3.

122. *Advocate*, Wednesday 28 November 1923, 4.

123. *Advocate*, Saturday 3 March 1923, 3; *Advocate*, Wednesday 15 August 1923, 4.

124. *Advocate*, Saturday 6 October 1923, 3.

125. *Examiner*, Saturday 16 June 1923, 9.

126. *Advocate*, Wednesday 15 August 1923, 4.

127. *Ibid.*

128. *The Mercury*, Saturday 29 March 1924, 3.

129. *The Mercury*, Saturday 7 July 1923, 3.

life of the state. Gay was an ardent correspondent and did not shy away from entering into a controversy. During his time in Tasmania as the Prohibition League organiser, Gay had twenty letters published in the Tasmanian newspapers with many provoking some debate. All the letters were on topics related to liquor and temperance with topics like: 'Beer and Brains',¹³⁰ 'Dry America',¹³¹ 'How to Economise',¹³² 'Enlightened Education',¹³³ 'Prohibition and Crime',¹³⁴ 'Revolution and Liquor',¹³⁵ 'The Drug Habit',¹³⁶ 'A Land of Plenty',¹³⁷ 'Sunday Noise and Drink Traffic',¹³⁸ 'Successful Reform',¹³⁹ 'Whisky Ships'¹⁴⁰ and 'Poverty Reform and Liquor'.¹⁴¹

Gay returned to Victoria after his time in Tasmania as organiser of the Prohibition League. Although he was heavily committed to the Methodist Church, while in Victoria he came in contact with Pentecostalism and eventually joined the Apostolic Church. Gay was highly active with teaching on the Second Coming and particularly a dispensational premillennial interpretation and its application to contemporary political events. Gay was always ready to put pen to paper. He had already authored a couple of respected works and was now prepared to turn his hand to writing on interpreting political events in light of the premillennial return of Christ.¹⁴² In 1933, Gay, now an elder in the Apostolic

130. *Advocate*, Monday 29 January 1923, 6.

131. *Examiner*, Wednesday 7 March 1923, 6.

132. *Examiner*, Thursday 1 February 1923, 6.

133. *Advocate*, Monday 29 January 1923, 6.

134. *Examiner*, Wednesday 19 December 1923, 6.

135. *Examiner*, Saturday 3 November 1923, 6.

136. *Advocate*, Saturday 10 February 1923, 12.

137. *Examiner*, Saturday 8 September 1923, 18.

138. *Examiner*, Saturday 27 October 1923, 3.

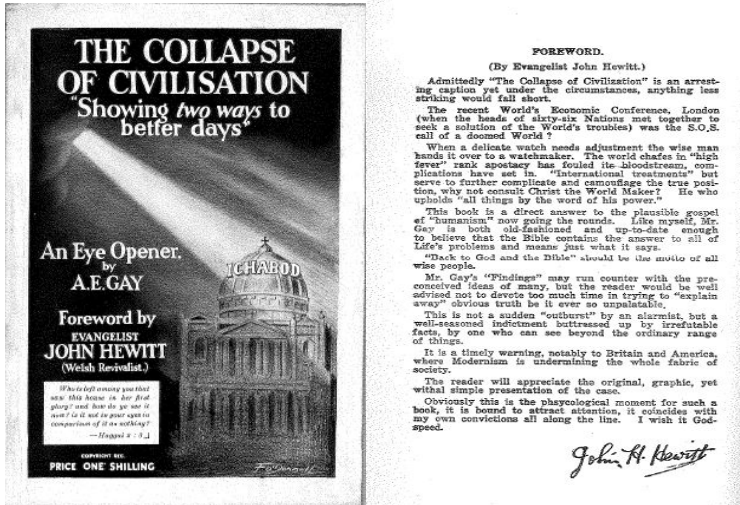
139. *Examiner*, Wednesday 12 September 1923, 10.

140. *Examiner*, Tuesday 4 September 1923, 8.

141. *Examiner*, Wednesday 12 September 1923, 10.

142. Gay followed *The Collapse of Civilisation* (1933), with other works centred on the signs of Christ's return: *Was Hitler "him"?* (Geelong: A. E. Gay, 1939); *Inevitable?: Showing the Satanic Conquest of the Nations* (Geelong: A. E. Gay, 1940); *The World's Last Chance* (Melbourne: A. E. Gay, 1944).

Church, wrote a book which focused on contemporary issues in light of the imminent return of Christ. The book was titled, *The Collapse of Civilisation: "Showing Two Ways to Better Days"*, with its foreword written by Evangelist John Hewitt (Welsh Revivalist).¹⁴³



The cover of A. E. Gay's book *The Collapse of Civilisation* with the foreword signed by John Hewitt¹⁴⁴

The task of fostering an assembly in Launceston for the Apostolic Church was given to Gay. The selection of Gay in spear-heading the work in Launceston in conjunction with Isaac Hewitt's Revival and Healing Campaign was a well calculated and tactical move. Gay's knowledge, experience and contacts in the area enabled him to maximise the opportunities in establishing a permanent work. Gay was able to readily acquire the use of the Temperance Hall, York St, for the use of the Apostolic Church. Additionally, an important contact that Gay was able to recruit was W. D. Clear, an influential lay leader in

143. A. E. Gay, *The Collapse of Civilisation: "Showing Two Ways to Better Days"* (Melbourne: Alpha Printing, 1933).

144. Gay, *The Collapse of Civilisation: "Showing Two Ways to Better Days"*, front cover & inside front cover.

Launceston.¹⁴⁵ He preached for the Methodist Church,¹⁴⁶ the Presbyterian Church,¹⁴⁷ the Baptist Church¹⁴⁸ and the Memorial Christian Church. By the end of Hewitt's ministry in Launceston, Clear was convinced of the Apostolic Vision and Pentecostalism. He was soon providing leadership support for Gay.¹⁴⁹

Gay was prompt to start regular services following Hewitt's Campaign. In fact, it was on the following day that Gay held the first regular service of the Apostolic Church in Launceston.¹⁵⁰ Services consisted of a morning and evening service on Sundays, and a Thursday evening service.¹⁵¹ Gay advertised the Church as 'The Apostolic Church – Outcome of the Great Welsh Revival'.¹⁵² In order to further promote the denomination in Launceston, Gay and Jack organised Vivian Byard (the well-respected lay leader of Northern Tasmania), to give an address on 'Why I joined the Apostolic Church'.¹⁵³

As per usual, Gay was quick to produce letters for publication in the Launceston *Examiner*. This time he wrote on behalf of the Apostolic Church. There were two subjects that Gay wrote on— 'the Second Coming'¹⁵⁴ and 'Divine Healing'.¹⁵⁵ The issue of 'Divine Healing' generated some discussion amongst correspondents. The *Examiner* reported on a message by Gay on Healing. In the course of the message he stated:

"I don't think there is a denomination in Launceston, apart from the

145. *Examiner*, Friday 8 May 1931, 7.

146. *Examiner*, Saturday 28 August 1920, 10.

147. *Examiner*, Saturday 25 January 1930, 15.

148. *Examiner*, Saturday 28 May 1921, 1.

149. *Examiner*, Saturday 13 July 1935, 3.

150. *Examiner*, Saturday 16 February 1935, 3.

151. *Examiner*, Saturday 2 March 1935, 3; *Examiner*, Saturday 9 March 1935, 3; *Examiner*, Saturday 6 July 1935, 3.

152. *Examiner*, Saturday 2 March 1935, 3; *Examiner*, Saturday 6 July 1935, 3.

153. *Examiner*, Saturday 27 April 1935, 3.

154. *Examiner*, Wednesday 19 June 1935, 8; *Examiner*, Friday 28 June 1935, 14; *Examiner*, Tuesday 13 August 1935, 11; *Examiner*, Wednesday 4 September 1935, 2.

155. *Examiner*, Monday 1 July 1935, 10.

Apostolic Church, that believes divine healing is for to-day," said Mr. Gay. . . The Apostolic Church was the outcome of the great Welsh revival in 1904-the greatest revival of modern times." He mentioned the foundation in Australia by Pastor William Cathcart, three years ago, and said that the growth of the church had been phenomenal. "The tragedy to-day is that many people profess to believe the Bible but pick out only what suits them," he continued. "Our critics tell us that the scripture in James 5 is not for to-day. What is it there for if it is not for to-day? That scripture is the fundamental difference between the Apostolic and other churches."¹⁵⁶

To build on the distinctive of healing, Gay ensured that divine healing was advertised as part of the services. At times, the Thursday evening service was designated for 'Divine Healing'.¹⁵⁷ As a general rule, all services were covered by the statement, 'The sick prayed for.'¹⁵⁸

The congregation in Launceston was competently led by Gay and Clear throughout the remaining months of 1935. Once the Church in Launceston had been well established, Gay returned to Victoria where, as an elder, he led the Ballarat assembly of the Apostolic Church.¹⁵⁹

Summary of the Arrival of the Apostolic Church

The legacy of the ministry of Newton and Izard was a small group that was to become the first recognised Apostolic Church congregation in Tasmania. Contained within this group were a number of mature and gifted believers with the ability to lead and preach. Additionally, this group was made up of influential and respected families from the community. This assisted in the introduction of an outside body, the Apostolic Church, to come and form a

156. *Examiner*, Friday 12 July 1935, 6.

157. *Examiner*, Saturday 6 July 1935, 3.

158. *Examiner*, Saturday 16 February 1935, 3; *Examiner*, Saturday 2 March 1935, 3; *Examiner*, Saturday 13 July 1935, 3.

159. *The Argus*, Tuesday 4 February 1936, 3.

particular Pentecostal Church with a distinct and unique ecclesiastical structure. Pastor David Jack was a man of grace and evangelical zeal who was able to form the group at Flowerdale into an assembly with a clear structure of governance and a dynamic exercise of spiritual gifts.

Tasmania was already in the visionary plan of Cathcart and John Hewitt. The occasion of the call from Flowerdale and the coming of the Revival and Healing Campaign was an extraordinary convergence which facilitated the arrival and establishment of Pentecostalism in a state that had resisted its intrusion well beyond that of the other states of Australia. The selection of Albert E. Gay to lead the initial work in Launceston was a wise and strategic move—tactically it was successful. The ready recruitment of Walter Clear by Gay also paved the way by breaking some of the potential opposition from the churches in Launceston.

The efforts of important ministers from the Apostolic Church effectively combined in the successful establishment of an Apostolic Church assembly in Hobart, the capital of Tasmania. The preparatory work of Pastor David Jack; the commencement of the Revival and Healing Campaign by John Hewitt; the continuation of the Campaign by Evangelist Alex Wright and the concluding Campaign of Isaac Hewitt, all aided in cementing a work in Hobart. Unlike elsewhere in Australia, it was not John Hewitt who played a major evangelistic role in the state, but his younger brother Isaac, the singing Welsh evangelist.

The British flavour of the Apostolic Church ran to its advantage in breaking into Tasmania. Wright was the Scottish Evangelist; John and Isaac Hewitt were the Welsh Revivalists. Gay, Byard and the Hewitt brothers were quick to point out the connection between the Apostolic Church and the Welsh revival of 1904. This was used to highlight its evangelical credentials in order to silence any objection to the Church's orthodoxy.

In the space of eight months, the Apostolic Church had effectively established three congregations in Tasmania. As a celebration of the formation of the three assemblies, an Easter Convention was held in Flowerdale in May

1935.¹⁶⁰ Members from all three churches stayed in Flowerdale and held meetings at the local school.¹⁶¹ This was a wonderful occasion¹⁶² which represented the ecclesiastical unity that was a marked feature of the early Apostolic Church denomination.¹⁶³

Conclusion

The revival in the Wynyard district resulted in the manifestation of Pentecostal gifts with speaking in tongues. The ultimate result of this revival was the issue of a call to the Apostolic Church to come and establish a permanent Pentecostal presence in Tasmania. The revival and its leaders were evangelicals in a mainline denomination who demonstrated the ability to transition to and from evangelicalism and Pentecostal teachings and practices. This supports the argument that there was a direct relationship between evangelicalism and Pentecostalism.

Independently the Apostolic Church had, as part of its strategic plan, the intention to come and plant assemblies in Tasmania. The Apostolic Church highlighted its evangelical credentials with its direct link to the 1904/5 Welsh revival. As British based, the Apostolic Church in its initial evangelistic efforts tapped into the primary tributaries which provided common ground with the strong evangelical churches in the state. These included topics on the premillennial return of Christ, holiness, the power of the Holy Spirit and revival. The unique restorationist ecclesiology of the Apostolic Church was crucial to its ability to establish assemblies in the northwest, north and south of the state in a short space of time.

160. *Advocate*, Friday 3 May 1935, 4; Dorothy Richardson, "In the Beginning . . ." *Impact*, Nov 2002, 25.

161. Madge Lovell (nee Clingeffer), Personal Interview with the Author, 21 December 2011.

162. Nancy Hart (nee Clingeffer), Personal Correspondence with the Author, 19 December 2012.

163. According to Dorothy Richardson, (nee Marshall), there were forty members of the Apostolic assemblies present with additional friends and children Richardson, "In the Beginning . . ." *Impact*, Nov 2002, 25.

Finally, there is firm evidence of the staunch opposition that was directed towards Pentecostalism. The revival in the Wynyard district 1930 – 33 was led by evangelicals who had Pentecostal experiences and their labours resulted in the manifestation of Pentecostal gifts. These manifestations led to swift opposition and resulted in the cessation of the revival. The opponents included the Methodist Church, the Baptist Church and the Open Brethren. The primary basis for the opposition was the exegetical argument for the cessation of the gifts of the Spirit at the conclusion of the New Testament canon. This argument was founded on a dispensational premillennial hermeneutic which made no provision for the continuation of miraculous gifts in the regular life of the Church.

An additional dimension to the opposition was the ecclesial restoration claims of the Apostolic Church. According to the Apostolic Church it was a vital part of its divine mandate to restore the five-fold offices of the Apostolic Church— Apostles, Prophets, Evangelists, Pastors and Teachers. To the Brethren and Baptists this claims combined with that of the restoration of Pentecostal gifts revived their earlier opposition to the ‘Irvingites’ of the Catholic Apostolic Church who had a presence in the state from the 1870s to early 1900s. It was in the midst of long standing opposition to Pentecostalism that the Apostolic Church ventured into Tasmania to establish the first Pentecostal church in the state.

Despite the opposition, the combination of a revival work that included the Pentecostal manifestation of the Spirit, a well-planned and strategically executed revival and healing campaign, local leaders with Christian maturity, and the supply of gifted ministers and pastors from a centralised system of ecclesiastical governance, all coalesced in the establishment of a permanent Pentecostal church presence in Tasmania.

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