

A PENTECOSTAL 'LEGEND': A REINTERPTETATION OF THE THE LIFE AND LEGACY OF SMITH WIGGLESWORTH

by

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A dissertation submitted to the University of Birmingham for the
degree of MASTER OF PHILOSOPHY

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October 2015

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ABSTRACT

There is an extensive publishing industry around the life and ministry of Pentecostal 'legend', Smith Wigglesworth, including four biographies. However, as yet there has never been an academic biography produced. This thesis attempts to fill this gap in Pentecostal historiography. Wigglesworth's journey to becoming a world-wide Pentecostal healing evangelist was a long process, impacted by the religious influences on his life and its subsequent consequences. Yet, he has been overshadowed in academic circles by the mythology surrounding him. These findings expose that the legends have been created by Wigglesworth himself. This has evolved through his revelations and subsequent portrayal of himself as a spiritual giant. Of significance were his claims of raising people from the dead, which demonstrated the extent of his extraordinary faith. This investigation also reveals that the biographers and later authors have and continue to further develop these myths, through their inaccurate and often embellished accounts. Despite the mythology, the evidence highlights Wigglesworth played an important role in the early development of Pentecostalism and continues to impact Pentecostals around the world today. In light of this, Wigglesworth's legacy needs to be viewed in two separate parts, the historical and the mythological.

ACKNOWLEDGEMENTS

Firstly, I want to thank my supervisors, Dr. Mark Cartledge and Prof. Allan Anderson. Mark began the journey with me and gently guided me in the right direction and Allan's advice has been invaluable in helping me refine my thesis.

I also wish to express my appreciation for the time I was able to spend with the late Des Cartwright and for the use of his materials. It was truly an honour to have the opportunity to interview a man with such knowledge and passion for Pentecostal history.

Dr. Neil Hudson formally introduced me to Smith Wigglesworth whilst studying at Regents Theological College. I am so grateful for the interest he has taken in my work and for inspiring me to always dig deeper.

Most importantly, I am so indebted to my family for enabling me the space and time to complete this work. My mum has willingly travelled long distances to look after the kids, whilst I crammed in extra hours of writing. My daughter, Sophie, who is more excited than I am that my work is complete, has been so patient in waiting for her mum's full attention once more. My son, Nathan, who is too young to understand that his need to nap for two hours each morning has been incredibly beneficial in giving me extra time to work. Finally, my husband Richard has been a constant encourager and without his love and support I may never have reached the finishing line. A huge thank you!

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LIST OF ABBREVIATIONS

EP	Evening Post
LRE	The Latter Rain Evangel
PMU	The Pentecostal Missionary Union in Great Britain and Ireland
PE	The Pentecostal Evangel
RT	Redemption Tidings
TF	Triumphs of Faith
SWTUC	Smith Wigglesworth The Ultimate Collection
UK	United Kingdom

Chapter 1

INTRODUCTION

1.1 Introduction to Smith Wigglesworth

My introduction to Smith Wigglesworth was random and unintentional, but equally significant and influential on my life. The book entitled 'Power of Faith' by Wigglesworth caught my attention whilst in Australia; although the author was unfamiliar to me, my personal situation with regard to a back injury and its impact on my world-wide travel motivated my purchase. The book consisted of a number of Wigglesworth's sermons, which were fairly simple and repetitive, but his stories of healing and acts of faith were personally inspiring during a difficult period in my life.¹ This became a turning point in my life, as it ultimately led to my application to Bible College; there I was formally introduced to the life and ministry of the Pentecostal 'legend'. There is no doubt my personal connection with Wigglesworth impacted my initial assumptions and research. However, I am acutely aware of the need to avoid a hagiographical account.

1.2 Why another Wigglesworth Biography?

There is an extensive publishing industry surrounding the life of Wigglesworth, which includes four biographies. So is there any need for further biographical work on his life?

Robeck highlights some important guidelines for creating a worthwhile biography; it

1. must be critical
2. must provide more than a mere chronology of events
3. cannot be shallow
4. must be compelling
5. It needs also to take very seriously the original Sitz-im-leben of the figure involved
6. and the author should be alert to the significant hinge points in the subject's life
7. The work should probe the subject's self-understanding, and
8. the writer should keep in mind the relative importance of the subject.

¹ Smith Wigglesworth, *The Power of Faith* (Springfield, Missouri: Whitaker House, 2000).

9. must also recognize the genera of each source which is used to write the biography, assessing its strengths and weaknesses and using it in a manner which is consistent with standard procedures of modern historiography.²

Stanley Frodsham, a personal friend of Wigglesworth from 1909, produced the first biography, entitled 'Apostle of Faith' in 1949; however, he acknowledges his role more as editor of the information provided by Wigglesworth's daughter and son-in-law, Alice and James Salter. Although, they recognise the need to deviate from previous biographical work, where the authors 'have embalmed their heroes very deeply in honey', Wigglesworth is still portrayed as a man worthy of being placed on a pedestal.³ Hywel-Davies' biography published in 1982 and Wilson's in 2002 are of a similar nature. They are both heavily reliant on previous biographers and are filled with anecdotal material.⁴ Hence, the three biographies fail to meet all of the criteria set out by Roebeck. They are compelling chronological accounts, but distinctly lacking in critical analysis, contextualisation and source evaluation. In 2000, acutely aware of the previous hagiographical biographies, the late Des Cartwright made an attempt in his book to separate Wigglesworth from the myths surrounding him.⁵ In a personal interview, Cartwright shared with me two articles which would further shatter the myth about the 1936 David J. du Plessis prophecy; however, he acknowledged that although he obtained this material before the publication of his biography, he refrained from utilizing it at that time.⁶ Immediately after our interview, he published an article re-addressing the du Plessis prophecy, inclusive of the two previously omitted articles.⁷ Cartwright's conscious

² Cecil M. Robeck, "The Use of Biography in Pentecostal Historiography," *Pneuma: The Journal of the Society for Pentecostal Studies* 8.1 (Fall 1986): 79.

³ Stanley H. Frodsham, *Apostle of Faith* (London: Elim Publishing Co., 1949), 10.

⁴ Jack Hywel-Davies, *Baptised by Fire* (London: Hodder and Stoughton Limited, 1982); Julian Wilson, *Wigglesworth the complete story* (Milton Keynes: Authentic Publishing, 2002).

⁵ Des Cartwright, *The Real Smith Wigglesworth The Man, The Myth, The Message* (Tonbridge: Sovereign World, 2000).

⁶ Des Cartwright, interview by author, Cardiff, September 14 2011; The du Plessis prophecy is discussed in Section 4.2.7.2

⁷ Des Cartwright, "The Wigglesworth Prophecies," September 2011, accessed October 2 2011,

decision to originally exclude relevant information highlights the tension for Pentecostals investigating heroes of their own faith. Although he produced a more critical account than the other biographers, he also demonstrated his unwillingness to completely separate Wigglesworth from the mythology. Cartwright's focus was also on the lay reader rather than the academic scholar, which resulted in an understandably less substantiated account. Therefore, there is clearly a need within Pentecostal historiography for an academic Wigglesworth biography, where the 'sources are viewed with renewed objectivity, that events are corroborated through painstaking research, and testimonial, devotional, and apologetic approaches are minimized'.⁸

1.3 Research Methodology

The main aim of this thesis is to provide an accurate analytical account of Wigglesworth's life and ministry. As a result, the following questions are addressed: Why did he change religious affiliations so many times? How significant was his Holy Spirit baptism in 1907? How has the mythology surrounding Wigglesworth evolved and what have the motivations been? Finally, what legacy has he left behind?

1.3.1 Primary Sources

In order to achieve my aim, I initially examined all available primary source material, which comprises of:

1. 58 personal letters.

I am indebted to Tony Cauchi and the Revival Library for producing such an extensive collection of Wigglesworth materials, which includes these letters written between

<http://www.smithwigglesworth.com/pensketches/prophecy.html>

⁸ Robeck, "The Use of Biography in Pentecostal Historiography," 79.

1920 and 1947. Twenty of the letters reveal details of Wigglesworth's resignation from the PMU and its effects during the period between 1920 and 1923. The majority of these were written by Wigglesworth to Thomas H. Mundell, the Honorary Secretary of the PMU. There is also a copy of a letter from Wigglesworth to the PMU President, Cecil Polhill and one from Polhill to Mundell. Regrettably, no letters of response from Mundell or any further letters by or to Polhill have been recovered; they would have enabled a more balanced understanding of the situation. Nevertheless, most significantly, I have been able to gain an insight into Wigglesworth's mindset during that noteworthy period of his life. There are also sixteen letters specifically related to Wigglesworth's worldwide ministry; they were written to Mundell between 1920 and 1924, in the midst of his campaigns in Switzerland, Scandinavia, Australia and North America. Wigglesworth shares various details about his campaigns within his correspondence to Mundell; most notably, Wigglesworth's emphasis on receiving missionary offerings and his desire to support missionary work, including that of the PMU is very evident through these and his resignation letters. The majority of the remaining digitized letters are correspondence to his Pentecostal colleagues.⁹

2. 232 Wigglesworth Sermons

Initially, I examined Liardon's compilation of 158 of Wigglesworth's sermons, but later realised this was not a complete collection. However, again thanks to the Revival Library, it was possible to gain access to a further 74 sermons. Afterwards, I began the task of recording any stories of the miraculous and any related to Wigglesworth's

⁹ *Smith Wigglesworth The Ultimate Collection* (Bishops Waltham: Revival Library, 2007).

personal life. As a result, I became aware of Wigglesworth's retelling of miracles and events in his life over the years.¹⁰

3. Reports within the Pentecostal papers, *Confidence*, *Redemption Tidings*, *Triumphs of Faith*, *Latter Rain Evangel*, *The Pentecostal Evangel*, *Bridal Call*, *Foursquare Crusader*, *The Pentecost*, *Leaves of Healing*, *Flames of Fire* and *The Elim Evangel*.¹¹

The process of trawling through these papers was a long arduous task, but the results were worthwhile. The reports are particularly insightful with regard to the details Wigglesworth and his peers revealed about Wigglesworth's ministry impact. They are also the main source of information to form an extensive timeline of Wigglesworth's life. Although a timeline is included in *Smith Wigglesworth The Ultimate Collection*, this one is more comprehensive due to my increased thoroughness and the use of additional sources, such as Wigglesworth's letters, other Pentecostal papers and newspaper reports.

4. Newspaper reports

Tosh highlights that 'the need for primary evidence from 'insiders' as well as 'outsiders' is an important guideline for historical research, with wide ramifications'.¹² As the letters, sermons and reports examined are the work of Wigglesworth and others involved in the Pentecostal movement, it was essential to also investigate the views of 'outsiders'; this was somewhat achieved through my investigation of newspaper

¹⁰ Roberts Liardon, ed., *Smith Wigglesworth The Complete Collection of his Life Teachings* (Tulsa: Harrison House, 1997); *Smith Wigglesworth The Ultimate Collection*.

¹¹ *Confidence*, 1908-1926 (Bishop's Waltham: Revival Library, 2004); *Redemption Tidings*, 1924-1939 (Bishop's Waltham: Revival Library, 2004); *The Elim Evangel*, 1919-1934, (Bishop's Waltham: Revival Library, 2004); *Flames of Fire*, 1911-1917 (Bishop's Waltham: Revival Library, 2004); *The Pentecostal Evangel*, 1913-1949 (Springfield: Flower Pentecostal Heritage Center, 2006); *Assemblies of God Publications*, Pre-WWII (Springfield: Flower Pentecostal Heritage Center, 2006); *Healing Evangelists*, 1881-1957 (Springfield: Flower Pentecostal Heritage Center, 2006).

¹² John Tosh, *The Pursuit of History* (Harlow: Pearson Education Limited, 2010), 134.

reports of Wigglesworth's campaigns. The digitization of newspapers has been a great benefit, as I was able to access relevant articles from Australia and New Zealand.¹³

1.3.2 Secondary Sources

As well as the four biographies, there are also reminiscences by those who knew Wigglesworth personally. My research reveals these books are filled with anecdotal material, by men whose friendships with Wigglesworth were formed in his latter years. They were young men involved in the Pentecostal movement who were inspired by their contact with the older wiser 'legendary' Wigglesworth. The fact that their work is hagiographical is no surprise, considering the nature of their relationship with him; even then Wigglesworth was viewed as an 'Apostle of Faith' and a 'household name in Pentecostal circles'.¹⁴ A number of authors including Liardon, devote a chapter to Wigglesworth's life and ministry within their books.¹⁵ Liardon, an American amateur historian, includes Wigglesworth in his book and shares some stories about him on his video and website.¹⁶ Although, an amateur historian, there is little attempt by Liardon to research primary sources, mostly relying on Frodsham's biography for his written material. Even on his video, he emphasises his stories are not Christian myth, substantiating this with the fact that he had interviewed eye-witnesses; however, no names are given for further verification, highlighting his use of anecdotal material. Wigglesworth also features in the work of Pentecostal historians. Noticeably, he is only referred to briefly by the majority; however, in their exploration of Australian and New

¹³ <http://trove.nla.gov.au/>; <http://paperspast.natlib.govt.nz/cgi-bin/paperspast>

¹⁴ William Hacking, *Smith Wigglesworth A Life Ablaze With The Power of God* (Tulsa: Harrison House, 1972); George Stormont, *Wigglesworth A Man Who Walked With God* (Tulsa: Harrison House, 1989); Albert Hibbert, *Smith Wigglesworth The Secret of his Power* (Chichester: Sovereign World, 1995).

¹⁵ Donald Gee, *These Men I Knew* (Nottingham: Assemblies of God Publishing House, 1980); Colin Whittaker, *Seven Pentecostal Pioneers* (Basingstoke: Marshall Morgan & Scott, 1983); Roberts Liardon, *God's Generals Why they Succeeded and Why some Failed* (Tulsa: Albury Publishing, 1996).

¹⁶ Roberts Liardon, *God's Generals Why they Succeeded and Why some Failed*, Video Vol.6 (Tulsa: Harrison House, 1997); Roberts Liardon, accessed March 19 2012, <http://www.robertsliardon.org>

Zealand Pentecostal history, Chant and Worsfold give him significantly more attention. They were evidently influenced by the earlier work of Philip B. Duncan and Harold V. Roberts, who both knew Wigglesworth personally through his campaigns in their respective countries.¹⁷ The most recent work which includes Wigglesworth was completed by two academic scholars, Walsh and Robinson. In Walsh's attempt to analyse the beginnings of English Pentecostalism, he examined Wigglesworth and the Bowland Street Mission as one of his four areas of research. He highlights that 'inspiration, edification and tendentious concerns have largely taken precedence over detached objectivity and rigorous documentation' with regard to Wigglesworth literature. Although his focus on the latter is evident, his commendation of Liardon's work and acceptance of Cartwright's details without further investigation is noteworthy.¹⁸ In his work on divine healing, although Robinson documented some primary source research, he also indicates his reliance on the biographies for his material on Wigglesworth.¹⁹ These two examples demonstrate even within scholarly work the consequences of a researcher examining such a broad topic. It is clear that a deep analysis beneath the layers of mythology surrounding Wigglesworth needs to occur, to ensure the production of a valid and accurate account. Therefore, I use a number of analysis strategies in my research.

¹⁷ Donald Gee, *The Pentecostal Movement* (London: Victory Press, 1941); Carl Brumback, *Suddenly...from Heaven. A History of the Assemblies of God* (Springfield: Gospel Publishing House, 1961); James E. Worsfold, *A History of the Charismatic Movements in New Zealand* (Julian Literature Trust, 1974); Barry Chant, *Heart of Fire* (Plympton: Tabor Publications, 1974); Vinson Synan, *The Holiness-Pentecostal Tradition* (Cambridge: Eerdmans, 1997); Walter J. Hollenweger, *Pentecostalism* (Peabody: Hendricksen Publishers, 1997); William K. Kay, *Pentecostalism in Britain* (Carlisle: Paternoster Press, 2000); Grant Wacker, *Heaven Below. Early Pentecostals and American Culture* (Cambridge: Harvard University Press, 2003); Allan Anderson, *Introduction to Pentecostalism; Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2004); Harold V. Roberts, "New Zealand's Greatest Revival," in *SWTUC* (Bishops Waltham: Revival Library, 2007); Philip B. Duncan *Charismatic Tide*, accessed October 27 2011, <http://webjournals.ac.edu.au/ojs/index.php/EB/article/view/7085/7082>; Philip B. Duncan, *Pentecost in Australia*, accessed October 27 2011, <http://webjournals.ac.edu.au/ojs/index.php/EB/article/view/7097/7094>

¹⁸ Timothy B. Walsh, "'To Meet and Satisfy a Very Hungry People': The Origins and Fortunes of English Pentecostalism, 1907-1925," *Studies in Evangelical Thought and History* (Milton Keynes: Paternoster, 2012), Epub.

¹⁹ James Robinson, *Divine Healing: The Holiness-Pentecostal Transition Years, 1890-1906: Theological Transpositions in the Transatlantic World* (Eugene: Pickwick Publications, 2013), Kindle edition.

1.3.3 Analysis Strategies

1.3.3.1 Narrative Analysis with a Hermeneutic Perspective

Due to the mythology, I use a narrative analysis strategy with a hermeneutic perspective.

According to Patton,

In modern usage, hermeneutics offers a perspective for interpreting legends, stories, and other texts, especially biblical and legal texts. To make sense of and interpret a text, it is important to know what the author wanted to communicate, to understand intended meanings, and to place documents in a historical and cultural context.²⁰

Therefore, I examine Wigglesworth within his own context and interpret the meaning of the narratives with regard to their original function and context.²¹ The importance of Wigglesworth's Holy Spirit baptism is investigated in the context of his spiritual growth pre-1907 and the subsequent Pentecostal influences. His raising from the dead accounts is interpreted in the context of their timing and setting; I address the issues of him revealing particular raising from the dead stories in certain continents and his revelations occurring years later. The term 'revival' played a significant role throughout Wigglesworth's life; thus, it is crucial to analyse his understanding of the term at the time and its consequences. My findings also reveal that Wigglesworth had more impact in certain countries, so any factors which were influential on those nations and subsequently Wigglesworth's ministry are explored. As a result, this increases the dependability of my investigation.

1.3.3.2 Data Source Triangulation

As highlighted by Patton, it is important to:

²⁰ Patton, *Qualitative Research & Evaluation Methods*, 114.

²¹ Patton, *Qualitative Research & Evaluation Methods*, 114.

1. Check how consistent Wigglesworth was in his retelling of events over a period of time.
2. Compare what Wigglesworth shared in the public arena with what he revealed in his private letters.
3. Compare Wigglesworth's perspective of events which occurred, to those of others in attendance.²²

Consequently, my findings reveal inconsistency and exaggeration by Wigglesworth. Contrary to Stormont's claim that 'those who knew him heard him repeat many incidents from his vast experience in illustration after illustration. They never heard his stories "grow". He never varied the facts', inconsistencies are particularly noticeable within his retelling of events.²³ His letters to Mundell highlight the differences in what he conveys privately with regard to his international impact, during his period of conflict with Polhill. Also, Wigglesworth's records of events are often more inflated than that of his Pentecostal peers. Therefore, as Laws, Hunter and Marcus point out, it is necessary 'to critically examine the meaning of any mismatches to make sense of them'.²⁴ This process enables me to enhance the reliability of my findings. So, in light of my extensive primary and secondary source research and analysis, I argue that Wigglesworth created and developed his own legendary status; it is the secondary evidence which has and continues to help the legends grow.

²² Michael Q. Patton, *Qualitative Research & Evaluation Methods* (Thousand Oaks: Sage Publications, 2002), 559.

²³ Stormont, *Wigglesworth A Man Who Walked With God*, 18.

²⁴ Sophie Laws with Caroline Harper and Rachel Marcus, *Research for Development: A Practical Guide* (London: Sage Publications, 2003), 281.

1.4 Limitations

1.4.1 Memory

Much of the primary source materials I utilize are sermons, letters or reports by Wigglesworth himself. Although he never wrote an autobiography, the same issue of memory is significant. This became clear from my thorough research of all Wigglesworth's sermons and in particular, the stories he told within them. He gave accounts of events which frequently occurred years before; in fact, he shared about a woman being raised from the dead, twelve years after the incident took place. My findings also reveal that certain stories were retold, months and even years later, often with inconsistencies. This long term recollection of incidents was highlighted by Roberts, who reflects on Hunter's work, stating,

He concludes that recall can be more an 'imaginative reconstruction' of 'elements' into a 'coherent whole' than a 'literal reproduction'. While usually 'unaware of this constructive characteristic', sometimes in retelling rumours and folk tales the individual may consciously add to the drama of the story to engage the audience.²⁵

Therefore, it is essential to recognise the complexity of long term memories with the intertwining of fact and the imaginary and their subsequent interpretation.²⁶ With regard to the secondary evidence by Wigglesworth's peers, their recollections were published after Wigglesworth's death; in fact, in most cases it was several decades later. Hence, likewise the limitation of memory and its consequences is addressed to ensure a more accurate interpretation.

1.4.2 Newspaper Archives

My access to newspaper archives was limited for a number of reasons. Firstly, the main issue in the continental European countries was the language barrier and consequently the need for

²⁵ Roberts, *Biographical Research*, 136.

²⁶ Roberts, *Biographical Research*, 137.

translation. Secondly, as it proved too difficult to access online South African newspapers, a research visit was essential to investigate those reports. However, this was not possible due to time and financial restrictions with this project. For further research, I would recommend the latter; this would potentially confirm or otherwise the reliability of du Plessis' accounts with regard to Wigglesworth's South African campaigns, including the revelation that the normally indifferent press gave Wigglesworth such extensive media attention. Thirdly, although I was able to access Australian and New Zealand newspapers online, due to time restriction, it was only feasible to complete an advanced word search. This was particularly problematic with the Australian website as the text is transmitted electronically by a computer, which has inevitably resulted in errors; consequently, relevant articles may have been overlooked.

1.4.3 Sources

Chapter two of my thesis focuses on Wigglesworth's life up until 1907. The greatest limitation I face with this chapter is the lack of primary source material available.

Frustratingly, Wigglesworth revealed very few facts about his early life, whilst preaching or through his personal letters. Thus, a heavy reliance on Frodsham is necessary for this section.

Tosh emphasizes the significance of source evaluation, stating 'historical research is not a matter of identifying the authoritative source and then exploiting it for all it is worth, for the majority of sources are in some way inaccurate, incomplete or tainted by prejudice and self-interest'.²⁷ The majority of the primary evidence I use for my research has been printed within Pentecostal papers. Hence, alongside the limiting effect of memory, is the issue of transcribing, reporting and editing, which all impact the end product published.

²⁷ Tosh, *The Pursuit of History*, 134.

1.5 Outline

Chapter two examines the framework which contributed to Smith Wigglesworth's spiritual formation. The first section explores his early religious affiliations, including Anglicanism, Methodism, the Plymouth Brethren and the Salvation Army. The significant influence of his wife Polly is investigated and then Wigglesworth's introduction to divine healing, which became a central part of his world-wide ministry. Finally, this chapter explores his later involvement with the Holiness movement.

Chapter three focuses on the transforming effects of the 1907 Pentecostal outpouring on Wigglesworth's life and ministry. Firstly, there is an exploration of the initial opposition to Sunderland from the religious circles and its impact on Wigglesworth. Wigglesworth's Holy Spirit baptism and its consequences, including the launch of his preaching ministry are then examined. The final section investigates his ministry in the UK and his first international trip.

Chapter four firstly examines his UK ministry, particularly focusing on the demise of the Bowland Street Mission and his conflict with Polhill and the Pentecostal Missionary Union. The second section and main focus of the chapter is his international ministry between 1920 and 1937, due to the reported extent of his impact.

Chapter five concludes with discussing the questions I explore throughout the thesis; this includes the reason for Wigglesworth's numerous religious affiliation changes, the significance of his Holy Spirit baptism, the mythology surrounding him and finally Wigglesworth's legacy.

Chapter 2

PRE-SUNDERLAND YEARS (1859 – 1907)

This chapter examines Wigglesworth's life and ministry between 1859 and 1907, prior to his Holy Spirit baptism.

2.1 Family Background and Conversion

On Friday June 10th 1859, Smith Wigglesworth was born in Menston, a small Yorkshire village.²⁸ He was the second of four children, with an older brother James and two younger siblings, Hannah and Benjamin.²⁹ Frodsham indicates that Wigglesworth's parents, John and Martha were extremely poor and they lived in a 'humble shack'.³⁰ Although industrious, Wigglesworth's father struggled to support his family financially. In fact, one of Wigglesworth's early childhood memories was his father digging a ditch in freezing weather to earn some money, as there was no food in the house.³¹ Frodsham adds that at the age of seven, both Wigglesworth and James started work in the woollen mill where their father was a weaver; as a result, poverty became less of an issue.³² However, Frodsham makes no

²⁸ "Births and Baptisms", Yorkshire Parish Records, 74, accessed October 10 2015, http://interactive.ancestry.co.uk/2252/33069_256532-00178?pid=10669094&backurl=http%3a%2f%2f; He was baptised on December 4th 1859; See also Frodsham, *Apostle of Faith*, 1; Hywel-Davies, *Baptised by Fire*, 22; Stormont, *Wigglesworth A Man Who Walked With God*, v; Cartwright, *The Real Smith Wigglesworth*, 15; Wilson, *Wigglesworth*, 7; Whittaker, *Seven Pentecostal Pioneers*, 19; Michael Harper, *As At The Beginning* (London: Hodder and Stoughton, 1975), 43; Ron McIntosh, *The Quest for Revival* (Tulsa: Harrison House, 1997), 37; Col Stringer, *Smith Wigglesworth in Australia and New Zealand* (Robina: Col Stringer Ministries, 2009), 13; Wayne E. Warner and Joyce Lee, eds., *The Essential Smith Wigglesworth* (Ann Arbor: Servant Publications, 1999), 11; Liardon, *God's Generals*, 197. Liardon argues that Wigglesworth was born on June 8 1859.

²⁹ "Census Returns of England and Wales, 1871," The National Archives of the UK, 7, accessed September 1 2015, http://interactive.ancestry.co.uk/7619/WRYRG10_4300_4303-0579?pid=25464098&backurl=http%3a%2f%2f

³⁰ Frodsham, *Apostle of Faith*, 1; "Census Returns of England and Wales, 1861," The National Archives of the UK, 2, accessed: September 1 2015, http://interactive.ancestry.co.uk/8767/WRYRG9_3214_3216-0010?pid=9811106&backurl=http%3a%2f%2f; The 1861 Census reveals they lived at Lane End, Menston.

³¹ Frodsham, *Apostle of Faith*, 1-2; See also Hywel-Davies, *Baptised by Fire*, 23; Wilson, *Wigglesworth*, 7; Liardon, *God's Generals*, 198.

³² Frodsham, *Apostle of Faith*, 2; Hywel-Davies, *Baptised by Fire*, 24; Wilson, *Wigglesworth*, 8; Stormont, *Wigglesworth*, 31; Harper, *As At The Beginning*, 43; Stringer, *Smith Wigglesworth*, 13; Warner and Lee, *The*

reference to Martha's occupation or financial support. The 1861 and 1871 England Censuses reveal that whilst John worked as a 'wool comber' and later as a 'weaver', Martha was also employed as a 'woollen cloth weaver'.³³ Perhaps Wigglesworth's family were less poverty stricken than assumed by Frodsham. Although Wigglesworth's parents had no obvious Christian commitment, his own spiritual journey began early; he recalls how from infancy he had been 'strangely moved upon by the Spirit'.³⁴ Frodsham indicates that his grandmother, a traditional Wesleyan Methodist, was particularly influential in the early development of his faith.³⁵ It was whilst attending a revival meeting with her in 1867 where he had a conversion experience.³⁶ From that time onwards he was certain of his salvation and his evangelistic passion flourished, his own mother being the first he led to a Christian commitment.³⁷ Even at such a young age his eagerness for spiritual growth was evident; he loved attending meetings, especially those devoted to testimonies.³⁸ During the meetings, he would stand up to share his own testimony, but would always struggle to find the words and subsequently burst into tears.

Essential Smith Wigglesworth, 11; Hibbert, *The Secret of his Power*, 26; Liardon, *God's Generals*, 198; Whittaker, *Seven Pentecostal Pioneers*, 19.

³³ "Census Returns of England and Wales, 1861," 2; "Census Returns of England and Wales, 1871," 7.

³⁴ Smith Wigglesworth, "Rising into the Heavenlies," Town Hall Wellington, January 24 1924, *PE* 599 (May 30 1925): 3.

³⁵ Frodsham, *Apostle of Faith*, 3; See also Hywel-Davies, *Baptised by Fire*, 25; Cartwright, *The Real Smith Wigglesworth*, 17; Wilson, *Wigglesworth*, 9; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 13; Whittaker, *Seven Pentecostal Pioneers*, 20; Cartwright indicates she was probably at the Bradford meeting in 1790 when John Wesley made his last visit, therefore forming a link between Wigglesworth and Wesley; Cartwright, *The Real Smith Wigglesworth*, 16-17.

³⁶ Frodsham, *Apostle of Faith*, 3; Hywel-Davies, *Baptised by Fire*, 25; Stormont, *Wigglesworth A Man Who Walked With God*, vi; Hibbert, *The Secret of his Power*, 57-58; Cartwright, *The Real Smith Wigglesworth*, 17; Wilson, *Wigglesworth*, 9; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 13; Gary B. McGee, "The Revival Legacy of Smith Wigglesworth," accessed December 5 2011, http://enrichmentjournal.ag.org/199801/070_wigglesworth.cfm; Peter J. Madden, *The Wigglesworth Standard* (Springdale: Whitaker House, 1993), 20; Warner and Lee, *The Essential Smith Wigglesworth*, 11; David W. Dorries, "The Making of Smith Wigglesworth. Part 1, The Making of the Man" *Assemblies of God Heritage* 12:3 (Fall 1992): 5; Liardon, *God's Generals*, 198; Whittaker, *Seven Pentecostal Pioneers*, 20; Robinson, *Divine Healing*.

³⁷ Smith Wigglesworth, "Spiritual Gifts," Los Angeles, October 1914, *TF* 34:11 (November 1914): 250; Smith Wigglesworth, "Use and misuse of the Gift of Prophecy," Chicago, November 2 1922, *LRE* .4 (January 1923): 21; Wigglesworth, "Rising into the Heavenlies", 3; Frodsham, *Apostle of Faith*, 3-4; Hywel-Davies, *Baptised by Fire*, 27; Wilson, *Wigglesworth*, 10; Hibbert, *The Secret of his Power*, 58; Madden, *The Wigglesworth Standard*, 20; Dorries, "The Making of the Man," 5; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 13; Liardon, *God's Generals*, 198; Whittaker, *Seven Pentecostal Pioneers*, 20.

³⁸ Frodsham, *Apostle of Faith*, 3.

One particular time after struggling as usual, three elderly men placed their hands on him. God's Spirit reportedly came upon him and immediately he felt liberated, enabling him to speak.³⁹ Although Hywel-Davies quotes directly from Frodsham, he then adds that this new found ability to speak was limited only to individuals. Wilson is in partial agreement, as he reveals that Wigglesworth's ability to speak had improved with regard to individuals and small groups, but not to public speaking. Wigglesworth's spiritual growth began in the Methodist church, but he later became affiliated with many other church denominations.

2.2 Early Religious Affiliations

2.2.1 Anglicanism

Frodsham indicates that Wigglesworth's father John, though non-religious himself, decided that his family would attend the local Anglican church due to his friendship with the minister.⁴⁰ His decision ultimately led to another memorable experience in Wigglesworth's spiritual journey. Whilst attending, Wigglesworth and his brother sung in the choir.⁴¹ As part of the Anglican tradition, mainly at the age of twelve, the choir boys were confirmed by the bishop.⁴² During Wigglesworth's confirmation, he reportedly recalled how the bishop laid his hands on him and he subsequently encountered the Holy Spirit, which was a similar experience to when he was baptised later in 1907.⁴³ Afterwards the behaviour of the other boys caused him to question the difference between them and him, having been so positively

³⁹ Frodsham, *Apostle of Faith*, 3-4; Hywel-Davies, *Baptised by Fire*, 26-27; Wilson, *Wigglesworth*, 10.

⁴⁰ Frodsham, *Apostle of Faith*, 4; See also Hywel-Davies, *Baptised by Fire*, 27; Wilson, *Wigglesworth*, 10; Liardon, *God's Generals*, 198; Roberts Liardon, "Smith Wigglesworth," accessed June 14 2012, http://godsgenerals.com/person_s_wigglesworth.htm

⁴¹ Frodsham, *Apostle of Faith*, 4; Hywel-Davies, *Baptised by Fire*, 27; Wilson, *Wigglesworth*, 10; Liardon, *God's Generals*, 199; Whittaker, *Seven Pentecostal Pioneers*, 20.

⁴² Frodsham, *Apostle of Faith*, 4.

⁴³ Frodsham, *Apostle of Faith*, 4; Harper, *As at the Beginning*, 43; Hywel-Davies, *Baptised by Fire*, 27-28; Stormont, *Wigglesworth A Man Who Walked With God*, 60-61; Cartwright, *The Real Smith Wigglesworth*, 17; Wilson, *Wigglesworth*, 10-11; McGee, "The Revival Legacy of Smith Wigglesworth"; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 13; Whittaker, *Seven Pentecostal Pioneers*, 20.

affected by the experience.⁴⁴ There is some debate around the age at which Wigglesworth was confirmed. According to Frodsham, Wigglesworth's confirmation occurred when he was nine years old.⁴⁵ However, other authors have argued that it took place later in his teenage years. Hywel-Davies believes that Wigglesworth was confirmed on Thursday September 5th 1872 in All Saints Church in Otley, indicating this occurred when he was thirteen.⁴⁶ Nonetheless, All Saints Church appears to have no record of this event and the West Yorkshire Archive Service only have confirmation records for this church from 1937 to 1952.⁴⁷ Cartwright also emphasises that thirteen was the common age for confirmation.⁴⁸ This may be the case in some instances, but each diocese within the Church of England may differ, depending on the minimum age set by the diocesan bishop.⁴⁹ According to the Church of England website, 'As a general rule anyone who is over 10 years old and can answer for themselves could be ready for confirmation but the right time for you might be any age.'⁵⁰ Therefore, there appears to be no usual confirmation age, as argued by Cartwright. Stormont indicates Wigglesworth was confirmed around September time and that he was fourteen at the time.⁵¹ Nevertheless, Wigglesworth was involved in the Wesleyan Methodist Church at that stage and therefore would not have received his confirmation then.⁵² The age debate for Wigglesworth's confirmation ranges from nine to fourteen, yet Wigglesworth never actually directly spoke of his confirmation. In fact, whilst preaching in 1924, Wigglesworth simply recalls that 'at nine

⁴⁴ Frodsham, *Apostle of Faith*, 4; Hywel-Davies, *Baptised by Fire*, 28. Wilson, *Wigglesworth*, 11; Harper, *As at the Beginning*, 43; Liardon, *God's Generals*, 199.

⁴⁵ Frodsham, *Apostle of Faith*, 4

⁴⁶ Hywel-Davies, *Baptised by Fire*, 28.

⁴⁷ Lynne Barber, email message to author, April 28 2012; Ameena Mughal, West Yorkshire Archive Service, Bradford, email message to author, May 17 2012.

⁴⁸ Cartwright, *The Real Smith Wigglesworth*, 17; Also Warner & Lee, *The Essential Smith Wigglesworth*, 11.

⁴⁹ "Frequently asked questions. What is the right age for confirmation?," The Church of England, accessed October 19 2014, <https://www.churchofengland.org/our-faith/confirmation/frequently-asked-questions.aspx#age>

⁵⁰ "Frequently asked questions. What is the right age for confirmation?"

⁵¹ Stormont, *Wigglesworth*, 60.

⁵² Frodsham, *Apostle of Faith*, 4; Hywel-Davies, *Baptised by Fire*, 30; Wilson, *Wigglesworth*, 12

years I felt the Spirit come upon me, just as when I spoke in tongues'.⁵³ This appears to have been the source of Frodsham's belief that Wigglesworth's confirmation occurred at age nine.

2.2.2 Wesleyan Methodism

Wigglesworth's spiritual life flourished due to his family's move to Bradford in 1872.

Frodsham indicates that this deeper relationship with God developed through his attendance at a Wesleyan Methodist Church.⁵⁴ During his involvement, special missionary meetings were held and seven boys were chosen to speak including Wigglesworth. Afterwards, he failed to remember what he had spoken about, but he did recall the congregation's encouragement and his consuming evangelistic passion.⁵⁵ Hywel-Davies acknowledges that meetings were organised especially for the youth in order to give them opportunities to engage in public speaking. However, he refrains from giving any details of Wigglesworth's opportunity, except to emphasise that public speaking 'continued to be a difficulty for him'.⁵⁶

2.2.3 The Plymouth Brethren

Wigglesworth was also significantly influenced by the Plymouth Brethren. However, there appears to be some ambiguity with regards to his involvement among this group. Frodsham reveals that the steam fitter with whom Wigglesworth was assigned to help in the mill where he worked was a member of the Plymouth Brethren. He trained him in plumbing skills, but also taught him on a theological level, particularly with regard to the second coming and the

⁵³ Wigglesworth, "Rising into the Heavenslies," 3; See also Liardon, *God's Generals*, 199.

⁵⁴ Frodsham, *Apostle of Faith*, 4; See also Liardon, *God's Generals*, 199; Whittaker, *Seven Pentecostal Pioneers*, 20.

⁵⁵ Frodsham, *Apostle of Faith*, 4; Madden, *The Wigglesworth Standard*, 21; Liardon, *God's Generals*, 199; Prayer became his main focus throughout the three weeks preparation time he had been given for his fifteen minute talk.

⁵⁶ Hywel-Davies, *Baptised by Fire*, 30.

ordinance, water baptism.⁵⁷ Hywel-Davies and Wilson both argue that he started to work in a new mill when he moved to Bradford in 1872, subsequently meeting the steam fitter and therefore implying that he was thirteen at the time.⁵⁸ However, Frodsham only makes reference to Wigglesworth's full-time job in the mill at the age of nine, therefore indicating the possibility of this relationship beginning much earlier.⁵⁹ The biographers highlight his developing relationship with the Plymouth Brethren steam fitter and the resulting baptism, but Wigglesworth reveals further involvement; despite his friends who attended his baptism condemning his actions afterwards, he reports that he obeyed God's call and joined the Plymouth Brethren.⁶⁰ Nonetheless, whilst preaching in the 1920s, he makes conflicting statements; he states in 1922 and 1923 that he left the Wesleyan Methodist to join the Plymouth Brethren and then the Salvation Army, but in 1925 he indicates that he left the Wesleyan Methodist to join the Salvation Army and then the Brethren.⁶¹

2.2.4 The Salvation Army

Wigglesworth's spiritual life was further impacted when at the age of sixteen he became involved in the Salvation Army work, which opened up in Bradford in 1875.⁶² According to

⁵⁷ Frodsham, *Apostle of Faith*, 5; See also Hywel-Davies, *Baptised by Fire*, 29-30; Cartwright, *The Real Smith Wigglesworth*, 18; Wilson, *Wigglesworth*, 11; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 13; McGee, "The Revival Legacy of Smith Wigglesworth"; Liardon, *God's Generals*, 200; Robinson, *Divine Healing*; The steam fitter was unnamed.

⁵⁸ Hywel-Davies, *Baptised by Fire*, 29; Wilson, *Wigglesworth*, 11.

⁵⁹ Frodsham, *Apostle of Faith*, 4.

⁶⁰ Smith Wigglesworth, "The Appointed 'Hour' - Life Out of Death," Stone Church, Chicago, November 5 1922, *LRE* (June 1923): 5; Smith Wigglesworth, "Concerning Spiritual Gifts," *PE* 499 (June 2 1923): 6; Smith Wigglesworth, "The Gifts of Healings and the Working of Miracles," *PE* 508 (August 4 1923): 2; Smith Wigglesworth, "Unwavering Faith," Part 1, Wellington, January 23 1924, *New Zealand Evangel*, in *SWTUC* (June 20 1925): 4.

⁶¹ Wigglesworth, "The Appointed 'Hour' - Life Out of Death," 5; Wigglesworth, "The Gifts of Healings and the Working of Miracles," 2; Wigglesworth, "The Hearing of Faith," 2.

⁶² The Salvation Army was originally known as The Christian Mission; Frodsham, *Apostle of Faith*, 4; Hywel-Davies, *Baptised by Fire*, 31; Cartwright, *The Real Smith Wigglesworth*, 17-18; Wilson, *Wigglesworth*, 12; Harper, *As at the Beginning*, 43; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 14; Madden, *The Wigglesworth Standard*, 21; G.R. Fisher, "Back to the Source - The Truth About Smith Wigglesworth," *The Quarterly Journal* 15:1 (January-March 1995): 11-12; McGee, "The Revival Legacy of Smith Wigglesworth";

Wigglesworth, 'One day God said to me, 'Come out'. I had not been in long. I was in the Wesleyan Church. Was there anything wrong? No. Only God said, Come out. He had something further. The Salvation Army was in full swing. I was very anxious to get the best'.⁶³ Yet, whilst preaching a few years earlier, Wigglesworth had instead revealed that 'lukewarmness and indifference' had become an issue in the Wesleyan Church, resulting in God's call for him to leave.⁶⁴ In fact, he reports that the Wesleyan Church had lost their revival spirit; it was then the Salvation Army which Wigglesworth describes as 'filled with love, filled with power, filled with zeal; every place a revival'.⁶⁵ It is no surprise that Wigglesworth, a young man full of evangelistic zeal, was attracted to such a revivalist group. Frodsham highlights that during that time, prayer and fasting became central; every week he witnessed scores of conversion experiences.⁶⁶ In 1879 aged twenty, Wigglesworth made the move from Bradford to Liverpool where he found employment.⁶⁷ Whilst there, he used his earnings to feed the needy children and hold meetings for them at the docks; he also made visits to the hospital and the ships and got involved with the Liverpool Salvation Army corps.⁶⁸ Once more, prayer and fasting played a vital role and similarly he constantly saw people get converted.⁶⁹ At the Salvation Army meetings the officer in charge regularly invited

McGee appears to indicate that this association began at the same time he was becoming a plumber; Liardon, *God's Generals*, 199; Whittaker, *Seven Pentecostal Pioneers*, 20

⁶³ Smith Wigglesworth, "The Hearing of Faith," Sion College, London, June 26 1925, *RT* 1:12 (December 1925): 2.

⁶⁴ Wigglesworth, "The Appointed 'Hour' - Life Out of Death," 5.

⁶⁵ Wigglesworth, "The Appointed 'Hour' - Life Out of Death," 5.

⁶⁶ Frodsham, *Apostle of Faith*, 4; Wilson, *Wigglesworth*, 12; Madden, *The Wigglesworth Standard*, 21-22; Liardon, *God's Generals*, 199-200.

⁶⁷ Presumably he worked in the plumbing business. He had begun to seek employment with a plumber at the age of eighteen; Frodsham, *Apostle of Faith*, 5; Hywel-Davies, *Baptised by Fire*, 34; Wilson, *Wigglesworth*, 14; Hibbert, *Smith Wigglesworth*, 77. Stringer, *Smith Wigglesworth in Australia and New Zealand*, 14; Warner and Lee, *The Essential Smith Wigglesworth*, 11; Whittaker, *Seven Pentecostal Pioneers*, 21.

⁶⁸ Frodsham, *Apostle of Faith*, 5-6; Hywel-Davies, *Baptised by Fire*, 41-42; Wilson, *Wigglesworth*, 16; Stringer, *Smith Wigglesworth*, 14; Warner and Lee, *The Essential Smith Wigglesworth*, 11, Hibbert, *The Secret of his Power*, 77; Liardon, *God's Generals*, 200.

⁶⁹ Frodsham, *Apostle of Faith*, 5-6; Hywel-Davies, *Baptised by Fire*, 33-34, 41-42; Wilson, *Wigglesworth*, 14-17; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 14; Liardon, *God's Generals*, 200.

him to speak.⁷⁰ Hywel-Davies and Wilson believe that Wigglesworth was invited because of the Salvation Army's admiration for his work with the children and poor.⁷¹ However, Frodsham states that Wigglesworth was unsure of the reason as every time he spoke he would break down in tears, but even so, this often resulted in an altar call.⁷² Although Hywel-Davies and Wilson again emphasise Wigglesworth's difficulty in public speaking, only Hywel-Davies omits the fact that his weeping often led to altar calls.⁷³ In 1882, Wigglesworth returned home, after spending three years in Liverpool. In fact it was a significant year in his life; it was the year he moved back to Bradford, the year he set up his own plumbing business and the year he married Mary Jane Featherstone. Their marriage took place in Bradford Cathedral on December 4th 1882.⁷⁴

2.3 Polly

2.3.1 The Salvation Army

Mary Jane, or Polly as she was commonly referred to, was converted at a Salvation Army meeting in Bradford. Wigglesworth was in attendance and observed as she experienced conversion.⁷⁵ According to Frodsham, after Wigglesworth heard her give her testimony he

⁷⁰ Frodsham, *Apostle of Faith*, 6; Hywel-Davies, *Baptised by Fire*, 42; Wilson, *Wigglesworth*, 16-17; Liardon, *God's Generals*, 200.

⁷¹ Hywel-Davies, *Baptised by Fire*, 42; Wilson, *Wigglesworth*, 16-17.

⁷² Frodsham, *Apostle of Faith*, 6. See also Madden, *The Wigglesworth Standard*, 55; Liardon, *God's Generals*, 200.

⁷³ Hywel-Davies, *Baptised by Fire*, 42; Wilson, *Wigglesworth*, 17.

⁷⁴ "Marriages and Banns," Yorkshire Parish Records, West Yorkshire Archive Service, 58, accessed October 9 2015, http://interactive.ancestry.co.uk/2253/32355_249724-00833?pid=5176427&backurl=http%3a%2f%2f; See also Frodsham, *Apostle of Faith*, 6, 10; Hywel-Davies, *Baptised by Fire*, 42; Stormont, *Wigglesworth*, 31; Cartwright, *The Real Smith Wigglesworth*, 18; Wilson, *Wigglesworth*, 25; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 14; Madden, *The Wigglesworth Standard*, 56; Warner and Lee, *The Essential Smith Wigglesworth*, 11; Dorries, "The Making of the Man," 6; McGee, "The Revival Legacy of Smith Wigglesworth"; Whittaker, *Seven Pentecostal Pioneers*, 21; Robinson, *Divine Healing*

⁷⁵ Frodsham, *Apostle of Faith*, 8; Hywel-Davies, *Baptised by Fire*, 37-38; Wilson, *Wigglesworth*, 21; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 14; Dorries, "The Making of the Man," 6; Liardon, *God's Generals*, 202.

felt he would marry her one day.⁷⁶ A close friendship developed between the two soon afterwards.⁷⁷ Due to her rapid spiritual growth and connection with General Booth, Polly was soon made an officer within the Salvation Army and according to the rules was not allowed to associate with a 'soldier'.⁷⁸ The Army became aware of her growing relationship with Wigglesworth who was then considered to be a 'soldier', although he never officially became a member. Subsequently, Polly was invited by an Army Major to help her begin a work in Leith, in Scotland.⁷⁹ Whilst serving there, the same issue that led to her departure from Bradford arose for Polly; her superior officers were concerned about her attraction to a local Scottish soldier.⁸⁰ After being questioned, she was asked to pray and made it abundantly clear to her superiors that she had no interest in any Scottish man; she knew she was in love with Wigglesworth and that her love was reciprocated. She subsequently left the Salvation Army and returned to Bradford where she joined the Blue Ribbon Army and married Wigglesworth.⁸¹

Wilson argues that there may be a number of explanations with regard to Polly leaving the Salvation Army and discusses resignation, dismissal and Wigglesworth's religious affiliation change at that time. Although Wilson shows evidence from Salvation Army records regarding a reference to Polly's dismissal in 1882, his discussion of several explanations appears to indicate his uncertainty regarding this evidence.⁸² However, he later reveals that

⁷⁶ Frodsham, *Apostle of Faith*, 8; Hywel-Davies, *Baptised by Fire*, 38, 42; Wilson, *Wigglesworth*, 21; Liardon, *God's Generals*, 202.

⁷⁷ Frodsham, *Apostle of Faith*, 8; Hywel-Davies, *Baptised by Fire*, 38; Wilson, *Wigglesworth*, 22.

⁷⁸ Frodsham, *Apostle of Faith*, 8. Her connection with General Booth was through Tillie and Rodney Smith and Brother Lawley.

⁷⁹ Frodsham, *Apostle of Faith*, 8-9; Hywel-Davies, *Baptised by Fire*, 38-39; Wilson, *Wigglesworth*, 22-23; Liardon, 202.

⁸⁰ Frodsham, *Apostle of Faith*, 9-10; Hywel-Davies, *Baptised by Fire*, 40; Wilson, *Wigglesworth*, 24.

⁸¹ According to Frodsham, the Blue Ribbon Army was led by Mrs Elizabeth Baxter; Frodsham, *Apostle of Faith*, 9-10; Hywel-Davies, *Baptised by Fire*, 39-40; Wilson, *Wigglesworth*, 24-25; Liardon, *God's Generals*, 202.

⁸² Wilson, *Wigglesworth*, 24-25.

Wigglesworth and Polly were engaged before their withdrawal from the Salvation Army in 1882.⁸³ Clearly, their engagement whilst she was an officer would have been contrary to Army rules and would have given grounds for dismissal. According to Frodsham, although Polly had left the Salvation Army she continued to make their officers welcome and ‘remained a true friend’.⁸⁴ Frodsham also claims that after returning to Bradford in 1882 Wigglesworth assisted the Salvation Army in his free time.⁸⁵ Hibbert supports this stating that both Wigglesworth and Polly were involved in the Salvation Army as a married couple.⁸⁶ Yet, as with his other religious affiliations, on several occasions Wigglesworth makes it clear that he felt God’s call to leave the Salvation Army. He states that after approximately six glorious years he believed the revivals had ceased and it had become more of a social movement, therefore indicating he left around 1881 or 1882.⁸⁷

2.3.2 Bradford Mission

Wigglesworth had a heart for the areas of Bradford where there were no churches, so he and Polly began meetings in a small rented building. As their family grew Wigglesworth took responsibility for the children whilst Polly preached, as by his own admission he was ‘short of speech and slow at everything’.⁸⁸ According to Hibbert, Polly was the preacher and Wigglesworth’s role was of a more unskilled nature.⁸⁹ Madden also emphasises this, recording the various unskilled tasks Wigglesworth took responsibility for, such as sweeping,

⁸³ Wilson, *Wigglesworth*, 105.

⁸⁴ Frodsham, *Apostle of Faith*, 10.

⁸⁵ Frodsham, *Apostle of Faith*, 6; See also Stringer, *Smith Wigglesworth in Australia and New Zealand*, 14.

⁸⁶ Hibbert, *The Secret of his Power*, 75.

⁸⁷ Wigglesworth, “The Appointed ‘Hour,’” 5; Wigglesworth, “The Gifts of Healings and the Working of Miracles,” 2; Wigglesworth, “Unwavering Faith,” 4; Wigglesworth, “The Hearing of Faith,” 2

⁸⁸ Smith Wigglesworth, “The Might of the Spirit,” London, June 16 1916, *Flames of Fire* (September 1916): 5; Frodsham, *Apostle of Faith*, 13; Whittaker, *Seven Pentecostal Pioneers*, 21; Liardon, *God’s Generals*, 202-203. They had five children called Seth, Alice, Harold, Ernest and George; “Census Returns of England and Wales, 1901,” The National Archives, 1901, 42, accessed September 1 2015, http://interactive.ancestry.co.uk/7814/YRKR13_4157_4158-0143?pid=26516322&backurl=http%3a%2f%2f

⁸⁹ Hibbert, *The Secret of his Power*, 26.

dusting and bringing the local children to the Bowland Street Mission on a pony.⁹⁰

Conversely, Frodsham highlights that although they carried out differing responsibilities, Wigglesworth viewed their roles as of equal importance.⁹¹ In fact, at the end of each service he would lead those who were seeking salvation in to a conversion experience; thus, his evangelistic gifting was utilized and equally valuable to the growth of the Mission.⁹²

2.3.3 Polly's Early Influence

2.3.3.1 Literacy

Polly's influence on Wigglesworth's life was significant. Frodsham indicates that Wigglesworth's lack of education was due to schooling not being enforced at that time.⁹³ It was not made compulsory in England until 1880.⁹⁴ Although a number of authors imply he had a limited education, it is Hywel-Davies who argues that he did have some schooling whilst working in the field at age six.⁹⁵ However, Wigglesworth clearly states that he received no education during his childhood years and therefore never had the opportunity to learn to read and write.⁹⁶ The Census records reveal that Wigglesworth's older brother, James and sister, Hannah were both scholars at the age of four. Although Wigglesworth was too young in the 1861 census and recorded as being in employment in 1871, this suggests the possibility

⁹⁰ Madden, *The Wigglesworth Standard*, 57-58.

⁹¹ Frodsham, *Apostle of Faith*, 10; Frodsham quoted in Liardon, *God's Generals*, 203.

⁹² Frodsham, *Apostle of Faith*, 10; Hywel-Davies, *Baptised by Fire*, 43; Wilson, *Wigglesworth*, 27-28; Stormont, *Wigglesworth A Man Who Walked With God*, 32; McIntosh, *The Quest for Revival*, 37; Dorries, "The Making of the Man", 6; Liardon, *God's Generals*, 203; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 14; Whittaker, *Seven Pentecostal Pioneers*, 21.

⁹³ Frodsham, *Apostle of Faith*, 4.

⁹⁴ "Elementary Education Act 1880", Education England, accessed March 13 2012, <http://www.educationengland.org.uk/documents/acts/1880-elementary-education-act.html>

⁹⁵ Warner and Lee, *The Essential Smith Wigglesworth*, 11; Stormont, *Wigglesworth A Man Who Walked With God*, 31; Robinson, *Divine Healing*; Hywel-Davies, *Baptised by Fire*, 27.

⁹⁶ Smith Wigglesworth, "Use and misuse of the gift of prophecy," Chicago, November 2 1922, *LRE* (January 1923): 21; Smith Wigglesworth, "Letter to Brother Wessel," *SWTUC* (November 7 1939): 1.

that Wigglesworth also received some form of education in his early years.⁹⁷ Frodsham indicates that Polly began to teach him literary skills immediately after their marriage.⁹⁸ Also in Reuss' letter to Boddy, he testifies to Wigglesworth's acknowledgement that he was 23 before his wife taught him to read.⁹⁹ Nevertheless, she could not help him master spelling; this continued to be a struggle for him all his life, as highlighted by his personal letters.¹⁰⁰

2.3.3.2 Spiritual Decline

Polly was particularly influential with regard to Wigglesworth's spiritual life. Whilst preaching in America in the early 1920s he spoke of his late wife's impact on him stating,

I stand on this platform because of a holy woman, a woman who lived righteousness, poured her righteousness into my life, so transforming my life from wayward indifferences of all kinds, and so shaping my life that she was practically the means of purging me through and through.¹⁰¹

According to Frodsham, one such incident of waywardness occurred during a very harsh winter in Bradford. Wigglesworth's plumbing business became very prosperous at that time and over the subsequent two years; the long working hours eventually resulted in his spiritual decline. During this period, Polly became increasingly passionate for God highlighting Wigglesworth's spiritual state and causing him frustration. Her passion and grace brought stability in their home and over time she helped him return to a loving relationship with

⁹⁷ "Census Returns of England and Wales, 1861," 2; "Census Returns of England and Wales, 1871," 7.

⁹⁸ Frodsham, *Apostle of Faith*, 10; as previously stated, they married in 1882 when he was twenty three years old.

⁹⁹ Anton Reuss, "Switzerland. Bro. Smith Wigglesworth's Visit," *Confidence* XIII:2 (April-June 1920): 20.

¹⁰⁰ Wigglesworth, "Use and misuse of the gift of prophecy," 21; Reuss, "Switzerland. Bro. Smith Wigglesworth's Visit," 20; Frodsham, *Apostle of Faith*, 10; Hywel-Davies, *Baptised by Fire*, 42; Wilson, *Wigglesworth*, 27; Stormont, *Wigglesworth A Man Who Walked With God*, 31-32; Hacking, *Smith Wigglesworth - A Life Ablaze With The Power of God*, 16; McIntosh, *The Quest for Revival*, 37; Fisher, "Back to the Source – The Truth about Smith Wigglesworth," 11; Hibbert, *Smith Wigglesworth*, 26; Whittaker, *Seven Pentecostal Pioneers*, 21.

¹⁰¹ Smith Wigglesworth, "The Word of Knowledge by the same Spirit," *LRE* (March 1923): 21.

God.¹⁰² Frodsham appears to indicate by his timeline of events that this incident took place early on in their married life.¹⁰³ However, Hywel-Davies and Stormont contradict this by indicating that his sanctification experience came as a direct result of his spiritual wilderness, therefore implying a much later date.¹⁰⁴ Although Liardon appears to have accurately placed the backsliding incident, he also argues that soon afterwards Wigglesworth was restored through his sanctification experience, thus contradicting his previous statement.¹⁰⁵ Instead, Dorries justifiably argues that, ‘Another development in Smith Wigglesworth’s life that emerged as a possible consequence of his “wilderness” experience was his determined quest for sanctification’.¹⁰⁶ Polly’s spiritual influence helped shape Wigglesworth’s life, but a few years later it was Wigglesworth who through his pursuit of divine healing helped shape both their lives in a momentous way.

2.4 Introduction to Divine Healing

2.4.1 Leeds Healing Home

Wigglesworth’s introduction to divine healing most likely occurred in the late 1880s.¹⁰⁷

According to Frodsham, during his weekly travel to Leeds for business purposes he found a Divine Healing meeting which he first began to attend secretly from Polly. At that time,

¹⁰² Frodsham, *Apostle of Faith*, 11 ; See also Hywel-Davies, *Baptised by Fire*, 43-45; Wilson, *Wigglesworth*, 28-29; Stormont, *Wigglesworth*, 61; Dorries, “The Making of the Man”, 6; Liardon, *God’s Generals*, 203-204; Stringer, *Smith Wigglesworth*, 14-15.

¹⁰³ Frodsham, *Apostle of Faith*, 11; See also Wilson, *Wigglesworth*, 28.

¹⁰⁴ Hywel-Davies, *Baptised by Fire*, 45; Stormont, *Wigglesworth A Man Who Walked With God*, 61-62; As will be discussed later, his sanctification occurred in 1893.

¹⁰⁵ Liardon, *God’s Generals*, 203

¹⁰⁶ Dorries, “The Making of the Man,” 6.

¹⁰⁷ Frodsham, *Apostle of Faith*, 12. Frodsham places this event before their move to the Bowland Street Mission which appears to have taken place in 1889; Wilson, *Wigglesworth*, 32. Although Wilson places the two events in reverse order he still implies a similar date; Hywel-Davies, *Baptised by Fire*, 50; Liardon, *God’s Generals*, 204; Robinson, *Divine Healing*; Hywel-Davies, Liardon and Robinson specifically state it occurred in the late 1880s.

divine healing was considered ‘fanaticism’ and he was concerned about her views.¹⁰⁸

Wigglesworth faced some initial struggles at the Leeds Healing Home; whilst teaching in 1927, he states,

When I was seeking this way of divine healing I was stumbled because all the people that had such testimony of divine healing were wearing glasses. I said, “I cannot go on with this thing. I am stumbled every time I see the people preaching divine healing wearing glasses.” And I got such a bitterness in my spirit that God had to settle me on that line — and I believe yet that I have not fully paid the price. My eyes will be restored, but until then I will not deceive anybody.¹⁰⁹

He gives no indication of whether the teaching or the actual healings were the influential factor. However, more significantly he uses that particular event in his justification of his personal need for glasses. In fact, later in his response to that same question about Christians and glasses, he states that ‘when your faith is perfected you will not require any glasses, and when God perfects your faith your glasses will drop off’.¹¹⁰ Yet, even after over fifteen years of wearing glasses, there is no admittance on his part to imperfect faith. Instead, firstly, he argues that all eyes weaken from around the age of fifty; secondly, he indicates that he was still facing the consequences of his sinful action from over 37 years earlier.¹¹¹ Frodsham indicates that Wigglesworth’s compassion for those in need caused him to search for the sick in Bradford and pay for their journey to Leeds, where they received the prayer of faith in the Leeds Healing Home.¹¹² Somehow Polly became aware of his attendance and as she desired

¹⁰⁸ Frodsham, *Apostle of Faith*, 12; See also Hywel-Davies, *Baptised by Fire*, 50; Wilson, *Wigglesworth*, 32-33; Stormont, *Wigglesworth*, 48; McGee, “The Revival Legacy of Smith Wigglesworth”; Madden, *The Wigglesworth Standard*, 58; Dorries, “The Making of the Man”, 7; Liardon, *God’s Generals*, 204.

¹⁰⁹ Smith Wigglesworth, “Workers Together with God,” Angelus Temple, in *SWTUC* (July 28 1927): Questions 5; See also Frodsham, *Apostle of Faith*, 12, 18.

¹¹⁰ Wigglesworth, “Workers Together with God,” Questions 5.

¹¹¹ Wigglesworth, “Workers Together with God,” Questions 5; Wigglesworth refers to himself and his wife, so he was wearing glasses pre 1913; therefore it was over fifteen years by the time of that bible study in Angelus Temple.

¹¹² Frodsham, *Apostle of Faith*, 12, 18-19; See also Hywel-Davies, *Baptised by Fire*, 50; Wilson, *Wigglesworth*, 33; Stormont, *Wigglesworth A Man Who Walked With God*, 48; Madden, *The Wigglesworth Standard*, 58-59; Dorries, “The Making of the Man”, 7; Whittaker, *Seven Pentecostal Pioneers*, 22.

personal healing, she accompanied him one day.¹¹³ At the meeting, Polly received healing which brought an immediate effect; from then on, she had a similar passion to her husband regarding God's healing.¹¹⁴ During that period, so as to accommodate their own increasing congregation they moved premises to a large building on Bowland Street, which became known as the Bowland Street Mission.¹¹⁵ Their passion for healing was clearly evident, as they had the text 'I am the Lord that healeth thee' painted behind the pulpit in their new building.¹¹⁶

According to Cartwright and Wilson, the Leeds Healing Home was connected with John Alexander Dowie and the Zion City Movement.¹¹⁷ Wilson believes that the Wigglesworths' involvement with the Healing Home was the means of their initial contact with Dowie.¹¹⁸ Nevertheless, Cartwright appears to imply that this began earlier through their association with the Baxters. He states that Wigglesworth contacted them around the same time as his healing, which Cartwright believes occurred in 1890.¹¹⁹ He then refers to a letter by Dowie published in Baxter's paper *Thy Healer* in 1885, in which Dowie apparently conveyed his hope to attend a conference in London that same year. Cartwright adds that he was unable to attend the conference but he did visit London in 1900 and highlights Polly's baptism by

¹¹³ Frodsham, *Apostle of Faith*, 12; See also Hywel-Davies, *Baptised by Fire*, 50; Wilson, *Wigglesworth*, 33; McGee, "The Revival Legacy of Smith Wigglesworth"; Dories, "The Making of the Man", 7; Roberts Liardon, "Smith Wigglesworth," accessed April 16 2012, http://www.godsgenerals.com/person_s_wigglesworth.htm

¹¹⁴ Frodsham, *Apostle of Faith*, 12; Hywel-Davies, *Baptised by Fire*, 50; Wilson, *Wigglesworth*, 33; McGee, "The Revival Legacy of Smith Wigglesworth"; Dories, "The Making of the Man," 7; Liardon, *God's Generals*, 204.

¹¹⁵ Frodsham, *Apostle of Faith*, 12; Hywel-Davies, *Baptised by Fire*, 50-51. Hywel-Davies states that this occurred in the late 1880s; Wilson, *Wigglesworth*, 32; Warner and Lee, *The Essential Smith Wigglesworth*, 11. Wilson and Warner and Lee are more specific and give 1889 as the year this took place; Liardon, 204; McGee, "The Revival Legacy of Smith Wigglesworth". McGee inaccurately implies that they opened Bowland Street Mission around 1882.

¹¹⁶ Frodsham, *Apostle of Faith*, 12; Wilson, *Wigglesworth*, 32; Liardon, 204.

¹¹⁷ Cartwright, *The Real Smith Wigglesworth*, 20; Wilson, *Wigglesworth*, 33.

¹¹⁸ Wilson, *Wigglesworth*, 33.

¹¹⁹ Cartwright, *The Real Smith Wigglesworth*, 19.

Dowie.¹²⁰ There appears to be no reference to a letter by Dowie in Baxter's 1885 paper, but there is conclusive evidence in Dowie's paper *Leaves of Healing* that Polly was baptised on October 13th 1900 by Dowie whilst in Islington.¹²¹ Nevertheless, it is difficult to understand Cartwright's attempt to connect Wigglesworth with Dowie through the Baxters. A connection between Dowie's work and Leeds is clearly evident in *Leaves of Healing*. During Dowie's address to the Zion Tabernacle congregation on April 26th 1896, he mentioned that the two English representatives in attendance were Mrs Walshaw from Halifax and Miss Smith from Leeds.¹²² The next reference to Leeds is the testimony of W. C. Clough from Leeds, who attributes his salvation and healing to his reading of *Leaves of Healing* and Zion's Work in South Africa.¹²³ A few months later in August 1899, Dowie included a letter from Clough who indicated they were experiencing great blessing in his district and that he had sent Zion Literature to London, Leeds, Bradford, Wakefield and Huddersfield.¹²⁴ By October 1899, Dowie reports that the work in Leeds was experiencing rapid growth.¹²⁵ Although Zion meetings were clearly taking place in Leeds by 1899, as stated earlier, Wigglesworth was involved with the Leeds Healing Home from the late 1880s. Dowie indicates that his first healing home began in Chicago in 1893, thus highlighting that the Leeds Healing Home was not connected with Dowie at the time Wigglesworth had begun to attend.¹²⁶ Instead, Robinson argues that the Leeds Healing Home was most likely connected with the Bethshan healing home in London, led by Elizabeth Baxter and W.E. Boardman.¹²⁷ There appears to be

¹²⁰ Cartwright, *The Real Smith Wigglesworth*, 19-20.

¹²¹ Elizabeth Baxter, ed., *Thy Healer* II (1885); "Obeying God in Baptism," *Leaves of Healing* VIII:2 (November 3 1900): 64.

¹²² "Zion's Onward Movement," *Leaves of Healing* 2:28 (May 8 1896): 439.

¹²³ "The Everlasting Gospel of the Kingdom of God Declared and Defended," *Leaves of Healing* V:29 (May 13 1899): 560-561.

¹²⁴ Sarah E. Hill, "Zion Literature Mission," *Leaves of Healing* 5:42 (August 12 1899): 807.

¹²⁵ John Alexander Dowie, "The Story of Zion," *Leaves of Healing* VI:1 (October 28 1899): 8.

¹²⁶ Dowie, "The Story of Zion," 2.

¹²⁷ Robinson, *Divine Healing*; "'Bethshan and Healing'", Healing and Revival Press (2004), accessed April 10 2012, <http://healingandrevival.com/BioEMPBaxter.htm>

no evidence to prove a definite connection, but it seems highly conceivable that at a time where healing was considered fanaticism those involved in healing homes would have had some form of contact.

Robinson attempts to prove the strength of Dowie's influence on Wigglesworth, particularly focusing on Clough's letter, which Dowie included in *Leaves of Healing* in August 1899.¹²⁸ According to Clough, 'a good earnest man in Bradford says they would like to have a meeting there with the power to help the sick that Zion has. He says they have a nice house to meet in, but they have not the power'.¹²⁹ Robinson argues the possibility of this man being Wigglesworth, addressing the three details used in the report. Firstly, he highlights that Wigglesworth lived in the Manningham area of Bradford and indicates he would have therefore lived in a nice house.¹³⁰ Although many of the houses in the Manningham area were built for the upper classes, there was also terraced housing built for the less affluent; this was mostly to the south between Manningham Lane and White Abbey Road, which appears to include Victor Road.¹³¹ Robinson also believes Wigglesworth had the financial means to own a nice house, due to his thriving plumbing business. However, it is probable they moved to 70 Victor Road, Manningham as soon as they were married and before Wigglesworth's business was a success.

¹²⁸ Robinson, *Divine Healing*.

¹²⁹ Hill, "Zion Literature Mission," 807.

¹³⁰ Robinson, *Divine Healing*; See William Cudworth, "*Manningham, Heaton, and Allerton: (townships of Bradford) treated historically and topographically*," accessed October 9 2014, <http://cdroms.blunham.com/pdf/ManninghamEtcPages.pdf>

¹³¹ "Manningham: Its Historical Development To The Early 20th Century," West Yorkshire Archaeology Advisory Service, accessed October 9 2014, <http://www.archaeology.wyjs.org.uk/documents/archaeology/MannDev.pdf>

Secondly, Robinson resolves the issue regarding why Wigglesworth would desire to meet in his house rather than the Bowland Street Mission, by implying that he may have been considering more of a private meeting rather than one of a public nature. However, if the description was of Wigglesworth, the fact that he had a mission hall large enough to hold Zion meetings would have been a significant detail for Clough to have included in his letter. Finally, Robinson attributes the lack of power to help the sick to Wigglesworth's spiritual journey. According to him, Wilson believes that Wigglesworth's weakened devotion to Christianity occurred between 1885 and 1893, including a period of complete spiritual decline.¹³² However, there is no indication from Wilson that Wigglesworth struggled for eight years with his Christian commitment. Wilson acknowledges Wigglesworth's two year spiritual decline in the mid 1880s and highlights that although his return to faith would take months, the process of sanctification was not complete until many years later, in 1893.¹³³ Based on Wilson's evidence, it is difficult to ascertain how Robinson viewed the sanctification process as a period when Wigglesworth lacked devotion to God. In fact, it was during this period that Wigglesworth started attending the divine healing meetings in Leeds.¹³⁴ Robinson highlights the time when the leaders of the Leeds Healing Home were surprised how Wigglesworth brought the sick from Bradford to Leeds for healing, when they believed it could happen as easily in Bradford.¹³⁵ Subsequently, he concludes, 'Possibly this remark applied to the period when "the power" was missing at Bradford'.¹³⁶ Robinson may be accurate in his conclusion that this event occurred during a period when Wigglesworth lacked

¹³² Robinson, *Divine Healing*.

¹³³ Wilson, *Wigglesworth*, 29

¹³⁴ Frodsham, *Apostle of Faith*, 12; Hywel-Davies, *Baptised by Fire*, 50; Wilson, *Wigglesworth*, 32-33; Stormont, *Wigglesworth A Man Who Walked With God*, 48; McGee, "The Revival Legacy of Smith Wigglesworth"; Madden, *The Wigglesworth Standard*, 58; Dorries, "The Making of the Man," 7; Liardon, *God's Generals*, 204.

¹³⁵ Robinson, *Divine Healing*.

¹³⁶ Robinson, *Divine Healing*.

the power to heal the sick. However, the timing of this event is significant. Wigglesworth started attending the Leeds Healing Home from the late 1880s and it was a decade later in 1899 when the individual in Clough's letter felt deficient in power. A number of events occurred in Wigglesworth's life during this ten year period which appears to contradict Robinson's belief that Wigglesworth was the person in Clough's description in need of power; this includes fifteen people reportedly healed at the Leeds Healing Home through his ministry, the subsequent divine healing meetings held in the Bowland Street Mission where he reportedly saw further healings and the miraculous healing of Mrs Clark in 1899.¹³⁷ There is no doubt that Wigglesworth's involvement in healing was a gradual process and at the beginning unsurprisingly he struggled with faith. However, these events do not convey a picture of a man lacking in power to heal the sick by 1899. It appears that inadequate research and a desire to form a strong connection between Wigglesworth and Dowie has influenced Robinson's argument. A more plausible suggestion for the unnamed Bradford man would be that of Robert McKell. McKell was a Yorkshire man and had become a deacon over the Zion work in Bradford by August 1900.¹³⁸ He was amongst the ten people from Yorkshire including Clough, who were baptised by Dowie in Islington on October 13th 1900.¹³⁹ According to *Leaves of Healing*, the address given for the McKell residence was 18 Sherwood Place, Undercliffe, Bradford, Yorkshire; in fact, he only lived about two miles away from Wigglesworth.¹⁴⁰ These two events occurred the year after Clough's letter and convey the

¹³⁷ Smith Wigglesworth, "The Confidence that we have in Him," Cazadero Camp Meeting, between July 8 and August 9 1914, *TF* 34:8 (August 1914):176; Smith Wigglesworth, "I am the Lord that healeth thee," Springfield, Missouri, October 1922, *PE* 470-471 (November 11 1922): 2; "Miracles of Healing Wrought in England," *LRE* (July 1914): 8; Frodsham, *Apostle of Faith*, 19-20 ; Hywel-Davies, *Baptised by Fire*, 51-52; Stormont, *Wigglesworth A Man Who Walked With God*, 48-49; Madden, *The Wigglesworth Standard*, 59; Wilson, *Wigglesworth*, 34-36; Dorries, "The Making of the Man," 7; Liardon, *God's Generals*, 205.

¹³⁸ "Directory Of Ordained Officers of the Christian Catholic Church In Zion," *Leaves of Healing* VII:18 (August 25 1900): 571

¹³⁹ "Obeying God in Baptism," 64.

¹⁴⁰ "Directory Of Ordained Officers of the Christian Catholic Church In Zion," 571; "Obeying God in Baptism," 64

picture of a Bradford man eager to be involved in the work of Zion. This highlights the probability of McKell fitting Clough's description, more so than Wigglesworth. Nevertheless, Robinson rightly concludes that there was some influence of Dowieism in the Wigglesworth household, through Polly.¹⁴¹ However, the question remains to what extent Polly was influenced by Zion beliefs and practices.

2.4.2 Personal Healing from Haemorrhoids

Wigglesworth's healing from haemorrhoids was another occasion where Polly helped shape his life. One Sunday a minister with a healing ministry came to the Bowland Street Mission. When Polly asked him for his opinion of a man who preached about divine healing, yet was personally using medicine on a daily basis, the minister responded that he had a lack of trust in God. Later, Wigglesworth admitted to the minister that the person Polly was speaking about was him. He had suffered with haemorrhoids from childhood and used salts daily to prevent bleeding and infection. Wigglesworth asked the minister to stand with him in faith as he was willing to trust God and no longer use the salts. He knew it would be a few days before the salts would be ineffective in his body, so it was the Wednesday when he anointed himself with oil and reported that God immediately healed him.¹⁴² Both Hywel-Davies and Wilson place this healing story after a number of other healing events, indicating that Wigglesworth was by that stage personally praying for the sick.¹⁴³ In fact, Wilson states that Wigglesworth was well known in Bradford for his divine healing ministry by the time of his

¹⁴¹ Robinson, *Divine Healing*.

¹⁴² Smith Wigglesworth, "Righteousness", *PE* 533 (February 9 1924): 3; Frodsham, *Apostle of Faith*, 12-13; Hywel-Davies, *Baptised by Fire*, 53-54; Wilson, *Wigglesworth*, 34-35; Dorries, "The Making of the Man," 7-8; McGee, "The Revival Legacy of Smith Wigglesworth"; Liardon, *God's Generals*, 204-205.

¹⁴³ Hywel-Davies, *Baptised by Fire*, 53; Wilson, *Wigglesworth*, 34; Also see Dorries, "The Making of the Man," 7.

personal healing.¹⁴⁴ However, Frodsham appears to contradict this, indicating by his timeline of events that although Wigglesworth was preaching divine healing he continued to travel to Leeds with those who were sick.¹⁴⁵ According to Stormont, Wigglesworth later revealed to a leader that he had never prayed for the sick, therefore further supporting Frodsham.¹⁴⁶

2.4.3 Healing of his Children

Another influential event in Wigglesworth's life occurred one morning as his children were at the table for breakfast. Harold and Ernest were very ill and Polly told Wigglesworth that they would pray with them before they ate. God's power instantly fell on Polly and Wigglesworth and as they placed their hands on the two boys they were reportedly both immediately healed.¹⁴⁷ Its significance is highlighted by a newspaper article in New Zealand in June 1922, where a reporter gives an account of a particular Wigglesworth meeting; Wigglesworth apparently told the audience that he first realised his gifts as a faith healer at breakfast time when two of his children were not well, many years previously.¹⁴⁸

2.4.4 Leeds Healing Home and Divine Healing Meetings in Bradford

According to Frodsham, during this period Wigglesworth continued his trips to the Tuesday meetings at the Leeds Healing Home, recalling one time how he had brought nine people with him to receive healing.¹⁴⁹ His compassion for those in need was evident to the leaders, so they asked Wigglesworth if he would take care of the meetings whilst they attended the Keswick

¹⁴⁴ Wilson, *Wigglesworth*, 34.

¹⁴⁵ Frodsham, *Apostle of Faith*, 12-19

¹⁴⁶ Stormont, *Wigglesworth*, 48

¹⁴⁷ Frodsham, *Apostle of Faith*, 16; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 15.

¹⁴⁸ "Take Up Thy Bed And Walk", *NZ Truth*, June 10 1922, 5, accessed October 24 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=NZTR19220610.2.36&srpos=10&e=27-05-1922-10-12-1923--100--1---0wigglesworth-->

¹⁴⁹ Frodsham, *Apostle of Faith*, 18-19; Hywel-Davies, *Baptised by Fire*, 51; Wilson, *Wigglesworth*, 33; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 15.

Convention.¹⁵⁰ Liardon argues that Wigglesworth's faith was the influential factor.¹⁵¹

However, Frodsham indicates Wigglesworth's lack of faith at that time, especially based on the leaders' reaction to him continuing to bring the sick from Bradford.¹⁵² Eventually Wigglesworth agreed to their request believing he would be able to find another person to speak, whilst he took charge of the meeting.¹⁵³ Before the meeting began he asked various people to speak, but they all refused telling him that he was the person selected for the task. Therefore, he had no other choice but to begin; once again he failed to recall what he had spoken about, but he remembered that fifteen people responded to receive healing.¹⁵⁴ The part relating to Wigglesworth's public speaking is omitted by Hywel-Davies.¹⁵⁵ Frodsham reveals that a Scottish man on crutches was the first person Wigglesworth prayed for and he was reportedly immediately healed. This boosted the faith of the other fourteen and they received their healing. Wigglesworth allegedly believed it was God's compassion rather than his own faith which helped him at that time of need.¹⁵⁶ However, after this event Wigglesworth recognised how God 'opened the door of faith for me more and more'.¹⁵⁷ Subsequently, he finally announced a Divine healing meeting in Bradford. That evening twelve people came to the meeting seeking healing and all twelve left healed.¹⁵⁸ This was evidently a pivotal time in

¹⁵⁰ Frodsham, *Apostle of Faith*, 19; Wilson, *Wigglesworth*, 33.

¹⁵¹ Liardon, "Smith Wigglesworth."

¹⁵² Frodsham, *Apostle of Faith*, 19; See also Hywel-Davies, *Baptised by Fire*, 51 and Wilson, *Wigglesworth*, 33.

¹⁵³ Frodsham, *Apostle of Faith*, 18-19; Hywel-Davies, *Baptised by Fire*, 51; Stormont, *Wigglesworth A Man Who Walked With God*, 48; Wilson, *Wigglesworth*, 33; Madden, *The Wigglesworth Standard*, 59; Dorries, "The Making of the Man," 7; Liardon, *God's Generals*, 205; Wilson adds that the leaders guaranteed Wigglesworth he would only be responsible for taking charge of the meeting, but Frodsham makes it clear that it was Wigglesworth himself who assumed this.

¹⁵⁴ Frodsham, *Apostle of Faith*, 19; Wilson, *Wigglesworth*, 33-34; Madden, *The Wigglesworth Standard*, 59; Liardon, *God's Generals*, 205; Whittaker, *Seven Pentecostal Pioneers*, 22; Stormont, *Wigglesworth A Man Who Walked With God*, 48. Stormont states that about 12 people went up for prayer; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 15; Stringer mistakenly states he was left in charge of the Bradford meetings.

¹⁵⁵ Hywel-Davies, *Baptised by Fire*, 51.

¹⁵⁶ Frodsham, *Apostle of Faith*, 19; Wilson, *Wigglesworth*, 34; Liardon, *God's Generals*, 205

¹⁵⁷ Frodsham, *Apostle of Faith*, 19; Wilson, *Wigglesworth*, 34.

¹⁵⁸ Frodsham, *Apostle of Faith*, 19; Hywel-Davies, *Baptised by Fire*, 51; Stormont, *Wigglesworth*, 48-49; Madden, *The Wigglesworth Standard*, 59; Wilson, *Wigglesworth*, 34; Liardon, *God's Generals*, 205; Dorries, "The Making of the Man," 7.

Wigglesworth's life, resulting in the beginning of his healing ministry at Bowland Street Mission.¹⁵⁹

2.4.5 Personal Healing from Appendicitis

In 1924, Wigglesworth testifies of his healing from appendicitis, revealing that it had occurred thirty years or more ago, therefore taking place pre-1894.¹⁶⁰ This appears to be supported by an article in *The North Wales Weekly News* on September 10th 1925; it reports that Wigglesworth spoke of his instant healing 35 years previously when he was near death, thus indicating it occurred in 1890.¹⁶¹ Although on that occasion, Wigglesworth was not specific with regard to the particular illness, it is more likely that he considered his appendicitis, rather than his struggle with haemorrhoids as a near death experience. Conversely, Cartwright implies this event occurred much later in Wigglesworth's life; he states that in May 1912 at the Fifth Sunderland Convention, Wigglesworth shared 'of his more recent experience', his suffering from appendicitis.¹⁶² Although Wigglesworth testified of this healing at the Convention, there appears to be no evidence in the report to suggest it had been a recent event in his life.¹⁶³ According to Wigglesworth, he was at the Bowland Street mission when he collapsed on the floor in severe pain.¹⁶⁴ Wilson adds that the 'congregation gasp in shock' when Wigglesworth collapsed and how that Polly and the confused children trail behind him as he stumbled home.¹⁶⁵ Wigglesworth recalls being taken home to his bed and though his

¹⁵⁹ See also Dorries, "The Making of the Man," 7.

¹⁶⁰ Wigglesworth, "Be Not Afraid, Only Believe," 5; See also Smith Wigglesworth, "Faith is the Victory," Pentecostal Camp Meeting, Berkeley, California, June 1 1924, *TF* 45:6 (June 1924): 130.

¹⁶¹ "Remarkable Scenes from Old Colwyn," *RT* 1:9 (September 1925): 11.

¹⁶² Cartwright, *The Real Smith Wigglesworth*, 51.

¹⁶³ "Press Reports of the Fifth Sunderland Convention," 131.

¹⁶⁴ Smith Wigglesworth, "Deliverance to the Captives," Springfield, October 1922, *PE* 484-485 (February 17 1923): 6; Smith Wigglesworth, "Be Not Afraid, Only Believe," Washington DC, September 28 1924, *LRE* (November 1924): 5; Frodsham, *Apostle of Faith*, 21. Frodsham indicates that Wigglesworth was out at an open air meeting; Hywel-Davies, *Baptised by Fire*, 55; Wilson, *Wigglesworth*, 38.

¹⁶⁵ Wilson, *Wigglesworth*, 38.

experience of divine healing was limited, he spent the night praying for God's healing.¹⁶⁶ According to his 1922 account, the next morning Polly sent for a doctor as she was certain of his death.¹⁶⁷ However in Wigglesworth's 1924 account, he emphasises sharing his own belief that death was imminent. He then told Polly to do what she felt was necessary; although uncertain, she proceeded to contact the doctor.¹⁶⁸ Frodsham reveals that Wigglesworth and Polly had previously made an agreement that when they knew death was impending a doctor would be called, so as to prevent any criticism or the need for a post-mortem. He also indicates that Wigglesworth reminded Polly of this and that she contacted a doctor not so Wigglesworth could receive medical assistance, but because she believed he was going to die, therefore keeping their agreement.¹⁶⁹ Frodsham may have felt the need to justify Wigglesworth's actions with regard to medical assistance, as he records another agreement Polly and Wigglesworth reportedly made before this incident. He reveals that after Mrs Clark's healing something occurred that day that altered the rest of Wigglesworth's life.¹⁷⁰ Wigglesworth and Polly realised that if they believed in divine healing they would have to be fully committed to it. They promised God and each other, 'from henceforth no medicine, no doctors, no drugs of any kind shall come into our house'.¹⁷¹ Frodsham states that soon afterwards their promise to God was severely tested through Wigglesworth's appendicitis.¹⁷² Hywel-Davies and Dorries contradict this, arguing instead that their declaration occurred after Wigglesworth's appendicitis.¹⁷³ There is no evidence to support this view, unless Hywel-Davies believed there were timeline issues. However, Hywel-Davies follows Frodsham's

¹⁶⁶ Wigglesworth, "Deliverance to the Captives," 6; Wigglesworth, "Be Not Afraid, Only Believe," 5; See also Frodsham, *Apostle of Faith*, 21; Hywel-Davies, *Baptised by Fire*, 55; Wilson, *Wigglesworth*, 38.

¹⁶⁷ Wigglesworth, "Deliverance to the Captives," 6.

¹⁶⁸ Wigglesworth, "Be Not Afraid, Only Believe," 5; Frodsham, *Apostle of Faith*, 21; Hywel-Davies, *Baptised by Fire*, 55; Wilson, *Wigglesworth*, 38.

¹⁶⁹ Frodsham, *Apostle of Faith*, 21; See also Hywel-Davies, *Baptised by Fire*, 55; Wilson, *Wigglesworth*, 38.

¹⁷⁰ Frodsham, *Apostle of Faith*, 20; See also Hywel-Davies, *Baptised by Fire*, 53; Wilson, *Wigglesworth*, 37.

¹⁷¹ Frodsham, *Apostle of Faith*, 21; See also Wilson, *Wigglesworth*, 37-38.

¹⁷² Frodsham, *Apostle of Faith*, 21; See also Wilson, *Wigglesworth*, 38.

¹⁷³ Hywel-Davies, *Baptised by Fire*, 56; Dorries, "The Making of the Man," 8.

timeline with regard to the order of the two events. Although Frodsham and the others place Mrs Clark's healing before Wigglesworth's appendicitis in their timeline of events, Wigglesworth himself indicates that his healing occurred five years prior to that of Mrs Clark. It is also noteworthy that Wigglesworth makes no reference to either agreement.¹⁷⁴ While not directly declaring that people must refrain from their use of medicine and doctors, Wigglesworth is particularly vocal with regard to his belief that sickness is a consequence of sin; hence, there is the implication that medical assistance should be unnecessary.¹⁷⁵ In fact, Wigglesworth states 'If we would be as faithful to God as we have been faithful to doctors, we would all have been healed. But we have been unfaithful and there is need of repentance'.¹⁷⁶ Evidently, Wigglesworth's attitude towards the medical profession was common amongst his Pentecostal peers; the Pentecostal papers published letters from individuals declaring their abstinence from medicine and subsequent miraculous healings, as well as articles supporting this belief.¹⁷⁷ American Assembly of God Chairman, Eudoras N. Bell also diplomatically refrained from condemning the use of medicine, acknowledging missionaries were no longer abstaining; however, he emphasises that an individual's faith

¹⁷⁴ Frodsham, *Apostle of Faith*, 21; Hywel-Davies, *Baptised by Fire*, 56; Wilson, *Wigglesworth*, 38; Dorries, "The Making of the Man," 8; "Miracles of Healing Wrought in England," 8.

¹⁷⁵ Smith Wigglesworth, "Pressing Through," Danish Hall, Oakland, California, September 1922, *TF* 42:9 (September 1922): 210; Smith Wigglesworth, "Have Faith in God," Springfield, Missouri, *PE* 474-475 (December 9 1922): 2; Smith Wigglesworth, "The Words of this Life," Springfield, Missouri, October 1922, *PE* 476-477 (December 23 1922): 9; Smith Wigglesworth, "'After Ye Have Received-Power.'" The "Go Ye" of the Holy Ghost," Chicago, October 29 1922, *LRE* (November 1922): 3; Smith Wigglesworth, "Wilt thou be made whole?" Springfield, Missouri, *PE* 488-489 (March 17 1923): 1; Smith Wigglesworth, "The Gifts of Healings and the Workings of Miracles", *PE* 508 (August 4 1923): 3; Smith Wigglesworth, "Praying for the Sick", Angelus Temple, in *SWTUC* (July 6 1927): 8.

¹⁷⁶ Wigglesworth, "Praying for the Sick", 8.

¹⁷⁷ Amos Yong and Paul Elbert, "Christianity, Pentecostalism, Issues in Science and Religion," *Encyclopaedia of Science and Religion*, 2003, accessed May 8 2015, <http://www.encyclopedia.com/doc/1G2-3404200089.html>; M. Wilson, "Arthritis Healed by the Lord," *Confidence* 8 (November 15 1908): 16; Florence Elworthy, "Divine Healing. A Testimony," *Confidence* V:1 (January 1912): 9; Daniel Awrey, "Testimonials," *The Pentecost* II:4 (March 1 1910): 3; Florence L. Burpee, "Hints Regarding Divine Healing," *The Weekly Evangel* (January 1 1916): 6; Ruby Coffman, "Requests for Prayer," *The Weekly Evangel* (July 8 1916):15; J.H. Patterson, "A Good Soldier of Jesus Christ," *The Weekly Evangel* 202 (August 11 1917):5; Marie Stiltz, "A Healing and a Vision," *PE* 432-433 (February 18 1922):10; Eudorus .N. Bell, "Questions and Answers," *The Weekly Evangel* .221 (January 5 1918): 9; Eudorus N. Bell, "Questions and Answers" *PE* 388-389 (April 16 1921): 10; Eudorus N. Bell, "Questions and Answers," *PE* 434-435 (March 4 1922): 8.

would decline as a result.¹⁷⁸ Therefore, even though there appears to be no evidence from Wigglesworth himself about the specific declarations, they are certainly statements consistent with his teachings. The biographers have included details which highlight the strength of Wigglesworth's faith.

Frodsham indicates that the doctor believed 'an immediate operation' was Wigglesworth's only chance of survival, but he was most likely too fragile at that stage.¹⁷⁹ In contrast, Wigglesworth's version produced an even more miraculous event, revealing to his audiences that there was no hope given. He states that the doctor confirmed Polly's fears, diagnosing appendicitis which he believed was inoperable; she was told that Wigglesworth had only a few hours left to live and was inconsolable after the doctor had left.¹⁸⁰ Polly's grief is emphasised by Wilson who argues that she returned to Wigglesworth's room, where she 'gripped the bed rail until her knuckles turned white and prayed desperately for guidance, tears trickling down her face'.¹⁸¹ Hibbert reveals that the doctor informed Wigglesworth of his need for surgery, but he refused it. His version may have been influenced by his recollection of another declaration he reports Wigglesworth had made to Polly. Hibbert records Wigglesworth's statement, 'No knife will ever touch this body, in life or in death' just prior to his retelling of Wigglesworth's healing from appendicitis.¹⁸² It is noteworthy that this refusal and declaration are not evident in Wigglesworth's sermon accounts or Frodsham's biography. However, Wigglesworth shares in 1933 that he informed his doctor 'I would rather

¹⁷⁸ Eudorus N. Bell, "Questions and Answers," *The Weekly Evangel* 221 (January 5 1918): 9; Eudorus N. Bell, "Questions and Answers," *PE* 388-389 (April 16 1921): 10; Eudorus N. Bell, "Questions and Answers," *PE* 434-435 (March 4 1922): 8; Eudorus N. Bell, "Questions and Answers," *PE* 452-453 (July 8 1922): 8.

¹⁷⁹ Frodsham, *Apostle of Faith*, 21; See also "Press Reports of the Fifth Sunderland Convention," 131, Hywel-Davies, *Baptised by Fire*, 55 and Dorries, "The Making of the Man," 8;

¹⁸⁰ Wigglesworth, "Deliverance to the Captives," 6; Wigglesworth, "Be Not Afraid, Only Believe," 5; See also Wilson, *Wigglesworth*, 38-39; Harper, *As at the Beginning*, 44.

¹⁸¹ Wilson, *Wigglesworth*, 39.

¹⁸² Hibbert, *The Secret of his Power*, 16-17.

die than submit to the knife' with regard to surgery for his gallstones.¹⁸³ Therefore, it is conceivable that Wigglesworth similarly declined surgery at this stage.

An elderly woman and a young man arrived at Wigglesworth's house shortly after the doctor left.¹⁸⁴ Wigglesworth remembers the young man on his bed commanding the evil spirit to leave in Jesus' name.¹⁸⁵ Conversely, Fisher argues that Wigglesworth cast the evil spirit out of himself, using Wigglesworth's sermon as his source. However, this is clearly an inaccurate analysis of Wigglesworth's account used to further support his argument against Wigglesworth's supposed erroneous theology.¹⁸⁶ Frodsham states that the elderly lady prayed whilst the young man placed his hands on Wigglesworth and dealt with the demonic spirit.¹⁸⁷ Although Wigglesworth only recalls the young man's actions, he knew the lady as a 'prayer warrior' so it is highly conceivable that she spent the time in prayer.¹⁸⁸ He reports that the evil spirit immediately left and he was healed.¹⁸⁹ Both Harper and Dorries argue that prayer took place but omit any reference to Wigglesworth's deliverance from the demonic, which may be a reflection of their own personal theology regarding this issue.¹⁹⁰ Wilson adds that according to James Salter the young man punched Wigglesworth in the stomach.¹⁹¹ Although Wigglesworth makes no reference to this in his account, Frodsham records that the elderly

¹⁸³ Smith Wigglesworth, "Mr. Smith Wigglesworth Wonderfully Healed. Evangelist Smith Wigglesworth's Testimony of God's Miraculous Healing Power," *RT* 9:12 (December 1933): 8.

¹⁸⁴ Wigglesworth, "Deliverance to the Captives," 7; Wigglesworth, "Be Not Afraid, Only Believe," 6; "Press Reports of the Fifth Sunderland Convention, 131; Frodsham, *Apostle of Faith*, 21; Hywel-Davies, *Baptised by Fire*, 55. Wilson, *Wigglesworth*, 39; Harper, *As at the Beginning*, 44; Liardon, *God's Generals*, 207.

¹⁸⁵ Wigglesworth, "Deliverance to the Captives," 7; Wigglesworth, "Be Not Afraid, Only Believe," 6; "Press Reports of the Fifth Sunderland Convention," 131.

¹⁸⁶ Fisher, "Back to the Source – The Truth about Smith Wigglesworth," 14. Fisher refers to the sermon 'Deliverance to the Captives'.

¹⁸⁷ Frodsham, *Apostle of Faith*, 22; See also Hywel-Davies, *Baptised by Fire*, 55; Wilson, *Wigglesworth*, 39; Liardon, *God's Generals*, 207.

¹⁸⁸ Wigglesworth, "Deliverance to the Captives," 6-7; Wigglesworth, "Be Not Afraid, Only Believe," 5-6.

¹⁸⁹ Wigglesworth, "Deliverance to the Captives," 7; Wigglesworth, "Be Not Afraid, Only Believe," 6; "Press Reports of the Fifth Sunderland Convention," 131; See also Frodsham, *Apostle of Faith*, 22; Harper, *As at the Beginning*, 44; Hywel-Davies, *Baptised by Fire*, 55; Wilson, *Wigglesworth*, 39; Liardon, *God's Generals*, 207.

¹⁹⁰ Harper, *As at the Beginning*, 44; Dorries, "The Making of the Man," 8.

¹⁹¹ Wilson, *Wigglesworth*, 39.

lady believed all sickness was of the devil.¹⁹² Therefore, the exercising of physical force by the young man would have been plausible; it was considered necessary in dealing with the devil, as indicated by Wigglesworth himself who later states,

There are some times when you pray for the sick and you are apparently rough. But you are not dealing with a person, you are dealing with satanic forces that are binding the person. Your heart is full of love and compassion to all, but you are moved to a holy anger as you see the place the devil has taken in the body of the sick one, and you deal with his position with a real forcefulness.¹⁹³

Wilson believes that this may have instigated Wigglesworth's practice of using physical force whilst praying for healing.¹⁹⁴ Whereas, Frodsham appears to imply that the beginnings of this practice may have commenced earlier. During Wigglesworth's deliverance from haemorrhoids, he received a bible verse from God which he interpreted as his need to apply 'violent or forceful faith' so that he would be healed.¹⁹⁵ Although not specifically stating the term physical force, Frodsham indicates the impact of this interpretation on Wigglesworth's later ministry, which he describes as 'characterised by holy violence'.¹⁹⁶ Yet, Wigglesworth himself recalls not having the opportunity to dispute with the young man beforehand, which he was later thankful of as he may have argued his belief that Christians could not be demonized; therefore, this appears to contradict Frodsham's belief.¹⁹⁷ McIntosh suggests that this experience of personal healing was the means of turning Wigglesworth's focus to divine healing.¹⁹⁸ Wigglesworth was already attending meetings at the Leeds Healing Home by that stage, but he was undoubtedly impacted by this experience. In particular, his theology appears

¹⁹² Frodsham, *Apostle of Faith*, 21; See also Hywel-Davies, *Baptised by Fire*, 55.

¹⁹³ Wigglesworth, "The Gifts of Healings and the Working of Miracles," 3.

¹⁹⁴ Wilson, *Wigglesworth*, 39.

¹⁹⁵ Matthew 11:12; Frodsham, *Apostle of Faith*, 92.

¹⁹⁶ Frodsham, *Apostle of Faith*, 92.

¹⁹⁷ Wigglesworth, "Deliverance to the Captives," 7; Wigglesworth, "Be Not Afraid, Only Believe," 6; Wilson, 39; Frodsham, *Apostle of Faith*, 22; Harper, *As at the Beginning*, 44; Hywel-Davies, *Baptised by Fire* 55-56; Hibbert, *The Secret of his Power*, 17; Wilson, *Wigglesworth*, 39; Dorries, "The Making of the Man," 8.

¹⁹⁸ McIntosh, *The Quest for Revival*, 37.

to have been influenced; on numerous occasions whilst preaching he highlights the connection between the devil and sickness.¹⁹⁹

2.4.6 Mrs Clark

A significant healing early in Wigglesworth's ministry was that of Mrs Clark. In fact, according to an article in the *LRE* in July 1914, Wigglesworth reportedly revealed that it was the 'first case of Divine healing under his ministry'.²⁰⁰ The report states that Mrs Clark's healing had occurred fifteen years previous, therefore indicating it happened around 1899.²⁰¹ Wigglesworth shared this healing story twice in North America, firstly at Cazadero Camp in 1914 and then eight years later, at the Springfield Assembly.²⁰² His retelling of the finer details of the incident differs somewhat in the two accounts, which supports Roberts' view that recollections are not a 'literal reproduction'.²⁰³ Instead, Wigglesworth focuses on engaging his audiences with an event which demonstrates his faith in the midst of unbelief and God's miraculous healing power.²⁰⁴

¹⁹⁹ Smith Wigglesworth, "Paul's Vision and the Baptism in the Holy Ghost," Kingsway Hall, London, May 28 1917, *Confidence* X:6 (November-December 1917): 87 ; Wigglesworth, "The Words of this Life," 9; Wigglesworth, "The Gifts of Healings and the Working of Miracles," 3; Smith Wigglesworth, "Divine Life and Divine Health," *Confidence* 137 (April-June 1924): 129 ; Wigglesworth, "Praying for the Sick," 17 ; Smith Wigglesworth, "The Glory of the Incorruptible," Angelus Temple, in *SWTUC* (July 26 1927): 25.

²⁰⁰ "Miracles of Healing Wrought in England," 7.

²⁰¹ "Miracles of Healing Wrought in England," 8.

²⁰² Smith Wigglesworth, "The Confidence that we have in him", Elim Grove Camp Meeting Cazadero, California, *TF* 34:8 (August 1914): 176-177; Wigglesworth, "I am the Lord that healeth thee," 2.

²⁰³ Roberts, *Biographical Research*, 136; However, Hywel-Davies, Liardon and Wilson include information which appears in neither version.

²⁰⁴ Wigglesworth, "The Confidence that we have in him," 176-177; Wigglesworth, "I am the Lord that healeth thee," 2.

2.5 Baptism in the Holy Spirit without Tongues

2.5.1 Reader Harris and the Pentecostal League of Prayer

Wigglesworth's healing appears to have occurred not long before another significant event in his spiritual life. He testifies of his involvement with a group known as the Pentecostal League of Prayer, who believed they were baptised in the Holy Spirit, but without the sign of speaking in tongues.²⁰⁵ It was a British Wesleyan-Holiness group led by lawyer, Richard Reader Harris QC and originally 'distinctive for its commitment to the spread of Wesleyan spirituality in all denominations'.²⁰⁶ There was an approximate membership of 17,000 and 150 prayer centres, including Bowland Street Mission under the leadership of Mr and Mrs Smith Wigglesworth.²⁰⁷ According to Frodsham, a visiting preacher at the Bowland Street Mission spoke on sanctification, describing it as a second and subsequent work to salvation.²⁰⁸ Wigglesworth struggled with his temper to such an extent it would cause him to shake and go white; he was so impacted by Harris' teaching that he knew he needed to deal with this anger.²⁰⁹ Wigglesworth's recollection of this incident seems to vary slightly. In

²⁰⁵ Wigglesworth, "Unwavering Faith," 4; Wigglesworth, "The Appointed "Hour". Life Out of Death," 5; This was a term used at that time by Holiness groups with regards to sanctification. See also Frodsham, *Apostle of Faith*, 79; Cartwright, *The Real Smith Wigglesworth*, 20-21; Whittaker, *Seven Pentecostal Pioneers*, 22.

²⁰⁶ Ian M. Randall, "The Pentecostal League of Prayer: A Transdenominational British Wesleyan-Holiness Movement," accessed May 11 2012, http://wesley.nnu.edu/fileadmin/imported_site/wesleyjournal/1998-wtj-33-1.pdf; Also see Cartwright, *The Real Smith Wigglesworth*, 20; Wilson, *Wigglesworth*, 106; Robinson, *Divine Healing*.

²⁰⁷ Smith Wigglesworth, "Notes of the Month: Manningham, Bradford." *Tongues of Fire*, May 1906, 8, in Walsh, "To Meet and Satisfy a Very Hungry People"; Randall, "The Pentecostal League of Prayer: A Transdenominational British Wesleyan-Holiness Movement"; Cartwright, *The Real Smith Wigglesworth*, 20-21; Wilson, *Wigglesworth*, 106; Alexander Boddy was also included as leader of one of the meeting places in Sunderland.

²⁰⁸ Most likely Reader Harris; Frodsham, *Apostle of Faith*, 23; Hywel-Davies, *Baptised by Fire*, 59-60. Quoted from Frodsham; Wilson, *Wigglesworth*, 45.

²⁰⁹ Smith Wigglesworth, "The Beatitudes," Glad Tidings Publications, in *SWTUC* (August 13 1922): 21; Smith Wigglesworth, "Present-time Blessings for Present-time Saints", Springfield, Missouri, October 1922, *PE* 492 (April 14 1923): 3; Smith Wigglesworth, "Uttermost Salvation," *TF* 48:10 (October 1928): 221; Smith Wigglesworth, "Manifesting the Divine Nature - Lives Controlled by the Spirit of Christ," *RT* 11:21 (November 1 1935): 1; Wigglesworth, "Lives controlled by the Spirit of Christ," 4; Smith Wigglesworth, "Sons of God – Now!," Colombier, Switzerland, 1921, *PE* (October 19 1946): 6; Stormont, *Wigglesworth A Man who Walked with God*, 61; Wilson, *Wigglesworth*, 29.

1922, he shares how he proceeded to spend ten days waiting on God.²¹⁰ Yet, on two other occasions, he indicates that for two weeks each time he went to the altar, ‘God used to sweep through me with such a manifestation of my helplessness that I would go down before God and weep right through’.²¹¹ He also recalls how the preacher would join him in a state of brokenness and that revival began through God’s revival in Wigglesworth.²¹² Hibbert argues that Wigglesworth’s solution was to spend time alone with God, keeping himself separate until he claimed total victory over this issue.²¹³ In fact, Hywel-Davies implies that the incident took place at Wigglesworth’s home on Victor Road.²¹⁴ Wigglesworth contradicts this, indicating that his experience was not a private one, instead occurring in church where he was observed and spoken about by the congregation.²¹⁵

2.5.2 Keswick

McGee argues that Wigglesworth testified of his sanctification experience during Keswick in 1893.²¹⁶ However, Wigglesworth’s testimony revealing that his sanctification occurred in July 1893 was first given in November 1907 and then reprinted in *Confidence* in October 1908.²¹⁷ The belief that Wigglesworth attended the annual Keswick conventions is widely supported.²¹⁸ According to Hywel-Davies, Wilson and Dorries, Wigglesworth and Polly were regular attendees of the convention.²¹⁹ In contrast, Cartwright concludes that Wigglesworth

²¹⁰ Wigglesworth, “Present-time Blessings for Present-time Saints,” 3; See also Frodsham, *Apostle of Faith*, 23; Quoted in Hywel-Davies, *Baptised by Fire*, 60 and Wilson, *Wigglesworth*, 46.

²¹¹ Wigglesworth, “The Beatitudes,” 21; Wigglesworth, “Uttermost Salvation,” 221.

²¹² Wigglesworth, “The Beatitudes,” 21; Wigglesworth, “Uttermost Salvation,” 221.

²¹³ Hibbert, *The Secret of his Power*, 24.

²¹⁴ Hywel-Davies, *Baptised by Fire*, 45.

²¹⁵ Wigglesworth, “The Beatitudes,” 21; Wigglesworth, “Uttermost Salvation,” 221.

²¹⁶ McGee, “The Revival Legacy of Smith Wigglesworth.”

²¹⁷ Wigglesworth, “Testimony of Smith Wigglesworth,” 11, 15-16.

²¹⁸ Hywel-Davies, *Baptised by Fire*, 59; Cartwright, interview by author; Wilson, *Wigglesworth*, 105; Dorries, “*The Making of the Man*,” 6; Robinson, *Divine Healing*.

²¹⁹ Hywel-Davies, *Baptised by Fire*, 59; Wilson, *Wigglesworth*, 105; Dorries, “*The Making of the Man*,” 6.

would have been at some point in his life, rather than it being a regular occurrence.²²⁰ Dorries believes the influential factor was Wigglesworth's pursuit for sanctification, after his previous period of spiritual decline; whereas, Cartwright highlights that everyone including Jeffreys attended, as it had been the big event at that time.²²¹ There were at least two occasions when Wigglesworth acknowledged ending his involvement with those who believed they had the Baptism of the Holy Ghost without the sign of tongues; the question remains as to whether Wigglesworth was referring only to the Pentecostal League of Prayer or also to any possible involvement in Keswick.²²² The more plausible suggestion would be the former due to his leadership position within the Pentecostal League of Prayer.²²³ Nevertheless, Hywel-Davies highlights the significant impact of the Keswick teachers on Wigglesworth's spiritual life with regards to sanctification and holiness.²²⁴ Most likely influenced by Hywel-Davies, Robinson states, 'Keswick's integrating role in British evangelicalism, from which the Pentecostal movement never sought to be divorced, was evidenced in the part it played in the spirituality of the leaders of the new movement'.²²⁵ Wigglesworth was included in Robinson's list of leaders whose spirituality was influenced by their attendance at Keswick.²²⁶ Both Hywel-Davies and Robinson attribute so much influence to Keswick, yet there is no documentation confirming Wigglesworth's actual presence at the Keswick conventions.

According to Cartwright, Wigglesworth was more Keswickian than Wesleyan, believing he would have lent towards them on a theological basis.²²⁷ On examination of Wigglesworth's

²²⁰ Cartwright, interview by author.

²²¹ Dorries, *"The Making of the Man,"* 6; Cartwright, *interview with author.*

²²² Wigglesworth, "Unwavering Faith," 6; Wigglesworth, "The Appointed 'Hour' - Life Out of Death," 5.

²²³ Wigglesworth, "Notes of the Month: Manningham, Bradford," 8, in Walsh, "To Meet and Satisfy a Very Hungry People."

²²⁴ Hywel-Davies, *Baptised by Fire,* 59

²²⁵ Robinson, *Divine Healing.*

²²⁶ Robinson, *Divine Healing.*

²²⁷ Cartwright, interview by author.

theology, holiness was an integral part of his message; the question is whether Wigglesworth's beliefs on sanctification were more based on a Wesleyan or Keswickian understanding.²²⁸ Wigglesworth believes sin could be eradicated. According to him, 'Every inbred sin must go', 'you get to the place where you cannot sin', 'the only way God ever deals with sin is to totally destroy its power' and 'when you repent deep enough, you will find that thing goes forever'.²²⁹ This belief of eradication would indicate a Wesleyan rather than a

²²⁸ Smith Wigglesworth, "The Inspiration of a Living Faith," Bowland Street Mission, February 1917, *Confidence* X:2 (March-April 1917): 20-21; Smith Wigglesworth, "Our Living Hope," Bowland Street Mission, March 1917, *Confidence* X:3 (May-June 1917): 39; Smith Wigglesworth, "Our Great Need," Kingsway Hall, London, May 28 1917, *Confidence* X:6 (November-December 1917): 84; Smith Wigglesworth, "Exceedingly above all you can ask or think," *Confidence* XI:1 (January-March 1918): 8; Smith Wigglesworth, "Faith based upon knowledge," *Confidence* XII:4 (October-December 1919): 62; Smith Wigglesworth, "Faith," Part 1, Glad Tidings Publications, in *SWTUC* (August 2 1922): 9; Smith Wigglesworth, "The Gifts (2)," Glad Tidings Publications, in *SWTUC* (August 9 1922): 2; Wigglesworth, "The Beatitudes," 22-23; Smith Wigglesworth, "Clothed Upon," Glad Tidings Publications, in *SWTUC* (September 15 1922): 10, 14; Smith Wigglesworth, "What It means to be Full of the Holy Ghost," Springfield Assembly, Missouri, October 1922, *PE* 478-479 (January 6 1923): 3; Smith Wigglesworth, "The Gifts of the Spirit," *PE* 501 (June 16 1923): 2; Smith Wigglesworth, "Filled with God," Melbourne, Australia, Spring 1922, *Good News* (November 1923): 6-7; Smith Wigglesworth, "The Discerning of Spirits," *PE* 525 (December 8 1923): 2-3; Smith Wigglesworth, "Righteousness," *PE* 533 (February 9 1924): 2-3; Smith Wigglesworth, "Divine Life and Divine Health," *Confidence*, 137 (April-June 1924): 129, 132; Wigglesworth, "Rising into the Heavenlies," 2-3; Wigglesworth, "Praying for the Sick," 12-13; Smith Wigglesworth, "God Bless You," Angelus Temple, in *SWTUC* (July 8 1927): 16-17, 19; Smith Wigglesworth, "Paul Speaking in Tongues," Angelus Temple, in *SWTUC* (July 9-12 1927): 21; Smith Wigglesworth, "The Gifts of the Spirit," Angelus Temple, in *SWTUC* (July 13 1927): 28; Smith Wigglesworth, "Sons of God," Angelus Temple, in *SWTUC* (July 14 1927): 19, 25-27, 29-31; Smith Wigglesworth, "The Gift of Discernment," Angelus Temple, in *SWTUC* (July 15 1927): 10, 14, 18, 23; Smith Wigglesworth, "The Testing of Spirits," Angelus Temple, in *SWTUC* (July 20 1927): 24, 26, 32; Smith Wigglesworth, "Preparation for the Rapture," Angelus Temple, in *SWTUC* (July 21 1927): 16, 23-25, 27; Wigglesworth, "The Glory of the Incorruptible," 19-25; Smith Wigglesworth, "The Riches of His Glory," Angelus Temple, in *SWTUC* (July 27 1927): 20; Wigglesworth, "Workers together with God," 24; Smith Wigglesworth, "Preparation for the Second Coming," Part 1, Angelus Temple, in *SWTUC* (August 11 1927): 26; Smith Wigglesworth, "Baptism of the Holy Spirit," Angelus Temple, in *SWTUC* (August 12 1927): 35; Smith Wigglesworth, "Preparation for the Second Coming," Part 2, Angelus Temple, in *SWTUC* (August 16 1927): 29; Smith Wigglesworth, "Preparation for the Second Coming," Part 3, Angelus Temple, in *SWTUC* (August 17 1927): 17, 27; Smith Wigglesworth, "The Bread of Life," Angelus Temple, in *SWTUC* (August 18 1927): 21, 26-28; Smith Wigglesworth, "This Grace," Angelus Temple, in *SWTUC* (August 19 1927): 26; Smith Wigglesworth, "Worthy Sayings," *The Bridal Call Foursquare* (September 1927): 17, 32; Smith Wigglesworth, "The Pentecostal Power," *PE* 722 (November 12 1927): 7; Smith Wigglesworth, "Paul's Vision and the Baptism in the Holy Ghost," *PE* 744 (April 21 1928): 1, 7; Smith Wigglesworth, "Full of the Holy Ghost," *PE* 950 (May 28 1932): 8-9; Smith Wigglesworth, "Lives controlled by the Spirit of Christ," *PE* (April 26 1941): 4; Mark Cartledge, "The Early Pentecostal Theology of Confidence Magazine (1908-1926): A Version of the Five-Fold Gospel?," *The Journal of the European Pentecostal Theological Association* XXVIII:2 (2008): 120-123.

²²⁹ Wigglesworth, "The Discerning of Spirits," 3; Wigglesworth, "Sons of God," 15; Wigglesworth, "The Gift of Discernment," 17; Wigglesworth, "The Testing of Spirits," 3; See also Wigglesworth, "God Bless You," 7; Wigglesworth, "The Gifts of the Spirit," 11.

Keswickian understanding of the sinful nature.²³⁰ In fact, when Rev.H.W.Webb-Peploe, a prominent Keswick speaker, delivered an address on the topic of sin in 1885, he expressed his contempt at the view that the root of sin could be eradicated; instead, he argues that although sin remains in a person, because of God’s grace there can be deliverance from the dominion of sin.²³¹ However, in 1927, Wigglesworth also shares that ‘evil propensities must be rooted out’.²³² His use of language appears to support the idea that the evil tendency rather than the evil nature can be eradicated; this was taught by Rev. Evan H. Hopkins, another well-known Keswick speaker.²³³

²³⁰ John Wesley, “On Perfection,” *The Sermons of John Wesley*, ed. Thomas Jackson (1872), accessed June 9 2012, <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-76-on-perfection/>; John Wesley, “On Working Out Our Own Salvation,” *The Sermons of John Wesley*, ed. Thomas Jackson (1872), accessed June 9 2012, <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-85-on-working-out-our-own-salvation/>; John Wesley, “The Scripture Way of Salvation,” *The Sermons of John Wesley*, May 22 1758, ed. Thomas Jackson (1872), accessed June 9 2012, <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-43-the-scripture-way-of-salvation/>; John Wesley, “The Repentance of Believers,” *The Sermons of John Wesley*, ed. Thomas Jackson (1872), accessed June 9 2012, <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-14-the-repentance-of-believers/>; John Wesley, “Christian Perfection,” *The Sermons of John Wesley*, November 11 1739, ed. Thomas Jackson (1872), accessed June 9 2012, <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-40-christian-perfection/>; John Wesley, “A Plain Account of Christian Perfection,” *The Works of John Wesley*, ed. Thomas Jackson, 11:29, 366-446 (1872), accessed June 9 2012, <http://wesley.nnu.edu/?id=786>

²³¹ Rev. H.W.Webb-Peploe, “Sin,” in *Keswick’s Authentic Voice*, ed. Herbert F. Stevenson (Grand Rapids: Zondervan Publishing House, 1959): 39-40, accessed July 11 2012, http://www.pleasantplaces.org/books/stevenson_keswicks/0023.php; See also Canon T.D. Harford-Battersby, “The Blessed Life,” in *Keswick’s Authentic Voice*, ed. Herbert F. Stevenson (Grand Rapids: Zondervan Publishing House, 1959): 412-413, accessed July 11 2012, http://www.pleasantplaces.org/books/stevenson_keswicks/0400.php; Rev. H.W.Webb-Peploe, “Grace,” in *Keswick’s Authentic Voice*, ed. Herbert F. Stevenson (Grand Rapids: Zondervan Publishing House, 1959): 146, accessed July 11 2012, http://www.pleasantplaces.org/books/stevenson_keswicks/0135.php; Rev. H.B. Macartney, “Christ the Cleanser,” in *Keswick’s Authentic Voice*, ed. Herbert F. Stevenson (Grand Rapids: Zondervan Publishing House, 1959):171, 174, accessed July 11 2012, http://www.pleasantplaces.org/books/stevenson_keswicks/0159.php; Rev. Evan H. Hopkins, “God’s Gift of Holiness,” in *Keswick’s Authentic Voice*, ed. Herbert F. Stevenson (Grand Rapids: Zondervan Publishing House, 1959): 440, accessed July 11 2012. http://www.pleasantplaces.org/books/stevenson_keswicks/0425.php

²³² Wigglesworth, “The Glory of the Incorruptible,” 4-5.

²³³ Rev. Evan H. Hopkins, “Threefold Deliverance,” in *Keswick’s Authentic Voice*, ed. Herbert F. Stevenson, (Grand Rapids: Zondervan Publishing House, 1959):165, accessed July 11 2012, http://www.pleasantplaces.org/books/stevenson_keswicks/0153.php; Rev. Evan H. Hopkins, “Crisis and Process,” in *Keswick’s Authentic Voice*, ed. Herbert F. Stevenson, (Grand Rapids: Zondervan Publishing House, 1959):333, accessed July 11 2012, http://www.pleasantplaces.org/books/stevenson_keswicks/0322.php; Rev. Evan H. Hopkins, “The Fullness of the Spirit,” in *Keswick’s Authentic Voice*, ed. Herbert F. Stevenson, (Grand Rapids: Zondervan Publishing House, 1959):462, accessed July 11 2012, http://www.pleasantplaces.org/books/stevenson_keswicks/0450.php

In a number of his sermons, Wigglesworth suggests the idea of perfection; he speaks of being ‘perfected’, having a ‘perfect heart’, how God ‘will make you perfect’, how we are ‘called to perfection whether we come into it at once or not’, being ‘perfect over sin’, the ability to ‘cease to be going on to perfection’ and not fearing the term ‘perfect’.²³⁴ However, in 1927, Wigglesworth informs the Angelus Temple bible students he was not preaching sinless perfection.²³⁵ The idea of sinless perfection was vehemently opposed to by Keswickians.²³⁶ In fact, Webb-Peploe’s address on sin in 1885 was reportedly in response to this teaching, which had been wrongly associated with Keswick.²³⁷ Nonetheless, on June 16th 1747, even Wesley himself reveals that he refrained from using the term sinless perfection, as he believed perfection could not occur unless involuntary transgressions were excluded.²³⁸ Even though Wigglesworth emphasises to his students that sinless perfection was not being taught, he then adds,

There is a place of perfection, of being purified as He is pure, so that we cannot commit sins. No man can commit sin if he is being purified. But it is when he ceases from seeking a deeper experience, a holier vocation, a deeper separation, a perfect place where he and Christ are one, that sin comes in.²³⁹

It is evident from Wigglesworth’s sermons that he recognised that people do sin.²⁴⁰ This may appear contrary to Wesley’s teaching of sinless perfection, but Wesley also acknowledged sin,

²³⁴ Wigglesworth, “The Beatitudes,” 6-7; Wigglesworth, “Divine Life and Divine Health,” 129; Wigglesworth, “God Bless You,” 7; Wigglesworth, “The Gift of Discernment,” 8; Wigglesworth, “Preparation for the Rapture,” 3, 10; Wigglesworth, “The Glory of the Incorruptible,” 5, 7, 9.

²³⁵ Wigglesworth, “Preparation for the Rapture,” 10.

²³⁶ Webb-Peploe, “Sin,” 31-40; Webb-Peploe, “Grace,” 150; Macartney, “Christ the Cleanser,” 171; Rev. H.W. Webb-Peploe, “The Christian’s Walk,” in *Keswick’s Authentic Voice*, ed. Herbert F. Stevenson, (Grand Rapids: Zondervan Publishing House, 1959): 254-257, accessed July 11 2012, http://www.pleasantplaces.org/books/stevenson_keswicks/0244.php; Harford-Battersby, “The Blessed Life,” 413; Canon T.D. Harford-Battersby, “How to Walk More Closely with God” in *Keswick’s Authentic Voice*, ed. Herbert F. Stevenson, (Grand Rapids: Zondervan Publishing House, 1959): 267, accessed July 11 2012, http://www.pleasantplaces.org/books/stevenson_keswicks/0255.php

²³⁷ Webb-Peploe, “Sin,” 26.

²³⁸ Wesley, “A Plain Account of Christian Perfection.”

²³⁹ Wigglesworth, “Preparation for the Rapture,” 10.

²⁴⁰ Wigglesworth, “Sons of God – Now!” 7, 19; Wigglesworth, “Lives controlled by the Spirit of Christ,” 4; Smith Wigglesworth, “Power from on High,” *PE* (May 27 1944): 2.

backsliding and the need for repentance.²⁴¹ Wigglesworth referred to both ‘outward sin’ and ‘inbred sin’, which is clearly Wesleyan teaching.²⁴² Therefore, the language used by Wigglesworth with regard to perfection appears to indicate more of a Wesleyan understanding.²⁴³ He also used the term ‘entire sanctification’ at least twice whilst preaching, further emphasising his reliance on Wesleyan teaching.²⁴⁴ Hence, the overall evidence suggests that Wigglesworth’s theology of sanctification was greatly influenced by Wesleyan thought as opposed to Keswickian. This is unsurprising particularly considering his involvement with the Salvation Army; its theological beliefs are based on Wesleyan teaching.²⁴⁵

2.5.3 Results of Sanctification

As a result of his sanctification, Wigglesworth was reportedly a transformed man. He describes how Polly testified to his change in attitude with regard to her cooking, an area in which he previously could never be satisfied.²⁴⁶ He also recounts stopping everything God challenged him on, including ending his business with the thirteen hotels.²⁴⁷ Frodsham implies that it was Polly’s continual protests which eventually caused him to decline any

²⁴¹ Wesley, “The Scripture Way of Salvation,” Wesley, “The Repentance of Believers”; John Wesley, “On Sin in Believers,” *The Sermons of John Wesley*, March 28 1763, ed. Thomas Jackson (1872), accessed June 9 2012, <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition>, (Accessed June 9 2012).

²⁴² Wigglesworth, “The Discerning of Spirits,” 3; Wigglesworth, “Pressing Through,” 210; Wesley, “Christian Perfection”; Wesley, “On Sin in Believers.”

²⁴³ Wesley, “Christian Perfection”; Wesley, “The Scripture Way of Salvation”; Wesley, “On Perfection”; Wesley, “A Plain Account of Christian Perfection.”

²⁴⁴ Wigglesworth, “The Gift of Discernment,” 8; Wigglesworth, “The Glory of the Incorruptible,” 5; Wesley, “A Plain Account of Christian Perfection”; Wesley, “The Scripture Way of Salvation”; Wesley, “The Repentance of Believers.”

²⁴⁵ Earl Robinson, “Wesleyan Distinctives in Salvation Army Theology,” accessed September 22 2015, https://www.salvationist.org/extranet_main.nsf/vw_sublinks/8E93913570C2699B80256F16006D3C6F?openDocument

²⁴⁶ Wigglesworth, “The Beatitudes,” 21; Wigglesworth, “Present-time Blessings for Present-time Saints,” 3; Wigglesworth, “Uttermost Salvation,” 221-222; Wigglesworth, “Manifesting the Divine Nature,” 1; Wigglesworth, “Lives controlled by the Spirit of Christ,” 4; Wigglesworth, “Sons of God – Now!” 6.

²⁴⁷ Wigglesworth, “The Beatitudes,” 9; Smith Wigglesworth, “Preparation for the Second Coming of the Lord,” Part 3, Angelus Temple, in *SWTUC* (August 17, 1927): 17.

further work with the hotels, making no reference to Wigglesworth's sanctification.²⁴⁸

However, Wigglesworth states that God brought the change at the time of his sanctification; consequently he elevates the spiritual element.²⁴⁹ It is no surprise that Polly persistently objected to this work considering her involvement with the Blue Ribbon Army, a gospel temperance movement.²⁵⁰ Therefore, although Wigglesworth solely attributes his change to his sanctification, there may have been an element of Polly's influence with regard to the hotels. Wigglesworth also testifies how this experience 'brought a marvellous manifestation of God in special gifts to sick ones and a constant living and seeking to bring others to Jesus'.²⁵¹ Frodsham states that from that time Wigglesworth started to have real freedom in his preaching; this is highlighted by Wigglesworth himself, who states, 'I had testified to having received the baptism of the Holy Spirit for sixteen years and had the anointing of the Spirit; I could not speak without it'.²⁵² Hywel-Davies and Wilson quote directly from Frodsham in their account of this incident, but intentionally exclude the statement with regard to Wigglesworth's preaching skills.²⁵³ Even though Wigglesworth doubted his preaching skills, Polly was determined to prepare him for the ministry believing he had the capability to succeed if he made the effort. She regularly announced that he would be the speaker for the following Sunday service, which allowed him a week's preparation time. He would confidently enter the pulpit on the Sunday, read his bible passage, speak a few words and then invite anyone in the congregation to preach as he had finished.²⁵⁴ Liardon and others argue

²⁴⁸ Frodsham, *Apostle of Faith*, 13.

²⁴⁹ Wigglesworth, "The Beatitudes," 21; See also Wigglesworth, "Preparation for the Second Coming of the Lord," 17.

²⁵⁰ Frodsham, *Apostle of Faith*, 10.

²⁵¹ Smith Wigglesworth, "Testimony of Smith Wigglesworth," *Confidence* 7 (October 15 1908): 11.

²⁵² Smith Wigglesworth, "Spiritual Gifts," Los Angeles Pentecostal Convention, October 1914, *TF* 34:11 (November 1914): 250; See also Frodsham, *Apostle of Faith*, 23.

²⁵³ Hywel-Davies, *Baptised by Fire*, 60.

²⁵⁴ Smith Wigglesworth, "The Substance of things hoped for," *PE* 569 (October 25 1924): 2; Wigglesworth, "Lives controlled by the Spirit of Christ," 4; Frodsham, *Apostle of Faith*, 23; Hywel-Davies, *Baptised by Fire*,

that after yet another failed attempt at preaching, Wigglesworth abruptly declared to Polly that he would never do that again.²⁵⁵ Liardon gives a very detailed account of Wigglesworth's supposed declaration, stating that,

And finally one time he got so embarrassed, he said to his wife, "Don't you ever do that again. I will never preach like that again. I will work behind the scenes, but I cannot speak like that. I don't feel comfortable like that. I get embarrassed and I don't like you pushing me". So she finally just said alright that's the way it's going to be.²⁵⁶

Nevertheless, although Wigglesworth acknowledges that he would take his seat and say the words 'I am done', there is no suggestion that this was a final declaration.²⁵⁷ Frodsham instead indicates that Polly's determination meant she refused to give up on Wigglesworth and would get him back in the pulpit to try again. He states that although Wigglesworth knew Polly was the preacher and encouraged her to carry out that role he realised that, 'when you have a burden for lost souls, and the vision of their need is ever before you, the Lord, as you look to Him, will give you expression to your heart's compassion and make a preacher out of you'.²⁵⁸ According to Frodsham, Wigglesworth recalls how for twenty years they held open-air meetings in Bradford and it was ministering there, where God started to give him more freedom.²⁵⁹ Contrary to this, Hywel-Davies excludes any acknowledgement by Wigglesworth of his improving public speaking skills; instead, he argues that although Bowland Street Mission was successful, Wigglesworth's public ministry was restricted by his inability to put a few words together.²⁶⁰ Wilson attempts to combine both views, stating that although

61, Hywel-Davies ends at this point of the story; Wilson, *Wigglesworth*, 42-43; Madden, *The Wigglesworth Standard*, 56-57; Dorries, "The Making of the Man," 6.

²⁵⁵ Wilson, *Wigglesworth*, 43; Liardon, *God's Generals*, Video; McIntosh, *The Quest for Revival*, 38.

²⁵⁶ Liardon, *God's Generals*, Video; McIntosh, *The Quest for Revival*, 38; McIntosh incorrectly used an event which happened whilst Wigglesworth was aged 8 and involved with the Wesleyan Methodist church to verify his belief that Wigglesworth was "still a dismal failure as a speaker."

²⁵⁷ Wigglesworth, "The Substance of things hoped for," 2; Wigglesworth, "Lives controlled by the Spirit of Christ," 4.

²⁵⁸ Frodsham, *Apostle of Faith*, 23; See also Wilson, *Wigglesworth*, 43.

²⁵⁹ Frodsham, *Apostle of Faith*, 23.

²⁶⁰ Hywel-Davies, *Baptised by Fire*, 61.

Wigglesworth's inability to speak publicly was improving somewhat, he still 'stammered and stumbled' once he was standing up to preach in the Bowland Street Mission.²⁶¹ There may be some debate regarding Wigglesworth's preaching skills. However, an event which occurred in 1907 not only impacted Wigglesworth's preaching, but his future ministry. This event was his baptism in the Holy Spirit with tongues; subsequently, he joined the Pentecostals, which was to be his final change in religious affiliation.

2.6 Conclusion

An analysis of Wigglesworth's life pre-1907 has exposed the extent of the mythology surrounding him. This is evident through Wigglesworth's inconsistent story-telling and the hagiographical content of Frodsham's biography and subsequent authors; it will be explored further in the final chapter.²⁶² Wigglesworth was significantly shaped in his theology and ministry by his connection with the Leeds Healing Home, his family and the religious influences in his life. The Leeds Healing Home was his first introduction to divine healing; this became the launching pad for his future ministry in that area. It was a long process for Wigglesworth with his faith growing over a period of many years; other events were influential in his development as a faith healer including the healing of his two sons, Harold and Ernest.²⁶³ Even though Wigglesworth never referred to the death of two of his children, this may also have sparked his initial interest in what was deemed such fanaticism in the 1880's. Censuses prior to 1911 did not include the category, 'Children who have Died', so the timing of their deaths is unclear.²⁶⁴ However, the eight year gap between the birth of Alice and Harold suggests it could have occurred prior to Wigglesworth's involvement with the

²⁶¹ Wilson, *Wigglesworth*, 42; Also see Robinson, *Divine Healing*.

²⁶² See Section 5.3, Mythology.

²⁶³ See Section 2.4, Introduction to Divine Healing.

²⁶⁴ "Census Returns of England and Wales, 1911," The National Archives of the UK, 1911, accessed September 1 2015, http://interactive.ancestry.co.uk/2352/rg14_26764_0261_03?pid=37685701&backurl=http%3a%2f%2f

Leeds Healing Home.²⁶⁵ Through Polly's teaching he mastered some literacy skills; in addition, she aided his spiritual maturity and transformation, particularly in his early married years.²⁶⁶ Although Wigglesworth was credited with being involved with Dowieism and Keswick, the evidence suggests otherwise.²⁶⁷ However, he was affiliated with four other religious groups; on at least four occasions he reveals how God told him to leave the various groups. The reason for so many affiliation changes appears to be due to his hunger for experiencing God's power; in particular, revival was significant for Wigglesworth. His conversion occurred at a revival meeting organised by the Revivalist Movement at that time, Methodism. So, his spiritual nurturing began in a revivalist culture which clearly impacted him.²⁶⁸ This is reinforced by his reflections on each of his religious affiliations; he refers to Methodism's 'revival spirit', the power of God's word within the Plymouth Brethren, the 'great revivals' within the Salvation Army and the Pentecostal League of Prayer 'days of heaven on earth'.²⁶⁹ His denominational 'hopping' corresponded with where he felt God's revival power was more evident. In fact, he shares that he 'saw God advancing every movement I made'.²⁷⁰ This focus on revival played an integral role throughout his life. So, by 1907, Wigglesworth was a 48 year old spiritually mature Christian; divine healing, evangelism, prayer and a passion for revival, were all key elements of his already established ministry in Bradford. Therefore, he was in a prime position for what was next to come.²⁷¹

²⁶⁵ "Census Returns of England and Wales, 1901," 42.

²⁶⁶ See Section 2.3.3, Polly's Early Influence.

²⁶⁷ See Section 2.4.1, Leeds Healing Home; Section 2.5.2, Keswick.

²⁶⁸ See Section 2.2, Early Religious Affiliations.

²⁶⁹ Wigglesworth, "The Appointed "Hour". Life Out of Death," 5; Wigglesworth, "Unwavering Faith," 3; Wigglesworth, "The Gifts of Healings and the Working of Miracles," 2; Wigglesworth, "The Hearing of Faith," 2.

²⁷⁰ Wigglesworth, "The Appointed "Hour". Life Out of Death," 5.

²⁷¹ Cf. William K. Kay, *Inside Story* (Mattersey: Mattersey Hall Publications, 1990), 48.

Chapter 3

THE SUNDERLAND YEARS (1907 – 1914)

This chapter explores Wigglesworth's life and ministry between 1907 and 1914, which includes the Sunderland outpouring and its subsequent effects.

3.1 The Pentecostal Outpouring

3.1.1 Sunderland Reports

In 1907 another event occurred, which transformed Wigglesworth's life. Although Wigglesworth firmly believed he had been baptised in the Holy Spirit in 1893, he shares that when he heard of the Pentecostal outpouring in Sunderland in 1907 he made the decision to go and witness it himself.²⁷² According to Wigglesworth, a man had visited him and enquired if he had heard about the outpouring, explaining that people were being baptised in the Holy Spirit and speaking in tongues.²⁷³ By the time they left for Sunderland, Wigglesworth testifies they had heard a great deal and were expectant.²⁷⁴ Their prior knowledge is unsurprising due to the media coverage surrounding the Pentecostal meetings at the All Saints Church in Sunderland. Thomas B. Barratt reports on October 2nd 1907 that the newspapers had begun to show interest and reported many of the details, subsequently resulting in packed meetings.²⁷⁵ However, it is particularly noteworthy that Wigglesworth was amongst those who were encouraged by the events, considering the initial opposition it received.

²⁷² Wigglesworth, "The Bible Evidence of the Baptism of the Spirit," 1; Wigglesworth, "Paul's conversion and his baptism," 3;

²⁷³ Wigglesworth, "Paul's conversion and his baptism," 3; Frodsham reveals the man had previously come to Wigglesworth because of a cancerous leg and it was on his next visit that he spoke to Wigglesworth about Sunderland; Frodsham, *Apostle of Faith*, 24-25.

²⁷⁴ Wigglesworth, "Testimony of Smith Wigglesworth," 15; See also Gee, *The Pentecostal Movement*, 26.

²⁷⁵ After Boddy had spent some time over in Norway with Barratt, he invited him over to Sunderland; Thomas B. Barratt, "How Pentecost came to Great Britain in 1907," *RT* 9:12 (December 1933): 14.

3.1.2 Opposition to Sunderland

According to Barratt, 'A reporter from 'The Morning Leader' has come all the way from London to give a true record of what takes place. His writings have been very impartial, and not one paper has contained a bitter word against us'.²⁷⁶ Gee supports this, indicating that the daily newspapers focused predominantly on the speaking with tongues, but that the reporters were unbiased and no newspaper published a harsh word against the outpouring.²⁷⁷

Nonetheless, he also acknowledges that this may have planted the seed of fear which was exploited by those antagonistic towards Pentecostalism.²⁷⁸ The opposition to the Pentecostal movement came more directly from religious circles. Gee believes that the greatest opposition always seemed to come from the previous 'wave of spiritual revival in the Church'.²⁷⁹ This is a credible suggestion considering the opposition from evangelical circles, such as Reader Harris and Keswick speaker, Jessie Penn-Lewis.²⁸⁰ Gee highlights that many of the Christian leaders at that time were already maintaining they had experienced the baptism in the Holy Spirit.²⁸¹ In fact, Wigglesworth spoke of his firm assurance that he had received the Holy Spirit before his experience in Sunderland.²⁸² Nevertheless, although personally involved in the Pentecostal League of Prayer, he was clearly undeterred by Harris' criticism. In addition, Frodsham indicates that others in Sunderland attempted to persuade Wigglesworth that speaking in tongues was Satanic and that the outpouring was a perilous error; however, after meeting and praying with Wigglesworth they told him to discard their report and 'obey your

²⁷⁶ Barratt, "How Pentecost came to Great Britain in 1907," 14.

²⁷⁷ Gee, *The Pentecostal Movement*, 24.

²⁷⁸ Donald Gee, *Wind and Flame* (Croydon: Heath Press, 1967), 17.

²⁷⁹ Gee, *Wind and Flame*, 19.

²⁸⁰ Barratt, "How Pentecost came to Great Britain in 1907," 14; "The Gift of Tongues," *Tongues of Fire*, November 1907, 2, in Walsh, "To Meet and Satisfy a Very Hungry People"; Jesse Penn-Lewis, *War on the Saints* (New York: Thomas E. Lowe, Ltd., 1981); See also Randall, "The Pentecostal League of Prayer: A Transdenominational British Wesleyan-Holiness Movement"; Des Cartwright, "Everywhere Spoken Against: Opposition to Pentecostalism 1907-1930," accessed February 19 2012, <http://www.smithwigglesworth.com/pensketches/everywhere.htm>

²⁸¹ Gee, *Wind and Flame*, 19.

²⁸² Wigglesworth, "The Bible Evidence of the Baptism of the Spirit," 1.

own leadings'.²⁸³ This opposition is confirmed by Wigglesworth; although not revealing specific details, Wigglesworth reports that on his arrival to Sunderland he 'found the enemy very busy discouraging believers' and later testifies he was 'praying for those that fight this truth'.²⁸⁴ Wigglesworth was open for God to move in a new way; significantly, by that stage he had already 'come out' from Methodism, the Brethren and the Salvation Army.²⁸⁵ Wigglesworth's hunger for experiencing even greater revival would have influenced him; as a result, he was unafraid to change affiliations again.

3.2 Wigglesworth's baptism in the Holy Spirit

3.2.1 Sunderland

Wigglesworth testifies to his arrival at the All Saints Church in Sunderland on Saturday 26th October 1907.²⁸⁶ He describes the constant disruption he caused in the meetings, so much so that the others expressed their frustration to him, wishing he had never attended.

Wigglesworth justified his actions by expressing his passion for God; also, he explained that he had gone to Sunderland because he had heard 'that God was pouring out His Spirit in a new way. I heard that God now visited His people, had manifested his power and that people were speaking in tongues as on the day of Pentecost'.²⁸⁷ Wigglesworth's struggle was compounded by the fact that in Bradford the night before, he believed he had experienced

²⁸³ Frodsham, *Apostle of Faith*, 25.

²⁸⁴ Wigglesworth, "Paul's Conversion and his Baptism," 3; Wigglesworth, "Testimony of Smith Wigglesworth," 15.

²⁸⁵ Wigglesworth, "The Appointed "Hour". Life Out of Death," 5; Wigglesworth, "The Gifts of Healings and the Working of Miracles," 2; Wigglesworth, "The Hearing of Faith," 2.

²⁸⁶ Wigglesworth, "Testimony of Smith Wigglesworth," 15; See also Frodsham, *Apostle of Faith*, 25; Wilson, *Wigglesworth*, 47; Hywel-Davies, *Baptised by Fire*, 67. Hywel-Davies gives the incorrect date of Saturday October 25th.

²⁸⁷ Wigglesworth, "The Bible Evidence of the Baptism of the Spirit," 1.

more of the presence and power of God.²⁸⁸ He was there to experience speaking in tongues and expressed his disappointment by the distinct lack of any occurrence.²⁸⁹ However, the congregation informed him that this would occur when he was baptised in the Holy Spirit.²⁹⁰ In response, Wigglesworth shared his personal sanctification testimony and the loosening effects on his tongue, but they did not believe he had experienced a genuine Holy Spirit baptism. Nevertheless, Wigglesworth was rigid in his belief that he was already baptised and vehemently declared his conviction.²⁹¹ Wilson adds that the congregation were so mortified, that they graciously requested Wigglesworth to take his seat and avoid causing such a disruption.²⁹² However, Wigglesworth simply shares that ‘I was up against them and they were up against me’.²⁹³ He gives no detail with regards to the specific actions of the congregation at that time. Wigglesworth recalls a particular man sharing that he had been baptised in the Holy Spirit three weeks previously and immediately Wigglesworth demanded to hear him speak in tongues; the man could not utter any tongues when requested, which Wigglesworth only later understood on a theological basis.²⁹⁴ Frodsham does not include the information with regard to the man not speaking in tongues.²⁹⁵ Wigglesworth preached that particular sermon, whilst in Melbourne in 1922. Therefore, as will be seen in chapter four, in Wigglesworth’s foundational role in establishing Pentecostalism in Australia, he may have felt the need to expound on Pentecostal theology. In fact, Wigglesworth refers to a

²⁸⁸ Wigglesworth, “The Bible Evidence of the Baptism of the Spirit,” 1; See also Wigglesworth, “Testimony of Smith Wigglesworth,” 15; Frodsham, *Apostle of Faith*, 25; Hywel-Davies, *Baptised by Fire*, 67; Wilson, *Wigglesworth*, 47; Liardon, *God’s Generals*, 208; Whittaker, *Seven Pentecostal Pioneers*, 24.

²⁸⁹ Wigglesworth, “The Bible Evidence of the Baptism of the Spirit,” 1; Frodsham, *Apostle of Faith*, 25

²⁹⁰ Wigglesworth, “Paul’s Conversion and his baptism,” 3; Wigglesworth, “The Bible Evidence of the Baptism of the Spirit,” 1; See also Hibbert, *The Secret of his Power*, 59-60; Dorries, “The Making of the Man,” 31.

²⁹¹ Wigglesworth, “The Bible Evidence of the Baptism of the Spirit,” 1.

²⁹² Wilson, *Wigglesworth*, 47.

²⁹³ Wigglesworth, “The Bible Evidence of the Baptism of the Spirit,” 1.

²⁹⁴ Wigglesworth, “The Bible Evidence of the Baptism of the Spirit,” 1; Wigglesworth, “Paul’s conversion and his baptism,” 3; See also Frodsham, *Apostle of Faith*, 25; Hywel-Davies, *Baptised by Fire*, 67; Wilson, *Wigglesworth*, 47.

²⁹⁵ Frodsham, *Apostle of Faith*, 25; Instead, he reports that it was at that point that the congregation told Wigglesworth he would speak in tongues after his Holy Spirit baptism; See also Hywel-Davies, *Baptised by Fire*, 67.

‘widespread misconception concerning this receiving of the Holy Spirit’ and his belief that God would ‘have us examine the scriptures on this subject’.²⁹⁶ Significantly, Wigglesworth’s personal experience of receiving the gift of tongues at a later stage appears to have formed his theology in that area. Therefore, the revelation about the man in Sunderland may have been adjusted by Wigglesworth to further support his theological beliefs.

On the Sunday morning, Wigglesworth reports that he attended a Salvation Army meeting on Roker Avenue.²⁹⁷ Wigglesworth only briefly refers to his powerful experience with God whilst there.²⁹⁸ However, Frodsham gives a more detailed report; he indicates that at the end of the meeting, a conversation occurred between Wigglesworth and the Salvation Army captain. Wigglesworth explained that he had come from Bradford to receive the tongues others had experienced, to which the captain immediately declared that the Pentecostal outpouring was Satanic. Nonetheless, he still requested Wigglesworth to preach at their afternoon meeting, which Wigglesworth accepted.²⁹⁹ Afterwards, Wigglesworth faced some opposition from the Salvation Army congregation; they advised him against the Pentecostals and seeking the baptism in the Holy Spirit with tongues.³⁰⁰ Even though Wigglesworth faced opposition, he clearly remained hungry for seeking tongues. In fact he states, ‘I was anxious to see this new manifestation of the Spirit and I would be questioning all the time and spoiling a lot of the meetings’.³⁰¹ Wigglesworth recalls a missionary who informed him that all his questions were ruining the meetings. An intense argument ensued between the two of them

²⁹⁶ Wigglesworth, ““The Bible Evidence of the Baptism of the Spirit,” 1.

²⁹⁷ Wigglesworth, “Testimony of Smith Wigglesworth,” 15; There appears to be an inaccurate date given in his testimony account in *Confidence*, as it refers to Sunday as October 26th instead of October 27th. It is most likely a misprint error, as the same article refers to Friday as October 25th.

²⁹⁸ Wigglesworth, “Testimony of Smith Wigglesworth,” 15; See also Frodsham, *Apostle of Faith*, 25-26; Hywel-Davies, *Baptised by Fire*, 67; Wilson, *Wigglesworth*, 48; Liardon, *God’s Generals*, 208.

²⁹⁹ Frodsham, *Apostle of Faith*, 26; Wilson, *Wigglesworth*, 48.

³⁰⁰ Frodsham, *Apostle of Faith*, 26; Wilson, *Wigglesworth*, 48; Liardon, *Gods Generals*, 208.

³⁰¹ Wigglesworth, “Paul’s conversion and his baptism,” 3, 6.

and as they walked home they stayed on opposite sides of the road.³⁰² Wigglesworth testifies to what appears to be his reconciliation with the missionary man. He reports that he attended the waiting meeting that night, but realised afterwards he had forgotten his room keys.³⁰³ This resulted in the missionary offering Wigglesworth a place to sleep, but instead they prayed right through the night.³⁰⁴ Noticeably, Frodsham excludes the heated argument from his timeline of events. Although Wigglesworth gives no indication with regard to the specific timing of the event, both Frodsham and Wilson state it occurred on the Tuesday night.³⁰⁵ Nevertheless, this contradicts Wigglesworth's account; he testifies that his Holy Spirit baptism occurred at the All Saints' manse, at approximately 11am on the Tuesday.³⁰⁶ This is further supported by Boddy's letter to Barratt dated 'Oct 29 1907', where Boddy shared the good news of Wigglesworth's baptism which had occurred that day, hence also indicating the Tuesday.³⁰⁷

In 1922, Wigglesworth reports that on his last day in Sunderland he went to the manse, where he told Mrs Boddy, 'I cannot rest any longer. I must have these tongues'.³⁰⁸ Yet, in a later sermon, Wigglesworth states that he went to the manse to notify the Boddys of his departure. He informed Mrs Boddy, 'I am going away, but I have not received the tongues yet'.³⁰⁹ His

³⁰² Wigglesworth, "Paul's conversion and his baptism," 6; See also Wilson, *Wigglesworth*, 48; Madden, *The Wigglesworth Standard*, 101.

³⁰³ Wigglesworth, "Paul's conversion and his baptism," 6;

³⁰⁴ Wigglesworth, "Paul's conversion and his baptism," 6; See also Frodsham, *Baptised by Fire*, 26; Wilson, *Wigglesworth*, 49; Madden, *The Wigglesworth Standard*, 101.

³⁰⁵ Frodsham, *Apostle of Faith*, 26; Wilson, *Wigglesworth*, 49.

³⁰⁶ Wigglesworth, "Testimony of Smith Wigglesworth," 15; Gee, *The Pentecostal Movement*, 26; Hywel-Davies, *Baptised by Fire*, 68; Gee and Hywel-Davies accurately place Wigglesworth's baptism on the Tuesday morning, but refer to the Tuesday morning as October 28th rather than October 29th. This may be as a result of the misprint error with regard to the dates given in *Confidence*.

³⁰⁷ Cartwright, *The Real Smith Wigglesworth*, 37; "Calendar for year 1907," Time and Date, accessed October 20 2014, <http://www.timeanddate.com/calendar/?year=1907>

³⁰⁸ Wigglesworth, "The Bible Evidence of the Baptism of the Spirit," 1, 7; See also Wilson, *Wigglesworth*, 49.

³⁰⁹ Wigglesworth, "Paul's conversion and his baptism," 6; See also Frodsham, *Apostle of Faith*, 26; Hibbert, *The Secret of his Power*, 60; Hywel-Davies, *Baptised by Fire*, 68; Wilson, *Wigglesworth*, 49; Liardon, *God's Generals*, 208.

earlier account appears to indicate more emphatically that his strong desire to speak in tongues before he left was the main reason for his visit to the manse. In fact, he reveals that he was not leaving until 4pm that day, which appears to support the view that his early farewell was motivated by his intense hunger for tongues.³¹⁰ This also seems to be confirmed by Wigglesworth's testimony, where he reports requesting assistance from a sister in receiving his tongues.³¹¹ He may have specifically wanted Mrs Boddy to help him as she had already received her tongues on September 11th 1907.³¹² Mrs Boddy was emphatic with Wigglesworth that he needed to seek the baptism rather than tongues. Although Wigglesworth remained firm in his belief that he had already been baptised, he requested that she laid her hands on him before his departure.³¹³ His sense of urgency was evident in his plea, stating, 'You know that I have to leave here at 4 o'clock, please lay hands on me that I may receive the tongues'.³¹⁴ Wigglesworth testifies that after Mrs Boddy placed her hands on him 'the fire fell'.³¹⁵ According to his earliest two accounts, this occurred whilst she was still present.³¹⁶ However, this particular detail changes in his third account, as instead he reports that it happened after she had to leave the room.³¹⁷ The earliest version is more likely accurate due

³¹⁰ Wigglesworth, "The Bible Evidence of the Baptism of the Spirit," 7.

³¹¹ Wigglesworth, "Testimony of Smith Wigglesworth," 15.

³¹² Alexander A. Boddy, "Pentecost in Sunderland. Story of a Vicar in the Church of England," *LRE* 1:5 (February 1909): 10; Gee, *Wind and Flame*, 23; Cartwright, *The Real Smith Wigglesworth*, 28-29; Des Cartwright, "'Your Daughters Shall Prophesy': The Contribution of Women in Early Pentecostalism," accessed February 2 2012, <http://www.smithwigglesworth.com/pensketches/daughters.htm>

³¹³ Wigglesworth, "Paul's conversion and his baptism," 6; Wigglesworth, "The Bible Evidence of the Baptism of the Spirit," 7; Frodsham, *Apostle of Faith*, 26; Hibbert, *The Secret of his Power*, 60; Hywel-Davies, *Baptised by Fire*, 68; Wilson, *Wigglesworth*, 49; Liardon, *God's Generals*, 208; McGee, "The Revival Legacy of Smith Wigglesworth"; Madden, *The Wigglesworth Standard*, 102.

³¹⁴ Wigglesworth, "The Bible Evidence of the Baptism of the Spirit," 7.

³¹⁵ Wigglesworth, "The Bible Evidence of the Baptism of the Spirit," 7; Wigglesworth, "Paul's conversion and his baptism," 6; Wigglesworth, "Testimony of Smith Wigglesworth," 15; See also Frodsham, *Apostle of Faith*, 26; Hywel-Davies, *Baptised by Fire*, 68; Wilson, *Wigglesworth*, 49; Liardon, *God's Generals*, 208; Dorries, "The Making of the Man," 32.

³¹⁶ Wigglesworth, "The Bible Evidence of the Baptism of the Spirit," 7; Wigglesworth, "Testimony of Smith Wigglesworth," 15; See also Hywel-Davies, *Baptised by Fire*, 68.

³¹⁷ Wigglesworth, "Paul's conversion and his baptism," 6; See also Frodsham, *Apostle of Faith*, 26; Wilson, *Wigglesworth*, 49; Liardon, *God's Generals*, 208; Dorries, "The Making of the Man," 32; McGee, "The Revival Legacy of Smith Wigglesworth"; Madden, *The Wigglesworth Standard*, 102.

to its closeness to the incident itself; he initially shared his testimony a week later, in November 1907. In Wigglesworth's testimony account, he refers to a man also being in the room with Mrs Boddy.³¹⁸ Yet, there is no mention of any man in either of his sermons; the fact that Wigglesworth was alone with Mrs Boddy probably would have been deemed inappropriate behaviour and as editor of *Confidence*, it is possible Boddy felt it necessary to protect his wife from any embarrassment. In all three accounts, he describes in detail his vision experience and what he realised was his genuine Holy Spirit baptism with tongues. However, his two sermons are slightly more descriptive about the incident than his original testimony. This is noteworthy, as he was sharing information which had occurred over fifteen years before.³¹⁹

Wigglesworth reveals that his next action was to send a telegraph home to his family, in order to share his great news.³²⁰ He reports that he sent the message because of his immense joy; the post office was also on the opposite side of the road to his Bradford home, so there would have been little delay in Polly receiving the news.³²¹ In fact, Wigglesworth adds that, 'The news ran like fire – everybody seemed to know'.³²² However, according to Frodsham, another event occurred beforehand; he reveals that Wigglesworth was aware of a meeting in progress in the All Saints' Church vestry, so immediately after his Holy Spirit baptism he went to join

³¹⁸ Wigglesworth, "Testimony of Smith Wigglesworth," 15.

³¹⁹ Wigglesworth, "The Bible Evidence of the Baptism of the Spirit," 7; Wigglesworth, "Paul's conversion and his baptism," 6; Wigglesworth, "Testimony of Smith Wigglesworth," 15; See also Frodsham, *Apostle of Faith*, 26; Hibbert, *The Secret of his Power*, 60-61; Hywel-Davies, *Baptised by Fire*, 68-69; Wilson, *Wigglesworth*, 50; Liardon, *God's Generals*, 208-209; Dorries, "The Making of the Man," 32; Madden, *The Wigglesworth Standard*, 102; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 17; McGee, "The Revival Legacy of Smith Wigglesworth."

³²⁰ Wigglesworth, "The Bible Evidence of the Baptism of the Spirit," 7; Wigglesworth, "The Given Glory," 6; See also Frodsham, *Apostle of Faith*, 27; Hywel Davies, *Baptised by Fire*, 69; Wilson, *Wigglesworth*, 51; Dorries, "The Making of the Man," 32; Cartwright, *The Real Smith Wigglesworth*, 38; Liardon, *God's Generals*, 209.

³²¹ Wigglesworth, "The Bible Evidence of the Baptism of the Spirit," 7; Wigglesworth, "The Given Glory," 6.

³²² Wigglesworth, "The Given Glory," 6.

them.³²³ Wilson states that Wigglesworth only went to the vestry meeting, after he searched for Mrs Boddy, kissed her and subsequently shared his extraordinary library experience.³²⁴ Wilson was most likely influenced by Frodsham's tribute to Wigglesworth.³²⁵ According to the tribute, Mrs Boddy shared with Frodsham after his own Holy Spirit baptism that Wigglesworth had acted in a different manner; Wigglesworth had stood up and kissed her after his baptism.³²⁶ There is no doubt that Wigglesworth could have reacted in such a manner. Nevertheless, in that same tribute, Frodsham failed to remember the exact date of Wigglesworth's Holy Spirit baptism, stating either the end of 1907 or beginning of 1908; secondly, he indicates it took place in the sitting room, rather than the library, as stated by Wigglesworth himself.³²⁷ Although these are clearly minor disparities, it again aptly demonstrates the issue with long-term memories. According to Frodsham, Wigglesworth knew that Boddy, who was speaking at the time of his arrival, was still amongst those seeking his baptism in the Holy Spirit. It appears Wigglesworth felt justified in interrupting Boddy, as he boldly asked for permission to speak, revealing that he had just been baptised.³²⁸ Frodsham reports that Wigglesworth failed to retain the details of what he shared during the meeting, only recalling the reaction of the congregation.³²⁹ However, Hywel-Davies emphasises the remarkable change in Wigglesworth, stating, 'Though previously he had never been able to hold the attention of any congregation for the briefest of periods, now those in the meeting gave him rapt attention as he spoke with great conviction'.³³⁰ Wilson also believes Wigglesworth had an attentive congregation, but highlights his animated and incoherent

³²³ Frodsham, *Apostle of Faith*, 27; See also Hywel-Davies, *Baptised by Fire*, 69; Liardon, *God's Generals*, 209.

³²⁴ Wilson, *Wigglesworth*, 50

³²⁵ Stanley H. Frodsham, "Smith Wigglesworth A Tribute from an Old Friend," *RT* 23:8 (April 11 1947) 1.

³²⁶ Frodsham, "Smith Wigglesworth A Tribute from an Old Friend," 1.

³²⁷ Frodsham, "Smith Wigglesworth A Tribute from an Old Friend," 1; Wigglesworth, "The Bible Evidence of the Baptism of the Spirit," 1.

³²⁸ Frodsham, *Apostle of Faith*, 27; Hywel Davies, *Baptised by Fire*, 69; Wilson, *Wigglesworth*, 50; Liardon, *God's Generals*, 209.

³²⁹ Frodsham, *Apostle of Faith*, 27.

³³⁰ Hywel Davies, *Baptised by Fire*, 69.

description.³³¹ Although he supports Hywel-Davies' theory to a large degree, he fails to consistently follow it throughout his plot. According to Frodsham, Wigglesworth had caused the congregation to become so disappointed and frustrated with their situation.³³² In fact, Frodsham reports the congregation commented on their realisation that the man they had reproached so many times for his deep hunger had been baptised in the Holy Spirit within four days; yet, several of them had been there months and were still seeking their tongues. This frustration and disappointment appears to have stirred up a fresh hunger amongst them and Frodsham reveals that 'from that day God began to pour out his Spirit until in a very short while 50 had received the Baptism'.³³³ Notably, what appears to be such a significant incident in Wigglesworth's life is not revealed in any of his personal accounts of his Sunderland experience. Liardon emphasises that those fifty people were baptised immediately after Wigglesworth had preached; although Frodsham is not specific with regard to the period of time this takes place, he appears to suggest a wider time framework than is implied by Liardon. Also, Liardon reveals there was an in-depth account of this meeting reported in the *Sunderland Daily Echo*, but gives no further details to substantiate this claim.³³⁴ Although the *Sunderland Daily Echo* undoubtedly recorded events at the early stage of the Pentecostal outpouring, there appears to be no such report of Wigglesworth's tongues and that specific meeting.

³³¹ Wilson, *Wigglesworth*, 50.

³³² Frodsham, *Apostle of Faith*, 27; Wilson, *Wigglesworth*, 50.

³³³ Frodsham, *Apostle of Faith*, 27; See also Hywel Davies, *Baptised by Fire*, 69; Wilson, *Wigglesworth*, 50; Madden, *The Wigglesworth Standard*, 103.

³³⁴ Liardon, *God's Generals*, 209.

3.2.2 Bradford

3.2.2.1 George

The first person Wigglesworth met when he arrived home was his son George. Immediately George wanted to hear his father speaking in tongues, but Wigglesworth was unable to do so.³³⁵ Hywel-Davies believes that Wigglesworth refrained from attempting to speak in tongues, indicating this was due to his belief that such demonstrations were ‘activities of the flesh’.³³⁶ However, the evidence appears to lean more towards an inability; Wigglesworth indicates his struggle with the fact that unlike him, others he was praying for were speaking in tongues.³³⁷ He even remembers thinking, “‘Oh Lord Jesus, it would be nice if You would let me speak’”.³³⁸ As Wigglesworth later realised, he ‘had received the Baptism in the Spirit with the speaking in tongues as the Bible Evidence according to Acts 2:4, and had not received the gift of Tongues according to 1 Corinthians 12’.³³⁹ Wigglesworth shares that it was not until nine months later, when he received the gift of tongues.³⁴⁰ He retold versions of this event on at least four occasions, remembering that he burst into tongues whilst out walking.³⁴¹ In 1922, he states this occurred the next evening after receiving the gift of tongues; however, in 1927, he indicates that it happened the following morning.³⁴² According to Wigglesworth, he was

³³⁵ Wigglesworth, “The Bible Evidence of the Baptism of the Spirit,” 7; Frodsham, *Apostle of Faith*, 27; Hywel Davies, *Baptised by Fire*, 70; Wilson, *Wigglesworth*, 51.

³³⁶ Hywel Davies, *Baptised by Fire*, 70.

³³⁷ Smith Wigglesworth, “The Gift of Tongues,” *PE* 563 (September 13 1924): 2.

³³⁸ Wigglesworth, “The Gift of Tongues,” 3.

³³⁹ Wigglesworth, “The Bible Evidence of the Baptism of the Spirit,” 7; See also Frodsham, *Apostle of Faith*, 27; Wilson, *Wigglesworth*, 51.

³⁴⁰ Smith Wigglesworth, “The Gift of Discerning of Spirits,” Union Pentecostal Meeting, Chicago, November 3 1922, *LRE* (December 1922): 5; Wigglesworth, “The Gift of Tongues,” 3; Wigglesworth, “The Bible Evidence of the Baptism of the Spirit,” 7.

³⁴¹ Wigglesworth, “The Gift of Discerning of Spirits,” 5; Smith Wigglesworth, “The Word of Knowledge and of Faith,” *PE* 505 (July 14 1923): 7; Wigglesworth, “The Gift of Tongues,” 3; Smith Wigglesworth, “2 Corinthians 3,” *Angelus Temple*, in *SWTUC* (July 29 1927): 5.

³⁴² Wigglesworth, “The Gift of Discerning of Spirits,” 5; Wigglesworth, “2 Corinthians 3,” 5; See also Wigglesworth, “The Gift of Tongues,” 3.; Wilson, *Wigglesworth*, 52; Wilson argues that Wigglesworth burst in to tongues the morning after his Holy Spirit baptism; nevertheless, he appears to have simply confused the two events.

on his way to do some work when he loudly began speaking in tongues.³⁴³ It was at that point that Wigglesworth reports he demanded God for an interpretation, which he immediately received.³⁴⁴ There is no acknowledgement by Wigglesworth that the nine month gap may have been due to his actions. Instead, in 1922, he states, ‘I cannot say that I was very anxious or very hungry in asking for this as I was longing more that I might speak as the Spirit gave utterance’.³⁴⁵ Contradictory to this, in 1924 he reveals that he was ‘troubled about it’; he also adds that God knew he would be confronted by many who disagreed with the belief that speaking in tongues was the evidence of the Baptism in the Holy Spirit and that the gift of tongues came at a later time. So, he indicates that God kept him from receiving the gift of tongues for that reason.³⁴⁶

3.2.2.2 Polly

After George, the next person Wigglesworth confronted was his wife Polly. As soon as he arrived home, Wigglesworth states, ‘Right in my house the war begun’.³⁴⁷ Polly had clearly been affected by the content of Wigglesworth’s telegram; he recalls that she immediately questioned his belief that he had been baptised in the Holy Spirit and informed him that she was just as baptised as him.³⁴⁸ She emphasised that she had been the preacher for twenty years and in one sermon, Wigglesworth indicates that Polly notified him then that he would

³⁴³ Wigglesworth, “2 Corinthians 3,” 5; Wigglesworth, “The Gift of Discerning of Spirits,” 5; Wigglesworth, “The Word of Knowledge and of Faith,” 7.

³⁴⁴ Wigglesworth, “The Gift of Discerning of Spirits,” 5-6; Wigglesworth, “The Word of Knowledge and of Faith,” 7; Wigglesworth, “The Gift of Tongues,” 3; Wigglesworth, “2 Corinthians 3,” 5.

³⁴⁵ Wigglesworth, “The Gift of Discerning of Spirits,” 5.

³⁴⁶ Wigglesworth, “The Gift of Tongues,” 3.

³⁴⁷ Wigglesworth, “The Given Glory,” 6; See also Frodsham, *Apostle of Faith*, 28

³⁴⁸ Wigglesworth, “Paul’s Conversion and his Baptism,” 6; Wigglesworth, “The Given Glory,” 6; See also Frodsham, *Apostle of Faith*, 28; Hywel-Davies, *Baptised by Fire*, 70; Wilson, *Wigglesworth*, 52; McGee, “The Revival Legacy of Smith Wigglesworth”; Liardon, *God’s Generals*, 209; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 17.

have to preach that night.³⁴⁹ Yet, in a later sermon he states that he was informed by Polly that he would be the preacher the following Sunday.³⁵⁰ Liardon argues that Wigglesworth initiated this conversation with Polly.³⁵¹ He states,

Well she thought she had got a miracle from God. “Is that all right with you?” She said “sure”. She was so surprised. You wouldn’t dare say no if it was your long life’s dream for your husband to preach with you and years ago he had abruptly said “no” and now he’s saying I’d like to preach.³⁵²

Nevertheless, he contradicts Wigglesworth, who gives no indication of him as instigator with regard to preaching and of such a non-hostile atmosphere. In fact, he even contradicts himself, as he quotes directly from Frodsham in his *God’s Generals* book.³⁵³

3.2.2.3 Bowland Street Mission

Wigglesworth states that on his way to the platform, God revealed that he was to preach that night on the beginning verses of Isaiah 61. Nevertheless, he appears to not recall his sermon content, stating that he preached ‘on the subject the Lord had given me’.³⁵⁴ Although Hywel-Davies makes no reference to any specific details, he emphasises Wigglesworth’s effortless use of vocabulary, directly comparing it with his pre-Holy Spirit baptism preaching ability. He also highlights that he moved around the platform with the ease of an experienced preacher. Hywel-Davies indicates that his information with regard to this event came from an

³⁴⁹ Wigglesworth, “Paul’s Conversion and his Baptism,” 6; Wigglesworth, “The Given Glory,” 6; Frodsham, *Apostle of Faith*, 28; Hywel-Davies, *Baptised by Fire*, 70; Wilson, *Wigglesworth*, 52; McGee, “The Revival Legacy of Smith Wigglesworth”; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 17.

³⁵⁰ Wigglesworth, “The Given Glory,” 6; See also Frodsham, *Apostle of Faith*, 28; Hywel-Davies, *Baptised by Fire*, 70; Wilson, *Wigglesworth*, 52; Dorries, “The Making of the Man,” 32; McGee, “The Revival Legacy of Smith Wigglesworth”; McIntosh, *The Quest for Revival*, 38; Liardon, *God’s Generals*, 209; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 17.

³⁵¹ Liardon, *God’s Generals*, Video.

³⁵² Liardon, *God’s Generals*, Video.

³⁵³ Liardon, *God’s Generals*, 209

³⁵⁴ Wigglesworth, “Paul’s Conversion and his Baptism,” 6; Wigglesworth, “The Given Glory,” 6; Frodsham, *Apostle of Faith*, 28; See also Hywel-Davies, *Baptised by Fire*, 71; Wilson, *Wigglesworth*, 52-53; Liardon, *God’s Generals*, 209; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 17

interview with Wigglesworth's daughter-in-law, Florence, who was also present at the meeting.³⁵⁵ However, the fact that direct quotes were applied to very little of the story would appear to suggest it was not solely Florence's account. Also, Florence was recalling memories from over seventy years before that interview; even the details she revealed were affected by the limitation of long-term memories. Hywel-Davies indicates that afterwards whilst explaining his experience, Wigglesworth states, 'Suddenly I felt that I had prophetic utterances which were flowing like a river by the power of the Holy Spirit'.³⁵⁶ This may explain the powerful language he uses to describe Wigglesworth's preaching skills. Even though Hywel-Davies quotes directly from Frodsham, Frodsham actually states that Wigglesworth spoke those words in relation to his preaching engagement in a Lancashire factory, which occurred sometime after that meeting. Frodsham also includes that Wigglesworth firstly acknowledged, 'up to that time I had no preaching abilities'.³⁵⁷ Therefore, Hywel-Davies followed Frodsham's account until it conflicted with his own general storyline. Consequently, it appears that Hywel-Davies incorrectly portrays Wigglesworth as an experienced professional at that stage. Liardon argues that Wigglesworth stuttered and stammered like he had done previously when attempting to preach, but on this occasion he continued; suddenly, he spoke with boldness and he never struggled with the issue of stuttering the rest of his life. In fact, according to Liardon, he immediately received his healing from his stuttering problem.³⁵⁸ Liardon's belief that Wigglesworth had an issue with stuttering appears to be a misinterpretation of Wigglesworth's words. There is no suggestion by Wigglesworth of him repeating or extending sounds, syllables or words, which

³⁵⁵ Hywel-Davies, *Baptised by Fire*, 71.

³⁵⁶ Hywel-Davies, *Baptised by Fire*, 72; See also Wilson, *Wigglesworth*, 53.

³⁵⁷ Frodsham, *Apostle of Faith*, 29.

³⁵⁸ Liardon, *God's Generals*, Video.

would show signs of stuttering.³⁵⁹ Instead, he indicates his difficulty in expressing his thoughts in to words, which is therefore a different issue.³⁶⁰

Wigglesworth also vividly remembers the reaction of Polly; he describes her restlessness, her declaration that the man in front of her preaching was not her husband and the change God had brought in him.³⁶¹ Once he had finished speaking, Wigglesworth reveals that the mission secretary stood up and announced that he wanted what Wigglesworth had received; the secretary then went to take his seat, but instead fell on the floor.³⁶² Frodsham reports that Wigglesworth's eldest son also ended up there, after announcing his desire to have his father's experience. He also reveals that soon afterwards there were eleven people lying on the floor, experiencing the power of the Holy Spirit with laughter.³⁶³ Therefore, Frodsham appears to indicate that a total of thirteen people were impacted at that meeting. However, Wigglesworth refers to fourteen of the congregation, including Polly, on the floor.³⁶⁴ Frodsham excludes Polly from his account; in fact, he later reveals that Polly received her Holy Spirit baptism soon after Wigglesworth's first preaching engagement.³⁶⁵ This may explain her initial exclusion by Frodsham and as a result the contradictory numbers reportedly on the floor. It is conceivable that Alice Salter, who was 25 at that time, was a witness to the event herself.

³⁵⁹ "Stuttering," American Speech-Language-Hearing Association, accessed November 3 2014, <http://www.asha.org/public/speech/disorders/stuttering.htm>; "Stuttering," National Institute on Deafness and Other Communication Disorders, accessed November 3 2014, <http://www.nidcd.nih.gov/health/voice/pages/stutter.aspx>

³⁶⁰ Smith Wigglesworth, "About the Gifts of the Spirit", *PE* 770 (October 27 1928): 1.

³⁶¹ Wigglesworth, "Paul's Conversion and his Baptism," 6; Wigglesworth, "The Given Glory," 6; See also Frodsham, *Apostle of Faith*, 28; Hywel-Davies, *Baptised by Fire*, 71; Wilson, *Wigglesworth*, 53; Hibbert, *The Secret of his Power*, 26; Harper, *As at the Beginning*, 42; Dorries, "The Making of the Man," 32; McIntosh, *The Quest for Revival*, 38; McGee, "The Revival Legacy of Smith Wigglesworth"; Liardon, *God's Generals*, 209; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 17; Chant, *Heart of Fire*, 67.

³⁶² Wigglesworth, "Paul's Conversion and his Baptism," 6; Frodsham, *Apostle of Faith*, 28; Hywel-Davies, *Baptised by Fire*, 72; Wilson, *Wigglesworth*, 53; Harper, *As at the Beginning*, 42; Liardon, *God's Generals*, 209.

³⁶³ Frodsham, *Apostle of Faith*, 28; See also Wilson, *Wigglesworth*, 53; Liardon, *God's Generals*, 209; Gordon Weeks, *Chapter Thirty Two - part of A History of the Apostolic Church 1900-2000* (Barnsley: G.Weeks, 2003), 18.

³⁶⁴ Wigglesworth, "Paul's Conversion and his Baptism," 6.

³⁶⁵ Frodsham, *Apostle of Faith*, 29; See also also Hywel-Davies, *Baptised by Fire*, 78; Wilson, *Wigglesworth*, 54.

However, it also possible she had already left to be a missionary in Angola in Africa.³⁶⁶

Therefore, the differing records may be as a result of memory issues with either Wigglesworth or Alice. Revival continued to play a role in Wigglesworth's life. Subsequent to the meeting, Wigglesworth reveals, 'A revival started and the crowds came. It was only the beginning of the flood-tide of blessing. We had touched the reservoir of the Lord's life and power'.³⁶⁷

Wigglesworth makes no reference to specific numbers. For him the term 'revival' was an outpouring of the Holy Spirit; there appears to be no association with the extent of people affected. Wigglesworth's Holy Spirit baptism evidently triggered an outpouring in Bradford. According to Frodsham, hundreds of people were baptised in the Holy Spirit with the evidence of tongues.³⁶⁸ Significantly, Wigglesworth also reports that it resulted in, 'the unfolding of a new era in my life'.³⁶⁹

3.2.3 Results in Wigglesworth's Life

3.2.3.1 Deliverance Ministry

Wigglesworth reveals that after he had been baptised in the Holy Spirit, he began to seek God for the reason for his baptism; subsequently an event occurred at his house which enabled him to receive revelation. He recalls Polly telling him that a woman had brought an old man to their house for prayer. She revealed that he was upstairs raving and the commotion had attracted a large number of people outside the front door of their house. After his conversation with Polly, he reports that he heard Jesus' voice declaring, 'This is what I baptised you for'.³⁷⁰

Wigglesworth then entered the room where the old man was in great anguish over his sinful

³⁶⁶ See Frodsham, *Apostle of Faith*, 24.

³⁶⁷ Wigglesworth, "Paul's Conversion and his Baptism," 6.

³⁶⁸ Frodsham, *Apostle of Faith*, 28; See also Hywel-Davies, *Baptised by Fire*, 72; Wilson, *Wigglesworth*, 53; Liardon, *God's Generals*, 209; Weeks, *Chapter Thirty Two - part of*, 18.

³⁶⁹ Smith Wigglesworth, "Our Great Need. Paul's Vision and the Baptism in the Holy Ghost," Kingsway Hall, May 28 1917, *Confidence* X:6 (November-December 1917): 90.

³⁷⁰ Wigglesworth, "Deliverance to the Captives," 6.

state. After Polly queried him over what they could do to help, he felt compelled by the Holy Spirit to command the lying spirit to come out of the man; instantaneously, he was delivered from the evil spirit. According to Wigglesworth, that was why he had been baptised; he was to bring ‘deliverance to the captives’.³⁷¹ He includes that incident whilst preaching on three occasions.³⁷² He initially shared it whilst at the Springfield Assembly, where his meetings commenced on October 15th 1922 and continued until October 25th 1922.³⁷³ He preached his second account at some stage during the Pentecostal Union meetings in Chicago; these meetings took place from October 29th 1922 until November 12th 1922.³⁷⁴ His final account was most likely preached about 6 years later, as it was published in January 1929. Although there is only a maximum period of four weeks between his first two sermons, there were a number of details shared by Wigglesworth which differed by the time of his second account. Firstly, he makes no reference to seeking God. Instead, he began by sharing that after his Holy Spirit baptism ‘all the people thought that I had gone wrong’.³⁷⁵ So, he uses that particular event as proof that it was those opposing him who were mistaken. In fact, he states that ‘the people of this world seem to be in a dilemma and don’t know what to do’.³⁷⁶ Therefore, the opposition he faced may have been the cause of his search for revelation about his baptism; this could justifiably explain his differing introductions to the same event. Secondly, Wigglesworth emphasises Polly’s inability to help. In his second account, Polly had not brought the man upstairs; instead he was still outside the house ‘in a terrible state’.³⁷⁷

Wigglesworth reports that he informed Polly to remain silent and not move whilst he dealt

³⁷¹ Wigglesworth, “Deliverance to the Captives,” 6.

³⁷² Wigglesworth, “Deliverance to the Captives,” 6; Wigglesworth, “After Ye Have Received - Power . The “Go Ye” of the Holy Ghost,” 2; Smith Wigglesworth, “Glory in Manifestation”, *RT* 5:1 (January 1929): 5.

³⁷³ Hermon L. Harvey, “Bro. Wigglesworth in Springfield, Mo.,” *PE* 464-465 (September 30 1922): 15; Hermon L. Harvey, “Springfield, Mo.,” *PE* 470-471 (November 11 1922): 20.

³⁷⁴ “Notes. Union Pentecostal Meeting,” *LRE* (November 1922): 12; “Our Union Meetings,” *LRE* (December 1922): 12-13.

³⁷⁵ Wigglesworth, “After Ye Have Received - Power . The “Go Ye” of the Holy Ghost,” 2.

³⁷⁶ Wigglesworth, “After Ye Have Received - Power . The “Go Ye” of the Holy Ghost,” 2.

³⁷⁷ Wigglesworth, “After Ye Have Received - Power . The “Go Ye” of the Holy Ghost,” 2.

with the situation. In contrast, Wigglesworth was a man in charge due to the power and revelation of the Holy Spirit. There is a possibility that this event occurred prior to Polly's Holy Spirit baptism, which may explain Wigglesworth's attitude towards Polly, who had also initially opposed him. However, Wigglesworth had a similar response even after she was baptised.³⁷⁸

3.2.3.2 Launch of Preaching Ministry

Polly had been the preacher for over twenty years, but now Wigglesworth was also launched in to a preaching ministry.³⁷⁹ Frodsham reveals that Wigglesworth received his first preaching engagement after his Holy Spirit baptism from a factory owner in Lancashire; as a result, he reports that many of the factory workers experienced conversion. Frodsham adds that after Polly's Holy Spirit baptism, they travelled together all over the country to preach; everywhere they were invited, people were baptised in the Holy Spirit.³⁸⁰ This is supported by reports in Pentecostal papers, indicating they ministered in many places including Pontesford, Penge, Mitcham, London, Lytham, Kilsyth, Manchester and Leeds.³⁸¹ *Confidence* reports appear to

³⁷⁸ See Section 3.5.1.2 Mitchell.

³⁷⁹ Wigglesworth, "Paul's Conversion and his Baptism," 6; Wigglesworth, "The Given Glory," 6; Frodsham, *Apostle of Faith*, 28; Hywel-Davies, *Baptised by Fire*, 70; Wilson, *Wigglesworth*, 52; McGee, "The Revival Legacy of Smith Wigglesworth"; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 17.

³⁸⁰ Frodsham, *Apostle of Faith*, 29; See also also Hywel-Davies, *Baptised by Fire*, 78; Wilson, *Wigglesworth*, 54.

³⁸¹ George E. Beady, "Pontesford. Good News from the Shrewsbury District," *Confidence* 8 (November 15 1908): 11; "Great Britain. England. London," *Confidence* 9 (December 15 1908): 8; Alexander A. Boddy, "Note by Editor of Confidence," *Confidence* 9 (December 15 1908): 9; Boddy mentioned 20 Sudbourne Road, 9 Gloucester Place (Cecil Polhill's house), 73 Upper St. Islington (Home of Harry and Margaret Cantel – they led the Zionites in Britain), 14 Akerman Rd Brixton (Home of Mrs Catherine Price who in January 1907 was the first person in Britain to speak in tongues) and Bethel Hall (the first Pentecostal church); Cartwright, *The Real Smith Wigglesworth*, 41-42; Des Cartwright, "From The Backstreets Of Brixton To The Royal Albert Hall. British Pentecostalism 1907-1928," European Pentecostal Theological Association, Belgium, December 1981, accessed November 2 2011, <http://www.smithwigglesworth.com/pensketches/brixton.htm>; Gee, *Wind and Flame*, 5; Gee, *Pentecostal Movement*, 53; Cecil Polhill, "Great Britain. England. London. Report from Mr. Cecil Polhill as to recent and forthcoming Meetings," *Confidence* II:4 (April 1909): 84; Meetings in Sion College, London organised by Polhill; Henry Mogridge, "Lytham (Lancashire)," *Confidence* II:3 (March 1909): 62-63; "The Kilsyth Conference," *Confidence* IV:1 (January 1911): 17; "Pentecostal Items," *Confidence* V:1 (January 1912): 19; Cartwright, *The Real Smith Wigglesworth*, 42.

indicate that Wigglesworth also ministered without Polly. However, it is unclear whether she did not receive some invitations or that she stayed at home due to family commitments.³⁸²

According to Dorries, ‘His sudden burst into the limelight of ministry came after many years of personal struggle and slow, painful development that seemed to destine him to a very limited, behind-the scenes ministry’.³⁸³ Dorries’ portrayal of Wigglesworth is reflective of the aim of his work. His desire was to take him off the pedestal where others had positioned him and make him more relatable to the reader, by emphasising the ‘real human limitations, weaknesses, struggles and misfortunes that plagues this man of faith’.³⁸⁴ In doing so, Dorries incorrectly overemphasises the latter, thereby heightening Wigglesworth’s Holy Spirit baptism transformation. Kay accurately highlights that Wigglesworth was a mature Christian before he received his Holy Spirit baptism; by then, he believed in divine healing and evangelism and prayer were a key part of his life. Consequently, Kay states it was somewhat expected that Wigglesworth ‘became a force to be reckoned with’.³⁸⁵ However, as will be explored later, Boddy played an important role in Wigglesworth becoming that ‘force’.

3.3 UK Ministry

3.3.1 Bowland Street Mission

In the July 1908 edition of *Confidence*, Boddy included a list of all the Pentecostal centres in Great Britain and Ireland. Bradford was amongst the centres based in England, with

³⁸² “Pentecostal Items,” *Confidence* IV:3 (March 1911): 61; “The Pentecostal Meetings in London,” *Confidence* V:5 (May 1912): 106; “A Dedication,” *Confidence* V:10 (October 1912): 236; “Pentecostal Items,” *Confidence* VI:1 (January 1913): 22.

³⁸³ Dorries, “The Making of the Man,” 5.

³⁸⁴ Dorries, “The Making of the Man,” 5.

³⁸⁵ Kay, *Inside Story*, 48.

Wigglesworth as the name of the representative.³⁸⁶ Wigglesworth reveals that the congregation of Bowland Street Mission faced opposition, once people had heard they had been baptised in the Holy Spirit with tongues. According to him, 'Many people said we had received satanic power and were speaking in tongues through the power of the devil. So the whole city was awakened'.³⁸⁷ This is certainly in line with the vehement rejection of Pentecostalism which occurred. A couple of years later, in 1910, Arthur W. Frodsham highlights that there was also opposition from within Bowland Street Mission. He indicates in his report that not all members of the congregation were in unison with regard to Pentecost and they 'may be a source of weakness in meetings'.³⁸⁸ His accusation was immediately rebutted by Wigglesworth in the next edition of *Confidence*. Although Wigglesworth acknowledges nothing extraordinary occurred during A.W. Frodsham's visit, he reports that subsequently many were baptised in the Holy Spirit; he also includes that 'they are in true sympathy with all Pentecostal work that is according to Scripture'.³⁸⁹ Significantly, Wigglesworth reveals the importance he placed on epitomising Pentecostalism, especially concerned about his reputation within Pentecostal circles. A.W. Frodsham's portrayal was not how he wanted to be conveyed, so, he ensured it was altered. The article also highlights his relationship with Boddy. By publishing it, Boddy indicates his dependence on Wigglesworth and need to keep him on side. However, Boddy includes the phrase, 'The Editor regrets' as part of Wigglesworth's requested insert; yet, there appears to be no indication of genuine regret. Instead, Boddy appears to have paid lip service to Wigglesworth's demand, but subtly indicates his agreement with A.W. Frodsham's observations. At a number of the Pentecostal centres, Conventions began to become part of the Pentecostal experience, with Wigglesworth

³⁸⁶ "Pentecostal Centres in Great Britain and Ireland," *Confidence* 4 (July 15 1908): 2.

³⁸⁷ Wigglesworth, "The Testing of Spirits," 5.

³⁸⁸ Arthur W. Frodsham, "Two Visits to Pentecostal Centres. Bradford," *Confidence* III:2 (February 1910): 35; Cartwright, *The Real Smith Wigglesworth*, 45-46.

³⁸⁹ "Bradford," *Confidence* III:3 (March 1910): 67.

amongst the invited speakers.³⁹⁰ Hence, unsurprisingly in 1909, Wigglesworth held his first Easter Convention in Bowland Street Mission; this became an annual event for a decade.³⁹¹ Thomas Myerscough wrote a letter to Boddy with a report on the 1910 Bradford Easter Convention, stating, ‘The harmony of the meetings was truly “one accord”’.³⁹² This was only a few months after A.W. Frodsham’s report and appears to contradict his account. Myerscough’s close friendship with Wigglesworth most likely influenced his report. In fact, his phraseology is distinctly resonant of Wigglesworth’s rebuttal and evidently an attempt to support his friend.

3.3.2 Sunderland Whitsuntide Conventions

In the first edition of *Confidence*, Boddy shared with his readers about holding a convention in June 1908, at All Saints’ Church in Sunderland. His invitation was specifically to those who had previously been baptised in the Holy Spirit or anyone who was seeking the baptism.³⁹³ The Sunderland Whitsuntide Convention never attracted huge crowds; yet, it became an annual event between 1908 and 1914.³⁹⁴ According to Gee, part of the significance of the Conventions was ‘in their formative influence in attracting and helping to mould...the immediate leaders of the multitudinous little Pentecostal meetings which were springing up

³⁹⁰ “Reports of Easter Conferences. The Cardiff Conference,” *Special Supplement to “Confidence”* II:4 (April 1909): 1; “Pentecostal Items,” *Confidence* III:11 (November 1910): 251; “The Kilsyth Conference,” 17; “The Pentecostal Meetings in London,” *Confidence* V:5 (May 1912): 106.

³⁹¹ “Bradford. The Easter Convention,” *Confidence* II:4 (April 1909): 87; “Bradford,” 67; Thomas Myerscough, “Bradford. Easter Convention,” *Confidence* III:4 (April 1910): 90-91; “Pentecostal Items,” *Confidence* IV:5 (May 1911): 116; “Pentecostal Items,” *Confidence* V:4 (April 1912): 90; “The Bradford Convention. A Churchman’s Impression of the last two days,” *Confidence* VI:4 (April 1913): 77-78; “Pentecostal Items,” *Confidence* VII:2 (February 1914): 36.

³⁹² “Bradford,” 67.

³⁹³ “Whitsuntide Conference at Sunderland,” *Confidence* 1 (April 1908): 2.

³⁹⁴ Gee, *Wind and Flame*, 37; *Confidence* 3 (June 30 1908); *Confidence* II:6 (June 1909); *Confidence* III:6 (June 1910); *Confidence* IV:6 (June 1911); *Confidence* V:6 (June 1912); *Confidence* VI:6 (June 1913); *Confidence* VII:6 (June 1914).

all over the land'.³⁹⁵ Wigglesworth was clearly one of those instant leaders. He spoke at the Convention in 1908, 1909, 1912 and 1913. Although there is no evidence of his attendance in 1910 or 1911, he was likely present; as in 1909, he may not have been specifically referred to within the *Confidence* reports.³⁹⁶ Most significantly, the Pentecostal platform provided by Boddy opened up doors all over the UK for Wigglesworth. This is evident from his preaching engagements recorded in *Confidence*; his invitations came from his fellow Pentecostal centre leaders and attendees of the Convention.³⁹⁷ Interestingly, Boddy refrained from publishing Wigglesworth's actions after the 1913 Convention which received national press coverage; on May 16th 1913, he made the front cover of the Daily Mirror. The article which included four pictures indicates that Wigglesworth was baptising five people in the sea at Roker.³⁹⁸ Cartwright suggests the event would have caused Boddy great embarrassment and that he diplomatically made no mention of the event in *Confidence* and continued his friendship with Wigglesworth.³⁹⁹ However, Gee made no reference to any embarrassment for Boddy in his account of the event. In fact, in June 1912, Boddy included a press report of the Sunderland Convention, which contained details of an early morning baptism in the Roker Sea; as editor he had the opportunity to exclude those details if they caused embarrassment.⁴⁰⁰ Therefore, based on Boddy's previous actions Cartwright's suggestion would seem unlikely. Gee also highlights that very quickly the Sunderland Conventions 'attracted notable leaders of spiritual

³⁹⁵ Gee, *Wind and Flame*, 37.

³⁹⁶ "The Open-Air Meeting," *Confidence* 3 (June 30 1908): 11, 19-20; "Under His Wings. The Story of My Life by Mrs Carrie Judd Montgomery," *RT* 13:21 (October 8 1937): Cover III; "Press Reports of the Fifth Sunderland Convention," 125, 131, 135; "A Synopsis of the Meetings and Addresses," *Confidence* VI:6 (June 1913): 114; "Pentecostal Items," *Confidence* VII:5 (May 1914): 93.

³⁹⁷ For eg. Beady, "Pontesford. Good News from the Shrewsbury District," 11, 13; Boddy, "Note by Editor of *Confidence*," 9; Mogridge, "Lytham (Lancashire)," 62-63; "The Kilsyth Conference," 17.

³⁹⁸ Gee, *Wind and Flame*, 76-77; Cartwright, *The Real Smith Wigglesworth*, 57-58; Wilson, *Wigglesworth*, 146; Hywel-Davies, *Baptised by Fire*, 96.

³⁹⁹ Cartwright, *The Real Smith Wigglesworth*, 58.

⁴⁰⁰ Gee, *Wind and Flame*, 76; "Press Reports of the Fifth Sunderland Convention," 135.

work from the Continent and America’.⁴⁰¹ The *Confidence* reports reveal there were leaders from America, Germany, Holland, Switzerland, Norway and Russia.⁴⁰² Thus, somewhat unsurprisingly, Wigglesworth’s ministry extended internationally.

3.4 International Ministry Begins

Boddy reports in the May 1914 edition of *Confidence* that Wigglesworth was leaving on April 29th, for his first North American ministry trip.⁴⁰³ On two occasions, Wigglesworth indicates that he felt called by God to North America in 1914.⁴⁰⁴ In 1927, when he first shares about this call, he initially reveals about his conversation with God; he informs God that he needed a miracle and quickly, with the additional clause of ‘if it is your plan’.⁴⁰⁵ This miracle was with regard to his poor memory and money, both to support his family whilst he was away ministering and to finance the trip itself. Wigglesworth then indicates the manner in which God provided for his financial needs. Firstly, he includes the fact that he received money so quickly that he was positive he would be able to go. However, he states that this flow of money ended as a result; it was only after his repentance that he began to receive again. Secondly, Wigglesworth reveals his confrontation with his son George over his possible departure and the timely arrival of a 25 pound cheque in the post which appeased George’s concerns; he emphasises it had been posted six weeks earlier, around the same time as his repentance. Finally, Wigglesworth shares of receiving a bag which contained 25 sovereigns as he hurried on to the ship. As a result, he successfully revealed the significant role he believed God played in his calling; this was primarily to explain his reason for overtaxing his body on

⁴⁰¹ Gee, *Wind and Flame*, 38.

⁴⁰² *Confidence* 3 (June 30 1908); *Confidence* II:6 (June 1909); *Confidence* III:6 (June 1910); *Confidence* IV:6 (June 1911); *Confidence* V:6 (June 1912); *Confidence* VI:6 (June 1913); *Confidence* VII:6 (June 1914).

⁴⁰³ “Pentecostal Items,” *Confidence* VII:5 (May 1914): 93.

⁴⁰⁴ Wigglesworth, “The Gift of Discernment,” 10; Smith Wigglesworth, “Dominant Faith,” Bloomsbury Chapel, London, August 28 1939, *RT* 15:22 (October 20 1939): 3.

⁴⁰⁵ Wigglesworth, “The Gift of Discernment,” 10.

his North American trip and the subsequent consequences.⁴⁰⁶ In Wigglesworth's second account, some details from his first version were excluded; there is no reference to any doubt whether it was God's plan, or the money flow issue and Wigglesworth's need for repentance. Extra details were also included; he gives a more precise account of the funds he received and indicates that as he was boarding the ship he met a man who presented him with a diary. Subsequently, he states, 'And the Lord said to me, "Put down everything that takes place in the month." I did so, and I had a memory like an encyclopaedia'.⁴⁰⁷ This latter statement is noteworthy for a number of reasons; although he also acknowledges his issue with memory in his first sermon, he fails to mention any diary. In fact, this is the only reference Wigglesworth appears to have ever made with regard to a diary and it was 25 years after the reported event. It seems particularly odd that he never referred to its benefit even once in any of his 1914/1915 North American reports to Boddy. Finally, his inconsistent retelling of events appears to contradict his statement about his encyclopaedic memory. Therefore, his reported use of such a diary is doubtful. The other differences between the two accounts may be related to the sermon themes. His second description of his calling was in relation to the idea that 'faith lives in a commanding position', as opposed to 'overtaxing the body'.⁴⁰⁸ Hence, the details, which less demonstrated that belief may have intentionally not been disclosed by Wigglesworth. Although Wigglesworth clearly identifies his 1914 trip with God's call on his life, Cartwright argues a number of other possibilities; he includes an influential conversation with Boddy, 'a casual remark by one of the American visitors', or the need 'for a break and a

⁴⁰⁶ Wigglesworth, "The Gift of Discernment," 10; See also Hywel-Davies, *Baptised by Fire*, 97-98; Wilson, *Wigglesworth*, 70.

⁴⁰⁷ Wigglesworth, "Dominant Faith," 3; See also Wilson, *Wigglesworth*, 70-71; Wigglesworth obtained fifty pounds when he shared with others that he would definitely be able to go on the trip; he also shares of receiving the 25 pound cheque, five pounds from a man whilst in Liverpool and 25 sovereigns from a woman on the ship

⁴⁰⁸ Wigglesworth, "Dominant Faith," 3; Wigglesworth, "The Gift of Discernment," 10.

change of scenery'.⁴⁰⁹ Hywel-Davies directly quotes from Wigglesworth, but he also highlights Wigglesworth's restlessness, the fact that Polly was gone and that his plumbing business 'was no longer the attraction it had been'.⁴¹⁰ The suggestions mentioned by the biographers are plausible influences. In particular, Boddy appears to have played a significant role with regard to Wigglesworth's initial itinerary. There is his high praise of Wigglesworth to his North American Pentecostal peers; Boddy states that Wigglesworth,

will, we are sure, bring with him to all assemblies he visits, the atmosphere of exultant faith, and loyalty to God's Word. The story of his experiences in Divine Healing is the most stimulating and moving recital of triumphs of grace one has listened to. We commend him to the friends across the Atlantic.⁴¹¹

Also, all the assemblies Wigglesworth visited in his first few months in North America had connections with Boddy and his paper, *Confidence*. Firstly, the address given where Wigglesworth could be contacted whilst in Canada was that of Pastor Fisher in Toronto. Boddy first referred to G.E Fisher in the May 1909 edition of *Confidence*; his address was given as 51 Lippincott St, Toronto, Ontario, Canada.⁴¹² In fact, he referred to Pastor Fisher numerous times between 1909 and 1914, including details of a personal visit to his home and the Stouffville Camp Meeting, during his 1909 North American trip.⁴¹³ Therefore, Wigglesworth's initial connection in Canada appears to have been based on Boddy's relationship with Pastor Fisher. Secondly, in Wigglesworth's first report, he shares about his

⁴⁰⁹ Cartwright, *The Real Smith Wigglesworth*, 59.

⁴¹⁰ Hywel-Davies, *Baptised by Fire*, 97.

⁴¹¹ "Pentecostal Items," (May 1914): 93.

⁴¹² "Pentecostal Items. America. Canada," *Confidence* II:5 (May 1909): 120.

⁴¹³ Alexander A. Boddy, "Beautiful Bournemouth," *Confidence* II:6 (June 1909): 140; Alexander A. Boddy, "Across the Atlantic," *Confidence* II:7 (July 1909): 146; Alexander A. Boddy, "An American P.M.U.," *Confidence* II:8 (August 1909): 175; "Canada. Toronto. The Late George A. Murray," *Confidence* II:9 (September 1909): 211; "Pentecostal Items," (May 1911): 116; "Pentecostal Items," *Confidence* IV:9 (September 1911): 209; "Australia. Sydney," *Confidence* IV:11 (November 1911): 257; John Miller, "Canada. Among Iroquois Indians," *Confidence* V:8 (August, 1912): 183; "Pentecostal Items," (May 1914): 93.

meetings in Montreal, Ottawa and Rochester.⁴¹⁴ In the January 1913 edition of *Confidence*, Boddy inserted correspondence from Brother Le Brocq in Montreal; included within his letter was an open invite to visit their assembly by anyone visiting Canada who was baptised in the Holy Spirit.⁴¹⁵ Most likely, Wigglesworth's visit to Montreal occurred as a result of this connection with Boddy and *Confidence*. The city of Ottawa was referred to on a number of occasions in *Confidence*. In particular, there is a letter from Randall in October 1908 with regard to the beginnings of the Pentecostal outpouring in Ottawa, a letter by A.W. Frodsham from Fort William, Ontario in July 1911, indicating a revival had resulted in the establishment of a Pentecostal centre in Ottawa and a notice about a Pentecostal paper *The Herald of Truth*, published in Ottawa.⁴¹⁶ Evidently, a connection with Boddy had been established by Ottawa prior to Wigglesworth's departure, so it was also unsurprising that he held meetings in that city. Wigglesworth's visit to Rochester appears to have been as a result of connections with Elizabeth V. Baker. By the time of the Azusa Street Revival in 1906, Baker, along with her four sisters, had already established in Rochester the Elim Faith Home, Elim Publishing House, Elim Tabernacle and the Rochester Bible Training School; it was an 'important center for early Pentecostalism'.⁴¹⁷ So, it is understandable that Baker's monthly paper *Trust* was advertised in *Confidence*, from the very first edition.⁴¹⁸ Although in March 1909, Boddy reports that Baker hoped to be present at the 1909 Sunderland Whitsuntide Convention, she

⁴¹⁴ "Pentecostal Items," *Confidence* VII:6 (June 1914): 117.

⁴¹⁵ "Pentecostal Items," *Confidence* VI:1 (January 1913): 22; Ph.C. Le Brocq paid subscription gifts for *Confidence*; "Confidence "Subscription-Gifts" to July 31st," *Confidence* V:8 (August 1912): 170; "Confidence "Subscription-Gifts" to August 31st," *Confidence* VI:9 (September 1913): 170.

⁴¹⁶ Herbert E. Randall, "Canada. City of Ottawa," *Confidence* 7 (October 15 1908): 19; "Pentecostal Items," *Confidence* IV:7 (July 1911): 165; "Pentecostal Items," *Confidence* VI:2 (February 1913): 41.

⁴¹⁷ Elizabeth V. Baker and Co-workers, *Chronicles of a Faith Life*, accessed September 5 2012, <http://healingandrevival.com/Chronicles.pdf>; Gary B. McGee, "Three Notable Women in Pentecostal Ministry," *Assemblies of God Heritage* 6:1 (Spring 1986): 5, accessed September 5 2012, http://ifphc.org/pdf/Heritage/1986_01.pdf#Page=3

⁴¹⁸ ""Trust,"" *Confidence* 1 (April 1908): 20; ""Trust,"" *Confidence* 2 (May 1908): 20; ""Trust,"" *Confidence* 3 (June 1908): 24; ""Trust,"" *Confidence* VI:5 (May 1913): 89.

appears to have been unable to attend.⁴¹⁹ There was also a notice in *Confidence* stating that the Convention at Elim House, Rochester was amongst the destinations for Boddy's North American trip; however, it is unclear if he attended as his later reflections do not include any reference to Baker or time spent in Rochester.⁴²⁰ Nevertheless, three Pentecostal leaders known to Wigglesworth made visits to Elim House in Rochester in 1912; his initial links with Mogridge from Lytham, Miller from Glasgow and Pastor Paul from Berlin appear to have been through their involvement with the Sunderland Whitsuntide Convention.⁴²¹ Hence, Wigglesworth's connections with Baker through Boddy and others in his Pentecostal circle suggests it is highly likely that Baker's Pentecostal centre was the reason for Wigglesworth's visit to Rochester.

Thirdly, Wigglesworth's next destination was William Hamner Piper's Stone Church in Chicago, in June 1914, where he stayed for a number of days 'in the home of THE EVANGEL'.⁴²² Rev. Piper had been one of Dowie's original elders; after his resignation from the Zion Movement, he founded the Stone Church in December 1906.⁴²³ In October 1908, the Stone Church began publishing the monthly Pentecostal paper, *LRE*.⁴²⁴ During Boddy's 1909 North American trip, he met Rev. Piper and his family at the first camp meeting, in Alliance, Ohio. Rev. Piper appears to have made quite an impression on Boddy, as he expressed his regret that Rev. Piper had to leave Alliance and on numerous occasions advertised his paper

⁴¹⁹ "International Conference at Sunderland (June 1-4)," *Confidence* II:8 (March 1909): 65.

⁴²⁰ "The International Conference at Sunderland," *Advance Supplement to "Confidence"* II:6 (June 1909): 1.

⁴²¹ Miller, "Canada. Among Iroquois Indians. News of Mr. Mogridge and Mr John Miller," 183; F. Paul, "Pastor Paul's Journey in America," *Confidence* V:12 (December 1912): 271; "Opening Meetings of the Conference," *Confidence* 8 (June 30 1908): 8; "Leaders' Meetings," *Confidence* II:6 (June 1909): 130.

⁴²² "Miracles of Healing Wrought in England," 6.

⁴²³ "Editorial Notes," *Leaves of Healing* 3:44 (August 28 1897): 702; Anna C. Reiff, "Asleep in Jesus," *LRE* 4:4 (January 1913): 2; Niels P. Thomsen, "The Get Acquainted Page. Presenting the Story of the Stone Church, Seventieth & Stewart Ave., Chicago, Ill.," *LRE* (October 1936): 12; "Long Weary Months of Spiritual Drought," *LRE* 1:1 (October 1908): 3.

⁴²⁴ *LRE* 1:1 (October 1908); Thomsen, "The Get Acquainted Page. Presenting the Story of the Stone Church, Seventieth & Stewart Ave., Chicago, Ill.," 13.

with high praise.⁴²⁵ In fact, in one notice about *LRE*, he states, ‘There is no paper in the Movement so beautifully printed’.⁴²⁶ The Stone Church was on Boddy’s itinerary for his 1912 North American trip.⁴²⁷ Sadly, Rev. Piper had died on December 29th 1911, so during this trip Boddy visited his grave in Zion City.⁴²⁸ Boddy also reports his time at the Stone Church; his initial contact was via the telephone with Anna Reiff and the following day he was affectionately welcomed by the Piper family.⁴²⁹ Based on the evidence, Boddy had clearly developed a relationship with the Pipers. Due to the strain of responsibility, Lydia Piper had resigned from her position as editor and relocated to California by the time Wigglesworth arrived in June 1914.⁴³⁰ Nevertheless, Boddy’s connections with the church through the Piper family and Reiff, most likely resulted in Wigglesworth’s visit.

Fourthly, Wigglesworth visited the Cazadero camp meeting in California, which was organised by Carrie Judd Montgomery. Wilson states that Wigglesworth had ‘blazed a trail across North America’ by the time he had heard of and subsequently travelled to the Cazadero camp meetings. In fact, he reports this occurred when Wigglesworth was in Los Angeles in October.⁴³¹ Wilson correctly indicates that Wigglesworth was in Los Angeles at that stage; he was preaching at the Los Angeles Pentecostal Convention.⁴³² However, Wigglesworth would not have travelled to Cazadero in October, as the camp meetings occurred from July 8th till

⁴²⁵ Alexander A. Boddy, “Across the Atlantic. Last Days at the Alliance Camp Meeting,” *Confidence* II:9 (September 1909): 198; Joseph Robbins, “Joseph Robbins’ Further Experiences,” *Confidence* III:5 (May 1910): 107; “‘The Latter Rain Evangel,’” *Confidence* III:9 (September 1910): 215.

⁴²⁶ Alexander A. Boddy, “Across the Atlantic. The Camp Meeting At Alliance (Ohio),” *Confidence* II:8 (August 1909): 172; “Pentecostal News. America. Chicago,” *Confidence* II:8 (August 1909): 184.

⁴²⁷ “Pentecostal Items,” *Confidence* V:7 (July 1912): 162.

⁴²⁸ Reiff, “Asleep in Jesus,” 2; “Pentecostal Items,” *Confidence* V:2 (February 1912): 43; Alexander A. Boddy, “Transatlantic Experiences,” *Confidence* VI:2 (February 1913): 36.

⁴²⁹ Alexander A. Boddy, “Transatlantic Experiences,” *Confidence* VI:3 (March 1913): 53; Alexander A. Boddy, “In the Southern States,” *Confidence* V:9 (September 1912): 203; Lydia M. Piper, “Notes. A Personal Word,” *LRE* 5:11 (August 1913): 12; Reiff later took over editorship of *LRE* from Rev. Piper’s wife, Lydia.

⁴³⁰ Piper, “Notes. A Personal Word,” 12; Thomsen, “The Get Acquainted Page. Presenting the Story of the Stone Church, Seventieth & Stewart Ave., Chicago, Ill.,” 13.

⁴³¹ Wilson, *Wigglesworth*, 71.

⁴³² “Pentecostal Items,” *Confidence* VII:11 (November 1914): 218; Wigglesworth, “Spiritual Gifts,” 248.

August 9th.⁴³³ The biographers highlight there was no pre-existing relationship between Wigglesworth and the Montgomerys. Hywel-Davies states that when Wigglesworth arrived in the United States, he was unheard of and had no prior arrangements for preaching.⁴³⁴ He also includes that after Wigglesworth's introduction, the Montgomerys instantly liked him and at that stage they requested he speak that evening.⁴³⁵ According to Wilson, it was Wigglesworth who passionately requested to preach. He argues that the Montgomerys may have had some concerns about allowing a stranger to preach. However, he believes that Wigglesworth's links with Boddy and Frodsham would have dispelled their initial fears.⁴³⁶ Although Frodsham's account is somewhat ambiguous, he appears to imply a similar belief. According to him, Wigglesworth had prior knowledge of the camp meeting and made the decision to attend.⁴³⁷ He adds that, 'When he arrived he told Mr and Mrs Montgomery, who had convened the camp, who he was'.⁴³⁸ This shows the biographers lack of further research as Carrie reveals in her autobiography that, 'Our Brother, Mr. Smith Wigglesworth, whom we had first heard in England in 1909 was making a tour of this country and Canada, and at our invitation he felt a clear leading to come to our Camp meeting'.⁴³⁹

Boddy reports in *Confidence* that Carrie attended the 1909 Sunderland Whitsuntide Convention; as there is no other record of her attendance at any other Conventions in England that year, it is evidently where she first met Wigglesworth.⁴⁴⁰ Clearly, Carrie had

⁴³³ "Pentecostal Camp Meeting At Elim Grove, Cazadero, California," *TF* 34:5 (May 1914): 120; "World-Wide Pentecostal Camp Meeting," *TF* 34:6 (June 1914): 140.

⁴³⁴ Hywel-Davies, *Baptised by Fire*, 101; See also Whitakker, *Seven Pentecostal Pioneers*, 31.

⁴³⁵ Hywel-Davies, *Baptised by Fire*, 101.

⁴³⁶ Wilson, *Wigglesworth*, 71.

⁴³⁷ Frodsham, *Apostle of Faith*, 80.

⁴³⁸ Frodsham, *Apostle of Faith*, 80.

⁴³⁹ Carrie Judd Montgomery, "'Under His Wings': The Story of My Life," *TF* 52:9 (June 1932): 135.

⁴⁴⁰ Anton B. Reuss, "Impressions of the World's Congress at Sunderland," *Confidence* II:6 (June 1909): 137.

corresponded with Wigglesworth at some stage, personally inviting him to be a speaker.⁴⁴¹ However, Wigglesworth was not expected at the 1914 camp meetings. This is apparent by Carrie's list in the June 1914 edition of *TF*; in fact, the notice in the July 1914 edition revealed no change to the list of speakers from the previous month.⁴⁴² Pinson also indicates in his report of the Cazadero camp meetings that Wigglesworth was amongst those who arrived unexpectedly.⁴⁴³ Therefore, Wigglesworth had evidently not confirmed with Carrie his decision to attend.⁴⁴⁴ According to Frodsham, after Wigglesworth gave his first message, he was invited to speak at the morning and evening meetings for the last three weeks of the Convention.⁴⁴⁵ Whilst preaching, Wigglesworth shares about the healing of a stone deaf man during the 1914 Cazadero camp meetings. He indicates this man's healing did not manifest until three weeks after he had prayed for him; every meeting when Wigglesworth was speaking during that time he was taunted by the devil, as this man would sit next to the platform.⁴⁴⁶ So, it seems that Wigglesworth was speaking every day over a three week period, as suggested by Frodsham. Frodsham also indicates Wigglesworth's extended invitation was as a result of the other speakers, as they believed his message of faith was so exceptional they wanted to listen to him more.⁴⁴⁷ However, this may be a somewhat biased reflection by Wigglesworth's close friend; there is certainly no indication given of this by Pinson or Carrie. Pinson also reports that a number of the previously confirmed speakers never arrived.

⁴⁴¹ Montgomery, "'Under His Wings': The Story of My Life," 135.

⁴⁴² "Speakers Expected," *TF* 34:6 (June 1914): 144; "Pentecostal Camp Meeting," *TF* 34:7 (July 1914): 108.

⁴⁴³ M.M. Pinson, "Cazadero Camp Meeting," *The Christian Evangel* 58 (September 12 1914): 1.

⁴⁴⁴ "Pentecostal Camp Meeting," 108; "Speakers Expected," 144.

⁴⁴⁵ Frodsham, *Apostle of Faith*, 80; See also Hywel-Davies, *Baptised by Fire*, 101; Whittaker, *Seven Pentecostal Pioneers*, 31.

⁴⁴⁶ Wigglesworth, "Faith," 5; Wigglesworth, "The Word of Knowledge and of Faith," 3; Smith Wigglesworth, "Three Kinds of Faith," *RT* 13:1 (January 1 1937): 12; See also Wilson, *Wigglesworth*, 72.

⁴⁴⁷ Frodsham, *Apostle of Faith*, 80; See also Hywel-Davies, *Baptised by Fire*, 101; Wilson, *Wigglesworth*, 72; Whittaker, *Seven Pentecostal Pioneers*, 31.

Therefore, it is highly likely that Wigglesworth was allowed one of their preaching slots; it would also explain his extended opportunity to preach.⁴⁴⁸

Whilst reporting his transatlantic experiences, Boddy states, ‘Brother Wigglesworth was like a victorious warrior, and all were thanking God for his ministry both in the Word and in healing the sick etc’.⁴⁴⁹ Therefore, it is plausible that whilst at the camp, Wigglesworth received many invitations to speak in other places.⁴⁵⁰ In a letter to Boddy, Wigglesworth includes that although Boddy had notified *Confidence* readers that he would return to England by Christmas, he confirmed that was not possible due to the number of preaching engagements and Conventions he was to attend.⁴⁵¹ In fact, he spent the next seven months ministering across America, including New Mexico, Los Angeles, Oakland, Portland, Winnipeg, St. Paul, Chicago, Philadelphia, Newark, Ossining, New York and Rochester.⁴⁵² He reports the extent of his ministry in his first letter to Boddy on November 24th 1914, stating,

I must have seen not less than 1,500 people healed and great numbers baptised into the Holy Spirit since I came into this country. My ministry, as in England, grows very rapidly, and the great cry is, “Don’t leave us!” I have heard this cry at every place, only California’s cry has been louder than that in other places I have visited.⁴⁵³

⁴⁴⁸ Pinson, “Cazadero Camp Meeting,” 1.

⁴⁴⁹ Alexander A. Boddy, “Westward Ho!” *Confidence* VII:12 (December 1914): 223.

⁴⁵⁰ Frodsham, *Apostle of Faith*, 80; Whittaker, *Seven Pentecostal Pioneers*, 31.

⁴⁵¹ Smith Wigglesworth, “Bro. Smith Wigglesworth,” *Confidence* VII:12 (December 1914): 229.

⁴⁵² “Pentecostal Items,” *Confidence* VII:9 (September 1914): 176; Wigglesworth, “Bro. Smith Wigglesworth,” 228-229; See also “Pentecostal Items,” *Confidence* VII:11 (November 1914): 218; He stayed with Brother and Sister Mead in Los Angeles; “Pentecostal Camp Meetings. Los Angeles Convention,” *The Christian Evangel* 57 (September 5 1914): 3; Carrie Judd Montgomery, *TF* 34:10 (October 1914): 240; Wigglesworth, “Spiritual Gifts,” 248-252; Smith Wigglesworth, “The Grace of Longsuffering the Counterpart of “Gifts of Healing,”” *LRE* (April 1923): 7; Wigglesworth, “The Gifts of Healings and the Working of Miracles,” 3; M.M.Pinson, “Oakland, Cal.,” *The Christian Evangel* 71 (December 19 1914): 3; Smith Wigglesworth, “What Wilt Thou Have Me To Do?” Corinthian Hall, Oakland, *TF* 34:10 (October 1914): 227-230; Smith Wigglesworth, “Thou Art The Christ,” Corinthian Hall, Oakland, *TF* 35:1 (January 1915): 16-19; Smith Wigglesworth, “In America. Bro. Wigglesworth’s Experiences,” *Confidence* VIII:4 (April 1915): 75-76; See also “Pentecostal Conventions. Fall Convention, Winnipeg, Manitoba,” *The Christian Evangel* 68 (November 21 1914): 3; W.E.Moody, “The Winnipeg Convention,” *The Christian Evangel* 72 (December 26 1914): 1; Wigglesworth, “Bro. Smith Wigglesworth,” 229; See also “Pentecostal Items,” *Confidence* VIII:2 (February 1915): 37.

⁴⁵³ Wigglesworth, “Bro. Smith Wigglesworth,” 228.

Wigglesworth also includes various stories of healing throughout his letters, reporting that in both Portland and Philadelphia at least fifty people were healed in one day.⁴⁵⁴ Significantly, there are very few reports with regard to the extent of Wigglesworth's ministry published in the Pentecostal papers, by those other than Wigglesworth or Boddy. In fact, there appears to be only three others. Firstly, Carrie shares that, 'God used him as a channel of blessing to many who sought and received healing and the Baptism of the Holy Spirit'.⁴⁵⁵ Secondly, Pinson indicates that over Wigglesworth's three days in Oakland, twenty or 25 received their Holy Spirit baptism, a number were healed and some experienced conversion.⁴⁵⁶ Thirdly, Moody, of Winnipeg, reports that the recently ended Winnipeg Convention 'was, in some respects more far-reaching in its results than any previous one'.⁴⁵⁷ He indicates that numerous extraordinary healings had occurred, but only briefly mentions three cases.⁴⁵⁸ Although this may have been due to the limited space in the Pentecostal paper at that time, the distinct lack of Pentecostal reports over the ten month period raises questions about the scale of his impact. Primarily, Wigglesworth reveals his own success. However, as highlighted by Tosh, 'self interest or prejudice' can affect primary evidence; this may have been influential on the details he revealed.⁴⁵⁹ Therefore, his reports need to be viewed with this in mind, especially due to the lack of 'outsider' evidence.

⁴⁵⁴ Wigglesworth, "In America. Bro. Wigglesworth's Experiences," 75-76.

⁴⁵⁵ Carrie Judd Montgomery, "Cazadero Camp Meeting," *TF* 34:8 (August 1914): 171; In her autobiography, she adds, "Many hearts are praising God that He sent him and made him a great blessing in all the Camp"; Montgomery, "'Under His Wings': The Story of my Life", 137; Amongst those who received their healing under Wigglesworth's ministry at the 1914 Cazadero Camp Meetings was Brother J. Narver Gortner. He had been an important Methodist Episcopal Church minister at the time of his healing, but soon afterwards left to join Pentecostalism; J.Narver Gortner, "How God Baptised a Methodist Preacher in the Holy Ghost," *The Elim Evangel* (February 28 1930): 135.

⁴⁵⁶ Pinson, "Oakland, Cal.," 3.

⁴⁵⁷ Moody, "The Winnipeg Convention," 1.

⁴⁵⁸ Moody, "The Winnipeg Convention," 1.

⁴⁵⁹ Tosh, *The Pursuit of History*, 134.

3.5 Significant Miracles

3.5.1 Raised from the Dead

Wigglesworth was reported to have raised people from the dead. According to Frodsham, ‘Once more we will let our Greenheart resume his own story: “God has blessed me in so many ways. I have seen sight restored to persons born blind. I have seen 3 persons come to life after being dead’.⁴⁶⁰ However, Wigglesworth recounts four different occasions; he recalls raising a young woman with consumption, Mitchell, Polly and a woman with a tumour.⁴⁶¹ Notably, there is considerable diversity with regard to the exact number others believe Wigglesworth raised from the dead. Hibbert states that he was aware of fourteen occasions. Nevertheless, he only documents three of those cases in his book; he shares about Wigglesworth reportedly raising a five year old boy from his coffin, a man who had died from a disease and Mitchell. Hibbert indicates that he based his book on material he gained from personal experience of Wigglesworth’s meetings and personal conversations with Wigglesworth and James and Alice Salter.⁴⁶² Frodsham had the same sources for his biography, yet Hibbert differed so significantly with regard to the number of cases. Therefore, Hibbert’s version is evidently embellished.

Kenneth Hagin reveals that he had spoken with an Assemblies of God pastor from Great Britain, who personally knew Wigglesworth. He reports that the last sermon Wigglesworth

⁴⁶⁰ Frodsham, *Apostle of Faith*, 49.

⁴⁶¹ Woman with consumption; Wigglesworth, “The Gifts of Healings and the Working of Miracles,” 2-3; Mitchell; Smith Wigglesworth, “The Gifts (3)”, Glad Tidings Publications, in *SWTUC* (August 10 1922): 6-7; Wigglesworth, “The Word of Knowledge by the same Spirit,” 21; Wigglesworth, “The Word of Knowledge and of Faith,” 3; Wigglesworth, “Three Kinds of Faith,” 12; Polly; Wigglesworth, “Present-time Blessings for Present-time Saints,” 2; Smith Wigglesworth, “Baptism of the Holy Spirit,” Angelus Temple, in *SWTUC* (August 12 1927): 8; Wigglesworth, “Power from on High,” 2; Woman with tumour; Smith Wigglesworth, “Greater, Greater, Greater,” Kingsway Hall Convention, London, May 1926, *RT* 2:7 (July 1926): 7; Smith Wigglesworth, “Apprehended for Apprehension,” Belfast, Ireland, August 1926, *RT*, 4:5 (May 1928): 3; Smith Wigglesworth, “Greater Works,” Kingsway Hall, London, *RT* 13:3 (January 29 1937): 4-5; Smith Wigglesworth, “The Power of Christ’s Resurrection,” *PE* (August 4 1945): 2.

⁴⁶² Hibbert, *The Secret of his Power*, 9, 36, 38, 49-51, 96.

ever preached was in this pastor's church. Hagin indicates that whilst on that visit, this pastor informed him, 'I personally know of 23 people who were raised from the dead under Wigglesworth's ministry'.⁴⁶³ He emphasises that these were not unconfirmed reports and how this pastor had personal knowledge of the cases. Yet, he refrains from revealing the identity of this Assemblies of God pastor. This may have been in order to prevent rebuttal of these claims; the fact that Wigglesworth's sermons were filled with miraculous stories of healing, yet he only shared four cases where he reportedly raised someone to life, highlights the significant embellishment by Hagin.⁴⁶⁴ Liardon states that a British Pentecostal historian had documented 23 cases, where Wigglesworth has been given credit in raising people from the dead.⁴⁶⁵ Cartwright, a British Pentecostal historian and friend of Liardon, indicated during a personal interview that he was not the historian being referred to in the video.⁴⁶⁶ Liardon failed to respond to questioning with regard to their identity and no longer gives any recognition to a British historian.⁴⁶⁷ Instead, he now argues, 'We as historians have found that we know they raised 23 people from the dead in his life'.⁴⁶⁸ Liardon's referral to the figure of 23, his use of a British source and his unwillingness to reveal their identity indicates he was likely influenced by Hagin's information. There are various other figures given with regard to the numbers reportedly raised by Wigglesworth; it includes figures such as twelve, over

⁴⁶³ Kenneth E. Hagin was an American bible teacher and the man considered to be the father of the Word of Faith Movement; "Kenneth Hagin Sr., Dead at 86, Was 'Father of Faith Movement,'" Charisma Magazine, accessed November 2 2014, <http://www.charismamag.com/spirit/devotionals/loving-god?view=article&id=1061:kenneth-hagin-sr-dead-at-86-was-father-of-faith-movement&catid=154>; Kenneth E. Hagin, *He Gave Gifts Unto Men* (Faith Library Publications, 1992), 29, accessed November 2 2014, <https://docs.google.com/file/d/0B95KIam9hXiDWIRkT1ZkSXUwUkE/edit?pli=1>

⁴⁶⁴ Hagin, *He Gave Gifts Unto Men*, 29.

⁴⁶⁵ Liardon, *God's Generals*, Video..

⁴⁶⁶ Cartwright, interview by author.

⁴⁶⁷ Roberts Liardon, letters and email message to author, February 12 2005, June 22 2005, February 8 2012.

⁴⁶⁸ Roberts Liardon, "Roberts Liardon – Smith Wigglesworth – Collection," July 28 2011, accessed November 2 2014, <http://www.youtube.com/watch?v=A0xgfmTZ6cc>

nineteen, 24 and Cartwright reveals that he received a query through his website, inquiring if he could verify as many as 137.⁴⁶⁹

Although Hywel-Davies quotes directly from Hibbert, he indicates his initial struggle with the belief that people had been raised from the dead through Wigglesworth's ministry; in fact, he argues that the truthfulness of the reports were even queried by the leaders in Wigglesworth's time.⁴⁷⁰ There were Pentecostal reports of similar miraculous events occurring all over the world, six of which were published in *Confidence* between 1909 and 1915. Boddy printed a letter from John G. Lake in the August 1909 edition, which revealed that a child in South Africa had died, but seven hours later had been raised back to life by a local evangelist.⁴⁷¹ He reports in June 1910 of a well known German Pentecostal lady who was dead four hours before she was raised back to life.⁴⁷² In September 1911, Boddy shares that five people had been raised from the dead by Dr. Yoakum, including one who had been dead seventeen hours.⁴⁷³ During the 1912 Sunderland Convention, the press reports included the testimony of Pastor Humberg; he shared of a 'sister in the movement in his country' who had been raised from the dead after one and a half hours.⁴⁷⁴ Boddy encouraged readers to buy the booklet containing the story of Dorothy Kerin from London in January 1913; her family believed she had been dead eight minutes.⁴⁷⁵ Finally, in the June 1915 edition, Boddy briefly refers to Miss

⁴⁶⁹ "Our Rich Spiritual Heritage. Smith Wigglesworth," Family Harvest Church, accessed December 19 2011, <http://www.fhcglobal.org/Genealogy.html>; Stuart Royle, "Smith Wigglesworth," accessed December 19 2011, http://www.roylefamily.pwp.blueyonder.co.uk/smith_wigglesworth_bradford_041009.pdf; Stringer, Smith Wigglesworth in Australia and New Zealand, 111; Cartwright, interview by author.

⁴⁷⁰ Hywel-Davies, *Baptised by Fire*, 89-90.

⁴⁷¹ John G.Lake, "South Africa. Orange River Colony, &c. Letter from Bro. J.G.Lake," *Confidence* II:8 (August 1909): 185.

⁴⁷² "Raised from the Dead," *Confidence* III:6 (June 1910): 123-124.

⁴⁷³ "Pentecostal Items," *Confidence* IV:9 (September 1911): 209.

⁴⁷⁴ "Press Reports of the Fifth Sunderland Convention," 135.

⁴⁷⁵ "London's Modern Miracle," *Confidence* VI:1 (January 1913): 9; See also "A Synopsis of the Meetings and Addresses," *Confidence* VI:6 (June 1913): 112.

Gissing witnessing people raised from the dead in Liberia.⁴⁷⁶ In addition, excluding any through Wigglesworth's ministry, the *PE* published fifteen reports of those raised from the dead, between 1925 and 1936.⁴⁷⁷ The *LRE* published two reports, one in May 1926 and another in October 1927; there are also two reports in the April and May 1926 editions of *Good News*.⁴⁷⁸ Consequently, there may have been less reason for leaders at the time to question Wigglesworth's stories, as indicated by Hywel-Davies. In fact, the early reports may have been influential on Wigglesworth.

3.5.1.1 Young girl with consumption

The first person Wigglesworth reportedly raised from the dead was a young girl with consumption. Although no exact date was given, Wigglesworth records that he was still involved in his plumbing business at that time.⁴⁷⁹ He set up his business in 1882 and shared that he was in business a total of 25 years.⁴⁸⁰ Therefore, Wigglesworth ended his work in the plumbing industry in 1907/1908, indicating that this miraculous event had occurred by 1908. The first recorded account of this incident appears to have taken place whilst Wigglesworth ministered in New Zealand in 1922. The article by the *NZ Truth* reporter indicates that the girl

⁴⁷⁶ Alexander A. Boddy, "The Pentecostal Missionary Union," *Confidence* III:6 (June 1913): 117.

⁴⁷⁷ "I Am the Lord That Healeth Thee," *PE* 593 (April 18 1925): 7, 14; "Raised from the Dead," *PE* 631 (January 23 1926): 7; C.B. Cashwell, "Raised from the Dead," *PE* 633 (February 6 1926): 6; W.W. Simpson, "Man Pronounced Dead Raised To Life," *PE* 647 (May 15 1926): 11; W.W. Simpson, "Raised from the Dead. A Mighty Miracle in China," *PE* 684 (February 12 1927): 6-7; Alfred N. Trotter, "The Dead Raised," *PE* 738 (March 10 1928): 5; Mary Hignight, "Raised from the Dead," *PE* 757 (July 28 1928): 6; W.W. Simpson, "When a Chinese Woman was Raised from the Dead," *PE* 901 (June 6 1931): 2-3; Mrs. Ralph Stoler, "Pronounced Dead but Healed," *PE* 925 (November 28 1931): 15; Mrs. Jackson Etheridge, "Pronounced Dead – Raised," *PE* 971 (October 29 1932): 10-11; "I Am the Lord that Healeth Thee. Raised from the Dead," *PE* 980 (January 7 1933): 10; Emil Humburg, "Raised from the Dead," *PE* 984 (February 4 1933): 16; "God Can Raise the Dead," *PE* 1048 (May 12 1934): 5; "Raised from the Dead," *PE* 1083 (January 26 1935): 6; "Raised from the Dead," *PE* 1087 (February 23 1935): 3; W.C. Hoover, "Raised from the Dead," *PE* 1140 (March 14 1936): 4.

⁴⁷⁸ "Raised from the Dead," 123-124; Gussie Booth, "Little Girl Raised from Death," *Good News* 17:4 (April 1926), accessed January 6 2012, <http://webjournals.ac.edu.au/journals/GN/gn-vol17-no4-apr-1926/08-little-girl-raised-from-death/>; "Raised from the Dead," *Good News*, 17:5 (May 1926), accessed January 6 2012, <http://webjournals.ac.edu.au/journals/GN/gn-vol17-no5-may-1926/07-raised-from-the-dead/>

⁴⁷⁹ Wigglesworth, "The Gifts of Healings and the Working of Miracles," 2.

⁴⁸⁰ Wigglesworth, "Workers together with God," 17.

in Wigglesworth's story was 'nigh unto death'; notably, there is no reference to Wigglesworth raising her from the dead.⁴⁸¹ In contrast, his second account recorded whilst preaching in America that same year, reveals that he 'saw her pass away'.⁴⁸² It is a small but highly significant detail; thus, the reason for the altered story needs to be addressed. As the *NZ Truth* was extremely critical of Wigglesworth's ministry, it is plausible that his miraculous claim was intentionally edited out in an attempt to minimise Wigglesworth's impact.⁴⁸³ Another account from that same meeting in Wellington was given by H.V. Roberts; his father, who had also attended, included the fact that the girl had been raised from the dead.⁴⁸⁴ However, Roberts' reliability is questionable, as his retelling of events is based on his father's notes; therefore, it is difficult to determine the exact details given by his father and those added by Roberts himself.⁴⁸⁵ Roberts includes statements such as, 'that Wellington audience witnessed...everything in the Town Hall appeared to turn to brass' and 'that vast crowd just felt it had been ushered into the portals of hell itself'; however, this appears to be an overdramatized account, as it was clearly not experienced by all of the audience.⁴⁸⁶ It is also conceivable that Roberts was influenced by Wigglesworth's American sermon version, particularly as it was reproduced in the world-wide selling book, 'Ever increasing faith' in 1924.⁴⁸⁷ Therefore, both the *NZ Truth* and Roberts could be seen to have an agenda to exaggerate in one extreme or the other.

⁴⁸¹ "'Take Up Thy Bed And Walk" Is Smith-Wigglesworth A Miracle Man," 5.

⁴⁸² Wigglesworth, "The Gifts of Healings and the Working of Miracles," 3.

⁴⁸³ "'Take Up Thy Bed And Walk,'" 5.

⁴⁸⁴ Roberts, "New Zealand's Greatest Revival," 27-28.

⁴⁸⁵ Roberts, "New Zealand's Greatest Revival," 1.

⁴⁸⁶ Roberts, "New Zealand's Greatest Revival," 1, 27-28.

⁴⁸⁷ Smith Wigglesworth, *Ever Increasing Faith*, (Springfield: Gospel Publishing House, 1924).

3.5.1.2 Mitchell

The second person Wigglesworth reportedly raised from the dead was Mitchell, who lived nearby in Bradford. Wigglesworth gives no specific details with regard to the timing of the event, but the evidence appears to indicate it took place at some point between 1909 and 1912. Firstly, Wigglesworth refers to Polly's involvement; as she died on January 1st 1913, the incident had clearly occurred by 1912. Secondly, Wigglesworth also reports that Mitchell lived for a further fifteen years and was still alive when his book was published in 1924, thereby indicating its earliest date as 1909. It was an important event in Wigglesworth's life, as according to him, 'It was just at a time when I seemed to come to the end of my faith, and it was then that I entered into a new experience and became a different man'.⁴⁸⁸ Wigglesworth recalls arriving home late one night from a meeting to find that Polly was at Mitchell's house.⁴⁸⁹ Mitchell was a close friend of Wigglesworth; he describes how they had grown up together and his love for him.⁴⁹⁰ In fact, Wigglesworth shares, 'I would have given all I had to save him, but we could not get him to grip faith for deliverance'.⁴⁹¹ He had been to visit Mitchell earlier that day, so he was aware death was imminent.⁴⁹² By the time Wigglesworth arrived at Mitchell's house, he had already allegedly passed away. The *LRE* reports that Wigglesworth was overcome with emotion when he saw Mitchell dead; it indicates that as a

⁴⁸⁸ "Pentecostal Items," *Confidence* VI:1 (January 1913): 22; Wigglesworth, "The Gifts (3)," 7; Wigglesworth, "The Word of Knowledge by the same Spirit," 21; Wigglesworth, "The Word of Knowledge and of Faith," 3; Wigglesworth, "Three Kinds of Faith," 12.

⁴⁸⁹ Wigglesworth, "The Gifts (3)," 6; Wigglesworth, "The Word of Knowledge by the same Spirit," 21; Wigglesworth, "The Word of Knowledge and of Faith," 3; Wigglesworth, "Three Kinds of Faith," 12; See also "Miracles of Healing Wrought in England," 7; Hibbert, *The Secret of his Power*, 87.

⁴⁹⁰ Wigglesworth, "The Gifts (3)," 6; Wigglesworth, "The Word of Knowledge by the same Spirit," 21; See also "Miracles of Healing Wrought in England," 7.

⁴⁹¹ Wigglesworth, "Three Kinds of Faith," 12.

⁴⁹² Wigglesworth, "The Gifts (3)," 6; Wigglesworth, "The Word of Knowledge by the same Spirit," 21; Wigglesworth, "The Word of Knowledge and of Faith," 3; Wigglesworth, "Three Kinds of Faith," 12; Hibbert contradicts this, stating that although Wigglesworth was concerned for his friend and had attempted to visit him, he was unable to do so. However, Hibbert even contradicts his own statement, as he later points out Wigglesworth's struggle to get Mitchell to believe, therefore indicating he had spent time with his dying friend; Hibbert, *The Secret of his Power*, 87-88.

result he ‘lost control of himself and began crying out to God’.⁴⁹³ Instead, Wigglesworth reveals himself as a man fully in control; he simply states that although he ‘could not understand it’ he started to pray. In fact, he recalls his thankfulness for the chance with Mitchell, because he fully believed God would bring him back to life. In contrast, Wigglesworth portrays Polly as someone lacking in faith; whilst he prayed, he indicates that she pleaded with him numerous times to stop. She was constantly fearful that he would go too far and be personally held responsible for their death; nevertheless, he emphasises that he did not share her fears.⁴⁹⁴ He reveals that he got to the place where he could go no further with his own faith for Mitchell. It was at that point that God’s faith took over and as a result he believed that everything was possible.⁴⁹⁵ God responded to Wigglesworth’s prayers and Mitchell was reportedly raised from the dead that night.⁴⁹⁶

Wigglesworth shares this story whilst preaching on at least three occasions in the 1920s.⁴⁹⁷ However, details of this event were first revealed in *LRE* in June 1914, as one of the fascinating stories Wigglesworth told of the Pentecostal work in England.⁴⁹⁸ In fact, it is his first reported claim of such a miraculous event. This is significant as it raises concerns as to why that information was not revealed pre-1914, whilst he ministered in the UK. Boddy

⁴⁹³ “Miracles of Healing Wrought in England,” 7.

⁴⁹⁴ Wigglesworth, “The Gifts (3),” 6-7; Wigglesworth, “The Word of Knowledge by the same Spirit,” 21; Wigglesworth, “The Word of Knowledge and of Faith,” 3; Wigglesworth, “Three Kinds of Faith,” 12; See also “Miracles of Healing Wrought in England,” 7; Hibbert, *The Secret of his Power*, 87-88.

⁴⁹⁵ Wigglesworth, “The Gifts (3),” 7; Wigglesworth, “The Word of Knowledge by the same Spirit,” 21; Wigglesworth, “The Word of Knowledge and of Faith,” 3.

⁴⁹⁶ Wigglesworth, “The Gifts (3),” 7; Wigglesworth, “The Word of Knowledge by the same Spirit,” 21; Wigglesworth, “The Word of Knowledge and of Faith,” 3; Wigglesworth, “Three Kinds of Faith,” 12; “Miracles of Healing Wrought in England,” 7; Hibbert, *The Secret of his Power*, 88.

⁴⁹⁷ Wigglesworth, “The Gifts (3),” 6-7; Wigglesworth, “The Word of Knowledge by the same Spirit,” 21; Wigglesworth, “The Word of Knowledge and of Faith,” 3; Wigglesworth, “Three Kinds of Faith,” 12; The sermon “The Word of Knowledge by the same Spirit” printed in the *LRE* appears to be mostly a direct copy of his sermon “The Gifts (3)”.

⁴⁹⁸ Wigglesworth, “The Gifts (3),” 6-7; Wigglesworth, “The Word of Knowledge by the same Spirit,” 21; Wigglesworth, “The Word of Knowledge and of Faith,” 3; Wigglesworth, “Three Kinds of Faith,” 12; “Miracles of Healing Wrought in England,” 6-7.

clearly demonstrated his belief in such occurrences. There were at least five incidents of people raised from the dead printed in *Confidence* before Wigglesworth's 1914 trip to America; this includes one case relayed by a German pastor during the 1912 Sunderland Whitsuntide Convention. Therefore, in particular, the Sunderland Convention would have provided the ideal platform for Wigglesworth, especially in 1912 when he testified there of various healings.⁴⁹⁹ There is a possibility that the sequence of events relating to Mitchell occurred later in 1912; nevertheless, on the biggest British Pentecostal platform at that time, surely, if the girl with consumption had been raised from the dead a few years earlier, he would have included that miraculous event. Thus, based on this evidence it seems that as reported by the *NZ Truth*, Wigglesworth initially shares that the girl with consumption was close to death and healed as opposed to raised from the dead. Also, when Wigglesworth spoke at the 1913 Sunderland Convention, there is no mention by him of either miraculous occurrence. Yet, rather suspiciously, he felt prompted to reveal his story about Mitchell whilst with the editor of an American Pentecostal paper the following year. Perhaps, he felt the need to exaggerate, in an attempt to become known in America; the Pentecostal papers were an ideal tool. In fact, on the next occasion he was ministering in America, he highlights their benefit. He reveals in a letter to Mundell on October 30th 1922 that 'many papers are printing my addresses and so I get widely known'.⁵⁰⁰ Therefore, his sudden revelation of raising Mitchell from the dead is highly questionable.

3.5.1.3 Polly

Polly was the third person reportedly brought back to life by Wigglesworth. In January 1913, there was a brief statement in *Confidence* recording the unexpected death of Mrs Smith

⁴⁹⁹ "Press Reports of the Fifth Sunderland Convention," 131, 135.

⁵⁰⁰ Smith Wigglesworth, "Letter from Wigglesworth to Mundell," *SWTUC* (October 30 1922): 2.

Wigglesworth in Bradford on January 1st.⁵⁰¹ Wigglesworth shares about this event on two occasions revealing that Polly was momentarily raised from the dead.⁵⁰² According to his first account, one night just as he was about to leave his home to head to Glasgow, the doctor and a policeman arrived at his door. They reported to him that Polly had died at the door of the Bowland Street Mission; she had been preaching there that night.⁵⁰³ Frodsham's version somewhat differs; firstly, he indicates that Polly was on her way home from the Bowland Street Mission when she suffered from heart failure. Secondly, he reports that Wigglesworth was at the train station waiting to board a train to Scotland, rather than at home. Finally, he states that Wigglesworth was given news that Polly was very ill, as opposed to dead and consequently he hurried back to his house.⁵⁰⁴ The next details Wigglesworth includes after hearing of Polly's death was his joyful mourning and the fact that the house was quickly filled with mourners. He indicates that there was a doctor present in the house at that time, who informed him that Polly was deceased and they could do nothing more; at that stage Wigglesworth reports going upstairs to her dead body.⁵⁰⁵ This appears to contradict the first part of Wigglesworth's story; he had already been told by a doctor of Polly's death at the Bowland Street Mission, so it appears strange that a doctor would need to notify him a second time.⁵⁰⁶ Therefore, there may be credibility in Frodsham's belief that Polly had initially been

⁵⁰¹ "Pentecostal Items," *Confidence* VI:1 (January 1913): 22.

⁵⁰² Wigglesworth, "Present-time Blessings for Present-time Saints," 2; Wigglesworth, "Baptism of the Holy Spirit," 8. Although there are three printed versions of this incident, Wigglesworth's third sermon appears to be mostly copied from his 1927 Bible Study "Baptism of the Holy Spirit"; in particular, the part with regard to Polly is virtually identical in both sermons; Wigglesworth, "Power from on High" 2.

⁵⁰³ Wigglesworth, "Present-time Blessings for Present-time Saints," 2; See also Hywel-Davies, *Baptised by Fire*, 91-92; Wilson, *Wigglesworth*, 67; Cartwright, *The Real Smith Wigglesworth*, 56.

⁵⁰⁴ Frodsham, *Apostle of Faith*, 100-101; See also Cartwright, *The Real Smith Wigglesworth*, 56; Whittaker, *Seven Pentecostal Pioneers*, 30-31; Liardon, *God's Generals*, 210; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 18.

⁵⁰⁵ Wigglesworth, "Present-time Blessings for Present-time Saints," 2; See also Hywel-Davies, *Baptised by Fire*, 92.

⁵⁰⁶ Wigglesworth, "Present-time Blessings for Present-time Saints," 2.

reported as being seriously ill, rather than dead.⁵⁰⁷ This is the point at which Wigglesworth's other account of this event began; he shares that after the doctors confirmed Polly's death and could do no more, he felt a stirring in his heart. As a result, he states that he could not lose her and went upstairs.⁵⁰⁸ In Wigglesworth's first account, he indicates that he ordered 'death to give her up' and she momentarily came back to life.⁵⁰⁹ However, in his later sermon, he instead recalls telling Polly repeatedly to 'come back' and as a result of the Holy Spirit she allegedly 'came back and smiled again'.⁵¹⁰ Although there are differences in his recollections of his time with Polly's corpse, both accounts indicate that he believed she had briefly been raised from the dead; they also both reveal that God then told him 'She is mine. Her work is done'.⁵¹¹ Hibbert contradicts Wigglesworth, sharing details of a conversation which occurred between Wigglesworth and Polly after her eyes had opened. In fact, Hibbert indicates they spent a long time conversing and eventually Wigglesworth agreed to let her go.⁵¹² However, Wigglesworth gave no indication of anything more than a brief encounter. Wilson includes the same information; yet, he indicates that he had examined at least one of Wigglesworth's accounts, even using a direct quote.⁵¹³ Thus, he has discarded the details given by Wigglesworth in favour of Hibbert's more sensational version. With regard to Wigglesworth's actions and Polly being raised from the dead, Frodsham reports similar details to that of Wigglesworth⁵¹⁴ However, he begins by stating, 'We gather from what he has told us that her spirit had already departed to be with the Lord'.⁵¹⁵ Frodsham refrains from acknowledging Polly was conclusively dead; in fact, he makes no reference in his story to any

⁵⁰⁷ Frodsham, *Apostle of Faith*, 100.

⁵⁰⁸ Wigglesworth, "Baptism of the Holy Spirit," 8; Wigglesworth, "Power from on High," 2.

⁵⁰⁹ Wigglesworth, "Present-time Blessings for Present-time Saints," 2.

⁵¹⁰ Wigglesworth, "Baptism of the Holy Spirit," 8; Wigglesworth, "Power from on High," 2.

⁵¹¹ Wigglesworth, "Present-time Blessings for Present-time Saints," 2; Wigglesworth, "Baptism of the Holy Spirit," 8; Wigglesworth, "Power from on High," 2.

⁵¹² Hibbert, *The Secret of his Power*, 27.

⁵¹³ Wilson, *Wigglesworth*, 68; See also McIntosh, *Quest for Revival*, 39.

⁵¹⁴ Frodsham, *Apostle of Faith*, 101.

⁵¹⁵ Frodsham, *Apostle of Faith*, 101.

doctor confirming her death. He appears to have been subtly indicating his scepticism; hence, this may explain his reference to Wigglesworth only raising three people from the dead. Cartwright also highlights his cynicism, suggesting that Wigglesworth may have built up some myths of his experiences, because without documentation the facts can become a little hazy.⁵¹⁶ This is certainly plausible especially due to the limitation of memory; it was almost a decade later. Nevertheless, the timing and location of Wigglesworth's revelation appears to indicate a more calculated decision. He refrains from revealing the miraculous event to his UK Pentecostal peers; in fact, with the exception of one UK sermon published in 1937, the stories Wigglesworth shared about the three UK raising from the dead incidents were all reported during his international ministry. Also, all three were revealed during his 1922 American visit, with his first reported acknowledgement of raising Polly from the dead occurring at that stage. Therefore, as highlighted earlier, he appears to have been influenced by a desire to be more widely known, particularly amongst his American peers. Also, significantly, there was no newspaper coverage of any of his UK raising from the dead stories. This is noteworthy considering when Dorothy Kerin was reportedly raised from the dead in London in 1913 she received a great deal of attention. Boddy states that,

The news spread over London in a very short time, and visitors began to pour in from all quarters, increasing day after day until the road became literally blocked with people... Then came the reporters of the various London papers, through whom the facts, stranger than fiction, were carried to the ends of the earth.⁵¹⁷

It appears that the extent of the crowds attracted to Kerin's house may have been an influential factor in her case receiving so much media interest. Therefore, it raises the question of why similarly miraculous incidents through Wigglesworth's ministry received no

⁵¹⁶ Cartwright, interview by author.

⁵¹⁷ "London's Modern Miracle," 10.

attention at the time. Consequently, the evidence casts suspicions upon the legitimacy of his revelations.

3.5.1.4 Woman with tumour

The last person Wigglesworth publicly reported that he had raised from the dead was a lady who was suffering from a tumour. Although, there are four accounts of this incident, two of the sermons appear to be edited versions of the other two; therefore, he appears to have only shared this story twice in 1926.⁵¹⁸ Wigglesworth does not reveal the name of the woman; however, he refers to Mr. Fisher, who was an elder, accompanying him and that this event had occurred in Canada.⁵¹⁹ Thus, with regard to timing, it was essential to examine Wigglesworth's Canadian itinerary prior to 1926. Firstly, Boddy reports that Pastor Fisher, Lippencott St, Toronto, would be Wigglesworth's contact address for his 1914/1915 North American trip; Wigglesworth ministered in Canada in May/June 1914 and early 1915.⁵²⁰ A.W. Frodsham reports of Wigglesworth's next visit to Canada in November 1922, where he helped with a new work continued by Brother Morrison.⁵²¹ He made two other trips, before May 1926, when he first revealed about the woman with a tumour; he held meetings for Pastor C.E. Baker in Montreal in September 1923 and Pastor F.R. Maddaford in Vancouver in October 1923 and again in April/May 1924.⁵²² Therefore, the only time Wigglesworth appears to have any connection with Pastor Fisher is on his first North American visit in

⁵¹⁸ Wigglesworth, "Greater, Greater, Greater," 7; Large segments of this sermon are included in a sermon entitled "Greater Works"; Wigglesworth, "Greater Works," 4-5; Wigglesworth, "Apprehended for Apprehension," 3; An edited version of this sermon is published as "The Power of Christ's Resurrection", Wigglesworth, *The Power of Christ's Resurrection*, 2.

⁵¹⁹ Wigglesworth, "Apprehended for Apprehension," 3.

⁵²⁰ "Pentecostal Items," (May 1914): 93.

⁵²¹ Arthur W. Frodsham, "A Revival Ministry," *PE* 476-477 (December 23 1922):15.

⁵²² "Reports from the Field. Brother Wigglesworth's Movements," *PE* 515 (September 22 1923): 10; C.E. Baker, "The Montreal Revival," *PE* 523 (November 24 1923): 28; F.R. Maddaford, "Vancouver, B.C.," *PE* 525 (December 8 1923): 9; F.R. Maddaford, "Vancouver, B.C.," *PE* 550 (June 14 1924): 12.

1914/1915. Consequently, it appears credible to suggest that the woman with a tumour was supposedly raised from the dead at some stage during that trip.

Wigglesworth indicates that after his friend had declared the woman with a tumour dead, he did something which he felt would be considered bizarre. He dragged her body out of the bed, brought her to the other side of the room and put her upright against the wall; he also recalls the need to hold her up ‘as she was absolutely dead’.⁵²³ Wigglesworth rebuked death in Jesus’ name and consequently her entire body started to shake. Then she was able to stand herself, so he instructed her to walk in Jesus’ name. After she began, Wigglesworth repeated his instruction and she continued walking and returned back to the wardrobe and into her bed.⁵²⁴ According to Wigglesworth’s first account, his friend shared that he had witnessed a lady being raised from the dead. The response was not all positive; one of the leaders of the mission, which the woman belonged to, strongly opposed what had occurred and attempted to impede it. In contrast, a doctor who had heard the news went to visit the woman to inquire if Mr Fisher’s declaration was valid. Subsequent to her confirmation, the doctor invited the woman to testify at a particular hall, which she willingly accepted. After her testimony, Wigglesworth recalls the doctor standing up to speak. Initially, he was too emotional, but then he shared that he had prayed for the woman’s healing for several months; in the end he felt he

⁵²³ Wigglesworth, “Greater, Greater, Greater,” 7; See also Wigglesworth, “Greater Works,” 4; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 29; The only detail which differs in the other two sermons is that he reports placing her against the wardrobe rather than the wall. However, the fact that Wigglesworth also referred to her return to the wardrobe in his earliest version may suggest that his first reference to the wall was a simple error; Wigglesworth, “Apprehended for Apprehension,” 3; Wigglesworth, “The Power of Christ’s Resurrection,” 2; See also Hywel-Davies, *Baptised by Fire*, 90.

⁵²⁴ Wigglesworth, “Greater, Greater, Greater,” 7; See also Wigglesworth, “Greater Works,” 4; Wigglesworth, “Apprehended for Apprehension,” 3; Wigglesworth, “The Power of Christ’s Resurrection,” 2; Frodsham, *Apostle of Faith*, 37; Hywel-Davies, *Baptised by Fire*, 90; Madden, *The Wigglesworth Standard*, 130; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 29.

had to tell her family that she only had a few days left to live.⁵²⁵ In Wigglesworth's second account, he instead indicates that the doctor had heard the news from himself during a meeting, rather than from Mr Fisher. Wigglesworth also reports that the doctor declared at that point that he would verify the story.⁵²⁶ Even though there was less than two months between his two sermons, there are clearly various differences.

Yet again, the validity of his revelation seems to be dubious. Firstly, Wigglesworth spoke at both the Bradford Easter Convention and the London Pentecostal Conference soon after his return from his 1914/1915 North American trip; yet, he gave no report of this event. In fact, it was over eleven years later before he first revealed of its occurrence. Secondly, based on their relationship, it is noteworthy that this case appears not to have been reported to Boddy by Pastor Fisher, the man Wigglesworth claimed to have accompanied him. Finally, both of Wigglesworth's recorded accounts of the Canadian woman were given whilst he ministered in the UK. However, based on Charles L. Greenwood's testimony, it is possible he also revealed it at some stage on his 1927 Australia trip.⁵²⁷ Nevertheless, this raises the question of why he excluded this particular miraculous event from his 1922 and subsequent North American visits; yet, he willingly shared his UK stories. Therefore, timing and location were important factors in what appears to be a considered revelation by Wigglesworth; any exaggeration may have been rebutted by Pastor Fisher or others, if it had been shared too close to the supposed event or publicized in the American Pentecostal papers.

⁵²⁵ Wigglesworth, "Greater, Greater, Greater," 7; See also Wigglesworth, "Greater Works," 4; Frodsham, *Apostle of Faith*, 37; Madden, *The Wigglesworth Standard*, 131.

⁵²⁶ Wigglesworth, "Apprehended for Apprehension," 3; Wigglesworth, "The Power of Christ's Resurrection," 2.

⁵²⁷ Stringer, *Smith Wigglesworth in Australia and New Zealand*, 51-52; the story Stringer includes is a combination of the young girl with consumption and the Canadian woman with a tumour. He states Greenwood's testimony sessions recorded at Richmond Temple in 1964 were the original source; as Greenwood's memories were recorded 37 years after meeting him, the limitation of memory is most likely the reason for the combination of events.

3.6 Conclusion

The ‘Sunderland Years’ was a period of time in Wigglesworth’s life which brought him great joy, but also conflict and immense pain. It began with the 1907 Sunderland Outpouring and his subsequent Holy Spirit baptism. The consequences of the religious opposition towards Pentecostalism were felt by Wigglesworth; initially, even his wife was in conflict with him.⁵²⁸ Nevertheless, the Bowland Street Mission became one of the first UK Pentecostal centres. Furthermore, Wigglesworth’s career as a healing evangelist was launched. Pentecostalism required individuals to spread the revival ‘fire’ and Wigglesworth was a prime candidate; this was due to his already established ministry in Bradford. However, the development of his new career was also impacted by other factors; this included his preaching skills, his newly found gifting to deal with the demonic and most significantly his connection with Boddy and the Sunderland Whitsuntide Conventions. Boddy’s influence is demonstrated through Wigglesworth’s preaching engagements both in the UK and internationally.⁵²⁹ Prior to the beginning of his international ministry, Wigglesworth experienced further grief in his family, with the death of his wife. She was one of four people whom he claimed to have raised from the dead; this is Wigglesworth’s most prominent legend, the details of which have been exposed as being more likely deliberate discrepancies.⁵³⁰ The inaccuracies and embellishments seen throughout this chapter have reinforced the representation of Wigglesworth as a Pentecostal legend and a man to be revered. Consistently, Wigglesworth

⁵²⁸ See Section 3.1, The Pentecostal Outpouring; Section 3.2, Wigglesworth’s baptism in the Holy Spirit.

⁵²⁹ See Chapter 2, Section 3.2.3, Results in Wigglesworth’s Life, Section 3.3, UK Ministry and Section 3.4, International Ministry Begins.

⁵³⁰ See Section 3.5, Significant Miracles.

has portrayed himself as a spiritual giant and this has been further enhanced by the biographers and other authors.⁵³¹

⁵³¹ This will be discussed in more detail in Section 5.3, Mythology.

Chapter 4

POST SUNDERLAND YEARS (1915-1947)

World War I restricted Wigglesworth's ministry to the UK for a number of years. However, in 1920, he began his international ministry again; this included campaigns in France, Switzerland, Scandinavia, North America, Australia, New Zealand and South Africa. The latter was his final international trip in 1936/1937, primarily due to the effects of World War II and ultimately his death in 1947.

4.1 UK Ministry

4.1.1 Bowland Street Mission

Wigglesworth continued to hold meetings in Bowland Street Mission, including his annual Easter Convention until 1919.⁵³² According to Cartwright, at some point after this, 'whilst away preaching, Wigglesworth lost control of the leadership of Bowland Street Mission'.⁵³³ He indicates that action was taken by some of the members/leadership, which resulted in the subsequent sale of the building.⁵³⁴ Cartwright reveals 'it was over what he regarded as the abuse of prophecy but them keeping to it for directive prophecy and he would not allow it, so they split on that'.⁵³⁵ He states that this split occurred in 1919, implying that his information had been taken from the Apostolic Church history book by Weeks.⁵³⁶ However, Weeks indicates that it was in 1916 that A.B. Chanter, A.W. Rhodes and H.V. Chanter and their

⁵³² "The Bradford Convention," *Confidence* VIII:4 (April 1915): 76-77; Tom H. Knight, "The Bradford Pentecostal Convention. "Bowland Street Mission on Fire,"" *Confidence* IX:8 (May 1916): 86-88; "Bradford Convention", *Confidence* X:8 (May-June 1917): 36-37; Wigglesworth, "The Inspiration of a Living Faith," 20-21; Wigglesworth, "Our Living Hope," 37-39; Smith Wigglesworth, "The Bradford Convention," *Confidence* XI:2 (April-June 1918): 22-23; "The Bradford Convention", *Confidence* XII:2 (April-June 1919): 26; "Pentecostal Items," *Confidence* XII:3 (July-September 1919): 49; A. Blackburn, "The Bradford (England) Pentecostal Convention, Easter 1919," *The Christian Evangel* 292-293 (June 14 1919): 7.

⁵³³ Cartwright, *The Real Smith Wigglesworth*, 87.

⁵³⁴ Cartwright, *The Real Smith Wigglesworth*, 87 ; See also Wilson, *Wigglesworth*, 143; Wilson attributes the loss of the building to some of "the mission's elders who opposed Pentecostalism."

⁵³⁵ Cartwright, interview by author.

⁵³⁶ Cartwright, interview by author.

wives were requested to leave due to the issue of directive prophecy. Subsequently, they began holding meetings elsewhere and on January 7th 1917 they formed the Apostolic Church in Bradford.⁵³⁷ There is also no indication from Weeks that the Bowland Street Mission leadership were responsible for the sale of the building. Instead, he states that in 1917, whilst Wigglesworth was on a mission elsewhere, the proprietors of Bowland Street Mission took control of the building, thereby closing the meetings. As a result, Weeks reports that many other members left and joined the newly formed Apostolic Church.⁵³⁸ However, the Easter Convention continued to be held there until 1919; Wigglesworth may have been given permission to hold his Convention there until the final sale of the building.⁵³⁹ According to Weeks, in 1925, Daniel P. Williams, founder of the Apostolic Church, reported on the beginnings of the prophetic gifting of H.V. Chanter and A.W. Rhodes. Williams reveals that Wigglesworth announced, 'I will have nothing to do with the prophetic word here. I cannot treat or believe it, and therefore it is not going to be here'.⁵⁴⁰ He then reports that immediately afterwards a young woman prophesied that Bowland Street Mission would close, but God had a different place and had belief in a number of the young men present.⁵⁴¹ It is difficult to authenticate Williams' account as he was not present at the specific meeting; also, after almost a decade later, it is possible that his memories were influenced by the actual events. Furthermore, it needs to be recognised that the details recorded by Weeks may have been affected by prejudice, as Weeks is a retired minister within the Apostolic Church. Although, no specific details are recorded in *Confidence* about the split or the loss of Bowland Street

⁵³⁷ Weeks, *Chapter Thirty Two-part of*, 50, 52.

⁵³⁸ Weeks, *Chapter Thirty Two-part of*, 52; amongst those who left were two key men, Perfect and Cousen.

⁵³⁹ "Bradford Convention," 36-37; Wigglesworth, "The Bradford Convention," 22-23; "The Bradford Convention," 26; "Pentecostal Items," (July-September 1919): 49; The building was legally transferred to Charles Henry Lord on February 8th 1919; Jennie Kiff, Bradford Archives, email message to author, August 3 2015.

⁵⁴⁰ Weeks, *Chapter Thirty Two-part of*, 50.

⁵⁴¹ Weeks, *Chapter Thirty Two-part of*, 50.

Mission, there appears to be subtle references. Firstly, there is Wigglesworth's statement that 'what a joy it would have been if all the Pentecostal people could have shared with us in this great feast', with regard to his 1918 Easter Convention.⁵⁴² Thus, it seems likely that the split had occurred prior to that event, as indicated by Weeks. Secondly, the photos of the inside and outside of the Mission, within a sermon by Wigglesworth in 1919, may have been published by Boddy in acknowledgement of the end of an era for a significant Pentecostal centre.⁵⁴³ In 1920, Wigglesworth instead hired the Presbyterian Church on Infirmary Street for his Easter Convention; it was the last one he held in Bradford.⁵⁴⁴ Evidently, he hoped for further Bradford Conventions, as he informed Mundell in March 1921 that 'Mr Myerscough is to Hold [sic] the Easter Convention [in] Preston instead of Bradford'.⁵⁴⁵ However, significantly, there is no reference to Wigglesworth transferring his church meetings to an alternate building; the numbers may have dwindled too far or maybe Wigglesworth viewed it as his opportunity to minister again internationally.

4.1.2 Pentecostal Missionary Union

In June 1915, Boddy announced that due to the resignation of three PMU council members, Wigglesworth was amongst those who had been selected to replace them.⁵⁴⁶ Nevertheless, his involvement with the PMU changed in 1920, due to what Cartwright described as 'an unfortunate incident'.⁵⁴⁷ Wigglesworth returned from his second trip to Switzerland on October 2nd 1920; just over two weeks later, on October 18th, he sent his first letter with

⁵⁴² Wigglesworth, "The Bradford Convention," 22.

⁵⁴³ Smith Wigglesworth, "A Straightened Place which revealeth the Face of God," *Confidence* XII:9 (April-June 1919): 27-28.

⁵⁴⁴ Miss Vipan, "Bradford Convention April 1st to 6th. From Miss Vipan's Notebook," *Confidence* XIII:2 (April-June 1920): 21-23; Ada Balderstone, "Testimony of Healing at Bradford Convention," *Confidence* XIII:4 (October-December 1920): 57-58; Arthur B. Clibborn, "Pentecostal Conventions in England, *PE* 346-347 (June 26 1920): 11.

⁵⁴⁵ Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (14 March 1921): 2.

⁵⁴⁶ Boddy, "The Pentecostal Missionary Union," (June 1915): 116.

⁵⁴⁷ Cartwright, *The Real Smith Wigglesworth*, 89.

regard to the incident to Mundell, the PMU Honorary Secretary.⁵⁴⁸ According to Wigglesworth, a meeting had been organised in Bradford with himself, three elders and the two women in question, in order to resolve the issue. Wigglesworth clearly felt he had acted foolishly and had repented, but emphasised that he had not been sinful in his actions. He believed the women hoped to destroy his ministry and expected Polhill, the PMU President, to support him. Wigglesworth had been involved in ministry with Polhill at the annual London Pentecostal Conference between 1915 and 1918, given responsibility by Polhill for the Men's Training Home at Hackney for a brief period in 1914/1915, supported him in a series of PMU meetings in March 1916 and worked alongside him as a PMU council member for over five years.⁵⁴⁹ Based on their prior working relationship, it is understandable that Wigglesworth felt he should receive Polhill's support. However, Wigglesworth indicates this did not occur, stating, 'I am afraid he is not the strong character I have believed him to be'.⁵⁵⁰ Polhill highlights that Wigglesworth was requested to meet with himself and John Leech to discuss the matter; instead, he reveals that Wigglesworth sent them a statement which they felt was inadequate.⁵⁵¹ Wigglesworth also acknowledges in his letter to Mundell that Polhill 'wished me to come up' but excuses his nonappearance stating, 'I am not yet recovered from my overwork and I can only repent and if I come I can only do the same'.⁵⁵² Wigglesworth appears to indicate his belief that his repentance should be sufficient and the matter closed.

⁵⁴⁸ Smith Wigglesworth, "Switzerland. Brother Wigglesworth's Mission of Healing," *Confidence* XIII:4 (October-December 1920): 60-61; Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (October 18 1920): 1-2.

⁵⁴⁹ Alexander A. Boddy, "Notes of the London Pentecostal Conference," *Confidence* VIII:6 (June 1915): 108-109; "The Pentecostal Missionary Union," *Confidence* IX:8 (March 1916): 56; Cecil Polhill, "Whitsuntide National Pentecostal Conference in London," *Confidence* IX:5 (May 1916): 84; "The Pentecostal Missionary Union," *Confidence* X:2 (March-April 1917): 28; Alexander A. Boddy, "The Whitsuntide Convention", *Confidence* X:4 (July-August 1917): 57; "Pentecostal Items," *Confidence* XI:3 (July-September 1918): 55; "The Pentecostal Missionary Union," *Confidence* XII:3 (July-September 1919): 50; Gee, *Pentecostal Movement*, 68-69.

⁵⁵⁰ Wigglesworth, "Letter to Brother Mundell," (October 18 1920): 1-2.

⁵⁵¹ Cecil Polhill, "Letter from Cecil Polhill," *SWTUC* (October 20 1920): 1-2.

⁵⁵² Wigglesworth, "Letter to Brother Mundell," (October 18 1920): 2.

Nevertheless, this was not the case; Polhill reveals that the issue in question was due to the belief of ‘spiritual affinity’ and he requested the dismissal of Mr Broome and anyone else who shared that belief. This was most likely Sam Broom whom Wigglesworth reported had given a ‘thrilling’ sermon on divine healing at the 1918 Bradford Easter Convention.⁵⁵³ In 1911 and 1912, warnings had been given by the Boddys in *Confidence* about the dangers of spiritual affinity. Boddy also included a letter from an American in November 1911 emphatically stating it was a ‘dangerous error’.⁵⁵⁴ Therefore, there is no doubt that Wigglesworth would have been aware of the dangers. Polhill also demanded Wigglesworth’s resignation from the PMU and for him to refrain from any involvement in ministry for a long period of time.⁵⁵⁵ Wigglesworth’s response is particularly noteworthy; firstly, he indicates that Polhill had previously asked Wigglesworth to resolve a conflict situation between Polhill and Charley and the Smalls. Wigglesworth states that the issue was only still unresolved with Mrs Small due to her lack of repentance; he also highlights that Polhill ‘could of settled at Bradford’.⁵⁵⁶ This further supports the idea that Wigglesworth felt his repentance was sufficient to resolve his situation. Secondly, although Wigglesworth believed Polhill ‘rules PMU and everyone else’, he made it abundantly clear that Polhill would not rule him. In fact, through his use of confrontational language and underlining he appears to issue a warning to Polhill to back off; he states that ‘Bradford is settled’ and ‘I shall go forward deer [sic] Brother and I ask you to be carfull [sic] that the Gospel is not hinderd [sic] thru [sic] you that ought at this time’.⁵⁵⁷ Thirdly, the latter statement also reveals his stance against Polhill’s request for ministry

⁵⁵³ Wigglesworth, “The Bradford Convention,” 23.

⁵⁵⁴ “The Fight of Faith in Divine Healing,” *Confidence* IV:8 (August 1911): 182; Mary Boddy, “A Christmas Message,” *Confidence* V:12 (December 1912): 279; ““Spiritual Affinity.” A Dangerous Error,” *Confidence* IV:11 (November 1911): 256; Spiritual affinity is when wives or husbands “turn to “spiritual” companions of the other sex,” opposing their partner’s wishes.

⁵⁵⁵ Polhill, “Letter from Cecil Polhill to Wigglesworth,” (October 20 1920): 1-4.

⁵⁵⁶ Smith Wigglesworth, “Letter to Brother Polhill,” *SWTUC* (October 21 1920): 1.

⁵⁵⁷ Wigglesworth, “Letter to Brother Polhill,” (October 21 1920): 1.

abstinence. Wigglesworth's dismissal of this demand was further emphasised by his return to Switzerland soon afterwards.⁵⁵⁸ Noticeably, Wigglesworth did not defy Polhill's other demand; he sent his note of resignation from the PMU to Mundell on October 21st 1920.⁵⁵⁹ However, he appears to demonstrate his reluctance as he gave the choice to Mundell of whether or not to disclose the note to Polhill; he may have also been subtly testing Mundell's support. Wigglesworth wrote two letters to Mundell on that same date. In his first, he instructs Mundell to refrain from asking Polhill anything and that he would divulge the whole situation to him at some stage.⁵⁶⁰ Significantly, it is only in his second letter to Mundell which was written in response to Polhill's letter, also received by Wigglesworth on October 21st that he refers to his resignation. Therefore, the reported accusation within Polhill's letter may have been the influential factor. According to Wigglesworth, Polhill was 'making things to appear as if I had committed fornication or adultery'.⁵⁶¹ However, he protests his innocence to Mundell; even though he again acknowledges his foolish behaviour, he highlights his receiving of God's forgiveness and holds Polhill responsible for not fully resolving the conflict.⁵⁶² In contrast, Polhill believed Wigglesworth was at fault; although he reveals no specific details in his October 27th letter to Mundell, he reinforces his case against Wigglesworth with an enclosed letter by Miss Amphlett. She had been asked to write her recollection of the incident and according to Polhill it was 'truly a sad and shocking story'.⁵⁶³ Polhill also enquired whether Wigglesworth had left for Switzerland.⁵⁶⁴ By the time of his November 15th letter to Mundell, Polhill would have been aware of Wigglesworth's defiance

⁵⁵⁸ Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (October 21 1920): 1.

⁵⁵⁹ Smith Wigglesworth, "PMU Resignation Letter," *SWTUC* (October 21 1920): 1.

⁵⁶⁰ Wigglesworth, "Letter to Brother Mundell," (October 21 1920): 1.

⁵⁶¹ Smith Wigglesworth, "Letter to Brother Mundell (2)," *SWTUC* (October 21 1920): 1.

⁵⁶² Wigglesworth, "Letter to Brother Mundell (2)," (October 21 1920): 1.

⁵⁶³ Cecil Polhill, "Letter to Brother Mundell from Cecil Polhill," *SWTUC* (October 27 1920): 1-2; Cartwright believes Amphlett was the complainant and suggests that she may have been the same woman which caused difficulty for Jeffreys in 1922; Cartwright, *The Real Smith Wigglesworth*, 94-95.

⁵⁶⁴ Polhill, "Letter to Brother Mundell from Cecil Polhill," (October 27 1920): 2.

of his ministry abstinence request. As a result, he makes his position very clear; he indicates his desire to minimise conversation with regard to Wigglesworth and encouraged Mundell that they should “‘wash our shirts’ of this form of evil & show by our action our abhorrence of it, ‘considering ourselves, lest we also be tempted.’”⁵⁶⁵

Despite Polhill, Wigglesworth reveals the support he felt from both Boddy and Mundell. He indicates that he received a number of letters from Boddy expressing his thankfulness that he was absent from the PMU meeting to accept Wigglesworth’s resignation and his sorrow that Wigglesworth was no longer a member.⁵⁶⁶ Cartwright also highlights that Boddy continued to correspond with Wigglesworth and publish his meeting accounts.⁵⁶⁷ Although it is feasible Boddy expressed those feelings, Boddy’s support may have been influenced by self-interest and his dependence on Wigglesworth for *Confidence* material. Mundell kept regular correspondence and according to Wigglesworth, Mundell showed him kindness and was a great encouragement to him.⁵⁶⁸ Nevertheless, Mundell appears to have been unwilling to risk his own reputation; firstly, despite Wigglesworth’s October 21st rebuttal letter, Mundell still made the decision to give the resignation note to Polhill.⁵⁶⁹ Secondly, there is no indication that Mundell defended him at the PMU meetings. Despite this, Wigglesworth’s letters seem to reveal Mundell’s desire for reconciliation between Wigglesworth and Polhill.⁵⁷⁰ Perhaps, Mundell was somewhat influenced by Wigglesworth’s prior involvement with the PMU,

⁵⁶⁵ Cecil Polhill, “Letter to Brother Mundell from Cecil Polhill,” *SWTUC* (November 15 1920): 2.

⁵⁶⁶ Smith Wigglesworth, “Letter to Brother Mundell,” *SWTUC* (January 17 1921): 1; Smith Wigglesworth, “Letter to Brother Mundell,” *SWTUC* (August 9 1921): 1.

⁵⁶⁷ Cartwright, *The Real Smith Wigglesworth*, 95.

⁵⁶⁸ Wigglesworth, “Letter to Brother Mundell,” (October 21 1920): 1; Smith Wigglesworth, “Letter to Brother Mundell,” *SWTUC* (Late October – Early November 1920): 1; Smith Wigglesworth, “Letter to Brother Mundell,” *SWTUC* (December 27 1921): 1.

⁵⁶⁹ Wigglesworth, “Letter to Brother Mundell (2),” (October 21 1920): 1-2.

⁵⁷⁰ Wigglesworth, “Letter to Brother Mundell,” (Late October – Early November 1920): 1; Smith Wigglesworth, “Letter to Brother Mundell,” *SWTUC* (November 7 1921): 1-3.

especially his monetary contributions. On numerous occasions, whilst writing to Mundell, Wigglesworth also included about his PMU missionary offerings. In fact, in January 1921, he informed Mundell that he had raised £2150 that year, £1400 of which went to the PMU.⁵⁷¹ This is supported by reports in *Confidence*; Wigglesworth reports at his Bradford Easter Convention, that he raised £300 for Foreign Missions whilst in Switzerland, £200 of which was given to the PMU.⁵⁷² Also, the record of donations received in April, May and June 1920 reveal that Wigglesworth's Bradford Convention contributed £1000.⁵⁷³ For reasons of anonymity, receipt numbers were only used from the next edition of *Confidence*, so it is not possible to verify any further donations by Wigglesworth. Nevertheless, it is clear Wigglesworth was a major contributor. This is emphasised by the fact that the PMU annual income for 1920 was £3491, over one third of which they received from Wigglesworth.⁵⁷⁴ The existence of the PMU was dependent on contributions and consequently, Mundell may have felt Wigglesworth played too crucial a role to exclude. Wigglesworth reveals to Mundell his attempts to resolve the situation; he indicates that he corresponded on at least four occasions with Polhill, but reports he received no response.⁵⁷⁵ According to Wigglesworth,

⁵⁷¹ Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (November 26 1920): 1-2; Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (February 1921): 1-2; Wigglesworth, "Letter to Brother Mundell," *SWTUC* (January 17 1921): 3; Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (March 29 1921): 3-4; Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (May 21 1921): 2; Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (June 27 1921): 1; Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (June 29 1921): 1; Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (July 16 1921): 1; Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (July 20 1921): 1-2; Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (August 6 1921): 1-2; Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (September 26 1921): 2; Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (October 8 1921): 1-2; Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (June 21 1922): 3; Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (September 21 1922): 1; Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (October 30 1922): 1; Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (May 2 1923): 1; Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (September 12 1924): 2.

⁵⁷² Vipan, "Bradford Convention, April 1st to 6th. From Miss Vipan's Notebook," 22.

⁵⁷³ "List of Contributions received during April, May, and June, 1920," *Confidence* XIII:8 (July-September 1920): 48.

⁵⁷⁴ "The Pentecostal Missionary Union Annual Statement," *Confidence* 125 (April-June 1921): 32.

⁵⁷⁵ Wigglesworth, "Letter to Brother Mundell," (June 29 1921): 1; Wigglesworth, "Letter to Brother Mundell," (May 2 1923): 1.

Polhill had a bitter spirit and refused to respond due to his unforgiveness.⁵⁷⁶ However, Wigglesworth's November 7th 1921 letter gives a little further insight. He states, 'Your important letter came yesterday. To say the least I am surprised. How can I be a blessing to aney [sic] if I do not believe when I repent, God hears me'.⁵⁷⁷ Evidently, over a year after the incident, he was again been accused of his lack of repentance; therefore, this may explain Polhill's refusal to respond to Wigglesworth. Significantly, in the midst of their conflict, Wigglesworth clearly wanted Polhill to hear reports of his international ministry. Firstly, he reveals that his letters to Polhill were 'full of God's dowings [sic]'.⁵⁷⁸ Secondly, Wigglesworth suggests to Mundell that he could read his Norwegian report at Polhill's Sion College and reiterates his desire in his next letter.⁵⁷⁹ Thirdly, it is highly likely he hoped Polhill would hear about the success of his campaigns through his regular contact with Mundell. Hence, Wigglesworth may have been trying to prove himself to Polhill by highlighting the extent of his ministry success, despite Polhill's request for ministry abstinence. The question is whether the details he revealed were influenced by their rift; this will be investigated further in this chapter.

4.1.3 Various UK Engagements

The Pentecostal papers reveal Wigglesworth ministered all over the UK during this period.⁵⁸⁰ However, as Cartwright accurately states, 'There is a telling contrast between the tremendous

⁵⁷⁶ Wigglesworth, "Letter to Brother Mundell," (August 6 1921): 1; Wigglesworth, "Letter to Brother Mundell," (September 16 1921): 2.

⁵⁷⁷ Wigglesworth, "Letter to Brother Mundell," (November 7 1921): 1.

⁵⁷⁸ Wigglesworth, "Letter to Brother Mundell," (June 29 1921): 1; Wigglesworth, "Letter to Brother Mundell," (May 2 1923): 1.

⁵⁷⁹ Wigglesworth, "Letter to Brother Mundell," (March 29 1921): 1; Wigglesworth, "Letter to Brother Mundell," (May 21 1921): 1.

⁵⁸⁰ Boddy, "Notes of the London Pentecostal Conference," 108-109; "Pentecostal Items," *Confidence* VIII:12 (December 1915): 237; "Pentecostal Items," *Confidence* IX:1 (January 1916): 17; "Pentecostal Items," *Confidence* IX:2 (February 1916): 36; "The Pentecostal Missionary Union," (March 1916): 56; Polhill, "Whitsuntide National Pentecostal Conference in London," 84; "Pentecostal Items. Mansfield Woodhouse,"

impact of the overseas trips with their vast crowds and the noticeably smaller meetings in Britain'.⁵⁸¹ Therefore, the main focus of this chapter will be examining the reported impact of his international ministry.

4.2 International Ministry

4.2.1 France

Wigglesworth began his international ministry again in January 1920, where he ministered in France; this was due to an invitation from Helene Biolley.⁵⁸² Boddy inserted a notice in *Confidence*, indicating that Biolley requested Wigglesworth to visit on his return from North America in 1915.⁵⁸³ It is clear that Wigglesworth did not return via Le Havre. Therefore, this is likely the reason his second international ministry trip was to France. There are very few details reported, which appears to suggest his lack of impact in France; conceivably, there was less openness to his Pentecostal teaching in such a Catholic society.⁵⁸⁴

Confidence IX:8 (August 1916): 137; H. Inchcomb, "Croydon. Opening of New Holiness Hall," *Confidence* IX:9 (September 1916): 152; "The Pentecostal Missionary Union," (March-April 1917): 28; Boddy, "The Whitsuntide Convention," 57; Alexander A. Boddy, "Opening of Pentecostal Mission," *Confidence* X:5 (September.-October 1917): 71,73; "Pentecostal Items", *Confidence* X:6 (November-December 1917): 91; "Pentecostal Items," (July-September 1918): 55; "Pentecostal Items," *Confidence* XII:3 (July-September 1919): 49.

⁵⁸¹ Cartwright, *The Real Smith Wigglesworth*, 151.

⁵⁸² Biolley was in charge of "Au Reuben Bleu", which was a temperance hotel and Pentecostal centre in Le Havre; "Havre", *Confidence* II:10 (October 1909): 230-231; A.A.Boddy, "Across the Channel. Concluding Scenes. Among French-speaking Brethren. Havre," *Confidence* II:11 (November 1909): 263; Wigglesworth, "I am the Lord that healeth thee," 2; See also Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*, 96; Wilson, *Wigglesworth*, 155; Hywel-Davies, *Baptised by Fire*, 108;

⁵⁸³ "Pentecostal Items", *Confidence* VIII:1 (January 1915): 15.

⁵⁸⁴ Frodsham, *Apostle of Faith*, 66.

4.2.2 Switzerland

4.2.2.1 Swiss visits

Wigglesworth continued on to Switzerland after ministering in France; he was met by Anton Reuss on January 31st 1920, who brought him to Berne for his first meetings.⁵⁸⁵ The *Confidence* reports indicate that Wigglesworth was no stranger to Reuss. They had both attended the 1909 Sunderland Whitsuntide Convention, where Reuss had heard Wigglesworth preach.⁵⁸⁶ They were also both present at the 1912 London Conference.⁵⁸⁷ In fact, Wigglesworth had clearly made an impact on Reuss even before his first visit; in a letter to Boddy he states, ‘Before he came I told my people that I rather believed Bro. Smith Wigglesworth to be an apostle who had apostolic power’.⁵⁸⁸ Instead, Frodsham emphasises that Wigglesworth ‘arrived in Switzerland a complete stranger’.⁵⁸⁹ Reuss also highlights his thankfulness to Boddy for encouraging Wigglesworth to visit them, as Wigglesworth had received negative reports about Switzerland from some others.⁵⁹⁰ Again, Boddy clearly had an influential role in Wigglesworth’s international ministry. Wigglesworth visited Switzerland three more times that year and on a further seven occasions, including 1921, 1923, 1925-1926, 1928, 1929, 1930 and 1934.⁵⁹¹

⁵⁸⁵ His first 1920 visit began January 31st until March 2nd; “Pentecostal Items,” *Confidence* XIII:1 (January-March 1920): 12; Anton B. Reuss, “Switzerland. Bro. Smith Wigglesworth’s Visit. Graphic Letter from Mr. Anton Reuss,” *Confidence* XIII:2 (April-June 1920): 19.

⁵⁸⁶ Anton B. Reuss, “Impressions of the World’s Congress at Sunderland,” *Confidence* II:6 (June 1909): 136-137; Reuss, “Switzerland. Bro. Smith Wigglesworth’s Visit. Graphic Letter from Mr. Anton Reuss,” 21.

⁵⁸⁷ Alexander A. Boddy, “The London Conference,” *Confidence* V:2 (February 1912): 36.

⁵⁸⁸ Reuss, “Switzerland. Bro. Smith Wigglesworth’s Visit. Graphic Letter from Mr. Anton Reuss,” 20.

⁵⁸⁹ Frodsham, *The Apostle of Faith*, 52.

⁵⁹⁰ Reuss, “Switzerland. Bro. Smith Wigglesworth’s Visit. Graphic Letter from Mr. Anton Reuss,” 19.

⁵⁹¹ His second 1920 visit began March 16th for a week convention in Chexbres; Reuss, “Switzerland. Bro. Smith Wigglesworth’s Visit. Graphic Letter from Mr. Anton Reuss,” 20; His third 1920 visit began most likely in August until October 2nd; Wigglesworth, “Switzerland. Bro. Wigglesworth’s Mission of Healing,” 60; His fourth 1920 visit began October 30th until sometime in December; Wigglesworth, “Switzerland. Bro. Wigglesworth’s Mission of Healing,” 61; “Pentecostal Items. Switzerland and Sweden,” *Confidence* 124 (January-March 1921): 11; “God Working In Switzerland,” *PE* 384-385 (March 19 1921): 21; Wigglesworth, “Letter to Brother Mundell,” (September 26 1921): 1; Smith Wigglesworth, “Letter to Brother Mundell,” *SWTUC* (October 31 1921): 1; Wigglesworth, “Letter to Brother Mundell,” (November 7 1921): 1; Smith Wigglesworth, “Letter to Brother Mundell,” *SWTUC* (August 7 1923): 1; Anton Reuss, “Switzerland,” *RT* 1:12 (December 1925): 8;

4.2.2.2 Imprisonment

In 1927, Wigglesworth states that he had been imprisoned twice whilst ministering in Switzerland and gives details of one of those occasions. He indicates that whilst in prison the police told him, ‘We have found no fault because you are such a great blessing to us in Switzerland’.⁵⁹² Wigglesworth reveals that he refused to leave the prison until each officer had kneeled and he had prayed with them.⁵⁹³ Notably, he gives no indication which canton or city he was reportedly imprisoned; due to the Swiss federal structure it is very difficult to prove he was a prisoner in one of so many prisons. According to the state archives of Bern, Zurich, St. Gallen, Neuchatel and Geneva there is no record of him on the prison registers; however, further confirmation is needed for the register of the Canton of Vaud.⁵⁹⁴ Also, based on all the other reports, his revelation seems to be incredible. Firstly, between 1920 and 1926, Wigglesworth only states one instance of having any issue with the police, which occurred during his second Swiss visit in 1920; he appears to share about this event on three different occasions. At the 1920 Bradford Easter Convention, a couple of weeks after the event, he apparently revealed that so many healings occurred at the Swiss Convention, two policemen

Smith Wigglesworth, “Switzerland. Floods of Blessing,” *RT* 2:2 (February 1926): 9; “Switzerland. Revival at Zurich,” *RT* 2:3 (March 1926): 7; “Pentecostal Work in Rome,” *PE* 639 (March 20 1926): 7; “Good Results in Switzerland,” *PE* 650 (June 05 1926): 7; Anton B. Reuss “Berne & Switzerland,” *RT* 2:6 (June 1926): 10-11; “Rays,” *RT* 4:5 (May 1928): 13; “Letter from Brother Smith-Wigglesworth,” *TF* 48:6 (June 1928): 131; “Mr. Smith Wigglesworth,” *RT* 5:8 (August 1929): 6; “Travelogue,” *RT* 6:10 (October 1930): 16; “Mr. Wigglesworth’s Visit to Switzerland,” *RT* 10:19 (October 01 1934): 8.

⁵⁹² Wigglesworth, “Workers Together with God,” 14; See also Frodsham, *Apostle of Faith*, 69; Hywel-Davies, *Baptised by Fire*, 109; Wilson, *Wigglesworth*, 143; Liardon, *God’s Generals*, 219; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 23; Cartwright, *The Real Smith Wigglesworth*, 101.

⁵⁹³ Wigglesworth, “Workers Together with God,” 14; See also Frodsham, *Apostle of Faith*, 69; Hywel-Davies, *Baptised by Fire*, 110; Wilson, *Wigglesworth*, 144; Cartwright, *The Real Smith Wigglesworth*, 101; Liardon, *God’s Generals*, 219; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 23.

⁵⁹⁴ Martin Leonhard, State Archives of Canton Zurich, email message to author, July 31 2015; Barbara I. Struder, State Archives of Canton Bern, email message to author, July 31 2015; Patric Schnitzer, State Archives of Canton St. Gallen, email message to author, August 4 2015; State Archives of Canton Neuchatel, email message to author, August 20 2015; Jacques Barrelet, State Archives of Canton Geneva, email message to author, August 24 2015; Unfortunately, although email contact was made with the archivist of Canton Vaud, no response has been received as yet.

were sent to arrest him; the charge was for healing without credentials. However, he implied the charge was dropped after the police met a ‘wicked woman who had been healed of a rupture, and was the means of bringing others to be healed’.⁵⁹⁵ Whilst speaking at Sion College shortly afterwards, Wigglesworth also reportedly stated that some doctors applied to the courts for his arrest, ‘but God frustrated them and the devil was checkmated’.⁵⁹⁶ Furthermore, Wigglesworth refers to an almost identical event in Switzerland whilst preaching in 1922.⁵⁹⁷ The only notable difference is that he indicates the police arrived at Reuss’ house, which was in Godiwil, to arrest him; as it was approximately 158km away from Chexbres, where the Convention took place, this seems unlikely. Thus, the issue of memory may have played a role in the changing of his story by his 1922 version. Nevertheless, there is clearly no reference to imprisonment in any of these accounts. Secondly, between 1920 and 1926, Wigglesworth gave numerous reports about his Swiss visits, so the fact that being released from prison did not receive a mention after the event itself, raises doubts. Reuss indicates in his 1920 letter that he had to face the Thun Police Inspector due to charges of ‘taking money from the healed’.⁵⁹⁸ Like Reuss, it is feasible Wigglesworth had to face something similar himself. However, his 1927 account of two Swiss imprisonments appears to have been embellished.

⁵⁹⁵ Vipan, “Bradford Convention. April 1st to 6th. From Miss Vipan’s Notebook,” 22.

⁵⁹⁶ A.H.Badger, “God Blessing in Switzerland,” *PE*.336-337 (April 17 1920): 15.

⁵⁹⁷ Smith Wigglesworth, “Have Faith in God,” *PE* 474-475 (December 9 1922): 2.

⁵⁹⁸ Reuss, “Switzerland. Bro. Smith Wigglesworth’s Visit. Graphic Letter from Mr. Anton Reuss,” 20.

4.2.2.3 Wigglesworth's Impact

4.2.2.3.1 Healings

Throughout Wigglesworth's Swiss campaigns, the reports consistently reveal that healings occurred.⁵⁹⁹ According to Reuss, during Wigglesworth's first 1920 visit, the increased attendance at the meetings was due to the number of healings; he states that 'scores and scores were healed'.⁶⁰⁰ In fact, there was such a demand for healing Wigglesworth had to be brought to the sick by taxi.⁶⁰¹ Both Wigglesworth and Reuss share a few healing stories and highlight that in some cases doctor's certificates were provided as proof of their healing.⁶⁰² During Wigglesworth's 1925/1926 visit, Ruff states that 'scores' were healed in Zurich and Reuss indicates that he had the addresses of three people healed if required for proof; they both used the term 'scores' when referring to the numbers of healings recorded.⁶⁰³ Wigglesworth refrained from revealing specific figures, with the exception of his third 1920 visit; afterwards, he indicated 'not less than 1000 have been healed'.⁶⁰⁴ However, in a later report about the same campaign, he only states that many received healing in Neuchatel. Therefore, although Wigglesworth's ministry resulted in the miraculous in Switzerland, his earlier figure of one thousand seems questionable.⁶⁰⁵

⁵⁹⁹ The reports included healing from cancers, skin disease, stomach problems, paralysis, blindness, diabetes, consumption, lameness, tuberculosis and kidney tumours; Badger, "God Blessing in Switzerland," 15; Wigglesworth, "God Working in Switzerland," 21; "Revival Stories from Scandinavia," *PE* 418-419 (November 12 1921): 11; Reuss, "Berne & Switzerland," 10-11; "Mr. Wigglesworth's Visit to Switzerland," 6.

⁶⁰⁰ Reuss, "Switzerland. Bro. Smith Wigglesworth's Visit. Graphic Letter from Mr. Anton Reuss," 20.

⁶⁰¹ Reuss, "Switzerland. Bro. Smith Wigglesworth's Visit. Graphic Letter from Mr. Anton Reuss," 20.

⁶⁰² "Switzerland. Bro. Wigglesworth's Mission of Healing," 60; "God Working In Switzerland," 21; Wigglesworth, "Switzerland. Bro. Wigglesworth's Mission of Healing," 60-61; Reuss, "Berne & Switzerland," 10-11;

⁶⁰³ Reuss, "Berne & Switzerland," 10-11; "Switzerland. Revival at Zurich," 7.

⁶⁰⁴ "Switzerland. Bro. Wigglesworth's Mission of Healing," 60.

⁶⁰⁵ "God Working In Switzerland," 21.

4.2.2.3.2 Conversions

Wigglesworth's reports with regard to his 1920 and 1925/1926 visits reveal that each time hundreds experienced conversion.⁶⁰⁶ All the 1920 reports are by Wigglesworth himself, except for one by Reuss in relation to Wigglesworth's first visit. However, Reuss gives no indication of the number of conversions, simply stating there were 'unsaved saved'.⁶⁰⁷ Also, in contrast to Wigglesworth's 1926 account, Ruff only reveals that scores were converted in Zurich.⁶⁰⁸ Therefore, it seems likely that Wigglesworth's figures were somewhat inflated. In 1928, Wigglesworth claims there were more than 'one thousand saved and blessed' during his six week campaign.⁶⁰⁹ Nonetheless, there are no other Swiss reports to verify his account; this appears strange considering Wigglesworth's reported impact. Perhaps, his figure was more a reflection of those blessed rather than saved; it is difficult to differentiate and refute his claim due to the wording he used. However, more importantly, it would have had the desired effect on his Pentecostal peers.

4.2.2.3.3 Revival

According to Reuss, Wigglesworth's visit to Thun in February 1920 was such a success that he and others believed if Wigglesworth had been able to continue ministering, there would have been revival.⁶¹⁰ There are no further letters from Reuss until Wigglesworth's 1925/1926 visit; however, Wigglesworth's accounts clearly indicate his belief that he brought revival to Switzerland. He states on several occasions the conversions each night in his meetings, highlighting in November 1921 the 'broken Revival Spirit' which was present and compared

⁶⁰⁶ Wigglesworth, "Switzerland. Bro. Wigglesworth's Mission of Healing," 60; "Pentecostal Items. Switzerland and Sweden," 11; "God Working In Switzerland," 21.

⁶⁰⁷ Reuss, "Switzerland. Bro. Smith Wigglesworth's Visit. Graphic Letter from Mr. Anton Reuss," 19-20.

⁶⁰⁸ "Switzerland. Revival at Zurich," 7; Ruff is the daughter of Anton Reuss.

⁶⁰⁹ "Letter from Brother Smith-Wigglesworth," 131.

⁶¹⁰ Reuss, "Switzerland. Bro. Smith Wigglesworth's Visit. Graphic Letter from Mr. Anton Reuss," 20.

it to his Salvation Army 'Blood & Fire days'.⁶¹¹ During his 1928 'revival campaign', his letter to the Montgomerys indicates that he was 'in the midst of a revival with over 1000 people saved and blessed'.⁶¹² Also, in July 1921, *PE* reports of 'apostolic revivals' due to Wigglesworth's campaigns.⁶¹³ This was in connection with Wigglesworth's third 1920 visit, when seven new Pentecostal churches where Pentecostal teaching was unknown, had been established in French Switzerland.⁶¹⁴ In September 1921, Wigglesworth highlights his involvement to Mundell, stating, 'I was blest [sic] in opening and now I am electing Decons [sic] & Elders & Deconesses [sic] at every place. I have opened one more new place in German Swiss and I am to open 2 new places in French Swiss soon'.⁶¹⁵ Whilst preaching in 1922, he reveals there were nine new thriving Swiss churches and during his next visit in 1923, Wigglesworth remarks on having seven weeks of 'real revival times' with those churches and that further assemblies were to be formed.⁶¹⁶ In fact, in 1924, Wigglesworth reportedly shares that he had the pleasure of opening twelve Pentecostal churches in Switzerland; therefore, three more had been established.⁶¹⁷ Sumrall reports in 1939 that the nine churches formed during Wigglesworth's 1920/1921 visits were still in existence, thereby highlighting his lasting impact.⁶¹⁸ For Wigglesworth, revival was the result of the 1907 Pentecostal outpouring in Sunderland; in fact, in 1922, he states, 'For fifteen years I have been in constant revival and I am sure that it will never stop...This revival of God is sweeping

⁶¹¹ Wigglesworth, "Switzerland. Bro. Wigglesworth's Mission of Healing," 60; Wigglesworth estimates there were one hundred conversions each night; Wigglesworth, "Letter to Brother Mundell," (September 26 1921): 1; Smith Wigglesworth, "Letter to Brother Mundell," *SWTUC* (November 26 1920): 1.

⁶¹² "Letter From Brother Smith-Wigglesworth," 131.

⁶¹³ "Revivals in Switzerland and Norway," *PE* 402-403 (July 23 1921): 3.

⁶¹⁴ Wigglesworth, "Switzerland. Bro. Wigglesworth's Mission of Healing," 60; Wigglesworth, "God Working in Switzerland," 21.

⁶¹⁵ Wigglesworth, "Letter to Brother Mundell," (September 26 1921): 1.

⁶¹⁶ Smith Wigglesworth, "Our Risen Christ," *PE* 490 (March 31 1923): 3; Wigglesworth, "Letter to Brother Mundell," (August 7 1923): 1.

⁶¹⁷ "Blessing in Other Lands," *PE* 563 (September 13 1924): 9; initially, he had indicated that four more churches were being formed.

⁶¹⁸ Lester Sumrall, "Pentecost in Switzerland," *RT* 15:5 (February 24 1939): 5.

on and on and there is no stopping the current of life, of love, of inspiration, and of power'.⁶¹⁹ Therefore, the physical and spiritual healings and the development of Swiss Pentecostalism would have been deemed as revival by him and his Pentecostal peers. Significantly, Wigglesworth's role in the growth of Pentecostalism in his early visits seems to have been due to the lack of Pentecostal teaching.⁶²⁰ This is highlighted by Wigglesworth; also in 1920, Reuss reports, 'We have never seen anything to equal it in Pentecostal circles in Switzerland'.⁶²¹ He reveals that visions and prophecies were the focus of many of the Swiss and German Pentecostals, but Wigglesworth was different; his focus was expounding the Bible, intertwined with Holy Spirit tongues and interpretation.⁶²² Wigglesworth's ministry appears to have been the catalyst for the formation of the new churches. However, the role of the Swiss leaders would have also been essential in its development. Otherwise Wigglesworth's impact may have been short-term, as later seen with Australia.

4.2.3 Scandinavia

Wigglesworth ministered in Scandinavia on five occasions, including 1921, 1929, 1931, 1932 and 1934.⁶²³

4.2.3.1 Opposition

As in Switzerland, Wigglesworth indicates that he faced opposition from the medical profession, as well as the religious community. He states that they 'rose up like an army against me and had special meetings with the king to try and get me out of the country; and at

⁶¹⁹ Smith Wigglesworth, "The Words of this Life," *PE* 476-477 (December 23 1922): 3.

⁶²⁰ Wigglesworth, "God Working in Switzerland," 21.

⁶²¹ Reuss, "Switzerland. Bro. Smith Wigglesworth's Visit. Graphic Letter from Mr. Anton Reuss," 20.

⁶²² Reuss, "Switzerland. Bro. Smith Wigglesworth's Visit. Graphic Letter from Mr. Anton Reuss," 20.

⁶²³ Sweden, Norway and Denmark in 1921; Norway and Sweden in 1929; Norway, Sweden, Denmark and Finland in 1931; Sweden, Norway and Denmark in 1932; Norway and Sweden in 1934. The majority of the details reported are with regard to his first trip in 1921; hence the main focus will be on this visit.

last they succeeded'.⁶²⁴ Wigglesworth reports that two policemen and two detectives accompanied him out of Sweden, due to God's power at work in Stockholm. He attributes the fact that he was not deported to the King's nurse, whose leg was healed through Wigglesworth's ministry. She apparently approached the King, who responded by stating for Wigglesworth to leave and not be 'turned out', so he could return to Sweden in the future.⁶²⁵ Swedish Pentecostal leader, Lewi Pethrus, seems to somewhat contradict Wigglesworth's version of events. According to Pethrus, the meetings were condemned by the Swedish media and religious leaders. In particular, he reports that 'what seemed to arouse most indignation was the fact that the sick were prayed for in public', highlighting this was due to not owning a building at that time.⁶²⁶ Consequently, Pethrus reveals Wigglesworth was detained by the police and later released; the following day Pethrus was questioned by Police Inspector Ellstrom, but in the end, they were not prosecuted. However, Pethrus highlights that the denial of Wigglesworth's visa extension was just as effective, stating 'Wigglesworth has been, to all intents and purposes, banished'.⁶²⁷ Although Wigglesworth's account may be plausible, his exclusion of his visa denial helps convey to his audience a more divine occurrence.

4.2.3.2 Wigglesworth's Impact

4.2.3.2.1 Crowds

Wigglesworth describes his impact in Norway in 1921, highlighting the extent of the crowds at his meetings. On March 29th 1921, he informs Mundell that 'Christiana is truly moved....Police on horses to keep back the pressure of the crowd seeking to get in, but the

⁶²⁴ Wigglesworth, "Workers Together with God," 12; Smith Wigglesworth, "The Moving Breath of the Spirit," Annual Wales and Mon. Convention, Llanelly, August 1925, *RT* 3:7 (July 1927): 2; See also Frodsham, *Apostle of Faith*, 40.

⁶²⁵ Wigglesworth, "Workers Together with God," 12; Wigglesworth, "The Moving Breath of the Spirit," 2.

⁶²⁶ Lewi Pethrus, *A Spiritual Memoir* (Logos International, 1973), 34.

⁶²⁷ Pethrus, *A Spiritual Memoir*, 35.

place is packed in a place for 2000. The people say there is 3000 standing in all quarters'.⁶²⁸

In his report to Boddy, Wigglesworth reveals hundreds had been refused entry as the buildings used were unable to cater for such crowds. In fact, he indicates that they were hoping to acquire a building which held five thousand people, two thousand more than the previous one.⁶²⁹ Also, whilst preaching in 1922, he shares about arriving for a meeting in a Norwegian town; the building was full to capacity with 1,500 people and a similar number outside. He informed the policemen that he would first preach to the people outside on the condition they 'get squared up with the men of this place, and give us the market place tomorrow'.⁶³⁰ Instead, Wigglesworth reveals they obtained a greater venue; they held it at the ten foot stand in the wooded area of the 'great park', where he reports thousands attended.⁶³¹ There appears to be no Pentecostal reports by Barratt to authenticate Wigglesworth's 1921 revelations. However, this is likely due to Barratt reporting about Wigglesworth's campaign in his own paper, 'Korsets Seir'.⁶³² Nevertheless, Barratt highlights Wigglesworth's 1921 impact on his return in 1929. He reveals that normally during the period before Easter people are too busy for meetings. Yet, Barratt states 'the name of Wigglesworth has a magic influence on thousands here. They knew there would be something special to get at these meetings; and they were not disappointed'.⁶³³ In fact, in 1929, Barratt reveals that in Oslo a hall to seat four thousand was necessary. Therefore, it is feasible that Wigglesworth's description of the crowd sizes in 1921 were accurate. During Wigglesworth's last three

⁶²⁸ Wigglesworth, "Letter to Brother Mundell," (March 29 1921): 1.

⁶²⁹ "Divine Healing," *Confidence* 125 (April-June 1921): 23.

⁶³⁰ Smith Wigglesworth, "The Gifts (4)," Glad Tidings Publications, in *SWTUC* (August 11 1922): 10; See also Wigglesworth, "The Grace of Longsuffering. The Counterpart of "Gifts of Healing," 7; Wigglesworth, "The Gifts of Healings and Working of Miracles," 3.

⁶³¹ Wigglesworth, "The Gifts (4)," 10; Wigglesworth, "The Grace of Longsuffering. The Counterpart of "Gifts of Healing," 7-8; Wigglesworth, "The Gifts of Healings and Working of Miracles," 3.

⁶³² See Lewini, "The Very Same Jesus. Divine Healing in Scandinavia, etc.," 23.

⁶³³ Thomas B. Barratt, "Mr Smith Wigglesworth in Norway," Oslo, April 3 1929, *RT* 5:5 (May 1929): 17; See also Karl Bargfjord, "Great Scenes in Norway. Mr. Smith Wigglesworth in the Tabernacle, Bergen," *RT* 5:6 (June 1929): 14.

campaigns, there appears to be very few details reported about Wigglesworth's meetings. Significantly, this was during his long period of illness with his bladder. According to Frodsham, whilst in Scandinavia in 1934, Wigglesworth spent whole nights 'in and out of bed, as he struggled to emit stones, rolling on the floor in agony'.⁶³⁴ Although Frodsham implies that Wigglesworth's ministry continued with similar success, the lack of detail may suggest otherwise.⁶³⁵

4.2.3.2.2 Healings

Wigglesworth shares various accounts of healing during his 1921 Norwegian campaigns. In one report, he indicates that thousands of handkerchiefs were given out and healing testimonies were received as a result.⁶³⁶ In March 1921, Wigglesworth reveals to Mundell that he spent more than three hours ministering to the sick; according to him, whilst three others anointed and spoke with each person, 'I could only give time for a touch as they were so many but this was all that was needed'.⁶³⁷ Whilst in Stavanger, Wigglesworth reports returning to the house he was staying at and found the street crammed with 'autos, wagons etc., containing invalids and sick people'.⁶³⁸ The house was also packed with people seeking healing; consequently, Wigglesworth reveals 'the power of God came like a cloud and people were healed on every side'.⁶³⁹ However, on each occasion, he refrains from stating the figure of actual healings reported. Whilst ministering in Sweden on May 16th 1921, Wigglesworth reports that thousands responded in need of healing and hundreds were healed, without the

⁶³⁴ Frodsham, *Apostle of Faith*, 93.

⁶³⁵ Frodsham, *Apostle of Faith*, 93.

⁶³⁶ "Revivals in Switzerland and Norway," 3.

⁶³⁷ Wigglesworth, "Letter to Brother Mundell," (March 29 1921): 1-2.

⁶³⁸ Wigglesworth, "The Words of this Life," 10; See also Wigglesworth, "Power," 4.

⁶³⁹ Wigglesworth, "The Words of this Life," 10; Wigglesworth, "Power," 4; In his first account he simply indicates that he prayed and people were healed.

use of touch.⁶⁴⁰ In fact, this became a significant day in his ministry, as it was the beginning of what was described as ‘wholesale healings’. According to Wigglesworth, a meeting had been organised in a park in Stockholm, for Whitsuntide Monday; he reveals that the police allowed it to take place on the proviso that he refrained from laying his hands on people.⁶⁴¹ Frodsham highlights that this was enforced as a result of the petition by the doctors and religious leaders; he states that ‘a number of government representatives were present to insure that he carried out the law’.⁶⁴² Instead, Wigglesworth indicates it was because the police would require thirty extra men to ‘guard the situation’.⁶⁴³ However, the fact that Wigglesworth’s detainment had been related to the act of praying for healing in public, suggests Frodsham’s account is the more credible.⁶⁴⁴ Frodsham states that approximately 20,000 people attended the park meeting. Although Wigglesworth gives no specific figure of attendance, he reveals that the Pentecostals ‘built places where I could speak to thousands of people’.⁶⁴⁵ There is no indication by Wigglesworth that such a vast number attended; therefore, Frodsham inaccurately enhances Wigglesworth’s Scandinavian impact. Overall, the numbers who received healing through Wigglesworth’s 1921 Scandinavian visit is ambiguous; Wigglesworth’s reports indicate at least hundreds. This appears to be supported by both Anna Lewini and Pethrus who use terms such as ‘multitudes’ and ‘many’ with regard to the healings in Sweden alone.⁶⁴⁶

⁶⁴⁰ Wigglesworth, “Workers Together with God,” 13; Wigglesworth, “The Moving Breath of the Spirit,” 2; Frodsham, *Apostle of Faith*, 41, 72.

⁶⁴¹ Wigglesworth, “Workers Together with God,” 12; See also Frodsham, *Apostle of Faith*, 72.

⁶⁴² Frodsham, *Apostle of Faith*, 72.

⁶⁴³ Wigglesworth, “Workers Together with God,” 12.

⁶⁴⁴ See Section 4.2.3.1, Opposition.

⁶⁴⁵ Wigglesworth, “Workers Together with God,” 13; See also Frodsham, *Apostle of Faith*, 72.

⁶⁴⁶ Lewini, “The Very Same Jesus. Divine Healing in Scandinavia, etc.,” 23; Anna Lewini is a former Danish actress who attended Wigglesworth’s 1921 campaigns in Sweden and Denmark.

4.2.3.2.3 Conversions

Whilst preaching in 1922, Wigglesworth reveals that more than seven thousand people were converted during his 1921 Scandinavian trip.⁶⁴⁷ In contrast, Lewini indicates that hundreds had a conversion experience over the three months she had attended Wigglesworth's campaigns in Sweden and Denmark. Clearly, Lewini was unable to account for two months of his campaigns; however, it seems incredible that the number of conversions increased so dramatically.⁶⁴⁸ In fact, in his initial 1921 report, Wigglesworth does not give specific details, but simply indicates a large number were converted.⁶⁴⁹ Also, Badger reveals that overall thousands had experienced conversion, healing and baptism in the Holy Spirit.⁶⁵⁰ It is possible the vastly inflated figure was an editorial error by Carrie, but noticeably there is no retraction by her of any mistake. Therefore, it is more likely that Wigglesworth exaggerated his numbers for impact on his American audience.

4.2.4 North America

After Wigglesworth's initial 1914/1915 visit to North America, he reportedly ministered there on nine more occasions; this included trips in 1922, 1923, 1924/1925, 1926, 1927, 1929/1930, 1931/1932, 1933 and 1934/1935.⁶⁵¹

4.2.4.1 Conflict

During World War 1, American Pentecostalism had to deal with internal division, including controversy over Oneness doctrine and the initial evidence dispute.⁶⁵² However, by the time

⁶⁴⁷ Smith Wigglesworth, "Filled with God," Danish Hall, Oakland, California, *TF* 42:8 (August 1922): 185-186. Although he only mentions Sweden, he refers to a five month period and therefore his whole Scandinavian visit.

⁶⁴⁸ Lewini, "The Very Same Jesus. Divine Healing in Scandinavia, etc.," 22.

⁶⁴⁹ "Revivals in Switzerland and Norway," 3.

⁶⁵⁰ A.H. Badger, "Pentecostal Revivals in Great Britain and Norway," *PE* 408-409 (September 03 1921): 9.

⁶⁵¹ Smith Wigglesworth, "Letter to Frank Wilson," *SWTUC* (December 2 1938): 2; Wigglesworth indicates he visited North America for nine winters including 1914. It is unclear whether his recollection is inaccurate or he was unable to visit one year due to his illness.

of Wigglesworth's return in 1922, Pentecostals were facing external hostility from the emerging Fundamentalist movement. King indicates as Fundamentalism 'took shape in the early 1920s, they buttressed their arguments with the theory that miracles had ceased'.⁶⁵³ This is emphasised by Frodsham in November 1921, who highlights the multitude of articles, 'against "Pentecost"' and 'the many tracts and pamphlets in which we are assured that tongues, visions and miracles are not for today'.⁶⁵⁴ Wigglesworth, the healing evangelist who spoke in tongues, was in complete contradiction to Fundamentalist beliefs. Therefore, this may explain Craig's statement that Wigglesworth was 'just the man now needed in this country to give our people a true Pentecostal viewpoint when there is a letting down in so many quarters'.⁶⁵⁵ It may also have been influential on Frodsham's decision in 1922 to publish 22 of Wigglesworth's sermons, which were filled with stories of the miraculous.⁶⁵⁶

4.2.4.2 Wigglesworth's Impact

In September 1922, Wigglesworth reveals that there was 'a great cry for his time' and he was fully booked with meetings all over America until his departure in December.⁶⁵⁷ This may have been influenced by the Pentecostal papers publishing his sermons, therefore resulting in him becoming well-known; also, considering the religious tension at that time, this appears to be unsurprising.⁶⁵⁸ Furthermore, Barfoot highlights the role of the 1918 flu pandemic with

⁶⁵² Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*, 50-51, 53; Steven M. Studebaker, *From Pentecost to the Triune God: A Pentecostal Trinitarian Theology* (Grand Rapids: Wm.B.Eerdmans Publishing Co, 2012), 187.

⁶⁵³ Gerald W. King, "Disfellowshipped: Pentecostal Responses to Fundamentalism in the United States, 1906-1943" (PhD diss., University of Birmingham, 2009), 173.

⁶⁵⁴ Stanley H. Frodsham, "The Opposition to Pentecost", *PE*, November 26 1921, Nos.420-421, 4; Cf. King, *Disfellowshipped: Pentecostal Responses to Fundamentalism in the United States, 1906-1943*, 170.

⁶⁵⁵ Robert J. Craig was the Pastor of Glad Tidings Tabernacle; Robert J. Craig, "Brother Wigglesworth to be in Springfield, Mo.," *PE* 464-465 (September 30 1922): 5.

⁶⁵⁶ Wigglesworth, "Letter to Brother Mundell," (September 21 1922): 2.

⁶⁵⁷ Wigglesworth, "Letter to Brother Mundell," (September 21 1922): 2; Wigglesworth, "Letter to Brother Mundell," (October 30 1922): 2.

⁶⁵⁸ Wigglesworth, "Letter to Brother Mundell," (September 21 1922): 2.

regard to Aimee Semple McPherson and consequently her ‘career as a faith healing evangelist skyrocket in its wake’.⁶⁵⁹ He also claims it ‘served as an impetus for the wide acceptance of divine healing in global Christianity’.⁶⁶⁰ Conceivably, this also heightened the desire for Wigglesworth’s healing ministry in North America and elsewhere. The American Pentecostal leaders particularly highlight Wigglesworth’s impact in ‘building up the faith of the saints’ and his healing ministry.⁶⁶¹ Although Wigglesworth also emphasises his influence on the ‘saints’, he indicates to Mundell that he had ‘seen thousands saved and delivered’.⁶⁶² However, the North American leaders report very few details about conversions and refer to a ‘goodly number’ of deliverances.⁶⁶³ Thus, Wigglesworth’s account seems to have been exaggerated and subsequently heightened his 1922 impact. Throughout Wigglesworth’s campaigns between 1924 and 1927, the pastors consistently reveal the occurrence of crowded meetings and healings, with some recording specific examples.⁶⁶⁴ Aimee Semple-McPherson highlights that those requesting prayer for healing at the Angelus Temple meetings in 1927 were ‘in the main desperate and chronic’.⁶⁶⁵ Although her flair for the dramatic needs to be recognised, many of the other healing reports were of a similar nature, with cancer being the

⁶⁵⁹ Charles H. Barfoot, *Aimee Semple McPherson and the Making of Modern Pentecostalism, 1890-1926* (Oxon: Routledge, 2014), 92.

⁶⁶⁰ Barfoot, *Aimee Semple McPherson and the Making of Modern Pentecostalism, 1890-1926*, 92; See also William K. Kay, *Pentecostalism: A Very Short Introduction* (Oxford: Oxford University Press, 2011), 46.

⁶⁶¹ Craig, “Brother Wigglesworth to be in Springfield, Mo.,” 5; Harvey, “Springfield, Mo.,” 15; S.A. Jamieson, “Chicago, Ill.,” *PE* 474-475 (December 9 1922): 10.

⁶⁶² Wigglesworth, “Letter to Brother Mundell,” (September 21 1922): 1; Wigglesworth, “Letter to Brother Mundell,” (October 30 1922): 2.

⁶⁶³ Jamieson, “Chicago, Ill.,” 10; Arthur W. Frodsham, “A Revival Ministry,” *PE* 476-477 (December 23 1922): 15; Harvey, “Springfield, Mo.,” 20.

⁶⁶⁴ Harvey, “Springfield, Mo.,” 20; Jamieson, “Chicago, Ill.,” 10; “The Union Meetings,” *LRE* (December 1922): 12-13; Arthur W. Frodsham, “A Revival Ministry,” 15; F.R. Maddaford, “Vancouver, B.C.,” *PE* 525 (December 8 1923): 9; W.H. Offiler, “Smith Wigglesworth at Seattle,” *PE* 549 (June 7 1924): 13; F.R. Maddaford, “Vancouver, B.C.,” *PE* 550 (June 14 1924): 12; H.L. Collier, “Pentecostal Power in the National Capital,” *PE* 569 (October 25 1924): 13; L.R. Keys, “Fresno, Calif.,” *PE* 586 (February 28 1925): 13; O.P. Brann, “Cincinnati, Ohio,” *PE* 593 (April 18 1925): 13; David M. Wellard, “Syracuse, N.Y.,” *PE* 595 (May 2 1925): 12; S.A. Jamieson, “Good time in Chicago,” *PE* 677 (December 18 1926): 10; C.A. Lasater, “Meeting an Eye Opener,” *PE* 677 (December 18 1926): 11; Fred Lohmann, “Mr. Smith Wigglesworth in St. Louis,” *RT* 8:1 (January 1927): 10; “Wigglesworth Wins!” *Foursquare Crusader* 34 (July 16 1927): 2.

⁶⁶⁵ “Smith Wigglesworth Thrashes the Devil,” *Foursquare Crusader* 33 (July 9 1927): 1.

most prevalent.⁶⁶⁶ In fact, in 1922, A.W. Frodsham recognised that Wigglesworth ‘seems to have a special ministry in dealing with cancer cases’.⁶⁶⁷ Nonetheless, it is difficult to ascertain the full extent of his healing ministry impact, as the term ‘many’ is often used, as opposed to exact numbers.

In September 1924, Wigglesworth reveals thousands were attending his meetings and he had to refuse preaching engagements each week due to the demand for his ministry.⁶⁶⁸ His popularity is evident from the reports of his crowded meetings; he was already well-known and his miraculous healing stories including raising people from the dead would likely have been influential in attracting crowds. Noticeably, Wigglesworth’s campaigns from 1929 to 1933 received little coverage. In fact, although he was advertised to go both in 1931 and 1933, there are no reports of any actual campaigns whilst there. Pastor Robert A. Brown remarked about the powerful change in Wigglesworth on his 1934/1935 North American trip. He states that Wigglesworth was restored in both body and spirit and that ‘in short, it was old Wigglesworth with new power’.⁶⁶⁹ His comments seem to be based on the state of Wigglesworth’s health on the previous few occasions he had been there to minister. Wigglesworth reveals in the December 1933 edition of *RT* that he had spent the last three years struggling with bladder pains and bleeding; however, on October 4th 1933 he passed

⁶⁶⁶ Harvey, “Springfield, Mo.,” 15; Offiler, “Smith Wigglesworth at Seattle,” 13; Maddaford, “Vancouver, B.C.,” 12; “Mr. Smith Wigglesworth in U.S.A. Wonderful Campaigns,” *RT* 5:8 (August 1929): 6; Keys, “Fresno, Calif.,” 13; D.W. Savage, “Cancer Healed,” *RT* 3:5 (May 1927): 11; Jamieson, “Good time in Chicago,” 10; Donald Gee, “Inspiring Report from New York. Smith Wigglesworth in Great Power,” *RT* 11:2 (January 15 1935): 13; “Brother Wigglesworth at Opening of New Hall in U.S.A.,” *RT* 11:3 (February 1 1935): 14;; Byron D. Jones, “Wilkes-Barre, PA.,” *PE* 1080 (January.5 1935): 13; A.A. Wilson, “Kansas City, Mo.,” *PE* 1085 (February .9 1935): 12; Louis F. Turnbull, “Los Angeles, Calif.,” *PE* 1089 (March .9 1935): 9; Louis F. Turnbull, “Brother Wigglesworth in California,” *RT* 11:6 (March.15 1935): 14; W.F. Garvin, “Tulsa, Okla.,” *PE* 1093 (April 6 1935): 9.

⁶⁶⁷ Arthur W. Frodsham, “A Revival Ministry,” 15.

⁶⁶⁸ Wigglesworth, “Letter to Brother Mundell,” (September 12 1924): 1.

⁶⁶⁹ Pastor Robert A. Brown was the leader of Glad Tidings Tabernacle in New York; Gee, “Inspiring Report from New York. Smith Wigglesworth in Great Power,” 13.

‘grit and sharp stones’ for many hours and testifies of his miraculous healing.⁶⁷⁰ Therefore, the lack of reports may have been a reflection of the impact of Wigglesworth’s ministry during that difficult period.

4.2.5 Australia

4.2.5.1 1922 Visit

In the October-December 1921 edition of *Confidence*, Boddy included a notice with regard to Wigglesworth’s movements. Sister Winnie Andrews, the secretary of the Good News Hall had written to Boddy; they were expectant of his arrival and were organising ‘a campaign for him in Australia’.⁶⁷¹ Jeannie Lancaster, founder and leader of the Good News Hall, first liaised with Boddy in October 1908. Her communication about the work in Australia continued through personal letters and later through Andrews until 1911.⁶⁷² Therefore, Andrews’ 1921 letter was their first published communication with Boddy in over a decade; this may have been due to the lack of further Pentecostal development within Australia. However, Lancaster’s intentions are made clear in an article in *The Register*, in February 1922, which states, ‘During the present month efforts are to be made to develop in Melbourne

⁶⁷⁰ Smith Wigglesworth, “Mr. Smith Wigglesworth Wonderfully Healed. Evangelist Smith Wigglesworth’s Testimony of God’s Miraculous Healing Power,” *RT* 9:12 (December 1933): 8; Smith Wigglesworth, “Wonderfully Healed,” *TF* 34:1 (January 1934): 11; Smith Wigglesworth, “Wonderfully Healed. Smith Wigglesworth’s Testimony,” *PE* 1031 (January 13 1934): 7; According to both Frodsham and Hibbert, Salter testifies that Wigglesworth suffered for a minimum of six years and saved hundreds of the stones he passed in a glass bottle. Frodsham highlights that although October 4th was the beginning of his healing, it was a long time before he reached the end.; Frodsham, *Apostle of Faith*, 94-95; Hibbert, *The Secret of his Power*, 105; See also Liardon, *God’s Generals*, 222; Whittaker, *Seven Pentecostal Pioneers*, 40.

⁶⁷¹ “Pentecostal Items,” *Confidence* 127 (October-December 1921): 60; Winnie Andrews, “Healings in Australia,” *Confidence* 129 (April-June 1922): 17; See also Duncan, *Pentecost in Australia*.

⁶⁷² Jeannie Lancaster, “Australia,” *Confidence* 7 (October 15 1908): 17-18; “Australia. Good News from Victoria,” *Confidence* II:4 (April 1909): 93-94; “Offerings for Printing, etc., to July 31st,” *Confidence* II:8 (August 1909): 170; “Australia. Williamstown,” *Confidence* II:11 (November 1909): 260; “Offerings for Printing, etc., to November 30th,” *Confidence* II:12 (December 1909): 266; “Offerings for Printing, etc., to December 31st,” *Confidence* III:1 (January 1910): 2; Winnie Andrews, “Australia. Report of the Pentecostal Work,” *Confidence* III:2 (February 1910): 42-43; Winnie Andrews, “Australia,” *Confidence* III:8 (August 1910): 188-189; “Convention Jottings,” *Confidence* IV:6 (June 1911): 129; They also contributed to the printing costs of *Confidence* and received monthly copies.

a revivalist movement on the lines of that recently reported to have occurred in Great Britain'.⁶⁷³ The same article indicates an awareness of Wigglesworth's recent success in Switzerland, Scandinavia and North America.⁶⁷⁴ Therefore, Wigglesworth's invitation appears to have occurred as a result. In fact, Chant reveals that in Lancaster's *Good News* paper, it states that they paid 'for all the advertising, hiring of halls and other preparations', as well as Wigglesworth's travel costs of 250 pounds.⁶⁷⁵

4.2.5.1.1 Melbourne

According to Andrews, Wigglesworth arrived in Melbourne on February 16th 1922 and he ministered that same evening.⁶⁷⁶ He initially held meetings in the Good News Hall, where *The Argus* reports 'at first the attendance was only moderate'.⁶⁷⁷ However, evidently numbers increased quickly; they soon relocated to the Olympia which reportedly seated 4,500 people, for his evening meetings from February 19th to March 5th.⁶⁷⁸ Throughout the Melbourne campaign, the press were largely positive towards Wigglesworth's ministry; in fact, *The Argus* published a couple of detailed accounts of the meetings and although acknowledging

⁶⁷³ "Religious Revival for Melbourne," *The Register*, February 6 1922, 6, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/63696347?searchTerm=%22Smith-Wigglesworth%22&searchLimits=l-advtitle=89>

⁶⁷⁴ "Religious Revival for Melbourne," 6.

⁶⁷⁵ Chant, *Heart of Fire*, 48; Barry Chant, email message to author, January 18 2012; Unfortunately this document was lost in a fire in Chant's personal office, so it is not possible to confirm; See also Cartwright, *The Real Smith Wigglesworth*, 107.

⁶⁷⁶ Winnie Andrews, "Healings in Australia," *Confidence* 129 (April-June 1922): 27; See also Frodsham, *Apostle of Faith*, 56.

⁶⁷⁷ "'Healing By Touch." Manifestations at Olympia," *The Argus*, February 22 1922, 16, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/4698498?searchTerm=HEALING%20BY%20TOUCH&searchLimits=1-advtitle=13>; See also Chant, *Heart of Fire*, 69; Cartwright, *The Real Smith Wigglesworth*, 109.

⁶⁷⁸ "Classified Advertising," *The Argus*, February 20 1922, 12, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/4700037?searchTerm=Olympia%20Wigglesworth&searchLimits=1-advtitle=13>; "'Healing By Touch." Manifestations at Olympia," 16 ; See also Andrews, "Healings in Australia," 27-28; Chant, *Heart of Fire*, 69; Cartwright, *The Real Smith Wigglesworth*, 109; Barry Chant, "'Spirit of Pentecost': Origins and development of the Pentecostal Movement in Australia, 1870-1939," (PhD diss., Macquarie University, 1999), 331, accessed February 2 2012, <http://webjournals.alphacrucis.edu.au/journals/ET/chant-b-spirit-of-pentecost-phd-1999/09-chant-ch-9-the-spirit-of-revival/>

that Wigglesworth ‘was not successful in all cases there were many in which there appeared to be startling and immediate improvement after he had laid hands on the afflicted and prayed over them’.⁶⁷⁹ After three weeks, Wigglesworth left Melbourne for meetings in Adelaide; however, he returned for a few days at Easter.⁶⁸⁰ A notice in *The Argus* on March 29th states that anyone desiring further Wigglesworth meetings was to attend a specific meeting at the Good News Hall, as ‘if many desire him, he will return’.⁶⁸¹ There was evidently a strong desire.

4.2.5.1.2 Adelaide

Wigglesworth appears to have begun ministering in the Hindmarsh Square Congregational Church in Adelaide on Sunday 19th March 1922.⁶⁸² As in Melbourne, there was generally a positive attitude towards Wigglesworth from the Adelaide media.⁶⁸³ However, on April 2nd, alongside a notice for Wigglesworth’s mission, there was an advertisement indicating

⁶⁷⁹“Healing By Touch.” Manifestations at Olympia,” 16; “Public Notices,” *The Argus*, February 24 1922, 10, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/4697380?searchTerm=Wigglesworth&searchLimits=l-state=Victoria||l-title=13||l-decade=192>; See also Andrews, “Healings in Australia,” 27-28; Boddy published the two newspaper accounts which Winnie Andrews had enclosed with her letter.

⁶⁸⁰ Smith Wigglesworth, “Mr. Wigglesworth at the Antipodes,” *Confidence* 180 (July-September 1922): 43; “Classified Advertising,” *The Argus*, April 8 1922, 14, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/4669707?searchTerm=Wigglesworth&searchLimits=l-state=Victoria||l-title=13||l-decade=192>

⁶⁸¹ “Classified Advertising,” *The Argus*, March 29 1922, 16, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/4676671?searchTerm=Wigglesworth&searchLimits=l-state=Victoria||l-title=13||l-decade=192>

⁶⁸² “Advertising,” *The Register*, Adelaide, March 9 1922, 2, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/63581570?searchTerm=The%20Register%20AND%20%22Smith-Wigglesworth%22&searchLimits=l-title=89>; “Advertising,” *The Register*, March 15 1922, 6, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/63585154?searchTerm=Wigglesworth&searchLimits=l-decade=192||l-state=South+Australia||l-title=89||l-year=1922>; His meetings were initially advertised to begin on Sunday 12th March 1922 in the Hindmarsh Square Congregational Church.

⁶⁸³“Mr. Smith Wigglesworths Healing Mission,” *The Advertiser*, Adelaide, March 3 1922, 7, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/49084596?searchTerm=Wigglesworth&searchLimits=l-decade=192||l-state=South+Australia||l-year=1922||l-title=34>; “Religious Notes,” *The Register*, March 4 1922, accessed October 24 2011, 11, <http://trove.nla.gov.au/ndp/del/article/63575571?searchTerm=Wigglesworth&searchLimits=l-decade=192||l-state=South+Australia||l-title=89||l-year=1922>; “Religious Notices,” *The Register*, March 8 1922, 2, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/63582141?searchTerm=Wigglesworth&searchLimits=l-decade=192||l-state=South+Australia||l-title=89||l-year=1922>

opposition from the Rationalist Society.⁶⁸⁴ Chant believes this notice was probably more successful in attracting people to Wigglesworth's meetings. Nevertheless, Chant adds that there was a lower attendance at the Adelaide meetings compared to Melbourne, which therefore seems to contradict the latter.⁶⁸⁵ Although attendance numbers were not reported, the fact that the meetings remained in a church building in Adelaide also suggests a lower attendance.

4.2.5.1.3 Sydney

Chant reveals that even though Wigglesworth had been invited to Australia by Lancaster, he first ministered in Sydney; however, this is evidently inaccurate.⁶⁸⁶ A notice in the *Sydney Morning Herald* on April 29th 1922 advertised Wigglesworth's Sydney campaign, beginning the following day; the venue for the evening meetings was the Baptist Tabernacle, on Burton-street.⁶⁸⁷ A notice in the same paper on May 6th reveals that the evening meetings were no longer taking place in that venue.⁶⁸⁸ Philip B. Duncan, who was then a member of the Baptist Tabernacle, indicates this was due to religious opposition. He reveals that Dr. Fallen, one of

⁶⁸⁴ "Lecture. A Visit to the Faith Healers, Casting out Demons in Adelaide, Modern Survivals of Savage Beliefs," *The Advertiser*, April 1 1922, 3, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/49089239?searchTerm=Scott-Bennett&searchLimits=exactPhrase||anyWords||notWords||requestHandler||dateFrom||dateTo||sortBy||l-state=South+Australia||l-title=34>

⁶⁸⁵ Chant, *Heart of Fire*, 70; See also Cartwright, *The Real Smith Wigglesworth*, 110.

⁶⁸⁶ Chant, *Heart of Fire*, 67; See also Hywel-Davies, *Baptised by Fire*, 124-125; Wilson, *Wigglesworth*, 173, 175; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 36; Cartwright, *The Real Smith Wigglesworth*, 107-109; Cartwright implies that Wigglesworth started off in Sydney, but he gives the correct date, April 30th. He then appears to contradict himself, as he indicates that Wigglesworth then went on to Melbourne, but gives February 19th – March 5th as the dates for these meetings.

⁶⁸⁷ "Advertising," *The Sydney Morning Herald*, April 29 1922, 11, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/16000150?searchTerm=The%20Sydney%20Morning%20Herald%20Wigglesworth&searchLimits=exactPhrase||anyWords||notWords||requestHandler||dateFrom||dateTo||sortBy||l-title=35>; See also Wigglesworth, "Mr. Wigglesworth at the Antipodes," 43.

⁶⁸⁸ "Advertising," *The Sydney Morning Herald*, May 6 1922, 17, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/16001052?searchTerm=The%20Sydney%20Morning%20Herald%20Wigglesworth&searchLimits=exactPhrase||anyWords||notWords||requestHandler||dateFrom||dateTo||sortBy||l-title=35>

the deacons who had received his Holy Spirit baptism, was responsible for Wigglesworth's Sydney invitation. Duncan states,

To say that this Pentecostal evangelist caused a stir would be a prime understatement. The reaction to his forceful ministry, with his doctrine and demonstration, was revolutionary. The Godly minister and his deacons immediately cancelled the meetings in the Church, but not before Smith Wigglesworth prophesied that the minister and the church knew not the day of their visitation.⁶⁸⁹

According to Chant, the meetings were moved to the Australia Hall and ended six weeks later.⁶⁹⁰ However, Duncan indicates that Wigglesworth held meetings in Sydney morning and evening for four weeks.⁶⁹¹ In fact, Wigglesworth was en-route to New Zealand on May 24th 1922; therefore, the maximum he could have ministered in Sydney was less than four weeks.⁶⁹² Again, Chant demonstrates the unreliability of his account. Duncan reveals that 'crowds were attracted to hear the new message', but the meetings continued to cause a great deal of controversy, indicating that opposition particularly rose from the religious community.⁶⁹³ Wigglesworth confirms the opposition he faced in Sydney, but despite it he highlights his impact on the city and the whole nation.⁶⁹⁴ Afterwards, Duncan states that his father was left in charge by Wigglesworth to 'organise the nucleus of those interested'.⁶⁹⁵

⁶⁸⁹ Duncan, *Charismatic Tide*; Duncan also reports that his father was asked to leave the church due to his questioning of Wigglesworth's dismissal; See also Chant, *Heart of Fire*, 67-68; Hywel-Davies, *Baptised by Fire*, 124-125; Cartwright, *The Real Smith Wigglesworth*, 108-109; Wilson, *Wigglesworth*, 174-175; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 36-37, 40-42.

⁶⁹⁰ Chant, *Heart of Fire*, 68; See also Wilson, *Wigglesworth*, 174; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 37.

⁶⁹¹ Duncan, *Charismatic Tide*.

⁶⁹² Wigglesworth, "Mr. Wigglesworth at the Antipodes," 43

⁶⁹³ Duncan, *Charismatic Tide*. The media were also cynical towards Wigglesworth, with one paper describing him as "crudeness itself"; "Casting Out Spirits. The Yorkshire Evangelist," *Morning Bulletin*, May 22 1922, 12, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/54020086?searchTerm=Wigglesworth>

⁶⁹⁴ Wigglesworth, "Mr. Wigglesworth at the Antipodes," 43.

⁶⁹⁵ Duncan, *Charismatic Tide*.

4.2.5.2 Wigglesworth's Impact

During Wigglesworth's Melbourne campaign, many healings were reported by the papers, Braithwaite and Andrews, including some miraculous cases.⁶⁹⁶ In a letter to Boddy,

Wigglesworth enclosed letters of healing testimony from three ladies who had been healed during his Easter meetings; they included the names and addresses of the recipients.⁶⁹⁷

Andrews also reports that over eight months later they were still receiving testimonies.⁶⁹⁸ In fact, W.A. Buchanan states in his report published in 1924 that 'many scores were healed', with healing testimonies 'still continuing to come in'.⁶⁹⁹ With regard to Adelaide,

Wigglesworth briefly refers to this campaign, stating 'crowds are being saved night by night' and seems to imply healings were consistently occurring there.⁷⁰⁰ Yet, there is a distinct lack of further details recorded. This may be a reflection of his limited success in Adelaide.

⁶⁹⁶ "'Healing By Touch." Manifestations at Olympia," 16; "'Healing By Touch." Further Demonstrations," *The Argus*, February 23 1922, 8, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/4698120?searchTerm=Wigglesworth>; "Mr. Smith Wigglesworths Healing Mission," 7; The healings reported in the press include many cases of deafness including one who suffered for twenty years, a man suffering for ten years with head noises, a woman with rheumatism, hip and knee problems, a woman with leg stiffness for twenty years, a woman with back pain, a woman with feet pain, people with spinal problems, a person suffering with a thirty year cough, several with neuritis, a child unable to walk, deliverance for some with mental illness and a woman in a wheelchair for six years; F.E. Braithwaite, "Revival in Australia," *PE* 454-455 (July 22 1922): 9; F.E. Braithwaite, "Reports of Blessing and Healing from Australia," *TF* 42:6 (June 1922): 137-138; The healings include that of a woman dying from a disease, the Methodist Local Preacher's Association President suffering with nervous trouble, Mr Solguish with feet pain for fifty years, a woman with liver problems, gallstones and sciatica and her daughter who was an invalid, Mr Lewellyne, a "Reader" in the Church of England with knee stiffness, Miss Witt who was in a wheelchair for twenty two years, someone with rheumatoid arthritis for four years, Mr Johnstone of Sperm Vale who was deaf for twenty years and Mrs Johnstone who was in a wheelchair for six years. Braithwaite also reveals that numerous healings occurred as a result of the "application of handkerchiefs."; Winnie Andrews, "Revival in Australia," *PE* 440-441 (April 15 1922): 11; Winnie Andrews, "North Melbourne, Victoria, Australia," *PE* 478-479 (January 6 1923): 9; The healings include that of a six year old lame girl, a man with bad feet, numerous people suffering from deafness, a woman in a wheelchair for more than six and a half years, a woman ill with tuberculosis for thirteen years, a man with consumption and numerous people with neuritis, heart and lung problems, joint stiffness, a woman wrapped in bandages, a boy with an underdeveloped brain, a woman with chronic asthma and a Music Professor who had neck pain and nerve trouble.

⁶⁹⁷ Wigglesworth, "Mr. Wigglesworth at the Antipodes," 43-44; "Healed by the Power of God. The Ministry of Bro. Wigglesworth and His Future Movements," *PE* 462-463 (September 16 1922): 14.

⁶⁹⁸ Andrews, "North Melbourne, Victoria, Australia," 9.

⁶⁹⁹ "Blessing in Melbourne, Australia," *PE* 528 (January 5 1924): 7; W. A. Buchanan was married to Leila, Janet Lancaster's daughter. He was a "Pentecostal founder, evangelist, pastor and publicist"; "Leila M. Buchanan," accessed October 25 2011, <http://webjournals.ac.edu.au/authors/leila-m-buchanan/>; See also Cartwright, *The Real Smith Wigglesworth*, 110.

⁷⁰⁰ Wigglesworth, "Mr. Wigglesworth at the Antipodes," 43.

Significantly, Chant indicates that as a result of Wigglesworth's ministry in Adelaide 'a nucleus was provided for the Pentecostal work in South Australia'.⁷⁰¹ He reports the healing of a man with a poisoned hand during one of the Adelaide meetings. Consequently, the man, his wife and others from his church left and started attending the recently established Adelaide Pentecostal church; this information is based on the testimony of Mrs E. Watson, the healed man's wife.⁷⁰² Chant states that as a result of Wigglesworth's ministry a congregation of between fifty and one hundred people frequently met in the Leavitt Hall, on Wakefield Street. Yet, based on Watson's testimony, at least 42 of those people had transferred church due to her husband's healing.⁷⁰³ Thus, Chant appears to somewhat mislead with crediting Wigglesworth with creating a South Australia nucleus. As a result of his Sydney campaign, Wigglesworth reveals that he 'left hundreds saved and healed'; this is partially supported by other accounts, as Duncan highlights the continual healing miracles and Leila Buchanan states that 'the healings have been too numerous to mention'.⁷⁰⁴ Wigglesworth also adds that 'Australia has been moved'.⁷⁰⁵ In fact, in a letter to Mundell, he reveals that approximately three thousand people were converted during his 1922 Australian visit.⁷⁰⁶ There were certainly a high number of conversions recorded, as Buchanan states that one thousand people experienced conversion in Melbourne and Braithwaite highlights one particular meeting in Ballarat where she reports 'a great multitude were saved'.⁷⁰⁷ However, based on the extent of Wigglesworth's impact outside of Melbourne, Wigglesworth's figure seems to be an overestimation.

⁷⁰¹ Chant, *Heart of Fire*, 70; See also Hywel-Davies, *Baptised by Fire*, 126; Wilson, *Wigglesworth*, 177.

⁷⁰² Chant, *Heart of Fire*, 70; See also Cartwright, *The Real Smith Wigglesworth*, 110; Hywel-Davies, *Baptised by Fire*, 126; Wilson, *Wigglesworth*, 176-177.

⁷⁰³ Chant, *Heart of Fire*, 70, 135.

⁷⁰⁴ Wigglesworth, "Mr. Wigglesworth at the Antipodes," 43; Duncan, *Charismatic Tide*; "Healed by the Power of God. The Ministry of Bro. Wigglesworth and His Future Movements," 14.

⁷⁰⁵ Wigglesworth, "Mr. Wigglesworth at the Antipodes," 43

⁷⁰⁶ Wigglesworth, "Letter to Brother Mundell," (June 21 1922): 2.

⁷⁰⁷ "Blessing in Melbourne, Australia," 7; Braithwaite, "Revival in Australia," 9.

Wigglesworth undoubtedly had an impact in Australia in 1922, particularly in Melbourne; in fact, both Braithwaite and Andrews entitled their reports of Wigglesworth's ministry as 'Revival in Australia'.⁷⁰⁸ Nevertheless, the effects appear to have been somewhat short-term. Chant indicates that although Wigglesworth and McPherson had larger meetings, those by A.C. Valdez in 1925 were more effective.⁷⁰⁹ Hutchinson adds that Valdez's ministry brought Australian Pentecostalism 'from being a mission to being a church'.⁷¹⁰ This is confirmed by Duncan, who acknowledges Wigglesworth's foundational role in 1922, describing him as 'the one God used to create vision and make preparation for a clean and sane Holy Ghost work in Australia' and 'the first to spark the flame that is now spreading warmth in the Charismatic Movement'.⁷¹¹ Nevertheless, he states that the 'Sunshine Revival ushered in the real beginning of things', revealing that as a result, the Pentecostal Church of Australia was established by Valdez.⁷¹² Beruldsen also highlights Valdez's role, indicating that the existence and strength of the Australian Pentecostal church was due to him.⁷¹³ Therefore, Stringer's belief that Wigglesworth was one of Australia's Pentecostal church fathers is evidently overstated.⁷¹⁴ By the time of Wigglesworth's second visit in 1927, Australian Pentecostalism had changed a great deal.⁷¹⁵ According to Duncan, it was effective in 'stirring many hearts to dedicate their lives to the services of Christ', highlighting that both himself and Greenwood

⁷⁰⁸ Braithwaite, "Revival in Australia," 9; Andrews, "Revival in Australia," 11.

⁷⁰⁹ Chant, *Heart of Fire*, 90.

⁷¹⁰ Mark Hutchinson, "Australia", in *The New International Dictionary of Pentecostal Charismatic Movements*, ed. Stanley M. Burgess, assoc. ed. Eduard M. Van Der Maas. (Grand Rapids: Zondervan, 2002), 27.

⁷¹¹ Duncan, *Pentecost in Australia*; Duncan, *Charismatic Tide*.

⁷¹² Duncan, *Pentecost in Australia*; See also "Classified Advertising," *The Argus*, May 9 1925, 18, accessed January 20 2015, <http://trove.nla.gov.au/ndp/del/article/2113191?searchTerm=Valdez>

⁷¹³ E. Beruldsen, "Four Hundred Baptised in Melbourne," *PE* 639 (March 20 1926): 6.

⁷¹⁴ Stringer, *Smith Wigglesworth in Australia and New Zealand*, 9.

⁷¹⁵ Wigglesworth returned to Australia on January 6th 1927; "Items of Interest. Mr Smith Wigglesworth," *RT* 3:1 (January 1927): 12; Duncan, *Pentecost in Australia*; See also Wilson, *Wigglesworth*, 185.

were ‘commissioned for life-term service’ by Wigglesworth.⁷¹⁶ Although, there were various reports of miraculous healings and conversions, whilst Wigglesworth ministered in Melbourne, Parkes, Orange, Adelaide and Sydney, the figures indicate his relatively limited impact.⁷¹⁷ In fact, Wigglesworth refrains from revealing any figures of those healed, converted, or baptised in the Spirit; instead, he states that three to four thousand attended his morning meetings in Richmond Temple.⁷¹⁸ This seems to further highlight the extent of his limited success during his 1927 campaign.

4.2.6 New Zealand

4.2.6.1 1922 Visit

Harold V. Roberts indicates that it was during Wigglesworth’s visit to Denmark in 1921 that he met Mr. J. Fullerton, a Danish missionary with the China Inland Mission. Roberts reports that Fullerton shared with Wigglesworth the revelation God had given him about New Zealand; he subsequently enquired if Wigglesworth had felt God’s call to New Zealand and Australia and encouraged him to prayerfully seek an answer. According to Roberts, Wigglesworth made it ‘a matter of serious prayer and found that God desired him to visit

⁷¹⁶ Duncan, *Pentecost in Australia*; Duncan also recalls how Wigglesworth prophesied to him after one of the meetings, indicating that he had been anointed by God for His work, “adding that in the years to come he would place me on a World Committee.” Wigglesworth’s prophecy was fulfilled thirty three years later; Duncan, *Pentecost in Australia*; Duncan, *Charismatic Tide*; See also Chant, *Heart of Fire*, 98.

⁷¹⁷ “Classified Advertising,” *The Argus*, December 18 1926, 18, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/3827644?searchTerm=smith%20wigglesworth>; “Brother Wigglesworth’s Address,” *PE* 679 (January 8 1927): 13; “Remarkable Healings in Australia,” *PE* 696 (May 7 1927): 6; “Two Marvellous Healings in Australia,” *PE* 708 (July 30 1927): 6; “Revival Campaign,” *Western Champion*, February 17 1927, 11, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/128683029?searchTerm=%22Smith-Wigglesworth>; “Public Notices,” *The Advertiser*, February 23 1927, 3, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/40766519?searchTerm=smith%20wigglesworth>; “Religious Notices,” *The Advertiser*, February 26 1927, 9, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/40767591?searchTerm=%22Smith-Wigglesworth>; “Public Notices,” *The Advertiser*, March 2 1927, 3, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/40768371?searchTerm=smith%20wigglesworth>; “Another Faith Healer”, *Worker*, March 30 1927, 18, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/71137473?searchTerm=%22Smith-Wigglesworth>

⁷¹⁸ “News from Mr. Wigglesworth,” *RT* 3:7 (July 1927): 8.

these countries'.⁷¹⁹ This is plausible as Wigglesworth believed 'much is mist when we enter doors on our own account'.⁷²⁰ Nevertheless, the fact that his fare to Australia had been paid may have also been influential. Wigglesworth indicates that by May 24th 1922 he was en-route for New Zealand, accompanied by 'a man and his wife and another brother who have caught the fire'.⁷²¹ However, Roberts reveals that he was three weeks later than planned due to missing his ship; as a result, Fullerton who had reportedly arrived in April 1922 had already returned to his missionary work.⁷²² He made contact with H. Roberts, Roberts' father and requested him to launch Wigglesworth's revival campaign in New Zealand.⁷²³ Roberts fails to mention a 'Divine Healing Campaign' by Wigglesworth was initially advertised in the press from November 14th to 19th 1921, to commence on November 21st 1921 in the Wellington Town Hall.⁷²⁴ Evidently, Wigglesworth originally arranged to visit in November;

⁷¹⁹ Roberts, *New Zealand's Greatest Revival*, 5-6; See also Cartwright, *The Real Smith Wigglesworth*, 112-113; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 33-34; Hywel-Davies, *Baptised by Fire*, 117-118; Wilson, *Wigglesworth*, 165-166; Fullerton was home on a leave of absence.

⁷²⁰ Wigglesworth, "Letter to Brother Mundell," (August 7 1923): 2.

⁷²¹ Wigglesworth, "Mr. Wigglesworth at the Antipodes," 43; According to Hywel-Davies, the Buchanans travelled earlier than Wigglesworth to Wellington to "make the necessary arrangements". However, Wigglesworth appears to indicate they travelled with him to Wellington; Hywel-Davies, *Baptised by Fire*, 127.

⁷²² Roberts, *New Zealand's Greatest Revival*, 6; Wigglesworth's Sydney campaign was initially advertised from April 30th to May 4th 1922, yet it continued for a number of further weeks; "Advertising", *The Sydney Morning Herald*, April 29 1922, 11, accessed October 24 2011, <http://trove.nla.gov.au/ndp/del/article/16000150>; Duncan, *Charismatic Tide*.

⁷²³ Roberts, *New Zealand's Greatest Revival*, 6.

⁷²⁴ "A Divine Healing Campaign," *EP CII*, Issue 117, November 14 1921, 2, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19211114.2.30.2&srpos=1&e=01-11-1921-31-11-1921--10-EP-1---0Divine+Healing-->; "A Divine Healing Campaign," *EP CII*, Issue 118, November 15 1921, 2, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19211115.2.23.2&srpos=2&e=01-11-1921-31-11-1921--10-EP-1---0Divine+Healing-->; "A Divine Healing Campaign," *EP CII*, Issue 119, November 16 1921, 2, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19211116.2.14.2&srpos=3&e=01-11-1921-31-11-1921--10-EP-1---0Divine+Healing-->; "A Divine Healing Campaign," *EP CII*, Issue 120, November 17 1921, 2, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19211117.2.12.2&srpos=4&e=01-11-1921-31-11-1921--10-EP-1---0Divine+Healing-->; "A Divine Healing Campaign," *EP CII*, Issue 121, November 18 1921, 2, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19211118.2.11.1&srpos=5&e=01-11-1921-31-11-1921--10-EP-1---0Divine+Healing-->; "A Divine Healing Campaign," *EP CII*, Issue 122, November 19 1921, 4, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19211119.2.16.2&srpos=8&e=01-11-1921-31-11-1921--10-EP-1---0Divine+Healing-->

however, his impact in Switzerland may have caused him to alter his plans.⁷²⁵ Unlike the earlier publicity, the 1922 notices were all advertised by the Christian Covenanters, which would suggest that Fullerton was likely responsible for the November notices. Therefore, contradictory to Robert's account, Fullerton had probably arrived in New Zealand in November 1921 and due to Wigglesworth's non-appearance recruited H. Roberts then for a later campaign.

4.2.6.1.1 Revival Campaign

On May 28th 1922, Wigglesworth began his campaign in Wellington; this included evening meetings in the Town Hall until June 7th.⁷²⁶ According to Roberts, his father along with two friends 'engaged the large Town Hall — a real act of faith — and paid down part of a night's rental £8 10s'.⁷²⁷ H. Roberts contradicts this somewhat, indicating instead that it was himself and his wife.⁷²⁸ Also, on April 22nd 1922, there was an advertisement encouraging all the Christian Covenanters to attend a meeting to arrange Wigglesworth's visit; therefore, it seems probable that payment for the Town Hall was made by the group.⁷²⁹ Roberts attempts to further demonstrate their great faith by highlighting that they had obtained a hall which could

[0Divine+Healing--](#); See also Worsfold, *A History of the Charismatic Movements in New Zealand*, 107; Cartwright, *The Real Smith Wigglesworth*, 112.

⁷²⁵ Wigglesworth, "Letter to Brother Mundell," (September 2 1921): 2.

⁷²⁶ H. Roberts, "Smith-Wigglesworth Revival Campaign," *EP* CIII, Issue 123, May 27 1922, 9, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19220527.2.99.8&srpos=2&e=27-05-1922-27-05-1922--10-EP-1---0Roberts-ADVERTISEMENT->;

"Berhampore Baptist Church," *EP* CIII, Issue 123, May 27 1922, 9, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19220527.2.99.7&srpos=1&e=27-05-1922-27-05-1922--10-EP-1---0SmithZz-Wigglesworth-ADVERTISEMENT->;

See also Hywel-Davies, *Baptised by Fire*, 127-128.

⁷²⁷ Roberts, New Zealand's Greatest Revival, 7; He also indicates that they were permitted to use the Vivian Street Baptist Church Hall for morning meetings; however, it was soon necessary to meet in the main church; See also Hywel-Davies, *Baptised by Fire*, 128; Cartwright, *The Real Smith Wigglesworth*, 113.

⁷²⁸ "Pentecostal Work in New Zealand," *PE* 687 (March 5 1927): 5.

⁷²⁹ "Visit of Smith Wigglesworth, The Yorkshire Evangelist," *EP* CIII, Issue 94, April 22 1922, 7, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19220422.2.88.9&srpos=1&e=01-04-1922-31-05-1922--10-EP-1---0Revival+Campaign+Wigglesworth-->

hold three thousand people for Wigglesworth, an unknown evangelist.⁷³⁰ However, firstly, the fact that Fullerton had previously advertised Wigglesworth's divine healing campaign for the Town Hall, would have been influential.⁷³¹ Secondly, it seems highly likely that they would have heard reports of the crowds attending Wigglesworth's meetings in Australia, thereby also indicating their probable need for a large building. Roberts indicates that Wigglesworth primarily preached on divine healing in the evening meetings; perhaps, this was also due to the increased hunger for healing created by the 1918 pandemic flu.⁷³² He reveals that attendance numbers rapidly increased, with about eight hundred on the first evening, 1,600 the second and by the third evening it was full to capacity. The rapid increase may have been due to Wigglesworth's focus on healing and the reports of healing demonstrations. This appears to be verified by an article in the *NZ Truth*, which states 'by the stir amongst the packed audience one gets the impression that this is what nine out of ten have been waiting for'.⁷³³ Roberts adds that the town hall was filled to capacity for three weeks with crowds refused admittance each night. Although Wigglesworth ministered in Wellington for an overall period of three weeks, all his meetings were not held in the Town Hall; in July, some were held in Taranaki-St. Methodist Church, which only seated 1,200 people.⁷³⁴

⁷³⁰ Roberts, *New Zealand's Greatest Revival*, 6-7.

⁷³¹ "A Divine Healing Campaign," November 19 1921, 4.

⁷³² Roberts, *New Zealand's Greatest Revival*, 10; Cf. Kay, *Pentecostalism: A Very Short Introduction*, 46.

⁷³³ Take Up Thy Bed And Walk," 5.

⁷³⁴ Roberts, *New Zealand's Greatest Revival*, 10; See also Wilson, *Wigglesworth*, 177; Cartwright, *The Real Smith Wigglesworth*, 113; Wigglesworth appears to have had meetings over a twelve day period, ending on the morning of June 8th. He then returned for further meetings in Wellington from July 2nd till July 10th, after ministering in Dunedin, Blenheim and Christchurch; "Smith-Wigglesworth Mission," *EP CIII*, Issue 133, June 8 1922, 8, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19220608.2.83&srpos=3&e=27-05-1922-31-06-1922--10-EP-1----0SmithZz-Wigglesworth->; "Wigglesworth Mission," *EP CIII*, Issue 135, June 10 1922, 7, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19220610.2.86.7&srpos=3&e=10-06-1922-10-06-1922--10-EP-1----0Missioner->; "Special Notice," *EP CIII*, Issue 135, June 10 1922, 7, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19220610.2.86.6&srpos=5&e=10-06-1922-10-06-1922--10-EP-1----0ToryZz-Street->; "Faith Healing. Extraordinary Scenes," *Hawera & Normanby Star* XLII, June 12 1922, 2, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=HNS19220612.2.4&srpos=1&e=12-06-1922-12-06-1922--10-HNS-1---->

Wigglesworth informs Mundell that ‘it is estimated that we could of easeley [sic] filed [sic] it twice’.⁷³⁵ H. Roberts appears to support Wigglesworth’s statement; on June 7th 1922, he indicates that the Town Hall that night had been ‘overflowing’ with ‘hundreds turned away’.⁷³⁶ Also, in 1926, he reveals that, ‘not only were the seats all occupied, but the passages were crowded, and over a 1000 were addressed by Brother Lovelock and others outside’ and highlights the need for police.⁷³⁷

4.2.6.2 Wigglesworth’s Impact

Wigglesworth reveals that he prayed for over two thousand people to be healed during his 1922 campaign.⁷³⁸ According to an article by H. Roberts on May 29th, only fifty tickets were being made available at the door for those who desired healing.⁷³⁹ The restriction appears to have been put in place due to the numbers reportedly seeking healing.⁷⁴⁰ Also, a meeting was

[0Wigglesworth--](http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19220624.2.11.9&srpos=1&e=27-05-1922-10-12-1923--100--1---0Wigglesworth--); “Advertisements,” *EP* CIII, Issue 147, June 24 1922, 3, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19220624.2.11.9&srpos=1&e=27-05-1922-10-12-1923--100--1---0Wigglesworth-->; “Smith-Wigglesworth Revival Campaign,” *EP* CIV, Issue 1, July 1 1922, 3, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19220701.2.9.7&srpos=1&e=01-07-1922-01-07-1922--10-EP-1---0SmithZz-Wigglesworth-->; Wigglesworth, “Letter to Brother Mundell,” (June 21 1922): 2; Roberts, *New Zealand’s Greatest Revival*, 18; See also Wilson, *Wigglesworth*, 179.

⁷³⁵ Wigglesworth, “Letter to Brother Mundell,” (June 21 1922): 2.

⁷³⁶ “Smith-Wigglesworth Revival Campaign,” *EP* CIII, Issue 132, June 7 1922, 2, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19220607.2.11.5&srpos=4&e=07-06-1922-07-06-1922--10-EP-1---0Roberts-->; See also “Local and General,” *EP* CIII, Issue 130, June 5 1922, 6, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19220605.2.47&srpos=1&e=05-06-1922-05-06-1922--10-EP-1---0SmithZz-Wigglesworth-->

⁷³⁷ “Pentecostal Work in New Zealand,” 5; H.V. Roberts shares that on one evening approximately one thousand were refused entry; Roberts, *New Zealand’s Greatest Revival*, 10; See also Cartwright, *The Real Smith Wigglesworth*, 113; Wilson, *Wigglesworth*, 177.

⁷³⁸ “Healed by the Power of God. The Ministry of Bro. Wigglesworth and his Future Movements,” *PE* 462-463 (September 16 1922): 14.

⁷³⁹ “Smith-Wigglesworth Revival Meetings, Town Hall,” *EP* CIII, Issue 124, May 29 1922, 2, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19220529.2.22.2&srpos=2&e=29-05-1922-29-05-1922--10-EP-1---0SmithZz-Wigglesworth-->; Roberts, “Smith-Wigglesworth Revival Campaign,” 2.

⁷⁴⁰ “Power of Faith,” *EP* CIII, Issue 126, May 31 1922, 6, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19220531.2.82&srpos=1&e=31-05-1922-31-05-1922--10-EP-1---0suffering-->

organised on Thursday June 8th for those still holding healing cards.⁷⁴¹ Roberts reveals 1,100 sick people received prayer at that meeting. However, between May 29th and June 7th only five hundred healing cards would have been allocated; also, Wigglesworth himself shares they prayed for around six hundred people that day.⁷⁴² Therefore, the evidence seems to refute Roberts' claim.⁷⁴³ So, based on the accounts of his first Wellington campaign, Wigglesworth's figure is conceivable. Nevertheless, of more significance is that Wigglesworth gave no estimation of actual healings. The press reported healings from various illnesses, including some miraculous cases.⁷⁴⁴ In fact, some of those healed gave affidavits which were published in the *Dominion* on July 1st 1922.⁷⁴⁵ However, there were also reports of those not healed by both the *Dominion* and the *NZ Truth*.⁷⁴⁶ Roberts claims that without

⁷⁴¹ Roberts, "Smith-Wigglesworth Revival Campaign," 2.

⁷⁴² Roberts, *New Zealand's Greatest Revival*, 21; Wigglesworth, "Letter to Brother Mundell," (June 21 1922): 2.

⁷⁴³ Roberts also contradicts the advertisement stating "all who came would be prayed for" and incorrectly indicates that the meeting occurred in July; Roberts, *New Zealand's Greatest Revival*, 21.

⁷⁴⁴ They reported healings from cancer, valvular heart disease, rheumatism, infantile paralysis, the lengthening of limbs, blindness, deafness, dumbness, goitre, chronic gastritis, paralysis in both legs, leg ulcer, badly set broken arm, adenoids and turned eyes; Roberts, "Smith-Wigglesworth Revival Campaign," (June 7 1922): 2; "Faith Healing. Extraordinary Scenes," *Hawera & Normanby Star* XLII, June 12 1922, 12, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=HNS19220612.2.4&srpos=5&e=27-05-1922-10-12-1923--100--1----0wigglesworth-->; "Smith-Wigglesworth Mission," *EP CIV*, Issue 2, July 3 1922, 8, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&d=EP19220703.2.91&cl=CL2.1922.07.03&e=28-05-1922-31-06-1922--100--1----2THE+DEAF+MADE+TO+HEAR%2e-->; "Smith-Wigglesworth Revival Campaign," *EP CIV*, Issue 25 July 29 1922, 9, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19220729.2.109.7&srpos=1&e=28-07-1922-31-07-1922--100-EP-1----2SmithZz-Wigglesworth-->; "Wellington City Mission," *EP CIV*, Issue 151, December 23 1922, 3, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=EP19221223.2.13.5&srpos=23&e=27-05-1922-10-12-1923--100--1----0wigglesworth-->

⁷⁴⁵ "Healed by the Power of God. The Ministry of Bro. Wigglesworth and His Future Movements", 14; This included healing from chronic gastritis, paralysis in both legs, leg ulcer, badly set broken arm, adenoids and turned eyes. Names and addresses of those who claimed healing were available to view at the Dominion office; See also Hywel-Davies, *Baptised by Fire*, 131-132; Whittaker, *Seven Pentecostal Pioneers*, 35.

⁷⁴⁶ "Take Up Thy Bed And Walk," 5; "The Critic," *NZ Truth*, Issue 864, June 17 1922, 1, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=NZTR19220617.2.5&srpos=2&e=17-06-1922-24-06-1922--10-NZTR-1----1Wigglesworth-->; Roberts, *New Zealand's Greatest Revival*, 12; The *NZ Truth* was more critical in its account of failures, highlighting Wigglesworth's emphasis on healing being reliant on the person's degree of faith. It also published numerous scathing reports of Wigglesworth's ministry during his campaign; "Divine Healing," *NZ Truth*, Issue 865, June 24 1922, 12, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=NZTR19220624.2.59.3&srpos=1&e=17-06-1922-24-06-1922--10-NZTR-1----1Wigglesworth-->; "Faith Healer Wigglesworth," *NZ Truth*, Issue 866, July 1 1922, 4, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&d=NZTR19220701.2.18&e=-----10--1----0-->;

embellishing the figures, a minimum of 75 per cent of those prayed for were unquestionably healed; thus, even based on his figure of 1,100, he implies a minimum of 825 healings. Yet, in his summary of the campaign, he states that only hundreds received their healing.⁷⁴⁷

Therefore, Roberts percentage figure appears considerably exaggerated. Wigglesworth may have only reported the number he prayed for, in order to conceal the much lower figure of actual healings.

H. Roberts highlights the success of Wigglesworth's first Wellington campaign in his June 7th 1922 advertisement; he reveals that over one thousand people had already experienced conversion.⁷⁴⁸ On June 21st 1922, whilst he was in Dunedin, Wigglesworth claims that by that stage approximately two thousand people had been converted.⁷⁴⁹ Also, Pennington states that over two thousand conversions occurred during Wigglesworth's ministry in Wellington alone.⁷⁵⁰ However, this figure seems somewhat exaggerated as a reported letter from H. Roberts to *PE* reveals that Wigglesworth's whole New Zealand campaign resulted in that number of conversions.⁷⁵¹ According to Wigglesworth, 'All the people say no preacher has moved the crowds and still the work continues'.⁷⁵² Pennington confirms this statement, revealing that 'although being associated with such mighty evangelists as Drs Torrey, Henry, Chapman and others', he had never observed 'such scenes as following the presentation of the Word of God' by Wigglesworth.⁷⁵³ In fact, Roberts states that none of the revivals they had

"Smith-Wigglesworth Again," *NZ Truth*, Issue 867, July 8 1922, 6, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&d=NZTR19220708.2.40&e=-----10--1----0-->

⁷⁴⁷ Roberts, *New Zealand's Greatest Revival*, 16, 38.

⁷⁴⁸ "Smith-Wigglesworth Revival Campaign," 2.

⁷⁴⁹ Wigglesworth, "Letter to Brother Mundell," (June 21 1922): 2.

⁷⁵⁰ Pennington was the New Zealand Evangelical Mission of Wellington chairman; "Blessing in New Zealand," 7.

⁷⁵¹ "Blessing in Other Lands," *PE* 563 (September 13 1924): 9; See also Roberts, *New Zealand's Greatest Revival*, 38.

⁷⁵² Wigglesworth, "Letter to Brother Mundell," (June 21 1922): 2.

⁷⁵³ "Blessing in New Zealand," 7.

read about or been involved in compared to the benchmark given by Philip's Samaritan revival, except for Wigglesworth's campaign.⁷⁵⁴

Wigglesworth highlights his impact in New Zealand, revealing that thirty of the key men begged him to continue ministering there.⁷⁵⁵ However, due to an appointment in California he left on the R.M.S. Manuganui on July 11th 1922.⁷⁵⁶ Although there is only Mundell's letter as evidence, his return the following year indicates their strong desire for him to minister again. According to Wigglesworth, he received a telegram and a three hundred pound draft to cover the cost of his return.⁷⁵⁷ Nevertheless, his six month 1923/1924 campaign does not appear to have had such significant impact. Firstly, Roberts makes no reference to it in his description of New Zealand's greatest revival. Secondly, H. Roberts reveals that although the New Zealand Pentecostal Church was officially established in 1924, it was formed as a result of Wigglesworth's first campaign in 1922.⁷⁵⁸ He reports this was due to the fact that 'many of the converts were unattached to any Christian body, and as the ministers of the various churches had withheld their support, these newly formed believers in Jesus were like sheep without a shepherd and so a mission was formed to conserve the fruit gathered'.⁷⁵⁹ Conspicuously, there is no reference to the 'fruit' of Wigglesworth's second campaign. Also, significantly, H. Roberts omits the role of Valdez; when Valdez arrived in New Zealand he

⁷⁵⁴ Roberts, *New Zealand's Greatest Revival*, 36-38; Roberts's comparison indicates that there were two thousand conversions, hundreds of healings through the "laying on of hands", extraordinary healings through anointed handkerchiefs, the casting out of demonic spirits, water baptisms, eight hundred baptised in the Holy Spirit with tongues and a joyful city.

⁷⁵⁵ "Healed by the Power of God. The Ministry of Bro. Wigglesworth and his Future Movements," 14.

⁷⁵⁶ "Shipping. Port of Wellington. Berthage List," *EP CIV*, Issue 10, July 12 1922, 4, accessed October 25 2011, <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&d=EP19220712.2.17&e=27-05-1922-10-12-1923--100--1----0wigglesworth-->

⁷⁵⁷ "Pentecostal Items," *Confidence* 136 (January-March 1924): 114; "Personal Paragraphs," *Confidence* 137 (April-June 1924): 126; Wigglesworth, "Letter to Brother Mundell," (August 7 1923): 2.

⁷⁵⁸ "Pentecostal Work in New Zealand," 5; He reports that Wigglesworth left him and his wife in charge of the work.

⁷⁵⁹ H. Roberts, "The Outpouring of the Holy Spirit in Wellington New Zealand, June 1922," *PE* 662 (August 28 1926): 12.

was troubled by the division within the Movement and established the Pentecostal Church of New Zealand in December 1924.⁷⁶⁰ The question remains whether Wigglesworth's impact would have been short-term like with Australia, without the subsequent leadership of Valdez.

4.2.7 South Africa

4.2.7.1 Wigglesworth's Impact on South Africa

Wigglesworth arrived in Cape Town, South Africa on October 26th 1936 and departed back to Southampton on March 5th 1937.⁷⁶¹ His visit appears to have been due to an invitation from David J. du Plessis, the General Secretary of the Apostolic Faith Mission.⁷⁶² According to du Plessis, Wigglesworth had impacted South Africa even before his arrival; he shares that, 'During the past years when news filtered through of how God was blessing his servant, Smith Wigglesworth in other countries, many of God's people in South Africa prayed that he might come out here to bring the message of life'.⁷⁶³ The reports by the South African leaders also highlight the extent of Wigglesworth's impact whilst ministering there. Dullnient reveals that exceptional healings were documented; although he gave no details as evidence in his account, he attributes this to the lack of space and time.⁷⁶⁴ He also indicates conversions and healings occurred at a meeting with two thousand people in Cape Town. Again, he refrains from revealing any further details. However, this is somewhat supported by the reporter from the *Cape Times*, who states that over five hundred people stood to testify of their healing in

⁷⁶⁰ "Review: Assemblies of God in New Zealand," Flower Pentecostal Heritage Center, accessed August 8 2015, <https://ifphc.wordpress.com/2007/11/15/assemblies-of-god-in-new-zealand/>; Anderson, *Introduction to Pentecostalism; Global Charismatic Christianity*, 142; Although Anderson indicates Valdez set it up 'after the Australian model', this is incorrect as Valdez only established the Pentecostal Church of Australia in 1926.

⁷⁶¹ "Blessing upon Ministry of Well-Known British Brethren Visiting South Africa. Brother Wigglesworth's Personal Story of his Tour," *RT* 13:6 (March 12 1937): 11.

⁷⁶² Smith Wigglesworth in South Africa. 2,000 People fill City Hall," *RT* 12:24 (December 4 1936): 16.

⁷⁶³ David J. du Plessis, "Smith-Wigglesworth in South Africa," *RT* 13:3 (January 29 1937): 5.

⁷⁶⁴ "Smith Wigglesworth in South Africa. 2,000 People fill City Hall," 16.

that meeting.⁷⁶⁵ Pastor Coates estimates there were six hundred conversions in four meetings in Wynberg; he also reports various instantaneous healings including cancer and those who entered on crutches.⁷⁶⁶ His account of healings is confirmed by Wigglesworth's report to Boddy; however, Wigglesworth appears to indicate a lower number of conversions, stating 'hundreds of people decided for Christ'.⁷⁶⁷ Du Plessis reveals that some impressive healings occurred, including a number of cases which he described as miraculous. Nevertheless, he refrains from sharing any details, not even the extraordinary cases. Instead, he placed greater significance on the large number of conversions, describing it as revival.⁷⁶⁸ In Wigglesworth's later report, although he refers to a few cases of the miraculous, like du Plessis he emphasises that the numbers converted was 'the best of all'.⁷⁶⁹ Du Plessis adds that South Africa appeared to be ready for 'wide-spread revival' and through Wigglesworth's ministry it was brought to fruition; in fact, he highlights the extraordinary development of the work.⁷⁷⁰ This is demonstrated by Wigglesworth's revelation that meetings were continued in Wynberg and '340 decided the first Sunday after we left'.⁷⁷¹ Significantly, the reports by the South African leaders reveal that Wigglesworth most impacted their country in terms of salvation; they also appear to indicate healings were more minimal. In contrast, at his final meeting, Wigglesworth shares with the Cape Argus journalist that about three thousand people were healed through his ministry.⁷⁷² Although a large number were reportedly healed at one meeting, a further 2,500 healings seems an exaggerated figure, considering the other reports.

⁷⁶⁵ "Newspaper Report," *RT* 12:24 (December 4 1936): 16.

⁷⁶⁶ "Stirring Revival Scenes in South Africa. Smith Wigglesworth at Wynberg, Cape Province," *RT* 12:25 (December 18 1936): 9.

⁷⁶⁷ "Blessing upon Ministry of Well-Known British Brethren Visiting South Africa," 11.

⁷⁶⁸ Du Plessis, "Smith-Wigglesworth in South Africa," 5.

⁷⁶⁹ "Blessing upon Ministry of Well-Known British Brethren Visiting South Africa," 11.

⁷⁷⁰ Du Plessis, "Smith-Wigglesworth in South Africa," 5.

⁷⁷¹ "Blessing upon Ministry of Well-Known British Brethren Visiting South Africa," 11.

⁷⁷² "Mr. Wigglesworth's Final Meeting at Wynberg. Newspaper cutting from the "Cape Argus," *RT* 13:8 (April 9 1937): 14.

4.2.7.2 Du Plessis Prophecy

According to du Plessis, Wigglesworth's visit also significantly impacted him on a very personal level. Wigglesworth is accredited with giving a prophecy to du Plessis in December 1936, whilst in South Africa.⁷⁷³ This prophecy was held in high esteem by many Pentecostal writers; in fact, in 1997, Hollenweger considered it as 'probably the most important prophecy in the history of the Pentecostal movement'.⁷⁷⁴ Hocken also highlights its significance by using it as a starting point, in regards to the origins of the Charismatic movement in Great Britain.⁷⁷⁵ However, it is noteworthy that Hocken's role within the Charismatic movement may have been influential upon his thinking.⁷⁷⁶ Nonetheless, the prominence of Wigglesworth's prophecy is not held by all scholars. Robinson is highly critical, using the terms 'mythology' and 'folklore' to describe its place in the world-wide Charismatic movement.⁷⁷⁷ He states that even Pentecostal writers view Wigglesworth's prophecy with so much importance, that they tend to ignore the 'normal historical methods' of determining its actual significance.⁷⁷⁸ Cartwright, unlike the other biographers, also viewed the Wigglesworth prophecy as more mythical than accurate.⁷⁷⁹ Significantly, in 2000, Rutherford, who has

⁷⁷³ David J. du Plessis, as told to Bob Slosser, *A Man called Mr. Pentecost*, (Plainfield: Logos International, 1977), 2; Harper, *As at the Beginning*, 51; Hollenweger, *Pentecostalism*, 350 ; Synan, *The Holiness-Pentecostal Tradition*, 224-225; Hocken, *Streams of Renewal*, 2; Russell P. Spittler, "Du Plessis, David Johannes," in *The New International Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Eduard M. Van Der Maas, (Grand Rapids: Zondervan, 2002), 590; Martin Robinson, "To the ends of the earth – The pilgrimage of an ecumenical Pentecostal David J. Du Plessis (1907-1987)" (PhD diss., University of Birmingham, 1987), 4, 85-86 ; Cartwright, *The Real Smith Wigglesworth*, 162-167; Cartwright, "The Wigglesworth Prophecies"; Hywel-Davies, *Baptised by Fire*, 152; Wilson, *Wigglesworth*, 199-203; Stringer, *Smith Wigglesworth in Australia and New Zealand*, 70-71.

⁷⁷⁴ Hollenweger, *Pentecostalism*, 350.

⁷⁷⁵ Hocken, *Streams of Renewal*, 4.

⁷⁷⁶ Cecil M. Robeck, "Hocken, Peter Dudley" in *The New International Dictionary, of Pentecostal and Charismatic Movements*, (Eds.) S. M. Burgess, E. M. Van Der Maas, (Grand Rapids: Zondervan, 2002), 723; Cf. Robinson, "To the ends of the earth," 88.

⁷⁷⁷ Robinson, "To the ends of the earth," 4, 6.

⁷⁷⁸ Robinson, "To the ends of the earth," 5.

⁷⁷⁹ Cartwright, *The Real Smith Wigglesworth*, 7, 162-167; Cartwright, "The Wigglesworth Prophecies."

completed a comprehensive study on du Plessis, dismisses the idea that du Plessis had intentionally publicized an embellished prophecy account. According to Rutherford,

At the end of his life, Du Plessis believed his own stories as being the "gospel truth". And in one sense they were just that. The complex nature of the interaction of memory, orality, and textuality at the intersection of lived experience provided the mechanism for the conscious creation of an integrated testimony and the discovery of divine meaning hidden in between the events of life and uncovered in the process of speaking "under the anointing". His stories, which are the finished, integrated testimony of his life, represent his understanding and his interpretation of the life he lived.⁷⁸⁰

Therefore, acknowledging the restrictions of space and access to resources to fully scrutinize all the intricacies of du Plessis' life, some of the issues will be addressed.

Firstly, although du Plessis received the prophecy in 1936, he did not publicly share it until after Wigglesworth's death.⁷⁸¹ Cartwright highlights that when du Plessis preached at the Assemblies of God Conference in May 1947, he refrained from including any details of the prophecy, even though Wigglesworth had died a few months earlier. Cartwright believes it would have been an appropriate time to reveal the prophecy.⁷⁸² He indicates that du Plessis waited sixteen years and that the first written version was an article by du Plessis in a leaflet for the World Pentecostal Conference in 1952.⁷⁸³ However, Rutherford highlights that there was an earlier written account; du Plessis included it in an article printed in *PE* in 1948.⁷⁸⁴ Du Plessis also reportedly shared the prophecy privately with a number of people before

⁷⁸⁰ Brinton L. Rutherford, "From Prosecutor to Defender: An Intellectual History of David J. du Plessis. Drawn from the Stories of his Testimony," (PhD diss., Fuller Theological Seminary, Pasadena, 2000), 222, 237.

⁷⁸¹ Cartwright, *The Real Smith Wigglesworth*, 162.

⁷⁸² Cartwright, "The Wigglesworth Prophecies."

⁷⁸³ Rutherford, "From Prosecutor to Defender," 145; Cartwright, *The Real Smith Wigglesworth*, 163; Cartwright, "The Wigglesworth Prophecies."; Robinson, "To the ends of the earth," 86-87.

⁷⁸⁴ Rutherford, "From Prosecutor to Defender," 145; David J. du Plessis, "Called to the 'Uttermost Parts,'" *PE* 1797 (October 16 1948): 6; Cartwright was still unaware of this account in his 2011 article.

Wigglesworth's death, including Dr. Charles S. Price.⁷⁸⁵ He first met Price whilst on his visit to the United States in 1937.⁷⁸⁶ Harper states that du Plessis shared the prophecy with Price at that time, indicating that Price believed it was confirmation of a vision he had also received about the future.⁷⁸⁷ Robinson highlights du Plessis' revelation in their 1985 interview that Price warned him not to publicly reveal the prophecy until after it had begun to take place.⁷⁸⁸ According to du Plessis, Price declared to him, 'God gave me that very same revelation. I began to tell it and got rebuked for it. The Pentecostals believe that they are the last wave and there will never be another, this is the final fulfilment of Joel's prophecy'.⁷⁸⁹ Therefore, Robinson believes that due to the personal nature of Wigglesworth's prophecy, a warning from Price may be a valid explanation for du Plessis' delay in publicly giving an account of the Wigglesworth prophecy.⁷⁹⁰ There is no reference to any warning given by Price in Harper's 1965 account or du Plessis' 1977 account.⁷⁹¹ However, during du Plessis' 1970 sermon, he also includes his 1937 encounter with Price. According to du Plessis, Price sought to hear about Wigglesworth, so he shared with him that, 'Wigglesworth predicts a tremendous revival will sweep the world. The world, not some countries, the world. And all the churches'.⁷⁹² Du Plessis indicates that after Price revealed he had received a similar vision, Price stated, 'I dare not talk about it', as the Pentecostals believed they were 'the last

⁷⁸⁵ Harper, *As at the Beginning*, 52-53; Martin Robinson, email message to author, June 23 2005; Martin Robinson interviewed David du Plessis in Pasadena on April 24th 1985; Hocken, *Streams of Renewal*, 3; According to Ware, du Plessis revealed the prophecy to him during the winter of 1946; Cartwright, *The Real Smith Wigglesworth*, 164.

⁷⁸⁶ David J. du Plessis, "What Wigglesworth Prophesied to Me," (1970), accessed February 17 2013, <http://www.brothermel.org/audio-video/112>; Harper, *As at the Beginning*, 52;; He had been invited by J. Roswell Flower, the General Secretary of the Assemblies of God to speak at the General Council in Memphis in 1937; "Minutes of the General Council. Held at Memphis, Tenn., September 2 to 9, 1937," *Constitutes And By-Laws of the General Council of the Assemblies of God* (1937): 55; "The Diary Of A Delegate To The General Council At Memphis Tennessee," *PE* 1219 (September 18 1937): 2; "A Group of Brethren at General Council, Memphis, Tenn.," *PE* 1220 (September 25 1937): 4.

⁷⁸⁷ Harper, *As at the Beginning*, 52.

⁷⁸⁸ Robinson, email message to author, June 23 2005.

⁷⁸⁹ Robinson, "To the ends of the earth," 90.

⁷⁹⁰ Robinson, "To the ends of the earth," 91.

⁷⁹¹ Harper, *As at the Beginning*, 52-53.

⁷⁹² Du Plessis, "What Wigglesworth Prophesied to Me."

wave'.⁷⁹³ Therefore, it seems plausible that as a result of their conversation du Plessis felt cautious of public declaration. However, Price had no issue with public declaration two years later. According to Price,

There will be a full restoration of the apostolic gifts and the full power of Pentecost before the coming of the Lord. To the faithful few who are true to God,- to the overcomers,- to them that place their all upon the altar of a full consecration - God will pour out in the fullest measure the power that was given to the disciple on the day the Church was born.⁷⁹⁴

Noticeably, he makes no specific reference to a belief that revival would come 'through the churches'. In fact, his prophecy appears ambiguous with regard to who he believes are the 'faithful few'.⁷⁹⁵ Yet, by 1947, Price was very vocal about his belief in a revival 'outside the church'.⁷⁹⁶ He also indicates his cautiousness, stating, 'I presume that many of you will not love me for the statement I am about to make, but I cannot be true to the Lord and to my soul unless I declare what I believe is the truth'.⁷⁹⁷ Therefore, it seems highly unlikely Price shared a contradictory vision in 1937, as stated by du Plessis. Nevertheless, Price demonstrates caution with regard to both his revival declarations; thus, his warning to du Plessis is conceivable.

Secondly, du Plessis claims he met Wigglesworth again close to the time of his death and that Wigglesworth added to the initial prophecy given in South Africa. Whilst preaching in 1970, du Plessis indicates that he had meetings with Wigglesworth in England in 1947/1948. He states that they discussed certain matters, implying this included the prophecy from 1936.

⁷⁹³ Du Plessis, "What Wigglesworth Prophesied to Me."

⁷⁹⁴ Charles S. Price, "The Coming Revival," *PE* 1314 (July 15 1939): 5.

⁷⁹⁵ Price, "The Coming Revival," 5.

⁷⁹⁶ Rutherford, "From Prosecutor to Defender," 163; Charles S. Price, "This Momentous Hour," condensed by D. Grant, *The Voice of Healing* 1:8 (November 1948): 10-11, 13, accessed November 23 2014, http://endtime.is/TVH/1948_NOVEMBER.pdf

⁷⁹⁷ Price, "This Momentous Hour," 11.

Nonetheless, he indicates his inability to show his enthusiasm; according to du Plessis, ‘You see the whole thing was not according to my plan’.⁷⁹⁸ He adds that, ‘Brother Wigglesworth says no, the revival will come through the old line denominations’.⁷⁹⁹ As du Plessis also reports this in his account of what occurred in 1936, there appears to be no indication from him at that time that Wigglesworth further added to the prophecy.⁸⁰⁰ There is also an issue with regard to du Plessis’ timeline of events; in his 1977 account, du Plessis indicates that he arrived in London during the middle of the 1947 summer.⁸⁰¹ Therefore, a meeting could not have happened at that time, as Wigglesworth had died in March 1947.⁸⁰² However, during du Plessis’ 1970 sermon, he revealed that Wigglesworth’s death occurred in 1949, thereby supporting the possibility of a 1947 meeting. It is noteworthy that during the same sermon du Plessis indicates that Wigglesworth was only capable of signing his name, but the numerous letters written by Wigglesworth clearly refutes this claim.⁸⁰³ Du Plessis also suggests that Wigglesworth died in his home in Bradford; however, as will be seen later, the evidence proves his testimony again to be incorrect. Significantly, du Plessis altered the date of his meeting with Wigglesworth to 1946 by the time of his 1980 interviews with Hocken and Robinson.⁸⁰⁴ In fact, du Plessis revealed to Hocken that Wigglesworth further prophesied to him in 1946, stating, ‘I feel the time is very near, I am not going to live much longer...and the Lord said, ‘No, you will not be alive when this begins’. After I pass on, then I believe the

⁷⁹⁸ Du Plessis, “What Wigglesworth Prophesied to Me.”

⁷⁹⁹ Du Plessis, “What Wigglesworth Prophesied to Me.”

⁸⁰⁰ Du Plessis, *A Man called Mr Pentecost*, 2.

⁸⁰¹ Du Plessis, *A Man called Mr Pentecost*, 123; See also Robinson, “To the ends of the earth,” 92; According to Rutherford, du Plessis’ 1947 diary actually indicates that he arrived in London on April 25th 1947; David J. du Plessis, 1947 Diary, 12-25 April 1947 entries, in Rutherford, “From Prosecutor to Defender,” 161.

⁸⁰² James Salter, “Tribute by James Salter,” *RT* 23:7 (March 28 1947): 1; Donald Gee, “Tribute by Donald Gee,” *RT* 23:7 (March 28 1947): 3; Alfred H. Green, “Tribute by Alfred H. Green,” *RT* 23:8 (April 11 1947): 4-5; Gee, *Wind and Flame*, 216-217.

⁸⁰³ Du Plessis, “What Wigglesworth Prophesied to Me.”

⁸⁰⁴ Robinson, email message to author, June 23 2005; Hocken, *Streams of Renewal*, 3; Peter Hocken interviewed David J. du Plessis on November 20th 1982.

Lord will speak to you’.⁸⁰⁵ However, Harper indicates that du Plessis was in South Africa in 1939 and was unable to travel again until 1947, thereby rebutting his claim of meeting Wigglesworth in 1946.⁸⁰⁶

Robinson suggests that the second prophecy may have been given to du Plessis on his return from his 1937 United States trip.⁸⁰⁷ During du Plessis’ 1970 sermon, he reveals that he stayed with Wigglesworth at his house in Bradford in 1938.⁸⁰⁸ As the Pentecostal papers confirm he visited England early that year, it is certainly plausible that he stayed with Wigglesworth at some point during that time.⁸⁰⁹ Du Plessis indicates that during his stay, they ‘discussed things’; although he appears to imply the prophecy was on their agenda, he gives no specific details and no indication of any further prophesying by Wigglesworth.⁸¹⁰ In addition, Robinson states that to suggest that the second prophecy occurred in 1938 seems to contradict the content of the actual prophecy.⁸¹¹ As well as the possibility of a 1938 meeting in England, Rutherford indicates the second meeting may have occurred in South Africa in 1936. He suggests that in du Plessis’ 1948 account, du Plessis revealed that he discussed the prophecy again with Wigglesworth whilst in Cape Town, three weeks after he had received the original prophecy. Rutherford accurately concludes du Plessis’ claim to further discussion as du Plessis reports his conversation with Wigglesworth was with regard to his invitation to the

⁸⁰⁵ Hocken, *Streams of Renewal*, 3.

⁸⁰⁶ Harper, *As at the Beginning*, 53.

⁸⁰⁷ Robinson, “To the ends of the earth,” 93.

⁸⁰⁸ Du Plessis, “What Wigglesworth Prophesied to Me.”

⁸⁰⁹ “Visitors to this Country from Abroad,” *RT* 14:3 (January 28 1938): 16; “Godspeed,” *PE* 1238 (January 29 1938): 11; David J. du Plessis, ““Let Us Go.” The Need for Personal Evangelism,” *Sion College, RT* 14:7 (March 25 1938): 1-2; “Two General Secretaries Together,” *RT* 14:7 (March 25 1938): 2; “Lincs Assemblies Welcome Home Donald Gee,” *RT* 14:7 (March 25 1938): 14; “Good News From South Africa. Brother Du Plessis Returns – Great Easter Convention in Johannesburg,” *RT* 14:13 (June 17 1938): 13; Rutherford incorrectly states that in the 1970 account, du Plessis revealed this occurred in 1948; Rutherford, “From Prosecutor to Defender,” 161.

⁸¹⁰ Du Plessis, “What Wigglesworth Prophesied to Me.”

⁸¹¹ Robinson, “To the ends of the earth,” 93.

1937 General Council. Nevertheless, there is no indication in the 1948 account of Wigglesworth further prophesying that God would speak to du Plessis after his death, which was imminent. Instead, du Plessis states that Wigglesworth prophesied with regard to his travel and the issue of finance. Yet, Wigglesworth's words were in response to a question by du Plessis about borrowing finances to aid his travel. Wigglesworth appears to have given advice based on his own extensive ministry and travel experience, rather than further prophecy as suggested by du Plessis; this highlights the level of supremacy given by du Plessis to Wigglesworth's words.⁸¹² Therefore, the evidence seems to contradict Rutherford's suggestion of the 1936 meeting in South Africa. However, Rutherford also believes the ambiguous second meeting issue can be resolved using a 'theory of orality and memory', rather than focusing on a specific meeting or poor remembrance skills by du Plessis. He adds that 'as the ministry context changed and the interpretation given to the prophecy was adjusted accordingly, the original script of an additional meeting stayed the same but the details were adapted to the new context'.⁸¹³ According to Rutherford, the new context which appeared in the prophecy accounts during the 1970s was the Charismatic Movement. As a result, he believes in du Plessis' retelling of the event, the second meeting was 'merely moved forward in time to a time just prior to Wigglesworth's death'.⁸¹⁴ Nevertheless, Rutherford fails to address the changes in the three accounts from 1970 onwards, with regard to the details of the supposed further prophecy from Wigglesworth.⁸¹⁵ Du Plessis likely met Wigglesworth twice after the initial prophecy, but the evidence suggests no further prophesying actually occurred at either time. Thus, there was no second prophecy to be

⁸¹² Rutherford, "From Prosecutor to Defender," 162, 243; Du Plessis, "Called to the 'Uttermost Parts,'" 6.

⁸¹³ Rutherford, "From Prosecutor to Defender," 162.

⁸¹⁴ Rutherford, "From Prosecutor to Defender," 162; the 1938 meeting in England, or in Capetown if the 1938 England meeting never occurred.

⁸¹⁵ Du Plessis, "What Wigglesworth Prophesied to Me"; Du Plessis, *A Man called Mr. Pentecost*, 2; Hocken, *Streams of Renewal*, 3.

‘moved forward in time’.⁸¹⁶ Consequently, it is plausible that contradictory to Rutherford’s belief, du Plessis was intentionally deceptive in at least some of his claims.

Finally, the issue of other prophecies attributed to Wigglesworth will be addressed. H.V. Roberts reported that Wigglesworth shared a revival vision with him in 1922 in New Zealand. Wigglesworth states, ‘this revival we have had is nothing to what God is yet going to do’, thereby suggesting another world-wide revival.⁸¹⁷ He believed that Roberts would probably be involved in the revival as he was only young at that point.⁸¹⁸ Rutherford highlights the similarities between Roberts’ 1951 Wigglesworth prophecy version and Harper’s 1965 account. There were four printed versions of Roberts’ prophecy before 1965 and Rutherford argues that it had been clearly viewed by du Plessis. Therefore, in conclusion Rutherford states that there was a ‘complex interaction of memory, orality and literacy’ and ‘du Plessis’ contact with the Roberts’ account added to his stock of material on Wigglesworth’.⁸¹⁹ He believes that for du Plessis, ‘when remembering “The Prophecy”, a general script for prophecies would guide the reconstruction’.⁸²⁰ However, as also suggested by Robinson, it seems more likely that Roberts’ vision was the same prophecy he later shared with du Plessis.⁸²¹ This appears to be supported by Lester Sumrall’s Wigglesworth prophecy in 1939, which is also very similar. Wigglesworth again reportedly predicted a world-wide revival and the younger man would see it rather than Wigglesworth himself.⁸²² In addition, whilst preaching, Wigglesworth reveals on several occasions the same belief in a future revival. In

⁸¹⁶ Rutherford, “From Prosecutor to Defender,” 162

⁸¹⁷ Roberts, *New Zealand’s Greatest Revival*, 31

⁸¹⁸ Roberts, *New Zealand’s Greatest Revival*, 31

⁸¹⁹ Rutherford, “From Prosecutor to Defender,” 171-174.

⁸²⁰ Rutherford, “From Prosecutor to Defender,” 174.

⁸²¹ Robinson, “To the ends of the earth,” 99.

⁸²² According to Sumrall, Wigglesworth stated, “I see revival coming to planet earth, maybe as never before...a worldwide situation, not local...I will not see it, but you shall see it”; Liardon, *God’s Generals*, Video; See also McIntosh, *The Quest for Revival*, 13-14.

1922, he states, ‘I was in one mighty revival in Wales, and I long to be in a great revival that will eclipse anything we have ever thought of. I have faith to believe it is coming’.⁸²³ Hence, it is credible that Wigglesworth could have shared this with all three men. Wigglesworth also allegedly prophesied that the last revival would occur in Australia, New Zealand and the Pacific Islands.⁸²⁴ According to Billye Brim, she had heard of this Wigglesworth prophecy from du Plessis, whom she met in the mid 1980s. In fact, she indicates that du Plessis shared with her both his own personal 1936 prophecy and Wigglesworth’s prophecy with regard to Australia, New Zealand and the Pacific Islands.⁸²⁵ However, there are a number of concerns with du Plessis’ latter claim; firstly, this is the only occasion which du Plessis appears to have shared this information. Secondly, there is no indication by Wigglesworth whilst preaching of him predicting the destination of any future revival. So, it is again plausible that du Plessis intentionally added embellished facts; perhaps, there was an element of him consciously disassociating his prophecy from that of Roberts. Overall, the evidence indicates Wigglesworth shared a general end time revival vision with du Plessis in 1936. Even Hollenweger admits his error in how he viewed the prophecy in 1997.⁸²⁶ The reason for the growth and development of the prophecy over the years by du Plessis appears to be somewhat ambiguous, but intentional deception conceivably played some role in his numerous claims.

⁸²³ Wigglesworth, “The Words of this Life,” 10; See also Wigglesworth, “Present-time Blessings for Present-time Saints,” 2; Wigglesworth, “The Gifts of Healings and the Working of Miracles,” 2.

⁸²⁴ Stringer, *Smith Wigglesworth in Australia and New Zealand*, 70, 72-75; “Smith Wigglesworth’s Prophetic Word of Australia’s Mighty Revival,” Catch the Fire Ministries, November 19 2011, accessed January 11 2012, <http://catchthefire.com.au/2011/11/smith-wigglesworths-prophetic-word-of-australias-mighty-revival-a-must-read/>; “Smith Wigglesworth over Australia Revival,” King of Jesus Ministries, June 4 2010, accessed January 11 2012, <http://www.kingsofjesus.com/index.php?news&nid=4>

⁸²⁵ Stringer, *Smith Wigglesworth in Australia and New Zealand*, 70; She met him at a Prayer Seminar and Retreat close to Washington D.C. in 1984 or 1985. She was unsure of the exact year.

⁸²⁶ Walter J. Hollenweger, “Critical Loyalty,” in *The Spirit and Spirituality: Volume 4: Essays in Honor of Russell P. Spittler*, *Journal of Pentecostal Theology Supplement*, eds. Wonsuk Ma, Robert Menzies and Russell P. Spittler, (Bloomsbury: T&T Clark, 2004), 11.

4.3 Wigglesworth's Death

Although Wigglesworth continued to receive invitations, his international ministry ended in 1937, due to World War II and ultimately his death.⁸²⁷ Wigglesworth died on March 12th 1947 in Glad Tidings Hall in Wakefield, whilst attending the funeral of his friend Wilfred Richardson.⁸²⁸ Buckley reveals that Wigglesworth's entry to the church suddenly resulted in 'a stir of appreciation' and that he went directly to the vestry.⁸²⁹ Once inside, Gee reports that Wigglesworth greeted him, Salter and Frederick Watson.⁸³⁰ Frodsham indicates that Hibbert's father was also there and Wigglesworth inquired about his daughter; he had previously prayed for her healing from cancer.⁸³¹ In fact, Gee reveals that 'almost his last words were a loving enquiry' about her wellbeing.⁸³² He states that Wigglesworth took a seat after greeting everyone and almost instantly he appeared to have a stroke.⁸³³ Although Salter makes no specific reference to a stroke, he appears to support Gee, revealing that Wigglesworth unexpectedly collapsed.⁸³⁴ Both Frodsham and Hibbert give more dramatic accounts of the event. According to Frodsham, when Hibbert's father revealed that she was only somewhat

⁸²⁷ Smith Wigglesworth, "Letter to Brother Wessel," *SWTUC* (November 7 1939): 2; Wigglesworth, "Letter to Brother Wilson," (November 18 1939): 2; Smith Wigglesworth, "Letter to Stanley Frodsham," *SWTUC* (January 23 1947): 2; Wigglesworth reveals that he had been promised six hundred pounds to travel by plane to Switzerland and minister there again.

⁸²⁸ "Deaths Registered in January, February and March 1947," England and Wales Civil Registration Indexes, 362, accessed October 10 2015, http://interactive.ancestry.co.uk/7579/ons_d19471az-1444?pid=27699590&backurl=http%3a%2f%2f; Salter, "Tribute by James Salter," 1; Gee, "Tribute by Donald Gee," 3; Green, "Tribute by Alfred H. Green," 4-5; Gee, *Wind and Flame*, 216-217; Hibbert, *Smith Wigglesworth The Secret of his Power*, 15-16; See also Frodsham, *Apostle of Faith*, 102-103; Hywel-Davies, *Baptised by Fire*, 158; Cartwright, *The Real Smith Wigglesworth*, 177; Wilson, *Wigglesworth*, 5; Liardon, *God's Generals*, 223; Madden, *The Wigglesworth Standard*, 232; Whittaker, *Seven Pentecostal Pioneers*, 43.

⁸²⁹ Thomas Buckley, "Tribute by Thomas Buckley," *RT* 23:8 (April 11 1947): 5; Buckley was in the congregation at the time; See also Hibbert, *Smith Wigglesworth The Secret of his Power*, 15; Cartwright, *The Real Smith Wigglesworth*, 178; Wilson, *Wigglesworth*, 5-6.

⁸³⁰ Gee, "Tribute by Donald Gee," 3; Gee, *Wind and Flame*, 217; Whittaker quotes directly from Gee; Whittaker, *Seven Pentecostal Pioneers*, 43-44..

⁸³¹ Frodsham, *Apostle of Faith*, 103; See also Hibbert, *The Secret of his Power*, 15; Hywel-Davies, *Baptised by Fire*, 158-159; Cartwright, *The Real Smith Wigglesworth*, 178; Wilson, *Wigglesworth*, 6; Liardon, *God's Generals*, 223.

⁸³² Gee, "Tribute by Donald Gee," 3; See also Whittaker, *Seven Pentecostal Pioneers*, 44.

⁸³³ Gee, "Tribute by Donald Gee," 3; See also Cartwright, *The Real Smith Wigglesworth*, 180; Hywel-Davies, *Baptised by Fire*, 159; Whittaker, *Seven Pentecostal Pioneers*, 44.

⁸³⁴ Salter, "Tribute by James Salter," 1.

improved, ‘the anguish of his pent-up disappointment found expression in a body-convulsing sigh that came from the depth of his being’.⁸³⁵ Frodsham adds that it broke his heart and at that point ‘his chin fell to his chest’ and he peacefully died.⁸³⁶ Although Frodsham will have been dependent on Salter for this information, its accuracy is in question, as the same details are not reflected in Salter’s tribute shortly after the event itself. Hibbert indicates that his father was in the middle of responding to Wigglesworth when he unexpectedly tripped; his father attempted to steady him and ‘lowered him to the floor’, but he had already died.⁸³⁷ However, neither Gee nor Salter attributes Wigglesworth’s collapse to an unexpected trip in their tributes. In fact, Gee indicates that after Wigglesworth collapsed, he, Salter and Watson ‘surrounded him, and cried earnestly to the Lord’.⁸³⁸ Nevertheless, within a few minutes Wigglesworth had passed away pain free.⁸³⁹

Just at that point, Gee reveals that they received news that the funeral procession had arrived and Salter had to begin the service. Afterwards, Salter remained in the chapel whilst Gee led the procession to the graveside, so as to deal with the ‘immediate legal formalities’.⁸⁴⁰ Hibbert recollects a doctor was called to examine Wigglesworth’s body, but was unable to find any ‘visible cause of death’.⁸⁴¹ Gee suggests that Wigglesworth’s heart was probably unable for walking up the steep steps to the church in such harsh weather; however, this does not appear

⁸³⁵ Frodsham, *Apostle of Faith*, 103; See also Liardon, *God’s Generals*, 223.

⁸³⁶ Frodsham, *Apostle of Faith*, 103; See also Liardon, *God’s Generals*, 223.

⁸³⁷ Hibbert, *The Secret of his Power*, 15-16.

⁸³⁸ Gee, “Tribute by Donald Gee,” 3; Cartwright quotes directly from Gee; Cartwright, *The Real Smith Wigglesworth*, 180; Wilson appears to use a combination of the accounts by Frodsham, Hibbert and Gee for his version; unsurprisingly, he adds extra details; Wilson, *Wigglesworth*, 6, 213; Whittaker quotes directly from Gee; Whittaker, *Seven Pentecostal Pioneers*, 44; Harper, *As At The Beginning*, 53.

⁸³⁹ Gee, “Tribute by Donald Gee,” 3; Gee, *Wind and Flame*, 217; Salter, “Tribute by James Salter”, 1; See also Frodsham, *Apostle of Faith*, 103; Cartwright, *The Real Smith Wigglesworth*, 180; Whittaker quotes directly from Gee; Whittaker, *Seven Pentecostal Pioneers*, 44.

⁸⁴⁰ Gee, “Tribute by Donald Gee,” 3; See also Gee, *Wind and Flame*, 217; Cartwright, *The Real Smith Wigglesworth*, 180; Wilson also adds details about Alice’s response which are not reported by anyone present at that time; Wilson, *Wigglesworth*, 214.

⁸⁴¹ Hibbert, *The Secret of his Power*, 16; See also Cartwright, *The Real Smith Wigglesworth*, 181; Wilson, *Wigglesworth*, 215

to coincide with his tribute where he reports Wigglesworth had some sort of stroke.⁸⁴² Gee's differing conclusions seems to support the fact that no cause of death was found at the time. Hibbert also reveals that no autopsy took place, highlighting his belief that Wigglesworth's statement that 'no knife will ever touch this body, in life or in death' was prophetic.⁸⁴³ However, Cartwright implies that the high death toll amongst the elderly due to the severe weather may have been the reason for the lack of autopsy. This appears to be plausible as according to the met office, 1947 was one of two severe winters in the UK, with severe snow drifts and strong windstorms.⁸⁴⁴ Wigglesworth's funeral took place on March 17th 1947 at the Southend Elim Hall in Bradford, with approximately 250 people in attendance.⁸⁴⁵

4.4 Conclusion

Based on the reports of Wigglesworth's first international trip, he returned to the UK a triumphant success; in fact, this may have been prominent with regard to his newly appointed position as a PMU council member. Nevertheless, conflict shrouded his UK ministry over the next few years. Between 1916 and 1919 became a period of controversy due to the issue of prophecy and a division occurred within Bowland Street Mission; ultimately, the important Pentecostal centre closed. Unsurprisingly, there was little acknowledgement of this difficult situation; however, the split brought sadness for Wigglesworth. Subsequently, in 1920, controversy rose again for him; this time it was over the area of spiritual affinity and resulted

⁸⁴² Gee, *These Men I Knew*, 92; Whittaker, *Seven Pentecostal Pioneers*, 44.

⁸⁴³ Hibbert, *The Secret of his Power*, 16-17; See also Hywel-Davies, *Baptised by Fire*, 159; Cartwright, *The Real Smith Wigglesworth*, 181; Cartwright does not refer to Wigglesworth's statement as prophetic; Wilson, *Wigglesworth*, 215

⁸⁴⁴ Cartwright, *The Real Smith Wigglesworth*, 181; "Severe Winters," Met Office, accessed February 15 2015, <http://www.metoffice.gov.uk/education/teens/case-studies/severe-winters>; See also Gee, *These Men I Knew*, 91-92; Frodsham, *Apostle of Faith*, 103; Whittaker, *Seven Pentecostal Pioneers*, 43.

⁸⁴⁵ Green, "Tribute by Alfred H. Green," 4-5; See also Gee, *Wind and Flame*, 217; Gee, *These Men I Knew*, 92; Cartwright, *The Real Smith Wigglesworth*, 181-182; Wilson, *Wigglesworth*, 215-216; Whittaker, *Seven Pentecostal Pioneers*, 44; Gee conducted the service, aided by Fred Squire and Joseph Smith, Dean of the Elim Bible College

in his resignation from the PMU and years of conflict with Polhill. In fact, there is no evidence to suggest it was ever resolved. The unplanned severing of these UK ties potentially made it less problematic for Wigglesworth to embark on such extensive international ministry trips.⁸⁴⁶ Throughout Wigglesworth's international ministry, there were reports of healings, conversions, Holy Spirit baptisms and the 'saints' growing in their faith. Significantly, both religious and historical factors appear to have influenced his international impact; this includes the lack of Pentecostal teaching, the hostility of the Fundamentalist movement and the 1918 epidemic flu. In particular, Wigglesworth's campaigns between 1920 and 1922 in Switzerland, Australia and New Zealand were his most effective. Pentecostalism had not flourished in those countries prior to Wigglesworth's arrival, so consequently, he played a foundational role in his early visits. Despite this, the evidence reveals Wigglesworth's accounts of his campaigns are embellished with inflated figures. In addition, his clever use of wording with regard to some of the figures he revealed would have been equally effective. Subsequently, his depiction of his international ministry was much greater than the reality; this has been reinforced by Wigglesworth's Pentecostal peers and other authors.⁸⁴⁷ Wigglesworth's ministry undoubtedly had a greater impact internationally, but the act of embellishment needs to be recognised, particularly in assessing his legacy.

⁸⁴⁶ See Section 3.4, International Ministry Begins; Section 4.1, UK Ministry.

⁸⁴⁷ See Section 4.2, International Ministry; This will be discussed in more detail in Section, 5.3, Mythology.

Chapter 5

CONCLUSION

The aim of this thesis has been to dig deep beneath the layers of mythology in order to reinterpret the life and legacy of Wigglesworth. Consequently, through the use of analysis strategies, data source triangulation and narrative analysis with a hermeneutic perspective, a number of questions have been explored.

5.1 Religious Affiliations

Wigglesworth was unashamedly vocal about his denominational ‘hopping’ between Anglicanism, Methodism, the Plymouth Brethren, the Salvation Army, the Holiness Movement and Pentecostalism. Therefore, it has been necessary to explore the reason for his change in affiliation so many times. This thesis reveals that Wigglesworth’s passion for revival played a key role; this is unsurprising especially considering that his early spiritual development occurred in the revivalist culture of Methodism. His religious affiliation changes then, coincided with where he viewed there was a greater demonstration of the outworking of God’s revival power.⁸⁴⁸ Even during his involvement with Pentecostalism, although he states that it was the greatest revival ‘the Lord has on the earth today’, he indicates his willingness to leave if necessary.⁸⁴⁹ Ultimately, Wigglesworth was consumed with the belief that there would be an even greater revival. His first report in *Confidence*, in April 1908 highlights the earnest pleading of those baptised in the Holy Spirit with tongues at Bowland Street Mission for God to ‘pour out a real Revival Power to awaken and shake England and the World’.⁸⁵⁰ Wigglesworth then states, ‘We fully believe we are in the last days, and before the Lord comes we trust to see the mightiest Revival the world has ever seen or witnessed’.⁸⁵¹ Even

⁸⁴⁸ See Chapter 2.

⁸⁴⁹ Wigglesworth, “The Gifts of Healings and the Working of Miracles,” 2.

⁸⁵⁰ Smith Wigglesworth, “Report from Yorkshire,” *Confidence* 1 (April 1908): 6-7.

⁸⁵¹ Wigglesworth, “Report from Yorkshire,” 7.

years later, he continued to preach this end-time revival belief, declaring on one occasion, 'Mighty Revival, I feel it coming, my whole being moves towards it'.⁸⁵² Consequently, this thesis demonstrates its effect on Wigglesworth's various reported prophetic words.⁸⁵³

5.2 Significance of Holy Spirit baptism

Great emphasis has been placed by many on Wigglesworth's Holy Spirit baptism as a turning point. Thus, to gain a greater understanding of its significance, it has initially been examined in the context of Wigglesworth's prior spiritual development and then his subsequent Pentecostal environment. By 1907, as a result of the religious influences on his life, he was already heavily involved in prayer, evangelism and divine healing, with a consuming passion for revival.⁸⁵⁴ Following his baptism in the Holy Spirit, Boddy's establishment of the Sunderland Whitsuntide Convention and his international connections through the Convention and his editorship of *Confidence* were particularly significant; it provided Wigglesworth exposure amongst his Pentecostal peers and an opportunity to further develop his ministry on the UK and international stage.⁸⁵⁵ Therefore, although Wigglesworth's Holy Spirit baptism was a major event in his life, this thesis uncovers the fact that it was not solely responsible for the existence and development of his world-wide ministry; these other factors were fundamental in their role.

⁸⁵² Wigglesworth, "The Hearing of Faith," 3.

⁸⁵³ This is discussed further in Section 5.4.4, Prophetic Words.

⁸⁵⁴ See Chapter 2.

⁸⁵⁵ See chapter 3.

5.3 Mythology

As a result of this investigation, I believe the mythology surrounding Wigglesworth has been created by Wigglesworth himself; subsequently, the biographers and later authors have and continue to further develop these myths.

5.3.1 Wigglesworth

In the main, the mythology has evolved through Wigglesworth's story-telling and consequent embellishments. An analysis of his stories has revealed that his re-telling of events often resulted in inconsistencies. As he was recalling memories from up to fifty years previously, the limitation of memory will have affected his initial accuracy. Also, inconsistencies occurred whether the event was retold two months or eight years apart. The purpose of his stories was to engage his audience as he would have been in 'preaching' mode; the finer details were irrelevant to him as they did not alter his general message.⁸⁵⁶ Therefore, even the retelling of an event did not require it to be a 'literal reproduction'.⁸⁵⁷ As a result, this raises questions with regard to the reliability of Wigglesworth's long-term memories, further highlighting Roberts' recognition that long-term memories are a combination of both fact and fiction. Thus, Wigglesworth's story-telling enabled him to create his own legends.

Wigglesworth placed great significance on the depiction of himself conveyed to others.

Firstly, his alteration of A.W. Frodsham's Bowland Street Mission report suggests

Wigglesworth's writings need to be read in the knowledge that his concern about his standing amongst his Pentecostal peers was of considerable importance. He may have felt it was necessary to include an element of fiction, possibly in an attempt to defend himself and his ministry from his critics. Consequently, Wigglesworth's flawed character seems to have been

⁸⁵⁶ See Section 2.2, Early Religious Affiliations, Section 3.2, Wigglesworth's baptism in the Holy Spirit and Section 3.5.1, Raised from the Dead.

⁸⁵⁷ Roberts, *Biographical Research*, 136.

exposed.⁸⁵⁸ He evidently faced criticism over the years whilst associated with various religious influences; in fact in 1922, he states, ‘For years and years God has been making me to appear to hundreds and thousands of people as a fool’.⁸⁵⁹ This renewed criticism now within Pentecostalism appears to have brought feelings of insecurity to the surface; this may have inspired him to meet and even exceed Pentecostal expectations. Secondly, he placed himself on a spiritual pedestal; on at least two occasions, he emphasised Polly’s lack of faith and power in contrast to his own spiritual prowess.⁸⁶⁰ He was also unwilling to admit to imperfect faith with regard to his need for glasses; this certainly would have contradicted his ‘Apostle of Faith’ legendary status.⁸⁶¹ Equally effective was his focus on the divine aspect of incidents. Both of his somewhat opposing justifications for not initially receiving the gift of tongues were God-centred. Therefore, not only are they difficult for others to refute, but they also eliminate the possibility of a flawed Wigglesworth.⁸⁶² Also, through his declaration that he was imprisoned twice, he paints a picture which is comparable to the biblical Apostle Paul, subtly elevating himself.⁸⁶³ Finally, there was his use of exaggerated claims. Of significant note is his re-telling of raising four people from the dead. In today’s society, these stories seem incredulous and mythological. Therefore, as acknowledged by Roberts, it has been necessary to avoid viewing these accounts ‘through a prefigured and narrowing lens’.⁸⁶⁴ Subsequently, the Pentecostal papers have been searched to distinguish if comparable stories had been published; excluding Wigglesworth’s accounts. 25 other reports in Pentecostal papers have been uncovered between 1909 and 1936, of people raised from the dead in various parts of the world. Evidently, a precedent was set before Wigglesworth’s first

⁸⁵⁸ See Section 3.3.1, Bowland Street Mission.

⁸⁵⁹ Wigglesworth, “The Appointed “Hour”. Life Out of Death,” 5.

⁸⁶⁰ See Section 3.2.3.1, Deliverance Ministry; Section 3.5.1.2 Mitchell.

⁸⁶¹ See Section 2.4.1 Leeds Healing Home.

⁸⁶² See Section 2.5.3 Results of Sanctification; Section 3.2.2.1, George; Section 4.2.3.1, Opposition.

⁸⁶³ See Section 4.2.2.2, Imprisonment.

⁸⁶⁴ Brian Roberts, *Biographical Research* (Philadelphia: Open University Press, 2002), 32.

revelation of such an account in 1914. Thus, it has been essential to interpret his accounts in the context of both their setting and timing; Wigglesworth shared these stories in a variety of North American locations, Australia, New Zealand, Belfast and London. Significantly, his revelations only occurred in certain continents and years later; in fact, in most cases it was over a decade later. Consequently, this thesis exposes his raising from the dead stories as what appears to be intentional deceptive claims.⁸⁶⁵ Within Pentecostal circles, Wigglesworth's 'feather in the cap' was his divine healing ministry; this is evident through the Sunderland Whitsuntide Convention reports and Boddy's commendation of Wigglesworth prior to his first international trip. Wigglesworth may have felt a pressure to impress his North American peers.⁸⁶⁶ His claims also needed to reflect his theology of faith and his belief in the occurrence of the extraordinary. Not only was he hampered by his own expectations of faith, but by those of his peers and Pentecostals in general. Wigglesworth would have felt the expectancy to inspire with the extraordinary, especially with similar events previously recorded. There were other Pentecostal healing evangelists ministering around the world, but Wigglesworth's stories of raising people from the dead placed him in a legendary class of his own. He appears to have used them to self-publicize and establish his position on the world-wide Pentecostal stage.⁸⁶⁷ Wigglesworth consistently depicted himself as a spiritual giant through these and other stories which demonstrated his faith, his flawlessness and his triumph over adversity; it is no surprise Wigglesworth was deemed a legend in his own life time.

Wigglesworth also embellished his portrayal of his international ministry impact. His most significant years were reportedly between 1920 and 1922. Therefore, any factors influential on his impact in certain countries have been explored, revealing religious and historical

⁸⁶⁵ See Section 3.5.1, Raised from the Dead.

⁸⁶⁶ See Section 3.3.2 Sunderland Whitsuntide Conventions; Section 3.4, International Ministry Begins.

⁸⁶⁷ See Section 3.5.1, Raised from the Dead; For eg. Aimee Semple McPherson and George Jeffreys.

influences. In addition, to ensure reliable findings, what Wigglesworth shared with Boddy and other Pentecostal papers has been compared to that of his private correspondence with Mundell; Wigglesworth's constancy in his retelling of his international impact has been examined and Wigglesworth's own perception of his impact compared to that of his Pentecostal peers who were also in attendance or involved in his campaigns.⁸⁶⁸ Thus, data source triangulation has unveiled Wigglesworth's figures in his reports and his letters to Mundell as often inflated. The question is whether his reports were intentionally deceptive. There is a general consistency of exaggeration throughout his campaigns, both in verbal and personal written communication; the verbal may be easier to justify with editorial errors or memory issues, but the letters were written during the actual campaigns leaving less room for genuine discrepancies. Notably, many of his larger claims were included in his personal letters to Mundell. Why did he not reveal the same details to Boddy and *Confidence*? This was during the same period in which Wigglesworth and Polhill were in conflict, which highlights the need for Wigglesworth's reports to be viewed in the context of their broken relationship. This has resulted in an exploration of how much Polhill's desire for Wigglesworth to refrain from ministry for a period affected the content of Wigglesworth's letters and whether Wigglesworth hoped Polhill would hear about the success of his campaigns through Mundell. Consequently, the rift with Polhill and its subsequent effects have been revealed as somewhat influential on the details Wigglesworth stated about the impact of his campaigns; he may have felt the need to further demonstrate a successful ministry during that difficult period. Wigglesworth was undoubtedly affected by the limitation of his memory. However, this thesis demonstrates his desire to become a recognised figure

⁸⁶⁸ Cf. Patton, *Qualitative Research & Evaluation Methods*, 559.

internationally and epitomise Pentecostalism significantly influenced his embellishments.⁸⁶⁹

In conclusion, Wigglesworth created and developed his own legendary position by his revelations and subsequent portrayal of himself. He reflected and shaped Pentecostal expectations and to a degree he became captive to those expectations. Consequently, this raises questions about the reliability of his information.

5.3.2 Biographers and Other Authors

There is a noticeable dependence on Frodsham's biography for much of the information on Wigglesworth's early life. Wigglesworth mainly shared with his audiences details of his life and ministry which were of a more dramatic and miraculous nature; this is unsurprising considering the environment in which his revelations occurred. Hence, the most authoritative source on his early life is Frodsham, whose work is based on the memories of Wigglesworth's daughter and son-in-law, Alice and James Salter. However, a number of issues have been revealed. The Salters were reliant on Wigglesworth's long-term memories as their source of information, so the inaccuracies evident with regard to the latter weaken the reliability of Frodsham's account. Also, his biography was published in 1949, so the Salters would have had to recall their own long-term memories of Wigglesworth's life and his stories. Therefore, the undependability of his biography is further compounded by the limitation of the Salters' memories and its inherent consequences.⁸⁷⁰ As highlighted by Tosh, their details have most likely been 'tainted by prejudice' due to their relationship with Wigglesworth.⁸⁷¹ As a result, although Frodsham's biography may be the most authoritative available source on Wigglesworth's early years, the issues addressed highlight the difficulty of determining fact from fiction. Frodsham states at the beginning of his book the desire not to portray

⁸⁶⁹ See Chapter 4.

⁸⁷⁰ See Chapter 2; Frodsham, *Apostle of Faith*, v.

⁸⁷¹ Tosh, *The Pursuit of History*, 134.

Wigglesworth as a man to be revered, yet the evidence unveils this as contradictory to the truth⁸⁷². Frodsham appears to take Wigglesworth's humble beginnings to an extreme; his priority is drama rather than fact.⁸⁷³ He recognises Wigglesworth's initial struggle with public speaking and emphasises his early overcoming of the issue, subtly elevating Wigglesworth through his triumph over adversity.⁸⁷⁴ He also appears to want his readers to be specifically aware of the opposition Wigglesworth personally overcame, further strengthening his representation of Wigglesworth.⁸⁷⁵ His exclusion of Wigglesworth's argument with the missionary whilst waiting in Sunderland for his Holy Spirit baptism demonstrates his unwillingness to expose Wigglesworth as such a flawed man. In addition, there is his inclusion of the meeting immediately after Wigglesworth's Holy Spirit baptism; it clearly supports Frodsham's depiction, as the incident condones Wigglesworth's prior actions in Sunderland and ultimately portrays Wigglesworth in a more positive light.⁸⁷⁶

This has resulted in a 'domino effect', as the later biographers and other authors are heavily reliant on Frodsham, further compounding the issue of hagiography. Nevertheless, this reliance has not prevented conflicting records. The biographers, Hywel-Davies and Wilson and others differ with Frodsham in their accounts of Wigglesworth's public speaking ability; in fact, they consistently contradicted, altered or omitted his details. They portray Wigglesworth as a man deficient in that area and as one who only triumphs over his difficulties subsequent to his Holy Spirit baptism; consequently, their emphasis was on

⁸⁷² Frodsham, *Apostle of Faith*, 10.

⁸⁷³ See Section 2.1, Early Religious Affiliations.

⁸⁷⁴ See Chapter 2 and 3.

⁸⁷⁵ See Section 3.1, The Pentecostal Outpouring and Section 3.2, Wigglesworth's baptism in the Holy Spirit.

⁸⁷⁶ See Section 3.2.1, Sunderland.

Wigglesworth's miraculous transformation.⁸⁷⁷ At first glance, they appear to be justified in their assertions; whilst preaching, Wigglesworth indicates that he was 'no good without the Holy Ghost. The power of the Holy Ghost loosed my language'.⁸⁷⁸ In fact, in 1914, Wigglesworth emphasises the impact of his Holy Spirit baptism, stating, 'when the Holy Spirit came into my body until I could not give satisfaction to the glory that was in me, God took this tongue, and I spoke as the Spirit gave utterance which brought perfect satisfaction to me'.⁸⁷⁹ However, he also reveals in 1914 that his Spirit anointing as a result of his 1893 sanctification experience enabled him to speak.⁸⁸⁰ Therefore, he evidently could speak publicly prior to 1907; the transformation was not as miraculous as Hywel-Davies, Wilson and others depicted, but equally so, Wigglesworth did not triumph over adversity as early as Frodsham indicated. For each author, their inclusion of particular details was necessary in order to keep consistency with the storyline they had built; they thereby reinforce their argument and their portrayal of Wigglesworth as a legend.

Inaccuracies by the later biographers and other authors have been consistently revealed; this appears to have been due to a desire to produce a more compelling book, lack of primary source research and in some cases for embellishment purposes. Wilson's biography lacks factual accuracy; his agenda appears to be combining details to produce what he deems as a truer version of events. Instead, this just highlights the undependability of his work. Also, his stories often include additional unverified details; although in some cases it may be credible information, he demonstrates his desire for dramatic effect rather than factual truth, in order to further engage his readers. Similarly, Liardon demonstrates his flair for the dramatic and

⁸⁷⁷ See Chapter 2 and 3.

⁸⁷⁸ Smith Wigglesworth, "About the Gifts of the Spirit," *PE* 770 (October 27 1928), 1.

⁸⁷⁹ Wigglesworth, "Spiritual Gifts," 250.

⁸⁸⁰ Wigglesworth, "Spiritual Gifts," 250.

disregard for historical accuracy; he adds details to embellish his stories in an attempt to elevate Wigglesworth's legendary position. As a result, he consistently demonstrates his unreliability as a self-proclaimed historian. Of particular note is the high number of raising from the dead cases he attributed to Wigglesworth's ministry. As the most prominent of Wigglesworth's created legends, it is unsurprising that it has received the greatest embellishment by Liardon and many others. There is no doubt that the interest in Wigglesworth is greatly impacted by the extent of the legends surrounding him. No other character in world-wide church history has been credited with so many feats of incredible faith. So, it is no shock that Liardon is significantly responsible for the American interest in Wigglesworth and that he continues to produce Wigglesworth related material; stories of the extraordinary sell.⁸⁸¹ Hibbert demonstrates the untrustworthiness of his reminiscences; they contain various embellishments which produced a more sensational story, including the significant number of people he reported Wigglesworth raised from the dead.⁸⁸² These exaggerations may be due to a number of reasons. Firstly, he wrote his book in 1982, 35 years after Wigglesworth's death; hence, the limitation of memory needs to be acknowledged. Secondly, it may be due to the significant impact Wigglesworth had on his life. In his introduction, he states, 'To know Wigglesworth was a never-to-be forgotten experience. To fellowship with him left an indelible mark upon the life of those thus privileged'.⁸⁸³ As a result, he clearly placed Wigglesworth on a pedestal, viewing him as a Pentecostal legend. This is particularly evident in his claim that, 'Since the time of the apostles, few people have accomplished more in the realm of the supernatural than Smith Wigglesworth'.⁸⁸⁴ Thus, his

⁸⁸¹ See chapter 2 and 3.

⁸⁸² See chapter 2, 3 and 4.

⁸⁸³ Hibbert, *The Secret of his Power*, 7, 10-14, 44-46, 87-88; Hibbert met Wigglesworth when he was a young boy; his family became friends with him in 1923.

⁸⁸⁴ Hibbert, *The Secret of his Power*, 8.

devotion towards his hero Wigglesworth was likely influential.⁸⁸⁵ This same motivation to depict Wigglesworth as a man to be revered appears to have influenced H.V. Roberts' incredulous claim where he places Wigglesworth's campaign on such a high pedestal, particularly compared to the 1904 Welsh revival which resulted in a reported 100,000 conversions within six months.⁸⁸⁶ The issue of factual accuracy is also evident within his work. As a result of Roberts' inclusion of incorrect details he portrays a picture of greater impact by Wigglesworth in New Zealand.⁸⁸⁷ Hero devotion was less of an issue for du Plessis; as a result of self-interest, he developed the general end time revival vision given to him by Wigglesworth in 1936. Deliberate discrepancies likely played a role in his alterations. Although Rutherford rules out intentional deception, his connection with du Plessis and the Du Plessis Centre through Spittler was most likely influential on his writing; therefore that decision may have been chosen to fit with his wider agenda.⁸⁸⁸ Even the dependability of Australian Pentecostal historian Chant is in question. According to him, he held informal discussions with people and only took succinct notes for his own utilization, as initially he had no intention of becoming an author. Therefore, his lack of detailed notes will undoubtedly have resulted in discrepancies. He was also reliant on the long-term memories of those he interviewed, so further inaccuracies will have occurred.⁸⁸⁹ Ultimately, this thesis exposes that the unreliable accounts given by Wigglesworth's peers and others have enabled these legends to grow even further than Wigglesworth claimed. Consequently, their work needs to be viewed in the knowledge that it is a combination of both fact and fiction.

⁸⁸⁵ This will also be seen in chapter four.

⁸⁸⁶ "The Sixth Worldwide Awakening of 1904 – The Welsh Revival," Revival Library, accessed August 5 2015, <http://www.revival-library.org/catalogues/1904ff/index1904.html>

⁸⁸⁷ See Section 4.2.6, New Zealand.

⁸⁸⁸ See Section 4.2.7.2, Du Plessis Prophecy; Hollenweger, "Critical Loyalty," 11.

⁸⁸⁹ Chant, email message to author, January 18 2012.

5.4 Wigglesworth's Legacy

Finally, what is the genuine legacy of Smith Wigglesworth to the world-wide Pentecostal church? His influence on the development of Pentecostalism, his faith, his sermons, and his prophetic words has been evaluated in an attempt to answer this question.

5.4.1 Growth of the Pentecostal Movement.

Subsequent to Wigglesworth's Holy Spirit baptism, the *Confidence* reports indicate that Wigglesworth travelled the length and breadth of the UK, spreading the Pentecostal message with his passion for evangelism, healing and the baptism of the Holy Spirit with tongues; in particular, his involvement in the annual Sunderland Whitsuntide Convention was a platform which gave his healing ministry exposure and consequently opened further opportunities to minister and grow the Pentecostal movement within the UK and worldwide.⁸⁹⁰ During his international campaigns, his apostolic role in Switzerland is evident, where he brought the Pentecostal message to areas unaffected previously and Pentecostal assemblies were established as a result.⁸⁹¹ In addition, he was foundationally influential in the development of Pentecostalism in Australia and New Zealand, where he was the first of many Pentecostal evangelists to minister there.⁸⁹² Also, Wigglesworth's heart for missions and his subsequent collection of money to support the work of missionaries thereby furthered the spread of Pentecostalism.⁸⁹³ Therefore, the evidence reveals a man who was instrumental in the early growth of Pentecostalism.

⁸⁹⁰ See Section 3.2.3.2, Launch of Preaching Ministry; Section 3.3, UK Ministry; 3.4, International Ministry Begins; Chapter 4.

⁸⁹¹ See Section 4.2.2, Switzerland.

⁸⁹² See Section 4.2.5, Australia; Section 4.2.6, New Zealand.

⁸⁹³ See Section 4.1.2 Pentecostal Missionary Union.

5.4.2 Sermons

Wigglesworth's sermons were originally printed in the Pentecostal papers and the two books which were published.⁸⁹⁴ However, the publishing industry surrounding Wigglesworth now includes an extensive range of sermon compilations. Authors Liardon and Warner and Lee have contributed; but, in particular, publishing house Whitaker House has been a real driving force, publishing thirteen books between 1998 and 2003 based on Wigglesworth's sermons.⁸⁹⁵ Therefore, people have easy access to Wigglesworth's teachings and miraculous stories. Generations have clearly been inspired; hence the prints and reprints, biography after biography, compilation after compilation. Although this thesis highlights the intertwining of fact and the imaginary with regard to his stories, the impact of his sermons on readers is legitimate. Consequently, his sermons are a genuine part of his legacy.

5.4.3 Faith

Wigglesworth was a man who evidently grew in his faith; he began as someone who brought the sick to be healed through a healing home, to having the faith to pray for his family and some others, to eventually praying for the sick wherever he ministered. Faith was a central part of his message, both in his biblical teaching and supported by his personal stories of faith

⁸⁹⁴ Wigglesworth, *Ever Increasing Faith*; Smith Wigglesworth, *Faith that Prevails* (Springfield: Gospel Publishing House, 1938).

⁸⁹⁵ Liardon, *Smith Wigglesworth The Complete Collection of His Life Teachings*; Warner and Lee, *The Essential Smith Wigglesworth*; Smith Wigglesworth, *Smith Wigglesworth on Faith* (New Kensington: Whitaker House, 1998); Smith Wigglesworth, *Smith Wigglesworth on the Holy Spirit* (New Kensington: Whitaker House, 1998); Smith Wigglesworth, *Smith Wigglesworth on Power to Serve* (New Kensington: Whitaker House, 1998); Smith Wigglesworth, *Smith Wigglesworth on Spirit-filled Living* (New Kensington: Whitaker House, 1998); Smith Wigglesworth, *Smith Wigglesworth on Spiritual Gifts* (New Kensington: Whitaker House, 1998); Smith Wigglesworth, *Smith Wigglesworth on God's Transforming Power* (New Kensington: Whitaker House, 1998); Smith Wigglesworth, *Wigglesworth on the Anointing*, (New Kensington: Whitaker House, 1999); Smith Wigglesworth, *Smith Wigglesworth on Healing* (New Kensington: Whitaker House, 1999); Smith Wigglesworth, *Greater Works: Experiencing God's Power* (New Kensington: Whitaker House, 1999); Smith Wigglesworth, *Smith Wigglesworth – Experiencing God's Power Today* (New Kensington: Whitaker House, 2000); Wigglesworth, *The Power of Faith*; Peter J. Madden, *The Secret of Wigglesworth's Power* (New Kensington: Whitaker House, 2000); Smith Wigglesworth, *Smith Wigglesworth on Heaven; God's Great Plan for Your Life* (New Kensington: Whitaker House, 2003);

and so it is unsurprising that he was known as the ‘Apostle of Faith’ even during his own lifetime. In the words of Wigglesworth, ‘we must not be content with a mere theory of faith, but must have this almighty and precious faith within us so that we may move from the ordinary into the extraordinary’.⁸⁹⁶ Wigglesworth is particularly known for the seemingly impossible; however, this investigation has shown some of his extraordinary stories to be more likely deliberately deceptive exaggerations.⁸⁹⁷ Undoubtedly, Wigglesworth was a man of faith; his willingness to consistently pray for healing and the subsequent testimonies verify this fact. His stories have inspired generations of Pentecostals, including myself, to grow in their faith. However, his legacy is tainted with embellishment and therefore it is questionable whether Wigglesworth is quite the ‘Apostle of Faith’ he himself or others have portrayed.

5.4.4 Prophetic Words

Wigglesworth gave prophetic words to a number of young men he came in contact with during his world-wide ministry, including du Plessis. The evidence clearly indicates du Plessis’ 1936 prophecy was a general revival prophecy similar to the one Wigglesworth gave to Roberts in 1922 and Sumrall in 1939, rather than a specific directive word. It was re-created and developed over the years by du Plessis in order to enhance his own authority and calling; therefore, it should not be considered a significant prophecy in the Pentecostal or Charismatic Movement or a genuine part of Wigglesworth’s legacy.⁸⁹⁸

5.4.5 Conclusion

In conclusion, Wigglesworth’s stories are a construct of ideas as much as they are historical fact. Due to reinterpretation of the Pentecostal ‘legend’, Wigglesworth’s legacy should be

⁸⁹⁶ Smith Wigglesworth, “Like Precious Faith,” *PE* 998 (May 13 1933): 2.

⁸⁹⁷ See Section 3.5.1, Raised from the Dead.

⁸⁹⁸ See Section 4.2.7.2 Du Plessis Prophecy.

viewed as two-fold; part of it is based on concrete facts of the actions of the man in history and the other part stands on the shifting sands of the myth that he and others created around him. They have to be viewed as distinct if we are to fully understand his legacy, otherwise we oversimplify a complex man and a complex legacy.

APPENDIX I

SMITH WIGGLESWORTH TIMELINE

1859 June 10	Birth of Smith Wigglesworth (Menston, Yorkshire)
1867	Converted at his grandmother's Wesleyan Methodist church
1868	Experienced the Holy Spirit
1872 – 1882	Involvement with the Wesleyan Methodist Church, The Christian Mission (later known as the Salvation Army) and the Plymouth Brethren
1882 December 4	Married Mary Jane Featherstone (Polly) in Bradford Cathedral
1893 July	Sanctification experience
1900 October 13	Polly Wigglesworth was baptised by John Alexander Dowie in the Caledonian Road Public Baths, in Islington, London
1907 October 29	Baptised in the Holy Spirit with tongues at the All Saints Vicarage, in Monkwearmouth, Sunderland
1908 March or April June 6 - 11 July October 24-26 November December 18	Baptized Rev.C.F.Atherton Spoke at first Sunderland Whitsuntide Convention, Monkwearmouth Received the gift of tongues Ministered at Pontesford, Shrewsbury Meetings in Penge, Mitcham and London (9 Gloucester Place, 20 Sudbourne Road, 73 Upper St. Islington, 14 Akerman Rd Brixton and Bethel Hall) Meeting in Ecclestone Hall, London
1909 January or February February or March April 9 - 13 April 14 - 15 June 1 - 4 June or July	Meetings in Lytham, Lancashire Sion College, Thames Embankment, London Bradford Easter Convention, Bowland Street The Cardiff Conference Sunderland Whitsuntide Convention Mission held at Lyham, Brixton Hill

1910

January	Bradford Bowland Street meetings
March 25 - 28	Bradford Easter Convention, Bowland Street
October	Leeds Pentecostal Convention
December	Manchester Convention at Stanley Hall, Longsight Kilsyth Conference, Scotland

1911

March	Preston Devotional Convention
April 14 - 17	Bradford Easter Convention, Bowland Street

1912

January	Stanley Hall, Longsight, Manchester in the New Year
January 30	London Conference at Holborn Hall
–February 2	
March	Sunderland
April 5 -10	Bowland St. Mission Easter Convention
April 24 - May 2	Meetings at Holborn Hall, London
May 24 - 31	5 th Sunderland Annual International Convention, Monkwearmouth
August	Lytham, Lancashire
September 18 - 29	St. Ives, Cornwall
October 2	Meeting at Mrs. Cantel's Home of Rest, London (Dedication of home)
December	Ireland (Belfast) and South Wales Conventions

1913

January 1	Death of Polly Wigglesworth in Bradford
March 21 - 25	Bradford Easter Convention, Bowland Street
April 22 - 25	London Conference at Wesleyan West London Mission, Kingsway
May 12 - 15	Sunderland Convention, All Saints, Monkwearmouth
May 15	Baptised five people in the North Sea (Publicised in Daily Mirror)

May 1913 -	Shrewsbury, London, Gravesend, Margate, Southsea and Hull, and
February 1914	three weeks in Ireland.
February or March	Visits Antwerp (International Sailors Rest)
April 10 - 14	Bradford Easter Convention, Bowland Street.
April 29	Sails for Canada and USA
May – June	Montreal, Ottawa and Rochester, New York Pentecostal Camp, Berlin, Ontario Visits William Hamner Piper's Stone Church, in Chicago
July 23 - August 14	Cazadero Camp meeting with Carrie Judd Montgomery
August 28 –	The fourth annual Pentecostal Convention of the Apostolic Faith
September 6	Assembly at the Assembly Hall on the corner of Senate Ave. and 11 th St. Indianapolis, Indiana.

September	New Mexico
October 4 - 18	Pentecostal Convention in Los Angeles
October – November	Victoria Hall in Los Angeles, California (Stayed with Samuel J. Mead and his wife)

End of November November 27 – December 6	Oakland, California (Carrie Judd Montgomery's church) Ministers in Portland whilst on his way to Winnipeg Fall Convention, Winnipeg, Manitoba
December – March 1915 April 2 - 5 May 24 - 28	St. Paul, Chicago, Cleveland, Toronto, Rochester, Philadelphia, New York and Newark Bradford Easter Convention, Bowland Street London Pentecostal (Whitsuntide) Conference at Caxton Hall, Westminster
May or June November 9 - 11	Appointed one of the additional members of the PMU council Meetings in Pentecostal centres in Ipswich (The Immanuel Mission Hall, Mrs. Everett's of Marlborough Rd and Holy Trinity Church)
December	Frank Hodges' Pentecostal work at Monkmoore Street, Hereford
1916	
January or February March 20 - 31	Ministering at Emsworth (Home of Brother Rogers) Assisted Cecil Polhill with meetings on behalf of the PMU: Birmingham (20), Leeds (21), Bradford (22), Halifax (23), Hull (24), Lytham (25-26), Preston (27), Liverpool (28), Belfast (29-31)
April 21 - 25 June 12 - 16 July or August	Bradford Easter Convention, Bowland Street The National Whitsuntide Pentecostal Convention, London PMU Council Meeting (signed declaration drawn up regarding "Tongues" as a sign of the Pentecostal Baptism in the Holy Spirit) Annual Convention at Mansfield Woodhouse
August September 3 - 4 December 5	Guernsey, Channel Islands, Vale Mission Hall Croydon, South London, opening of new holiness hall PMU Council Meeting, London (another declaration agreed in place of the previous one)
1917	
April 5 - 10 May 28-June 1 August 15 September/October December	Bradford Easter Convention, Bowland Street PMU Whitsuntide Convention, Kingsway Hall, London Opening of Emsworth Church, near Portsmouth Preston and Shrewsbury Hopetown Mission, Ireland
1918	
January March 24 - April 2 May 20 - 24	Kilsyth, Scotland, New Year Convention Bradford Easter Convention, Bowland Street Whitsuntide Convention in the Kingsway Hall, London
1919	
April 18 - 27 August 2 - 5	Bradford Easter (Devotional) Convention, Bowland Street Convention in the Old Picture Hall in Horden.

1920

January	Meetings in France (Havre and Paris)
February 1–10	First Swiss campaign began in Berne, Switzerland
February 11–16	Thun, Switzerland
February 21-March 2	Liyem, Zürich, St. Gallen and Basel, Switzerland
March 16 - 22	Swiss campaign (Convention in Chèxbres, in French Switzerland)
April 1 - 6	Bradford Easter Convention, Presbyterian Church, Infirmary Street
April 16	Meeting at Sion College
May 24-28	Whitsuntide Convention in Kingsway Hall, London
August-October 2	Swiss Campaign - Bern, Neuchatel, Lausanne, Vevey, Geneva, Mayers, Aigle, Shil de Fos and Zurle
October 21	Resignation from the PMU
October 30 – November 30	Swiss campaign (Zurich and district, as well as days at Berne and Geneva)
December 1920	Convention for all French Swiss leaders Schafhausen and Rheinfallen with Brother Ruff

1921

Early January	New Year Convention in Sheffield
January 18	Left for Preston, Lytham and other places in Lancashire
February 7 – July 12	First Scandinavian campaign Sweden: 3 week Pentecostal Convention in Orebro beginning February 7 th . Also ministered in Skofde, Gottenberg and Stockholm (On May 16 th , a meeting was held outdoors in a park, where he first used his wholesale healing method) Norway: Oslo, Bergen, Trondheim (Missionary Convention), Stavanger Denmark: Copenhagen
August 10	Ministered at Derby Hall, Hornsey on his way to Switzerland
August 15 – November 17	Swiss campaign (Frutigen, Godivil, Lausanne and Geneva)

1922

January 5	Farewell meeting in the Memorial Hall, Farringdon St., London
January 6	Left England on a ship to Australia
February – May	First Australian Campaign: Melbourne, Ballarat, , Geelong, Adelaide, Sydney and Parkes
February 14	Arrived in Adelaide
February 16 – March 5	His Melbourne campaign began in Jeannie Lancaster's Good News Hall, but due to the increasing size of the crowds, the evening meetings were moved to the Olympia
March 19 – April 2	Adelaide Campaign.
April	Ballarat (after Adelaide Campaign)
April 14 – 17	Ministers again in Melbourne over Easter
April 30 – May 23	Sydney Campaign
May 24	En-route to New Zealand
May 28 – July 12	First New Zealand Campaign: Wellington, Dunedin, Christchurch
May 28 – June 8	Wellington Campaign

June	Christchurch and Dunedin Campaigns
July 2 - 10	Wellington Campaign
July 12	Left Wellington on R.M.S. Maunganui for San Francisco
July 31 – August	Glad Tidings Tabernacle, San Francisco (Robert J. Craig). Danish Hall, Oakland. California (Carrie Judd Montgomery)
September – October	San Jose and Oakland (Columbia Theatre was hired for Oakland meetings)
October	Gospel Tabernacle, San Diego
October 15 - 25	Campaign at Springfield, Missouri (Twenty-two of his sermons were published in a book)
October 29 -November 12	Chicago, Illinois. Union Pentecostal Meeting (Pentecostal Assemblies of Chicago)
November 14 - 15	Four meetings at the White Ave. Church, in Cleveland, Ohio.
November	St. Catherines and Vineland, Ontario and Rochester, New York
Late November or Early December	New York Convention for four days
December 9	Leaves New York on Adriatic to Liverpool.
1923	
February or April	Westbourne Grove, London
May	Bournemouth
June – August	Switzerland Campaign (7 weeks)
Late September	Five days in Montreal
October 1 - 4	Took charge of Evangelist Mary T. Miller's three month campaign in Vancouver for four days.
October 5	En-route to New Zealand.
October	Ministered in Honolulu
October – March 1924	New Zealand Campaign: Auckland, Hamilton, Palmerston North, Blenheim, Newtown, Wellington
December 6	Newtown
December 23 - 30	Wellington
1924	
January 6 - 24	Wellington
February 24 – March 2	Wellington
April 5	Arrived in Vancouver from New Zealand.
April 6	Pentecostal Temple, Seattle, Washington.
April 27 - May 10	6 th Avenue Pentecostal Tabernacle, Vancouver, BC
May 18 - June 8	Berkeley, California - International Pentecostal Camp Meeting, for Glad Tidings Assemblies of Oakland and San Francisco, together with the Glad Tidings Bible Institute (about 3 weeks)
June 17	Attwater, California
July 6 - August 3	Sycamore Grove, Los Angeles, California (Southern California Camp meeting)
August 10 - 24	Kansas City Campaign
Late August	Spoke one night in Springfield. Also became affiliated with the General Council of the Assemblies of God U.S.A

August 31 – September 14	Lighthouse Pentecostal Assembly, Brooklyn, New York
September 24 - 28	Full Gospel Assembly, Washington District of Columbia.
October 5 - 12	Rochester, New York
October 13 - 15	Buffalo, New York
October 19 - November 2	Chicago, Illinois
November 9 - 16	Alton, Illinois
December 14 - 28	Upper Room Mission in San Jose, California.
1925	
January 4 – February 1	Full Gospel Tabernacle in Fresno, California
February 23 – March 1	Woodworth-Etter Tabernacle, Indianapolis, Indiana
Early March	Five day campaign in Cincinnati, Ohio
March 15 - 22	Glad Tidings Tabernacle, New York
End of March	Bridgeport, Connecticut
April 10 - 14	Presided at Preston Easter Convention, Full Gospel Hall, Cheetham St
June 1 - 4	2 nd Annual United Convention of the Assemblies of God in Great Britain and Ireland, in the Kingsway Hall, London.
June 26	Sion College, London
August 1 - 7	Second Annual Convention, Siloam Pentecostal Church, Ann St., Llanelly, Wales
August 8 - 14	Crosskeys, Wales
August 23 - 30	Bonnington, Edinburgh
September 3	Old Colwyn, Wales
October 3 - 5	Chesterfield Convention, Chesterfield Town Hall
December 1	Included in the list of ordained ministers for the Assemblies of God in the USA
October – January 1926	Switzerland (7 weeks): Berne, Zurich Italy: Florence, Rome and Naples France
February 12	Sails from Marseilles, France to India & Ceylon (Sri Lanka)
March 5 - 19	Ministered for 2 weeks in Colombo, Ceylon (It was too hot for him to minister in India)
April	Visited Jerusalem on his return to England
May 17	Meetings in Dover, Kent
May 24 - 27	3 rd Annual Whitsuntide Convention of AOG in Great Britain & Ireland, Kingsway Hall, London
May 28	Sion College, London
May 30 - June 6	Elim Tabernacle, Park Crescent, Clapham Stayed at Elim Woodlands and also spoke to the students at Hampstead Bible School (Howard Carter)
July 11 - 21	Belfast campaign, Clarence Place Hall
August 1 - 3	Hull Convention, Glad Tidings Hall
August 6	Sailed for North America

End of August	Buffalo , New York
September 1-12	Institute Camp Meeting at Eureka Springs, Arkansas
September	Russellville, Arkansas.
September 23 - 26	Four day Convention at the Gospel Tabernacle, Alton, Illinois
October 26 - 31	Trinity Tabernacle, St Louis, Missouri
November 3 - 7	Christ Covenant-Glad Tidings church in Chicago
November 10 - 14	Assemblies of God church in Fort Smith, Arkansas
November	Full Gospel Tabernacle in Tulsa, Oklahoma
November 17 - 21	Community Church, Wichita, Kansas
November 24 - 28	Pentecostal Assembly of God, in McCook, Nebraska
December 5 - 12	Oakland Assembly, California
	Carrie Judd Montgomery's Monday afternoon meeting on December 6
December	Two days at Glad Tidings Temple and Bible Institute in San Francisco
December 15	Sailed for Australia

1927

January 6	Arrived in Australia
January 9 - 30	Revival and Healing Campaign at the Richmond Temple, Melbourne
February	Orange
February 21	Central Picture Theatre, Wakefield-street, Adelaide
- March 2	
March - April	Newtown, Sydney
April 29 - May 2	Returns to North America (Meetings in Victoria, BC)
May	Vancouver, BC
May 18 - 28	Seattle, Washington
June 21-26	Salem, Oregon
July 3 - October	Angelus Temple, Los Angeles, California (Aimee Semple McPherson's Church)
October 11 - 16	Bakersfield, California
October 18 - 23	Fresno, California
October 26	San Francisco, Glad Tidings Temple
- November 6	
November 9 - 13	Denver, Colorado
November 20	Twentieth Annual Convention, Glad Tidings Tabernacle, New York
- December 3	
December 4 - 13	Sailed to Liverpool from New York

1928

April	Conducted the funeral of J.H. Tetchner in Zion Chapel Assembly, Spennymoor, Durham
April 6 - 10	Presided at Preston Easter Convention
April 12 - May 24	Switzerland Campaign
May 28 - 31	5 th Annual Whitsuntide Convention, Kingsway Hall, London
June 2 - 11	St.Saviour's Church, Crouch Hill, Finsbury Park, London
August 5 - 9	Hull Convention, Hull, Yorkshire
August 12 - 15	The Lakes Convention, Elterwater, Cumbria

1929

January 29 – February 3	Pentecostal Church, Douglas Road, Upper Parkstone, Bournemouth, Dorset
February 10 - 21	Peniel Hall, Thanet Road, Margate, Kent
February 24 – March 7	Glad Tidings Hall, Boyer St, Derby, Derbyshire
March 24 – June	Scandinavian Campaign: Norway (Oslo, Bergen, Haugesund and Stavanger) Sweden (Gothenburg, Stockholm, Westeras, Linkoeeping and Joenkoeping)
July 18	Returned to England
September 14	Sailed for North America
October 6 - 27	Jamaica Tabernacle, Jamaica Ave.& 168 th St., Jamaica, New York
October 31 – November 6	First Pentecostal Church, Wilkes-Barre, Pennsylvania
November	Glad Tidings Tabernacle, New York
December 9	Monday Meeting for the Montgomerys, Oakland, California
December	Meetings for Robert J. Craig in San Francisco

1930

January 5	Campaign in J. Narver Gortner's church, Oakland, California begins
April 19 - 28	Returned to England
June 7 - 15	Sunderland Whitsuntide Convention, Hebron Tabernacle, Sunderland
July	Old Colwyn, Wales
August	Preached in London (unknown location)
August – September	Switzerland Campaign

1931

April 4 - 6	Presided at Preston Easter Convention
May 5 - July	Left on May 5 th for Scandinavian Campaign: Sweden (Stockholm, Orebro and Gothenburg) Norway (Bergen and Oslo) Finland (Helsinki and Turku (June 9 – 24)) Denmark
August 2 - 6	Hull Convention, Glad Tidings Hall, Hull, Yorkshire
August 9 - 13	Elterwater Convention, Elterwater, Cumbria
September 3 - 12	Co-operative Hall, Doncaster, Yorkshire
November 7 - 8	Opening of Bethshan Tabernacle Extension, Longsight, Manchester
November 14	Reportedly sailed to North America around this date, but no other reports of his time there

1932

March 24	Conducted the funeral of Thomas Myerscough
May (Whitsuntide) – End of June	Scandinavian Campaign: Sweden (Stockholm), Denmark (Copenhagen), Norway (Oslo and Bergen)

1933

April 14 - 17	Presided at Preston Easter Convention
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August 6 - 8	Annual Hull Convention, Glad Tidings Hall, Hull, Yorkshire
October 4	Personal healing
October 28	Convention, Christian Workers Embankment Mission, Camberwell Green, London
October 29	Revival and Divine Healing Campaign, Harvey Hall, Camberwell Green, London
– November 12	
November 14 - 28	Mount Olivet Assembly, Lytham, Lancashire
December 31	New Year Convention, Full Gospel Hall, Blackburn, Lancashire
– Jan 3 1934	
January 5	Spoke at Sion College – Missionaries Farewell
February 10 - 12	Campaign in Newark, Nottinghamshire
February 17	Opening of the Full Gospel Mission in Castleford, Yorkshire
March 30 - April 3	Presided at fourteenth Annual Preston Easter Convention
End of April	Ministered for a weekend in Bedford
May - June	Scandinavian Campaign: Norway (Oslo and Bergen), Sweden (Stockholm)
September	Switzerland Campaign (month): Vevey, Neuchatel, Lausanne, Colombier and Chaux le Fonds
October	Spoke one Sunday in Ripon, Yorkshire
October 8	Missionary Weekend in Doncaster, Yorkshire
October 13 - 23	Left Liverpool and arrived in New York
October 23	Revival Healing Campaign in New York (Robert A. Brown's church)
– November 4	
November 6 - 12	Calvary Tabernacle, Jamaica, Long Island, New York
November 13 - 19	First Pentecostal Church, Wilkes-Barre, Pennsylvania
November 20 - 25	Pentecostal Tabernacle, Lancaster, Pennsylvania
November 27	Old Fashioned Gospel Tabernacle and Masonic Temple, Washington, D.C.
– December 2	
December 4 - 9	Bethel Temple, St. Louis. Missouri
December 11 - 16	Gospel Tabernacle, Kansas City, Missouri
December 30	Bethel Temple, Los Angeles, California
– January 13 1935	
January 29	Glad Tidings, San Francisco
- February 10	
February 14 - 24	Full Gospel Tabernacle, Dallas, Texas
February 26	Faith Tabernacle, Tulsa, Oklahoma
– March 10	
March 17 - 28	Glad Tidings Tabernacle, New York
April 19 - 23	Presided at 15 th Annual Preston Easter Convention
May 4	Anniversary Services, Peckham Rd, Camberwell, London held by Christian Workers' Embankment Mission
June 9 - 11	11 th Annual Whitsuntide Convention, Margate, Kent
June 11 - 14	AOG Annual Whitsuntide Convention, Hebron Tabernacle, Sunderland
July 20 - 25	Tunbridge Wells, Kent
August 3 - 6	Annual Hull Convention, Glad Tidings Hall, Hull, Yorkshire
October 2 - 3	AOG Convention, Co-operative Hall, Bristol

November	Ministered in Full Gospel church, Leicester, Leicestershire
December 1	Meeting in AOG church in Halifax, Yorkshire
December 28 – January 1 1936	Annual New Year Convention in Blackburn, Lancashire
April 9 - 14	Presided at 16 th Annual Preston Easter Convention
April 25	Anniversary Services in Camberwell, London held by Christian Workers' Embankment Mission
April 26 - 27	People's Hall, Boone St., London
April	Ministered in Torquay, Devon
May 30 - June 2	Annual Convention, Elim Pentecostal Church, Upper Tumble, Llanelly, Wales
June 3 - 5	AOG Annual Whitsuntide Convention, Crosskeys, Wales
August 4	Annual Convention, Emmanuel Hall, Thurnscoe, Yorkshire.
August 22 - 30	3 rd Anniversary Services, Full Gospel Church, Fleetwood, Lancashire
October 26 – March 5	South Africa Campaign
October 26 – November 3	City Hall in Cape Town and Hall in Durham Avenue, Salt River
November 5 - 8	Wynberg
November -December	Port Elizabeth, East London, Bloemfontein, Johannesburg, Springs and Brakpan
1937	
January 12 - 17	Wiltbank, Transvaal
February	Full Gospel Church, Durban and meetings in Wynberg
February - March 5	Farewell Meetings for five days in the Town Hall in Cape Town, before leaving on March 5 for England
March 26 - 30	Presided at Preston Easter Convention
April 9 -13	Hampden Chapel, Hackney, London
April 16	Sion College, London
April 17	5 th Anniversary Services in Camberwell Green, London held by Christian Workers' Embankment Mission
May 12	Convention, Hampden Chapel, Hackney, London
May 16 - 17	Annual Whitsuntide Convention, Margate, Kent
May 17 - 21	Annual AOG Whitsuntide Convention, London
June 26 - 27	Great Scottish Pentecostal Rally, Westport Hall, Kilsyth, Scotland
July	Paisley and Glasgow, Scotland
July 10 - 22	Peniel Assembly, Thanet Road, Margate, Kent
August 2 - 8	United Conventions, Tyneside
August 28 - 30	East Kirkby's 6 th Church Anniversary, East Kirby, Lincolnshire
September 19 - 26	Scunthorpe, Lincolnshire
October 6 - 14	Staines Assembly, Staines-upon-Thames, Surrey
November 6	Leamington Hall, Sutton-in-Ashfield, Nottinghamshire
November 23 - 24	Norwich, Norfolk
November 27 - 29	Anniversary Services in Bethlehem Pentecostal Mission, Halifax, Yorkshire

1938

April 15 - 19 April 30	Presided at 18 th Annual Preston Easter Convention 6 th Anniversary Services in Camberwell Green, London held by Christian Workers' Embankment Mission
May 21 - 23	Opening meetings of AOG church, Nottingham, Nottinghamshire
May 28 - 29	Full Gospel Church, Castleford, Yorkshire
June 4 - 6	Glad Tidings Hall, Mansfield, Nottinghamshire
July 30 - August 3	Annual Convention in Ivy Full Gospel Church, Bristol
August 13 - 18	Glad Tidings Hall, Hull, Yorkshire
September or Early October	A week of meetings at Royston Assembly, Yorkshire. (Pastor William Hacking).
October 15 - 20	Chesterfield, Derbyshire
October 28	Sion College, London
October 29 – October 31	Hyde, Greater Manchester
November 13 - 16	Full Gospel Mission, Spilsby, Lincolnshire
November 27 – December 1	AOG church, Leeds, Yorkshire

1939

April 7 - 11	Presided at 19 th Annual Preston Easter Convention
April 29 - May 7	7 th Anniversary Services and Great Opening Rally at the New Church of the Christian Workers' Embankment Mission, Camberwell Green, London. Also ministered for first week of Revival and Divine Healing Campaign
May 20 - 21	Bethseda Hall, Swallownest, Yorkshire
May 28 - 29	Annual Whitsuntide Convention, Peniel Assembly, Margate, Kent
June 17 - 18	Hampden Chapel, Hackney, London
August (Bank Holiday Monday)	Bloomsbury Chapel, London

1940

March 22 - 26	Presided at 20 th Annual Preston Easter Convention
June 1	Eighth anniversary services in Brunswick Church (Christian Workers Embankment Mission), Benhill Road, Camberwell Green, London
June or July	5 days of services in Maidstone, Kent
November	Donington, Boston, Spilsby, Eastville, & Grimsby in Lincolnshire.

1941

June 6 - 8	Coalville, Leicestershire
June 14 - 16	Assembly of God Mission, Hastings Road, Leyland, Lancashire
August 2 - 5	Annual Convention in South Normanton, Yorkshire

December 31 - January 4 1942	Annual New Year Convention in Assembly of God, Zion Chapel, Montague St., Blackburn, Lancashire
April 3 - 6	Presided at Preston Easter Convention
April 25 - 28	Special Rally of Local Assemblies, Boston, Lincolnshire

May 23 - 26	Annual Whit Convention at Assembly of God, Grove St., Mansfield Woodhouse, Nottinghamshire.
June	Ministered at Elim Woodlands, Clapham, London.
August 8 - 10	Pentecostal Hall, Portland Place, Doncaster, Yorkshire
August	United meetings in Scarborough, Yorkshire. (Assembly of God and Elim Church)
1943	
April 23 - 26	Presided at Preston Easter Convention
June 12 - 15	Annual Whitsuntide Convention, Crosskeys, Wales
August	August Convention, Ivy Church, Bristol
	4 days services at Houghton Conquest, Bedfordshire
1944	
April 7 - 10	Presided at Preston Easter Convention
May 13 - 16	Pentecostal Convention in Emmanuel Hall, Bury, Greater Manchester
May 27 - 30	Annual Whitsuntide Convention, Full Gospel Mission, Crosskeys, Wales
June 5 - 6	Annual Convention in Droylsden, Manchester
1945	
March 30 - April 2	Preston Easter Convention
May 5	Annual Convention Emmanuel Halls, Bell Lane, Bury, Greater Manchester
May 11	United Pentecostal Meetings in Central Baptist Church, Shaftesbury Avenue, Bloomsbury, London
May 21	London Whitsuntide Convention, Kingsway Hall, London
December 12	Great Public Pentecostal Convention, General Council, Nottingham, Nottinghamshire
1946	
April 19 - 22	Preston Easter Convention
May 4 - 6	Annual Convention, Emmanuel Hall, Bell Lane, Bury, Greater Manchester
May 25	Manchester and District United Pentecostal Day of Witness at Houldsworth Hall, Deansgate, Manchester
June 8-9	Whit Convention, Hampden Chapel, Hackney, London
October 5 - 7	Anniversary Services, Bethseda Hall, Swallownest, Yorkshire
1947	
March 12	Smith Wigglesworth died whilst attending the funeral of his friend Wilfred Richardson in Wakefield.

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