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The Life and Ministry of Carrie Judd Montgomery

Daniel E. Albrecht

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THE LIFE AND MINISTRY OF CARRIE JUDD MONTGOMERY

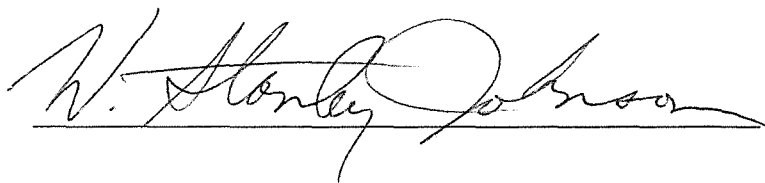
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In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Daniel E. Albrecht
May, 1984

APPROVED BY

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A handwritten signature in cursive script, reading "W. Stanley Johnson", is written over a horizontal line.

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Chapter 1

EARLY LIFE IN BUFFALO 1858-1879

If ever there was a woman whose life reflected the dynamic forces within key American religious movements of the late 19th and early 20th centuries, Carrie Judd Montgomery was that woman. Before she died she participated in the rise and development of holiness, faith-healing, Christian and Missionary Alliance, and pentecostal movements. The thread of her life was interwoven into the living tapestry of these movements. A leader in her own right, she rubbed elbows with other prominent religious spokesmen of the day, such as A.B. Simpson, A.J. Gordon, Charles Cullis, W.E. Boardman, Aimee Simple McPherson, Smith Wigglesworth, Robert Craig, J.R. Flower, Mary Woodworth-Etter and a host of others. The story of Carrie Judd Montgomery's life and leadership portrays the fervor and concerns that dominated the streams of evangelicalism in which she moved. The record of her development stands as an exceptional microcosm of those multitudes of people who flowed in similar channels.

Early Family Life

Carrie Judd Montgomery was born Carrie Faith Judd in Buffalo, New York on April 8, 1858, the daughter of Orvan K. and Emily S. Judd.

Her forebears had been among the pioneers of western New York two generations before Carrie's birth. Grandmother Sweetland's pioneer spirit may have rubbed off on young Carrie Faith; for a time Mrs. Sweetland lived with the Judd family. There were eight Judd children in a relatively small house; Mrs. Judd's organizational abilities prevented their home from becoming crowded or confused. These gentile, executive type abilities were to later emerge in Mrs. Judd's fourth daughter, Carrie.¹

Mrs. Judd's organized approach worked to the benefit of the whole family. She apportioned household tasks to each child so that none felt imposed upon. Her manner of giving small rewards for a completed job seemed to establish a balance between task and reward and between work and play. Mother Judd believed in few family rules, but those established were well fixed. Her purpose in rules was to help maintain a peaceful, well-ordered family life. When any contention would arise between the children, she would settle the matter. Her faithful, patient mediation was accepted by all and her wise decision normally satisfied each child.

Mrs. Judd enjoyed life and her children benefited from her outlook. Simple pleasures were made interesting to the children by their mother's attitude. She was a true friend to her children. Carrie particularly enjoyed her mother's comradeship. Mrs. Judd's kind, compassionate style was a balance to her firmness regarding obedience and other virtues. Carrie's mother's loving personality was frequently expressed in poetry. Her flare for the artistic was demonstrated in the numerous poems she published.

Another balance within the Judd family was that between the

parental roles and personalities. Orvan Judd, like his wife, had an appreciation for the aesthetic side of life. Poetry particularly was a joy to him. He would memorize the classics and recited them for his family. Orvan was a born student. At a young age he had graduated from Union College, Schenectady, New York. Following his graduation, he pursued the study of law. While he was fond of the course of study, his peacemaking personality was not well-fitted for the practice of law. Mr. Judd's disposition seemed to be more suited to affecting reconciliation than to fighting a case through in court. While his attempts at law were admirable, they were not lucrative. When William Fargo, an old friend, offered him a position in the Buffalo American Express Office, Mr. Judd accepted it gladly. He continued to work in that office for the following thirty years.

Although Orvan Judd's study of law ceased, his love of learning never diminished. The Judd children enjoyed their father's intellectual abilities. The family called him "a walking Encyclopedia," he was so well-informed in such a wide range of subjects. Orvan's knowledge was a great help to his children in many ways. He delighted in being able to impart his learning to his imaginative kids.

Mr. Judd's cognitive skills were only a part of his contributions to family life. For example, he would drop his book or newspaper to help his wife with the care of the baby or other needed household tasks. Carrie was as much affected by her father's never-failing kindness in family life, as she was his sense for the aesthetic and the intellectual. In many ways the Judd family was a model family. The mark left on the young and growing Carrie Faith Judd will become apparent in the following pages.

Early Education

As Carrie's family was an important factor in her development, so was her formal education. Mr. and Mrs. Judd were greatly interested in the welfare of their children. These concerned parents desired "to leave nothing undone which would work out to their [children's] advantage from a moral, educational and spiritual standpoint."² Carrie's formal education began at a small private school, the Buffalo Seminary. It was here where the Judd child learned to read English, Latin and French. According to Carrie's father's desire, she began her study of Latin by special arrangement at age nine. Later she studied French. Language study was interesting for Carrie but she was most delighted by the opportunities in writing. This love for writing seemed inherent, "it was never a dry task for me," she wrote, "for I felt a tumultuous joy . . . when first encouraged to thus express my ideas in words."³ After spending her earliest years in the seminary, she transferred to a public school where she continued to excel in all areas including religious education.

Carrie's religious training had several sources. The seminary provided a devotional or chapel time daily within the academic setting. But this only added to the religious base that had already been laid in Carrie's life. The Judds were a pious Episcopalian family. Both Mr. and Mrs. Judd were godly people who believed in religious training for their children. Faithful Sunday School attendance for the children was a requirement and church attendance was also insisted upon for the children as they became old enough. Carrie's early memories were filled with the sounds of hallowed hymns, the sacred scriptures, and the

Litany. The impact of observing her mother during a worship service was revealed when Carrie wrote later:

My mother . . . [was] used of God to inspire a deep reverent spirit within my little heart As I gazed at my mother's beautiful face, with her eyes closed in prayer and heard her devout tones in supplication, I decided that God was a real Being, and that He was listening to her prayers.⁴

The Judds did not relegate worship to the church sanctuary. In their home, family worship initiated each new day. When time was short and Carrie was concerned that she might be late for school, Mrs. Judd would still in her own calm way suggest, "there is plenty of time for family worship." Even on Christmas morning when childhood excitement in anticipation of festive costumes was overwhelming for Carrie and her brothers and sisters, Mrs. Judd decreed that family worship must always come first.

Another modeling factor during Carrie's childhood occurred when two missionaries, friends of Mrs. Judd, visited the Judd home. These two women had been working among the Armenians in Bitlis, Turkey. Young Carrie Faith was extremely interested in these ladies and the stories they told of their work. After they had returned to Turkey, Carrie corresponded with them. Perhaps this encounter with foreign missions was the first spark in Carrie's missionary interests. But a more immediate need soon came to Carrie's consciousness.

"I did not understand," Carrie wrote, "the uncomfortable feeling I used to have sometimes" when Dr. Edward Ingersall, rector of Old Trinity Church, was preaching.⁵ She later identified her feelings as a sense of godly conviction. When she had been asked by a friend if she was "saved," she thought it a strange question. She was not able to

answer it. But neither was she able to escape the question. Even her mother, though trying to help explain salvation, was unable to make Carrie "understand that one must be born again."⁶

At age eleven, her "deepest conviction of sin came." She recalls the incident:

My brother Frank, next younger than myself had been detected in some serious misdeed, and Mother was giving him a most earnest talk against sin and its final, awful consequences. I listened aghast for I also committed the same misdeed but had not been found out. I truly repented as I listened to my mother's searching words, and a great change came to my heart that day A love of truth and uprightness sprang up in my heart from the time of my deep conviction and repentance, and I noticed that I was able, from that day, to resist temptations to which I had readily yielded before this.⁷

Later Carrie was confirmed in the Episcopal church having been encouraged by her Sunday School teacher and her mother to think of confirmation as a step that would show her commitment and faith.⁸

Teenage Years

As Carrie entered her teen years, a number of changes were about to take place. Changes that would continue to shape her life in ways that would make her more adapted to her life's work. Emma, Carrie's older sister, became seriously ill with pulmonary tuberculosis. In spite of medical attention, she died after a year of lingering suffering. Carrie helped to wait on her sister during her illness. As Emma drew near to her death, she began to share sober messages with members of the family. Emma exhorted Carrie to not waste so much time on fiction, but to balance her reading with more serious works. After her sister's death, Carrie considered Emma's solemn

words. Emma's exhortation had made an impression on her younger sister. Eternal things began to seem more real to Carrie in light of Emma's life and death.

Carrie's role in her family began to change after Emma's death. She was thirteen years old with four younger brothers and sisters. Mrs. Judd began to entrust Carrie with increasing amounts of responsibility. Carrie began to help her mother with the care of the younger children. As she helped, she became more attached to her two-and-a-half years old brother Eddie. During this period, Eddie had a severe fall which injured his spine. Carrie's concern was deepened when "erysipelis" set in and the doctor expressed his fear that the baby would not recover. Carrie, having been taught to believe in prayer, went alone to her room and prayed for Eddie's recovery. Her childlike faith was revealed in her reassuring words to her mother. Carrie told her mother that she was confident that Eddie would recuperate. He did. This was seven years before she was to understand more fully the prayer of faith and divine healing.

There was another change during Carrie's early teen years. The Judd family built a new house in what was then the suburbs. The move necessitated a change to a new school for Carrie. The Buffalo Normal School and the Normal School of Practice had recently opened for a limited number of students.⁹ Carrie was admitted to the Normal School of Practice. Those were happy days for young Miss Judd. She made friends easily at the new school. Teachers and students alike enjoyed her friendly nature. She loved to seek out quiet, shy students and helped them to enter the mainstream of the school life.

Even as a sixteen-year-old, Carrie was naturally hospitable.

She particularly showed hospitality to those she felt were in need of it the most. It was almost a mothering instinct. Small as she was physically, her big heart reached out to other young people in need. This unusual display of loving, motherly kindness was a foreshadowing of the hospitality that Carrie Judd Montgomery would show to thousands of sick and to missionaries in the years to come.

As an ability to relate to people seemed to be a gift of Carrie Faith's, so was she gifted in relating to intellectual challenges. School studies seemed natural to Carrie. She enjoyed her studies and was very ambitious. Her desire was to excel in all aspects of her education. Recognition for hard work came when she won the academic award called the Jesse Ketchum Medal, given to the outstanding student in a particular grade. Carrie's continued interest in writing was another sign of her progress in her intellectual life.

During her teen years, Carrie's love for writing further developed in both prose and poetry. At fifteen, Carrie entered a national writing contest. While her article, "The Seven Wonders of the World," was received too late by the judges to qualify, the editor of the sponsoring magazine wrote Carrie personally and encouraged her to pursue the possibility of publishing her work. With further encouragement from her mother, Carrie made an appointment with Mr. David Gray, editor of the Buffalo Courier.¹⁰ Gray was surprised to see Carrie, who appeared even younger than her fifteen years. She, however, proceeded in a businesslike manner to offer him the right to publish her article. The editor was kind to the talented but naive teenager. He explained the facts of publishing, but promised to consider her work. Gray did in fact publish a poem of Carrie's, "Clouds," shortly after her

first meeting with him. In the next few years, David Gray continued to advise Carrie and to publish her poetry in the Buffalo Courier.¹¹

Carrie's continual study of languages was encouraged and aided by her father. Mr. Judd enjoyed helping Carrie, particularly with her Latin studies. Carrie's diligent linguistic pursuits, her developing writing skills and her other studies prepared her well for college. Carrie planned to teach school. She seemed to be a "born teacher."¹² It therefore appeared logical to enter a four-year classical course at the Buffalo Normal School, which she did. There were, however, factors that interrupted Carrie's well-laid plans.

Several members of the Judd family battled poor health during Carrie's teen years. Her sister Emma had died earlier of tuberculosis, Eddie had nearly died as the result of an accidental fall, and Mr. Judd's health also had been waivering. When, however, sister Jennie lost her health and died with tuberculosis, Carrie's parents decided that Carrie, who had always been a rather frail child, should be kept out of school for a while for her health's sake. Charlie, Carrie's oldest brother, had also been in poor health but had been helped by a doctor whose practice was connected to a sanitarium called "Home on the Hillside" in Danville, New York. Carrie was encouraged by her brother, who thought she looked quite unhealthy, to move to Danville sanitarium where she could recuperate. The inducement of a part-time job with a salary and free room and board, made the idea more attractive to the teenager in ill health. An editor of a health magazine connected with the sanitarium was impressed by Carrie's literary abilities and gave her a position in the office. Carrie attended to book orders and correspondence. The experience of working in a magazine publishing

office was another foreshadowing of the future. In a few years Carrie Judd Montgomery would begin to edit and publish her own periodical.

Danville was a beautiful place to live. The stunning hillsides provided the environment for healthy country walks. The "Home on the Hillside" provided a special diet and water cure. With exercise and the stimulating surroundings, Carrie's appetite seemed to increase and her general health improved, at least temporarily. Unfortunately, she once again became ill. A fever persisted until Dr. James Jackson, the resident sanitarium physician, advised Charles to have Carrie discontinue her part-time work. He warned that she would not live to be twenty-one if she continued. Carrie, who had come to enjoy the setting of the Home and particularly loved the challenge of her job, was thoroughly upset by the verdict of her brother and the doctor. Though her ambition was to continue to do well in her work, she agreed to the decision and headed back to Buffalo for a time. Her return home was timely. Carrie was able to provide some relief to her mother who was overtaxed with the care of two severely-ill family members. Mr. Judd had pneumonia; Jennie, whose health had failed, was fast approaching death.

After Jennie died, Charlie, who had moved to Linden, New York, again encouraged Carrie for the sake of her health to get away from Buffalo. Carrie decided to move to Linden and to cook and keep house for Charlie. The small village of Linden with its peaceful woods, meadows and streams provided the ideal setting void of pressures for Carrie's recovery. As she grew stronger, she became involved with the neighborhood children. Carrie Faith had a love for children, she wanted to do good to them. So she decided to begin a Sunday School. Though

Carrie was only sixteen and rather unexperienced, her loving concern, enthusiasm, and personal religious commitment transformed Charlie's living room into a successful setting for religious education. Mrs. Judd sent Sunday School literature to help facilitate the training of what had become a group of highly interested children.¹³

Another sign of Carrie's movement back to health was her desire to write again. During her year in Linden, she composed a number of poems. The rural environment produced poetry that revealed a fascination with nature. Hidden in the lines of verse was an inward yearning. Carrie's hunger for God was kept concealed except as it found expression in her poems. Intense secret longings were symbolized in "Fettered," a poem about a bird with clipped wings. The sense of being restrained comes through in part of this poem:

I clip thy wings, my bird,
In kindly love;
Like as our God above
Restraineth us...

Thou art too weak, my bird,
Thy strength to try;
Wounded thou canst not fly,
So rest content...

Thou must not flutter so,
But wait in peace;
When all thy struggles cease
Thy wounds will heal.¹⁴

The Conflict

Carrie's fettered feeling no doubt had something to do with her frail physical condition, but it was more than that. As the summer and fall faded into the Linden winter, Carrie had longer periods of solitude. Many hours of meditation resulted in an increased longing for

God. She wrote, "my heart more and more hungered to know God in His fulness."¹⁵ Her great hunger to know God was mixed with troublesome doubts about God. The conflict between her doubting mental state and her yearning spiritual state proved to be an inner battle that almost resulted in greater physical illness. At times she would seek escape from her conflict by leaving the house to take a trip into town or to her brother's office, but nothing seemed to help. Nothing brought "quietness" until, as she later recalled, "I cried to the Lord from the depths of my heart, 'O, God, if there is such a God as the Bible tells about, Thou art great enough and good enough to so reveal Thyself to me that I will never doubt again.'"¹⁶ With this prayer, a sense of rest did come but the inner conflict was not yet completely ended.

At the end of one year, in much better physical health, Carrie returned to her parents' Buffalo home. Carrie Faith Judd, now seventeen years old, began her college education at Buffalo's Normal School. The year following her return to Buffalo was a happy one, filled with the excitement of learning and the enjoyment of new friends. Carrie's amiable personality again made it easy for her to make acquaintances. Among her new friends were two sisters, May and Clara C. May. While May had characteristically had great difficulty in establishing friendships, Carrie's kind and considerate attention toward her laid the foundation for a deep caring relationship. May was a member of a Baptist church. One evening, Carrie accompanied May to a Baptist prayer meeting. To Carrie's surprise, she heard other teenagers, younger than herself, giving public testimonies for God and praying extemporaneous prayers. Never before had Carrie experienced this type of informal prayer

meeting. She had never seen young people speak and pray with such courage in public. The impact of this experience further challenged Carrie spiritually, but her own personal sense of reserve hindered her from participating in any such religious activities.¹⁷

Carrie's state of spiritual unrest continued. She described her understanding of what was happening in her life:

The Lord was working in my heart and life to bring me to a full consecration, though I would not have known then what to name the experience for which I was hungry. The faithful Spirit of God was dealing with me, and putting in my soul an unspeakable hunger to know God in His fulness, but I was too reserved to tell this even to my own mother.¹⁸

Poetry remained one of Carrie's only expression of her inner conflict and yearnings. "My Olive Branch," written when she was seventeen years old, portrays her desire for spiritual rest in terms of "an ark that rides life's stormy sea." The second stanza reads:

Hungry for rest,
It longs at peace to be;
Weary of fruitless quest,
Crying in fear suppressed,
Yearningly.¹⁹

One day the sense of suppressed and mostly unexpressed unrest, intertwined with an intense desire for a deeper relationship with God, drove Carrie home from school to her bedroom and to her knees. She could only pray:

Nearer my God to Thee;
Nearer to Thee:
E'en though it be a cross
That raiseth me.²⁰

In the midst of distress, Carrie Faith Judd sensed a distinct inner voice asking, "do you know what you are asking? Do you know that the cross means crucifixion . . . ? Are you ready for the cross in

order to be drawn nearer to me?" Carrie's desperation pressed her to reply, "yes, if there is no other way." But she seemed to know there was another way, "the way of full, uttermost surrender to God." Carrie prayed, "I will give up everything in my life that does not please Thee." Again she sensed the voice from within, "I want you to give Me everything, even your talent for writing." This idea produced an even greater stir in Carrie's already disturbed soul. She pleaded, "I do not want to give that up . . . it is so dear to me, a part of my very life I will give Thee everything, but let me keep that." Her resistance of what she called "the gentle pleading" left her with the inner conflict unresolved.²¹ Carrie longed for a more intimate acquaintance with God but was not willing to make a full surrender to God according to her own understanding of complete submission. The struggle continued as she pursued her education. It was not long, however, before a crisis interrupted Carrie's teacher training as well as life in general as she had known it.

Illness and Healing

Walking to college one morning, during the winter of 1876, eighteen-year-old Carrie Faith Judd had a severe fall on an icy sidewalk.²² The fall apparently did extensive damage. The immediate symptoms were a stunned sensation and an inability to stand. While after some minutes she was able to continue on to school, she was not at all well. Carrie struggled to attend classes for the next several days but her health was continually declining.²³ Frequent calls to the doctor's office seemed to offer little benefit. The depressing effect

of having to drop out of college due to her accident added to her unsettled state. Will power had weakened and she was unable to get out of bed. The gradual decline in health was capped off by an attack of spinal fever on January 6, 1877. The fever lasted nearly two weeks before it subsided, leaving continued spinal difficulties. The inflammation of Carrie's spinal nerves persisted. This inflammation produced a hyper-actateness called "hyperaesthesia." The hypersensitivity extended to all of the patient's large joints, making impossible to have any of her joints touched, not even by her own hand without spasms occurring. Even a vibration or noise in her bedroom could produce horrible pain.

Weeks turned into months and Carrie became a helpless and suffering invalid. For more than two years, with some brief exceptions, she was unable to even turn over in bed. She experienced violent head pains. Most of the time she could receive no visitors. Not even the Judd family could visit her except when they were attending her. The room was kept dark and the entire house remained silent out of necessity. By February 1879, Carrie herself was nearly silent, she could scarcely whisper. The energy expending to breath only a few syllables caused her to perspire profusely. She could tolerate no solid food and was exhausted by simply swallowing liquids.

Carrie's disease had grown into blood consumption. In her emaciated body the largest blood veins were mere threads. Her pulse was scarcely perceivable. In constant pain, she lay faintly gasping for breath and unable to stay warm. The doctors could do no more than they had. She was not expected to live from one day to the next. During

this critical time Carrie felt that God was dealing with her. She believed that if she would be patient in suffering, that her patience would draw her nearer to God. Later, she would write, "I did not realize that this suffering was but a plowshare breaking up the hard ground, to make it ready for the work of the Holy Spirit."²⁴

Something happened to Carrie's inner self during this prolonged illness. It seemed that the closer she came to death, the more she was able to yield her will to God. Like never before, Carrie sensed she was surrendering to God's way in her life. She believed that she was trusting Him completely to work in her according to His will and pleasure. As this spiritual turning point experience occurred, there was no perceivable physical change. In fact, Mrs. Judd was allowing a few intimate friends, one at a time, into Carrie's room for a final goodbye.²⁵

It was at this point, the lowest ebb in Carrie's condition, that Mr. Judd discovered a small item in the Buffalo newspaper. The brief article concerned Mrs. Edward Mix, a black woman from Wolcottville (Torrington), Connecticut, who had been healed of tuberculosis in answer to the prayers of Mr. Ethan Allan of Springfield, Massachusetts. Following her own healing, she began to pray for the healing of others. Carrie's father was quite interested in the story. His hope for his daughter's recovery began to be revived. Mrs. Judd wanted to send a letter to Mrs. Mix, requesting prayer for Carrie. Carrie was hesitant at first, Connecticut seemed so far away.²⁶ She decided that God could hear Mrs. Mix's prayer even if she was not present when prayer was offered.

At Carrie's request, her sister Eva wrote to Mrs. Mix telling of Carrie's condition and requesting prayer. In an incredibly short time, a reply came through the mail.²⁷ In her letter, Mrs. Mix quoted the passage James 5:15, "The prayer of faith shall save the sick." Carrie had never before noticed this verse. Mix wrote that this promise was to be personally applied, "as if you were the only person living." Mix instructed Carrie to claim the promise, to discontinue the use of medicine, and to trust in God alone, not the "arm of flesh." Mrs. Mix assured Miss Judd that prayer would be offered on her behalf between 3:00 and 4:00 p.m. on Wednesday. Carrie was exhorted to begin to pray for faith and on Wednesday to pray believing and "act faith." Mrs. Mix confirmed, "it makes no difference how you feel, but get right out of bed and begin to walk by faith. Strength will come, disease will depart and you will be made whole."²⁸

Miss Carrie Judd's initial reaction to Mrs. Edward Mix's letter was that of unbelief. She wondered how she could just "get right out of bed and begin to walk." Though bewildered, she began to pray for an increase of faith and she stopped the use of medicine. On Wednesday, before the appointed hour, Carrie seemed to have little if any ability to "grasp the promise." A sense of darkness and great temptation overcame her. Almost as suddenly as this ominous sensation came, it was replaced by a "peace and confidence different from anything I had experienced before."²⁹

At the appointed time, members of the Judd family were praying in another room. Carrie's attending nurse, a Christian, stayed in the room. She planned to pray with Carrie during the hour. Carrie's

concept of how prayer would be answered was that God would help her to feel somewhat better after they had prayed and she would then make a little progress each day until she had recovered her health and strength.³⁰ However, prayer was to be answered in a different fashion. "Mrs. H.," Carrie's nurse, began to read aloud a passage of scripture about Jesus Christ's healing ministry on earth. Although Carrie and Mrs. H. had planned to pray following the reading of scripture, suddenly the words from the passage arrested Carrie's attention. The words seemed to be "light from heaven" penetrating her heart and creating new faith. Without a special prayer, Carrie interrupted Mrs. H. "Clara, I will get up now," she whispered without excitement. Carrie turned over in bed and then raised up alone for the first time in more than two years. Clara H., who had been Carrie's nurse for the past year, began to praise God aloud. She recognized the miracle in progress.

Clara in her excitement forgot Carrie's extreme nerve sensitivity and placed her hands with some force on Carrie's shoulders. However, where the lightest touch formerly set her muscles into excruciatingly painful spasms, now there was no pain. Overjoyed, Carrie asked Mrs. H. to aid her as she got out of bed and walked to a chair several feet away. As Carrie stood for the first time since her illness began, the strange physical sensations she began to experience began to discourage her, but she sensed Christ speaking to her, "are you going to look at the winds and waves, or will you look to Me?" She replied, "I will look to Thee alone." With this declaration, new life and strength poured into Carrie's body and she walked to the chair.³¹

Within the hour, an observable change had taken place in Carrie's appearance. Her color had changed considerably, the threadlike veins in her hands had filled to a more normal size. Her pulse was stronger and she was able to speak aloud with ease. Soon she was eating with no restriction, when only hours before she could hardly tolerate even liquid food. Within a couple of days, nurse Clara reported a change in Carrie's flesh color; instead of yellowish, dead-looking skin, it was now pink. In a few weeks, Carrie was walking unaided. Her joints and muscles grew stronger with no resulting aches from the exercise, not even from climbing stairs.³²

Soon Carrie was circulating around her home and throughout the neighborhood. News of her miracle was spreading. The Buffalo daily papers carried the story of the healing.³³ The report attracted considerable attention. Other papers reprinted the article as far as England.³⁴

Many people went to see the results of the miracle for themselves. They wanted to speak personally with Miss Judd. Others wrote asking if the published accounts were accurate. Mr. Judd helped Carrie answer the voluminous mail; he enjoyed explaining that the articles were true.³⁵ Among those who came to the Judd residence to see Carrie Faith were a number of Christian ministers. Some of the ministers disbelieved the healing story, they argued and asked theological questions that the young, theologically untrained Carrie could not answer. She could only give simple replies based on her experience and basic understanding of scripture. Some of the inquirers were satisfied as they listened in deep humility to the account of God's

healing grace. Other ministers were unwilling to accept the account of God's miraculous workings.³⁶

Still other people wrote or came to the Judd residence to request prayer for healing. To the hundreds of letters that came, Carrie, with her father's help, recounted her cure and endeavored to write a comforting reply. For the sick nearby, Carrie ventured out to visit them. Not long after the healing, Mrs. Edward Mix came to Buffalo to visit Carrie. Accompanied by Mrs. Mix, Carrie travelled around the Buffalo vicinity stopping at the homes of some who were ill. They offered prayer for the needy.

This was the beginning of Carrie Faith Judd's ministry in faith healing. Mrs. Mix was a model for Carrie in some respects. Mix had been critically ill and had been healed. After her healing, she began to offer prayer for others as it had been offered on her behalf. It was only natural that when Carrie was prayed for by Mix, and subsequently healed, that she began to pray for others to be healed. Mrs. Mix' trip to Buffalo produced a training in Carrie's life. She learned to pray for the sick. Mix was a stimulus which activated Carrie's ministry. This fledgling ministry would grow and develop into a major influence during the next decade.

NOTES

¹Unless noted otherwise, this information concerning Carrie Judd Montgomery's early life is taken from Carrie Judd Montgomery, Under His Wings (Oakland: Office of Triumphs of Faith, 1936), cc. 1-4. This work is autobiographical. Also see Carrie Judd Montgomery, The Prayer of Faith (New York & Chicago: Fleming H. Revell, 1880), c. 1.

²Under His Wings, p. 9. ³Ibid., p. 18.

⁴Ibid., p. 13. ⁵Ibid., p. 29. ⁶Ibid.

⁷Ibid., pp. 29-30.

⁸The spiritual impact of her confirmation was a lasting one. More than sixty years later, Mrs. Montgomery could still recall Bishop Arthur Cleveland Coxe's sermon the day of her confirmation. The Bishop's exhortation to keep one's conscience tender by obeying its dictates, Carrie wrote, "was a great blessing to me then [the day of confirmation] and has been ever since." Under His Wings, p. 31.

⁹These schools held their first class in the fall of 1870. The Buffalo Normal School was the ancestor of Buffalo State College. It was established for teacher education. Grover Cleveland was among the leading citizens that made up the first board of trustees. The Normal School of Practice was a ten-grade preparatory school. [n.a.,] News of the Year: Buffalo's 150 Years of History, Year by Year (Buffalo: University Press, 1982), 1870.

¹⁰Under His Wings, p. 27. David Gray was an "author and poet of some note." He edited the Buffalo Courier, a prominent newspaper in western New York during this period.

¹¹Carrie was not only published in the local paper, but also her work was published in a book of compiled poems from Buffalo authors, James N. Johnson (ed.), The Poets and Poetry of Buffalo (Buffalo: The Matthews-Northrup Works, 1904).

¹²Interview, Faith Berry, Oakland, California, April 21, 1983. Faith is Mrs. Montgomery's only child. From her own experience and from the recognition of others, Faith Berry asserts that her mother had a gift to teach, "a born teacher."

¹³Mrs. Montgomery recalled one child from this Sunday School class in particular, "one dear little girl was wonderfully converted through attending this Sunday School. She went to be with the Lord at an early age, but her aunt told me that her experience was very real." Under His Wings, p. 37.

¹⁴"Fettered" was published in a book of Carrie F. Judd's poems, Lillies from the Vale of Thought (Buffalo: H.H. Otis, 1878), pp. 79-81. This was not her first published work, she had been published in the local newspaper and in a book of local poets, but this was the first book exclusively of her work. The poems in Lillies were composed when Miss Judd was between fifteen and eighteen years old.

¹⁵Under His Wings, p. 38. ¹⁶Ibid., p. 39.

¹⁷Carrie was helped somewhat by Mrs. May, her friends' mother. Mrs. May's spiritual insight and wisdom recognized Carrie's reserved personality and dealt with her accordingly. Later, Mrs. May advised adults to be careful when dealing with young people to trust "the leading of the Holy Spirit, that we may not break through the guards of their natural reserve until we can do it with great tenderness and wisdom." Under His Wings, p. 43.

¹⁸Under His Wings, p. 43.

¹⁹Carrie Judd Montgomery, Lilies, pp. 107-9.

²⁰A verse from the hymn "Nearer, My God, to Thee," by Sarah F. Adams, 1805-1848.

²¹The quotes above describing this particular incident are from Under His Wings, pp. 46-7, where Mrs. Montgomery gives a detailed account of this experience.

²²The account of Carrie's accident, illness and recovery are in her works: The Prayer of Faith, (New York: Fleming H. Revell Co., 1880), pp. 9-21; and Under His Wings, pp. 48-60.

²³An added negative factor during this time was the death of Carrie's dearest friend, May May, as a result of typhoid fever. May's death greatly shocked Carrie, it quite possibly added to the trend of her failing health.

²⁴Under His Wings, p. 53.

²⁵Neighbors of the Judd family were daily expecting to hear of Carrie's death. Several times it was rumored through the neighborhood that she had died.

²⁶Prayer of Faith, p. 13. Carrie had heard of faith cures before this report. She mentions that "some portions of W.W. Patton's book, Remarkable Answers to Prayer, had been read to her, but "none had ever produced so great an impression on my mind as this short account of Mrs. Mix."

²⁷See Appendix A for the entire letter.

²⁸Prayer of Faith, pp. 14-5. ²⁹Ibid., p. 15.

³⁰Under His Wings, p. 55. Explaining her concept of healing at this time she wrote, "I had never known of any miraculous healing coming suddenly to anyone, so did not expect anything of the kind. I considered that as I was in dying condition, a gradual healing would be a miracle, for I was past all human help."

³¹Ibid., p. 56.

³²Prayer of Faith, pp. 16-7; Under His Wings, p. 57.

³³A copy of the article from the Buffalo Commercial Advertiser, "A Modern Miracle," October 20, 1870, p. 3 is in Appendix B.

³⁴Under His Wings, p. 59.

³⁵In addition to the witness of Mrs. H., the nurse, family and neighbors, Rev. C.F.A. Bielby, Rector of St. Mary's Church on the Hill, wrote a letter of confirmation to any that would doubt the authenticity of Carrie's healing. Rev. Bielby, the Episcopal pastor to the Judd family had visited Carrie several times during her illness. He was well acquainted with her condition. See Appendix C for the letter.

³⁶Under His Wings, p. 59.

Chapter 2

THE BUFFALO YEARS AND EARLY MINISTRY 1880-1890

In the wake of her phenomenal healing, Carrie Judd's life was changed. Prior to her healing she had been a teenage girl who had been robbed of mobility and a normal life. Subsequent to her miraculous restoration she was to become a vitally strong and powerful young woman destined to several areas of significant ministry. The decade of the 1880's was for Miss Judd the genesis of personal ministry. These years would lay the foundation for many areas of ministry in the next half-century.

Personal Changes

Carrie's experience of healing and recovery affected her personal outlook. Initially, her teachings concerning physical healings reflected generalizations from her own experience of healing and her personal understanding of faith and Christian life in general. While Miss Judd believed in instantaneous faith healing, her own healing experience was a combination of both instantaneous healing and process healing. The dramatic, instant change should not be minimized, but it was the process of recovery that taught Carrie the need to "look to the Lord for [continued] improvement." She was struck by the truth that "He

had begun the work, He would carry it on" as she learned to trust Him.¹ Miss Judd saw this process as a lesson in utter dependence. It was this complete trust in God during her own healing process and its results that helped to lay the a cornerstone of Carrie Judd's doctrine of divine healing.

At least as significant as Carrie's physical healing was the transformation in her spiritual life. In fact, she claimed that the renewed life to her soul, as a result of her physical healing, was even greater than the physical healing itself. Prior to her healing, a deep hunger for God was in conflict with her own willfulness. This inner yearning was to find satisfaction and a meaningful expression in the wake of her healing. "I felt an unspeakable hunger," she recalled, "springing up within me for more of God. I hardly knew how to pray, but would sometimes turn to my heavenly Father and say to Him, 'What dost Thou want?'"² With her will now in true submission, Miss Judd's deep desire for God found uninhibited expression. God was about to fulfill her innermost longings.

A "deep, intense love for God [was] implanted in my heart, worldly desires and ambitions [sank] into nothingness."³ God's love satisfied her desires. His love filled her and changed her. It was this love from God and for God and the apparent fading of worldly desires that brought focus to Miss Judd's personal life and an essential motivation for ministry.

Writing "The Prayer of Faith"

Writing had been an obvious talent of Carrie's from early childhood.⁴ Her talent for writing, however, had been somewhat of a

stumbling block that thwarted her complete surrender to God prior to her illness.

Prior to her illness, Carrie had the growing conviction that God was calling her to a complete surrender of her entire life to Him. This kind of submission would of course include her writing abilities. She recalls the sense of God speaking to her saying,

I want all the good things; I want you to give me everything, even your talent for writing . . . " but I pleaded, "I do not want to give that up; I will never use it for anything wrong. It is so dear to me, a part of my life; I cannot give it up. I will give Thee everything else but, oh Lord, let me keep that."⁵

However, Carrie did not feel released or at peace. Instead, she continued to sense God's tender voice persistently requesting a dedication of all of the areas of her life, especially her writing.

During her illness, the struggle to surrender her talent for writing was ended. She was, however, unable to "yield [her] will fully until [she] was near death," she wrote of the turning point, "finally by God's grace I was able to give up all to Him."⁶ After she had made this complete consecration, she was sure that she would never write again. Thus it came as a great surprise to her when she became conscious, as she put it, that "the Lord Himself breathed" lines of poetry into her heart once again.

This mode of writing seemed different to her than her former attempts. It was as if God "gave me back 'my Isaac' when there was a full surrender."⁷ Even her most treasured talent had now been completely dedicated to God and could therefore become useful to Him.

Another distinction that Carrie recalled concerning her new way of writing was that now she "always [trusted in] His inspiration, and

therefore He [was] pleased to use the consecrated talent, which went down into death...and then was raised up again for His own glory."⁸ While it was this sanctified poetry that launched Carrie Judd's writing ministry, other forms of writing would soon follow.

In 1880, Carrie's mother convinced her to write a book "which would contain scriptural instruction" for numerous sick people that were now routinely corresponding with Miss Judd. The testimony of her healing had spread throughout Buffalo and the northeastern United States. Letters filled with questions concerning healing came in abundance. Miss Judd asserted that during this period to the 1880's "there was very little literature published on the subject of divine healing."⁹

The Prayer of Faith described Carrie Judd's own illness and healing.¹⁰ Intertwined with her testimony she presents a personal theology of divine healing. Her views on divine healing are closely connected to a fellow Episcopalian Dr. Charles Cullis. As noted earlier, Carrie Judd was unaware of any literature about divine healing except that of Dr. Cullis.

Influence of Cullis

While an Episcopalian, Cullis is a link in the chain of the 19th century evangelical healing movement. A homeopathic physician from Boston, Charles Cullis did "more than any other man to bring healing by faith to the attention of the Church in the last century."¹¹ Cullis became a leading figure in the interdenominational "Holiness Movement" in the latter part of the 19th century. His quest for personal holiness

was met both in his appropriation of the blessing of entire sanctification and by his commitment to using his personal resources in Godly ways.

His desire to channel his earnings into a meaningful ministry resulted in a faith home for those with incurable diseases.¹² Through this home and his other ministries, Cullis had a wide impact on contemporary evangelical leadership. Carrie Judd was among those affected.

Healing and Holiness

"Healing and holiness were even more closely connected in the work" of Carrie Judd than in that of Dr. Cullis.¹³ In The Prayer of Faith, Miss Judd probes, "do you really feel satisfied that you have experienced a complete spiritual healing? Are you fully convinced that your sins are forgiven and that you have been brought to the full salvation?"¹⁴

Healing is seen by Carrie Judd as one of the "benefits of His atonement."¹⁵ This was a continuing view of Carrie Judd. In 1884, she published R.L. Stanton's book, Gospel Parallelisms: Illustrated in the Healing of Body and Soul.¹⁶ Stanton, a Presbyterian and former president of Miami University (Ohio), developed a systematic analogy of spiritual and physical healing to which Carrie Judd heartily subscribed. Their view of healing through faith " . . . made more explicit the doctrine that provision for healing was made in Christ's atonement." It was argued "that the atonement of Christ lays a foundation equally for deliverance from sin and for deliverance from disease; that complete provision has been made for both."¹⁷

According to Donald W. Dayton, the emergence of the doctrine of physical healing as a part of the atonement was made possible by a "perfectionist push." Dayton claims that Wesley's doctrine of "Christian perfection," which brings the blessing of full salvation into this life, "when taken seriously . . . will always push forward . . . the limit of this overcoming of sin and its consequences in this life."¹⁸ The perfectionist push then played a role in the emergence of the view that physical healing is in the atonement of Christ. Carrie Judd's views of healing in the atonement can be understood as they are seen against the backdrop of the perfectionist push and the holiness movement in general during this period.

Primary Text

As a primary text to support her doctrine of divine healing, Carrie Judd used James 5:14-15. On these two verses much of her understanding of divine healing was based.¹⁹

Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven.²⁰

Miss Judd viewed these verses as "the literal command which the inspired apostle gave concerning the sick." While she admitted that "this is certainly not a grievous command," she observed that people are willing to "go to every trouble and expense before following these simple and plain directions."²¹ To Carrie Judd, faith would be manifest in the compliance with the biblical "command." Other attempts to deal with illness showed a lack of faith in the promise of God, argued Judd. She believed that this "sad unbelief" was an obstacle to divine healing.²²

Nature of Faith

The nature of faith was specifically dealt with in The Prayer of Faith. One cannot "muster up enough faith. Faith is belief . . . [it] is not how much we believe God's word, but whether we accept it is true or not."²³ She continued, "having faith in God is believing His word without looking at probabilities or possibilities as humanly viewed; without regarding natural circumstances; without considering any apparent obstacles in the way of His keeping His promises."²⁴

Carrie Judd's high regard for the authority of scripture as applied to the life of faith is seen in her understanding of complete obedience to the biblical admonitions. "When we have fulfilled as far as possible the command given . . . we must believe that according to the Lord's promise . . . we are being made whole."²⁵ According to Judd, this belief is not dependent on a particular feeling, sensation or some extraordinary occurrence. In fact, she does not encourage dependence on signs and wonders in order to believe. Instead, she wrote, "believe that we have the blessing for which we pray . . . is one great step toward gaining the victory [emphasis hers]."²⁶ Because she believed that every petition offered up in Christ's name would be heard and answered, she exhorted her readers, "trust to God's time and God's way of answering, but believe that [you] directly have the answer."²⁷

Carrie Judd also wrote that to have faith is to "lay hold" of the blessing. She did not perceive this action so much as a work of faith as it is a work of Christ. The results are "not for our faith's sake," she wrote, "but for Christ's sake alone that we may have all the blessings promised us in His name."²⁸ According to Judd, the

motivation to pray for healing or to believe any of God's promises, then, is not simply that of receiving a blessing, or to measure up in the "merits of faith," but the prime motive is to "understand how great a sin is unbelief."²⁹

Conversely, Judd taught that God honors "the germ of faith, that we all have; when this faith is exercised by the mind and will and then submit[ted] to God's Spirit for His quickening, it can be changed from "mere intellectual belief into that living faith." By this "living faith" the promises are made real to us.³⁰ So by using the ability to believe, through an act of the will, the way is opened for God to develop "living faith" within the individual. "The necessary condition," according to Judd, "is to make the effort to believe."³¹

God's Will and Healing

Carrie Judd's understanding of the nature of faith and its part in divine healing is based on her presupposition that healing of the physical body is God's will. It has already been noted that Judd considered physical healing to be a part of Christ's atoning work on Calvary. This view lays the basis for her understanding of the will of God concerning healing. Carrie Judd argued, "would anyone say that He does not mean our infirmities, and our sicknesses," when the scriptures say, He "took our infirmities and bore our sicknesses Did He suffer agony and death," Judd asked, "any more for [the first century people] than us?"³²

Miss Judd did not deny that sickness may be used by God to accomplish His purpose. "He [God] doubtless uses it as one means of the loving chastising . . . " in order to bring us nearer to Himself.³³

However, this means is meant only to be temporary. "If [the] suffering one would yield at once . . . the trial would quickly end, because [it would be] no longer needful." When God waits, Judd explained, He waits so "that we may be prepared to received what we have asked of Him." His chastening is to bring about "'the fruit of righteousness,' but if we believe fully on Christ we may have His righteousness and deliverance from our trial, for 'the chastisement of our peace was upon Him and with His stripes we are healed.'" ³⁴ Deliverance may be obtained, Carrie Judd wrote, when "we are willing to stop and trust," that is to trust him wholly or "to stop our own endeavors and trust the work that He has accomplished for us." Miss Judd believed that it is God's will to heal His children but as with other benefits of the atonement we must choose to accept healing by faith. It is therefore in the giving of our souls and bodies unreservedly to Him and the resting upon his atoning sacrifice that His will is accomplished in healing. ³⁵

The "test" of whether one is actually believing that his prayers are answered, Carrie Judd said, is when he chooses to act out his faith. ³⁶ People will act out what they truly believe. "Acting faith" after accepting the blessing, in faith, soon views the reality of its belief. ³⁷ Judd illustrates this principle from Luke 17:14, "And it came to pass that as they went they were cleansed." This idea is based on the belief that every petition offered in Christ's name is heard and answered.

In explaining "acting faith," Carrie Judd wrote, "we must act on our Lord's revealed will." ³⁸ She believed that the obedient, faithful servant of God actually lives out the life of faith and acts out His

internal beliefs. More complete understanding and illumination of truth as revealed in scripture, Judd maintained, followed only after the acting out of the revealed will of God. Miss Judd also pointed out that God must not only be trusted to answer our petitions but that He must be trusted concerning His timing and the manner in which He answers prayer. But she exhorted, when you pray, "believe that [you] already have the answer."³⁹

Oil

Even as "acting faith," according to Carrie Judd, was an important element to receiving healing, so was anointing oil. This was particularly emphasized in her early writings.⁴⁰ Carrie Judd was probably greatly influenced by the use of oil in her own experience of healing. She had been anointed with oil by Mrs. Mix and subsequently she emphasized its importance. The regular use of anointing oil is cited by Miss Judd in the ministries of Dr. Cullis, Reverend Allan and Mrs. Zeller and "all of whom have been very successful in pleading for restoration of the sick."⁴¹

Anointing the sick with oil and praying in the name of Jesus⁴² was for Carrie Judd more than a meaningless ceremony. Because of her strong emphasis on the James 5 text, she saw the practice of anointing with oil as part of the "command." She believed there was a need to fulfill God's "conditions" in total in order to receive the promise.

The significance of the anointing apart from obedience, in Carrie's view, was in the Old Testament concept of consecration. Drawing from the Book of Leviticus, Judd pointed out that anointing with oil was practiced in acts of consecration. She believed that this old

covenant use was a "shadow of grand things to come." Miss Judd taught that anointing with oil for healing was an outward demonstration or a "sign of [an] inward anointing which is to heal and renew the soul and body."⁴³ Expanding on the idea of inward anointing, Judd taught that oil symbolizes the act of "setting apart to a holy use." Again, her view of complete service to God following a physical healing is seen. The use of the new life and strength imparted by the Holy Spirit was to be channeled into God's purpose. So, in Carrie Judd's view, as oil was used in the Old Testament to consecrate the temple and its furniture, today oil can be used to anoint a physical body (the temple of the Holy Spirit) and likewise consecrate it as holy unto the Lord.⁴⁴

Aids to Faith and Healing

Several things were seen by Miss Judd as helpful aids in developing faith and receiving divine healing. The use of medicine, however, was not one of them. In her early life, Carrie Judd had a negative view of the use of medicine or the use of medical expertise of any kind. This may have been a result particularly of her own extended illness and the seeming inability of doctors or drugs to produce health. Clearly, another factor that affected her view was that Mrs. Mix believed that medicine and faith healing were incompatible. Thus, Carrie Judd considered medicine in general to be "inadequate to meet the needs of our suffering bodies."⁴⁵ In fact, she compared medicine's shortcomings to the moral law's insufficiency to heal or cleanse the soul. "All the remedial influences outside of Christ, are, of necessity, imperfect, because [they belong] to this sin-stricken world."⁴⁶

Carrie believed that a dependence on medicine implied a lack of faith in Christ's healing work. The motive for clinging to medicine, even after the "prayer of faith" had been offered, she said, proceeded from the "sin of unbelief."⁴⁷

Miss Judd also believed that the use of medicine revealed a reliance of man and his expertise as opposed to a trusting in the Lord.⁴⁸ She cited the story of Gideon to show that human power cannot destroy our enemies. However, when God is fully trusted He will conquer the foe. Opiates and other drugs were only a substitute for true trust in Christ's medicine. They were for Carrie Judd "earth props" and not helpful to the process of divine healing.⁴⁹

Other actions or aids were consistent and helpful to healing from Carrie Judd's point of view. Based on trust in Christ's atoning work applied to healing, Carrie taught that there is a need to "proclaim the victory." This proclamation was seen as truly glorifying God. To "wait and see if it [the healing] is really going to last, before I tell others what God has done for me" may result in a loss of progress. Instead, Carrie Judd encouraged those seeking healing to glorify God in testimony, for "what He has begun," she quoted, "He will finish," if He is utterly depended upon.⁵⁰ Above all else, she wrote, "we must desire...that God shall be glorified in us and that His faithfulness shall be declared to all the world."⁵¹

This desire to declare His glory is also expressed by Carrie's emphasis on the need to be thankful. Writing about ingratitude, Miss Judd wrote that "our affections are connected more on some earthly blessing than on the divine Giver." She continued, "a truly

consecrated heart will desire God's glory above everything else, and will rejoice in its Savior far more than in any of His gifts, as precious as they may be."⁵² Sincere gratitude, in Judd's thought, reveals the heart's motive and direction. If the gift or the acquisition of the gift (healing), overshadows the Giver (Healer), in the mind of the recipient, a flaw in one's heart and consecration is displayed. In this case, the person is more in need of a spiritual change than a physical healing. This misdirected desire was spoken of as Carrie Judd penned this poem:

For if thou not to Him aspire,
 But to His gifts done,
 Not love, but covetous desire,
 Has brought thee to His throne
 While such thy prayer, it climbs above
 In vain,---the golden key
 Of God's rich treasure house of love
 Think our will never be.⁵³

With this focus, healing is put in perspective. Physical healing was important to Carrie Judd, but spiritual healing was paramount. Proper recognition of God as the gracious Giver, and gratitude for His provisions are foundational to all progress in Christian life, spiritual and physical.

An authentic testimony, according to Judd, expressed true gratitude. Testimony can also be an aid to the faith and a stimulant to the process of healing for those who hear the witness. During Carrie Judd's illness, her faith had been bolstered by reading the reports of the healing ministry of Mrs. Mix. After her own healing, many were encouraged by the testimony of Judd's own recovery. This was accomplished through the local newspaper and by word of mouth but most significantly through The Prayer of Faith. In this book, Carrie Judd's

own story is recorded. Testimonies of healing from others such as Alice M. Ball are also reported amid the teachings on faith and divine healing.⁵⁴ Carrie Judd recalled that "a 'tide of letters' and 'notes of praise' from those who saw new light shining upon God's promises" came as a result of the Prayer of Faith. While some requested special prayer, many others reported answers to prayer in the wake of reading the Judd testimony. Carrie Judd also explains that as a result of her testimony in The Prayer of Faith, many wrote desiring "to set a special time of prayer when we would meet them at the Throne of Grace."⁵⁵ This special prayer time became the norm during Miss Judd's early ministry.

Due to the encouraging effect of testimony to healing, Carrie encouraged the use of testimonies in her healing ministry. She saw them as an aid to divine healing and thereafter distributed many reports of divine healing through the Triumphs of Faith, and through published tracts and booklets.⁵⁶

Another facilitation to the understanding of divine healing, according to Judd, was that of prayerful fasting. She devoted one chapter in The Prayer of Faith to the subject. Carrie Judd said that the "fight of faith" could at times be better fought with the help of fasting. She cited unbelief as the cause for the disciples' lack of success in ministering to the demon-possessed boy.⁵⁷ Carrie Judd believed that fasting could help to identify and to cope with uncontrolled fleshly desires. "Bread for which we hunger" can be denied so "that we may be satisfied with the Bread of Life . . . and new spiritual life."⁵⁸ Fasting then was seen by Judd as helpful to the development of one's spiritual life and communion with God.

Fasting was also seen as an aid to help others toward healing. Judd wrote, "we must feel it our duty to assist those that are weak in faith and those who have never had power to stand, and by prayer, [fasting], and encouragement we must hold them up, until they receive strength to 'walk and leap.'"⁵⁹ Several examples of divine healing resulting from prayerful fasting are cited in The Prayer of Faith.⁶⁰

The Purpose

Likewise, to correctly understand the purpose of divine healing was considered a great aid to healing. For Judd, aside from the glory brought to God by the healing itself, the purpose of healing was to enable a person to serve God more effectively. The example of the healing of Peter's mother-in-law illustrates this point. Following her healing, "she arose and ministered unto them."⁶¹ Commenting on this scripture, Judd wrote, "when Christ thus bids us arise, we shall find a blessed work in ministering to all who need our ministrations . . . it will be sweetened by the precious knowledge that we are doing it for Him."⁶²

When God chooses to accept a person's service, Carrie reasoned, a service they are unable to perform due to illness, he heals them. In doing this He gives the person the privilege of being useful to Him.⁶³ Hannah's answered prayer for a son who could be dedicated to God's service is an illustration of this principle.⁶⁴ Contemporary examples of healing for service were also cited by Miss Judd.⁶⁵ In each case, she notes, that "all who experience this divine healing are filled with the desire to be useful in the Master's vineyard." God understands this desire, "He knows the joy which a fully restored and consecrated soul

finds in loving service," and it is His joy to give to the one healed a purposeful ministry.⁶⁶ Service is the destiny, Judd believed, for the one who is healed. Miss Judd asserted that understanding the purpose of healing was an aid for all those who would seek divine healing.

Faith Rest Home

During these early years, in addition to the initiation of a writing ministry in which she first stated her doctrine of divine healing, a ministry of prayer and teaching also began to develop. Principles of faith were lived out in Carrie Judd's early ministry. The ultimate visible expression of the practicing her concepts of faith in the 1880's was "Faith Rest Cottage."

The evolution of events leading up to the establishment of Faith Rest Cottage began with "Faith Sanctuary."⁶⁷ Faith Sanctuary was a special room in the Judd family home. In fact, it was the room in which Judd had been confined during the years of her illness. Shortly after Carrie's healing, her mother, Mrs. Judd, was encouraged by a magazine article to make the former sick room into a sanctuary especially for prayer. In an article from The Living Church,

Reverend Dr. Bolles suggested to fellow Christians, the idea of setting apart one room in their homes, as especially consecrated to the use of prayer, whither they could repair in hallowed privacy and pray to their Father in secret. This suggestion found a ready response in our hearts, and to this sweet and hallowed use we with one accord, appropriated our unfurnished parlor, thankful that it was the most pleasant apartment in the house which had thus been "kept for the Master's use."⁶⁸

Mrs. Judd furnished the room in a manner that was appropriate for such a hallowed place. In the summer of 1880, an informal group of

family and friends dedicated Faith Sanctuary to the Lord. The original intent of the room was less presumptive than what ensued. Numerous requests for special gatherings were being received by Miss Judd, and so she initiated a weekly faith meeting in the room dubbed Faith Sanctuary.⁶⁹

Carrie's faith meetings "increased in interest and power, until by God's blessing, their influence [was] widely extended."⁷⁰ These Thursday evening meetings were primarily focussed on prayer but also included some teaching. According to an advertisement in the April, 1881 Triumphs of Faith, Buffalonians and others were encouraged to involve in "prayer and praise and waiting on the Giver" Himself, in the faith meeting.⁷¹ The faith meetings were characterized, as Carrie Judd recalled by a "sweet spirit of unity," and a manifestation of God's Spirit in the "pouring out upon us spiritual blessing and also in healing the sick."⁷²

As word spread concerning the faith meetings, requests for prayer increased. Many wrote letters asking the Thursday gathering to pray for their needs. Others came asking to be prayed for in person. Physical needs especially were expressed. Testimonies of healings, some via mail, others in person, were also a part of the faith meetings. But as knowledge of these meetings spread, an increasing number of people outside the immediate Buffalo vicinity began to write "begging permission to attend [a] meeting, and to remain . . . overnight or for a longer time." The Judd family empathized with those who were physically suffering, and received as many as their house could handle.⁷³

While Carrie appreciated her family's openness and particularly

her mother's ministry of hospitality, Carrie began to consider the apparent need for a special home. A home to help individuals like the one who wrote, "may I come to you for a little time, and see this life of faith lived out?"⁷⁴ The purpose of such a "faith home" would chiefly be to accommodate those from out of town who wished to attend the meetings, and to spend some time with others of "like precious faith." The home was to be a place "where weary ones might learn more of the Great Physician's power and willingness to renew their souls, and heal their suffering bodies." It was not to be a permanent residence for anyone; it was to be an oasis for short stays.⁷⁵

As Carrie became convinced that God could use the concept of a faith home in Buffalo, she proceeded to locate a facility. It was her intention not to charge those who stayed in the home but to receive donations from all interested in the ministry of a faith home. Small sums of money were received amounting to the first month's rent on a two-story frame house in the same neighborhood in which the Judd family resided. Carrie rented the house and trusted God to continue to supply the monthly rent for this ministry. Later she recalled, "sometimes it was difficult to pay the rent, but as we prayed, God would supply all our need."⁷⁶ Gifts came even from such faraway places as the state of Georgia. Careful records were kept of all donations and a detailed report was published in the Triumphs of Faith. Examples of God supplying not only for Carrie Judd's ministry but also for her personal needs are recorded in her memoirs, Under His Wings. Remembering this early period of ministry, Carrie wrote, "how sweet it was to trust the Lord for all my own needs. If I needed any article of clothing I just

told the Lord in secret [and] soon it was forthcoming, often from a most unexpected source. Surely the Lord clothed me as He does the lilies of the field."⁷⁷

In the February, 1882 issue of Triumphs of Faith, an announcement that "Faith Rest Cottage," as it was to be called, would be opening soon. The March issue further explained that the home was to be a "place of temporary refreshing for those who wish to know more of this life of faith."⁷⁸ The next month, April, 1882, Faith Rest Cottage was informally dedicated. The beginnings of this ministry were described by Carrie Judd in an early article in the Triumphs of Faith:

It was a matter of some surprise and sweet significance to notice how this first family of saints at the Faith Rest were gathered together from so many different points, and so widely apart, and still more to notice the many different denominations represented, thus meeting in the unity of our common Saviour. Since then there have been departures and new arrivals, the dear household varying in number accordingly.⁷⁹

So Faith Rest Cottage on Fargo Avenue in Buffalo, New York became a center for Carrie Judd's ministry. Carrie Judd visited the home several times a day, to comfort, encourage, pray for, and teach the temporary residents. Judd also held faith services on a continuing basis in a room at Faith Rest set aside for that purpose. The "prayer of faith" was offered regularly, according to Judd. In fact, it became known as a "place of prayer," with an "atmosphere" of praise predominant. Mrs. L.A. Fouke, a Christian worker in the Buffalo area, reported that one could "feel His abiding presence" with the Faith Rest household. She called it a place of "soul-refreshing."⁸⁰

As healings were reported and others told of spiritual rejuvenation, Faith Rest became well-known and an increasing number of

people visited it regularly.⁸¹ Others, such as Louise Bales, enlisted as workers assisting Miss Judd in this growing ministry. Bales moved from New Hampshire to Buffalo especially to participate in the work of Faith Rest Cottage.

Another result of the growing influence of Faith Rest was the leadership role Carrie Judd assumed in the faith homes network.⁸² In the first decade that the Triumphs of Faith were published, about one dozen faith homes are mentioned in various articles.⁸³ The story of each new faith home was reported. Frequently, the founder's testimony was printed along with the philosophy of his or her particular home. In nearly all cases divine healing was the focus of the ministry. However, teaching was in most instances a primary concern. From time to time, Miss Judd was called upon to help initiate the ministry of one of these homes. She was asked to travel, for example, from Buffalo to Grand Rapids to aid in the dedication of "Beulah," a newly established faith home.⁸⁴

Some of the people who had been associated with Carrie Judd's home branched out into their own faith works. Others like Miss Lottie Sisson, a young woman in the Cullis' sphere of influence, became a part of the Judd ministry in the early 1880's. Sisson had been sent to India as one of Dr. Cullis' missionaries. Following a breakdown in her health, she returned to the States. She found her way to Faith Rest in Buffalo where she recovered.⁸⁵

Miss Sisson, a furloughed missionary, is apparently one of the first connections between Carrie Judd's Faith Rest and foreign missions' work. Later in Carrie's life, the emphasis of missions would grow

significantly. An early interest in foreign missions can also be seen in the reports in the Triumphs of Faith. Associates of Carrie Judd traveling in foreign lands often sent reports back to be published in the Triumphs of Faith. Mr. Norton wrote a series of articles in 1883 describing both established and new faith homes in Switzerland and throughout Italy. He also indicated that Carrie Judd's book on healing, The Prayer of Faith, was being read and that the principles of the book were being taught in some of the mission stations in Italy.⁸⁶ As Miss Judd became better known through her writing and through the reputation of Faith Rest, she was called upon more to enter into a speaking ministry.

Speaking Ministry

The teaching ministry of Carrie Judd began some years before her healing when she taught Sunday school. Immediately after her healing, Judd was greatly motivated to teach the scriptures, especially to children. She recalled, "I was not satisfied merely to have [a] small number of children [in class] . . . but my sympathy reached out to many poor children."⁸⁷ This teaching assignment went beyond mere instruction. Carrie Judd's love for the children in her Sunday school was revealed in her involvement in other areas of their lives. Carrie provided clothing for them, and showed her concern in other appropriate ways, until the neighborhood felt the impact of her class. Miss Judd could hardly walk down the street without children appearing by her side and latching on to her. Her Sunday school class grew until the church room they had been using was too small. With the permission of the

pastor, classes were held in two large rooms in the Judd family home. Soon those too were outgrown and an assistant teacher was brought in to help.⁸⁸

During this period, Carrie also began Bible classes for young people. Her loving attitude and use of artistic teaching techniques endeared the gospel to these young friends as well.⁸⁹ It was apparent that Carrie Judd was a gifted teacher, even in these early instructional opportunities. Later Judd would come to use her teaching gift in greater dimensions.

Carrie Judd's first public speaking engagements were brought about by people's curiosity concerning her miraculous healing. In an undenominational holiness meeting, Miss Judd was to give her first public testimony of physical healing. While her style was timid, the people were very supportive. Growing up an Episcopalian, she had had little contact with Christians outside of her own denomination. Carrie was greatly impressed with the holiness people, she "marveled at their faces . . . the sweetness of their testimonies . . . [and] the great anointing which was upon their prayers." The encouragement and loving responsiveness of the holiness people was a great aid to Miss Judd in her early speaking ministry. Contact with the holiness folk also created in Carrie a longing to know God in greater dimension.⁹⁰

Not all of her early speaking experiences were as positive as those among the holiness groups. Though she had been invited to speak, some gatherings were not very receptive. The two great obstacles that frequently appeared were the unpopularity of divine healing and a resistance to women preachers. In her own upbringing she had heard

little or nothing about divine healing but certainly had not received any negative input on the subject. It was also difficult for her to understand a denial of something she had experienced, namely divine healing.⁹¹

Miss Judd was not prepared for either of these mind sets. As to a resistance to her message because she was female, this was shocking to her. Her own family and pastor had encouraged her to speak publicly as had the holiness people. Other groups, she soon discovered, were not always so encouraging. Perhaps this anti-female preacher reaction gave rise to the publication of an article, "Should Women Prophesy?" in the December, 1886 issue of the Triumphs of Faith.⁹² In any event, Carrie Judd could not be dissuaded in her desire to serve God by proclaiming His truth.

Her work with Miss Anna Prosser at the W.C.T.U. Gospel Mission in Buffalo also provided an opportunity to preach.⁹³ The experience of preaching on a continuing basis at the mission proved to be a "turning point" in Carrie Judd's public ministry. She was moved as she saw the effects of the spoken word on the enslaved men at the mission. The new hope and freedom brought by the preaching of the gospel stimulated Carrie to a deeper commitment to the proclamation of the gospel. In fact, in addition to her work at the Gospel Mission, she began to work at the Canal Street Mission.⁹⁴ Although speaking engagements increased at the missions, churches and other public meetings, Faith Rest continued to be seen as her primary work. Each week Miss Judd continued to teach at the Thursday night meetings; she also taught those who had come to Faith Rest in smaller group settings. Carrie Judd believed that

both faith and healing were encouraged by strongly taught biblical principles. The prayer of faith was not effective when people had not been prepared through biblical instruction. Thus, a prime focus of Faith Rest was not only praise and prayer, but also Miss Judd's emphasis on teaching. Judd's role as teacher along with other speaking opportunities continued to allow her to develop as a speaker.⁹⁵

The speaking ministry of Judd was launched into still another orb by a powerful encounter with God's spirit. Miss Judd recalled an "unspeakable hunger" for more of God that drew her toward Christian people who had what she considered a "great anointing." She went to great lengths to meet and interact with such people. On one of her trips east, she "experienced a blessing" difficult to articulate. In her attempting to describe the experience she said,

It seemed as though God manifested Himself in a cloud of heavenly dew . . . taking full possession of me His presence seemed to surround me and at the same time fill me . . . until my whole being seemed to be filled with "rivers of living water." I was made to realize as never before that I was indeed a temple of the Holy Ghost I was held silent in adoration . . . conscious of great joy in His immediate presence, and especially delighting in the thought of entire yieldedness to His perfect will.⁹⁶

This experience of great anointing began a new dimension in Judd's ministry. Even those who attended her meetings sensed a new distinction in her speaking. She herself believed that a new power from God was resting upon her as she taught and preached. She claimed that the word of God had become more important and more meaningful to her. Scripture seemed to be increasingly "opened" to her as she expounded it to others."⁹⁷

A.B. Simpson's influence on Carrie Judd's speaking ministry must

also be noted. Miss Judd became acquainted with the founder of the Christian and Missionary Alliance in the early 1880's. Carrie first visited Dr. and Mrs. Simpson at their residence in New York City. Carrie was surprised to discover that not only had Simpson heard of her ministry in Buffalo, but that he had in fact even reprinted her article "Faith's Reckonings" in his own monthly magazine. Simpson told the young Miss Judd, "I have been so rejoiced because the Lord has been teaching you in western New York, the very same truths which He has been teaching me in eastern New York."⁹⁸

Carrie viewed Simpson as a father figure. In his wisdom he urged her to enter more fully into the speaking ministry. While still young and inexperienced, Miss Judd's timidity when faced with a large congregation was noticeable. Simpson's gentle proddings encouraged Carrie to enlarge her scope of ministry. An incident in New York demonstrates this point:

One day Dr. Simpson had asked me to speak at the afternoon meeting in one of his large gatherings Feeling somewhat nervous and timid I did not give a long address. Dr. Simpson . . . said to me, "Carrie, you did not take very much time this afternoon, so I am going to put you on again for this evening's meeting. There will be a large audience and . . . I would like to have them hear you and you will have a grand opportunity."⁹⁹

That evening marked a new freedom for Carrie Judd. She felt pressed into prayer and into trusting God to aid her as she stood before an audience packed into a New York City auditorium. But Judd reported a dynamic sense of God's presence and a conscience of His enabling. Forty years later, Judd recalled that, "since that time I have always experienced freedom on the platform."¹⁰⁰ Later Simpson invited Judd to

assist him as a member of the team of speakers in many of the conventions that Simpson had organized throughout the Northeast in 1885 and 1886.

In 1884, Carrie Judd had been invited by W.E. Broadman, a leader of the divine healing movement in England, to speak at the "International Conference of Divine Healing and True Holiness" at "Bethshan," London.¹⁰¹ Charles Cullis, A.B. Simpson, Andrew Murray, Pastor Stockmayer and other notables were among the guest speakers. Portions of Broadman's letter to Carrie Judd, dated December 19, 1884, reveal some of young Judd's impact at this time beyond the northeast United States:

I take delight in sending you the enclosed "proof" and private circular, and trust to having the greater joy of seeing you here next summer and having the benefit of your voice with us in the conference. Thousands know you, as you are aware in this Kingdom [Britain], through your Prayer of Faith, and lesser publications, and will be so glad to see and hear you.¹⁰²

Carrie Judd was unable to attend this British convention, instead she began the series of conventions with Simpson mentioned above. The titles of these conventions varied from city to city, but generally each one was similar to the Philadelphia convention in the fall of 1885 entitled, "A Convention for Christian Life, Divine Healing, Evangelistic & Missionary Work." Miss Judd was a part of a team that included A.B. Simpson, Reverend and Mrs. M. Baxter (associates of Boardman's in London), John Currie of Brooklyn, and Mrs. W.B. Osborn of Niagara Falls, Ontario. The topics in the conventions in Philadelphia, New York City and Chicago were much the same as they were in the Buffalo 1885 convention: The Holy Spirit, the Living Christ, Divine Healing,

Christian Work, the Coming of the Lord. Interestingly, Carrie Judd's message was not one focussed on divine healing but on "The Living Christ" as Savior.¹⁰³

From the topics of the convention it is not difficult to see Simpson's four-fold gospel shining through.¹⁰⁴ Judd's connection to Simpson was more than their common view of divine healing. They held in common doctrinal positions, a common zeal for foreign missions (one that becomes more obvious in Carrie's life in the following decades), and a common desire to see Christians united in common interdenominational efforts.¹⁰⁵

When A.B. Simpson called a few folks together to pray about founding the Christian Alliance, the predecessor to the Christian and Missionary Alliance, Carrie Judd was a part of that group in Old Orchard, Maine. Their prayers became reality and the Christian Alliance was formally organized in New York City. Carrie Judd was appointed the first recording secretary of the C.A.¹⁰⁶

It was also during this period that Miss Judd was asked by Simpson to move from Buffalo to New York City to assist him in his work on a permanent basis. Carrie Judd declined the invitation so that she might continue her work both with Buffalo's Faith Rest and with the publications of Triumphs of Faith.

"Triumphs of Faith"

Among the various areas of ministry that Judd had begun during her first decade of public ministry, none was to endure longer than Triumphs of Faith. This monthly journal began with the January, 1881

issue and continued to be published and edited monthly by Carrie Judd for the next 66 years.¹⁰⁷

The original stimulus for the journal came from letters requesting more information concerning "the way of faith."¹⁰⁸ Somewhat hesitant as to her qualification to edit a magazine, she was encouraged by her brother Charles and others who began to make donations to the project.

Carrie Judd determined that the need for this journal dictated its purpose: to instruct and edify. Instruction from the scripture was to focus particularly on the topic of divine healing and that of the maturing life of believers, as the subtitle implied, "A Monthly Journal for the Promotion of Divine Healing and Christian Holiness." Convinced that people were hungry to know more of how to live a holy life and that they generally knew very little about the subject of healing, Carrie Judd committed her periodical to biblical instruction especially in these two fields.

She also believed that the edification of the reader could be more completely fulfilled by the publication of testimonies and reports from those who had experienced "the Lord's wonder-working power." To these ideals Judd committed herself and her magazine for the next seven decades.¹⁰⁹

Donald Dayton suggests that Triumphs of Faith, in its early issues, "reveals a closer identification with the Methodist wing of the American holiness movement." Citing Judd's first editorial, "Faith's Reckonings," Dayton asserts that it "is reminiscent of the 'altar theology' of Phoebe Palmer."¹¹⁰

The obtaining of God's promised blessings, and this laying hold by faith is much easier . . . than most of us are willing to believe. Our part is simple, to reckon our prayers as answered, and God's part is to make faith's reckonings real . . . what is true of this precious spiritual healing is likewise true of physical healing by the "Great Physician." Christ bore our sickness as well as our sins, and if we may reckon ourselves free from the one, why not from the other? [emphasis hers.]¹¹¹

Miss Judd placed emphasis on "acting" faith as opposed to "feeling" faith. "Feeling faith" mistakenly focusses emotions of the heart on one given set of circumstances. "Acting faith," according to Judd, is an expression of what is really believed. It is acting out the profession of believing in God and belief in His word as comprehended with the aid of the Holy Spirit.¹¹²

In the same editorial, Carrie Judd reveals her holiness orientation when she lays the basis for active faith and physical healing:

If we plead for holiness of heart, and then reckon ourselves "to be dead indeed unto sin," there will be now anxious watching of the workings of our heart If we will constantly reckon our evil nature dead, we shall feel no more need of giving it our attention and God will make faith's reckonings real unto us.¹¹³

In this original article, Carrie Judd sets the direction of her own doctrinal course and points to the two main areas of concern for this period of her ministry: faith healing and holiness. An assessment of the articles published in the Triumphs of Faith during the 1880's, supports this point. For instance, in 1881 articles with a theme of faith or faith healing were featured nearly every month.¹¹⁴ Editorials or contributions from other authors on the general subject of holiness were as frequent.¹¹⁵

The contributing authors generally fit four categories: local (Buffalo) Christian workers, national figures involved in the faith healing network, prominent holiness preachers, and well-known historical and contemporary Christian writers. Among the local authors were Anna W. Prosser and Elizabeth Sission, both of whom were closely connected to the Judd ministries in Buffalo. The journal reported the events of gospel ministries in the Buffalo area, and in some cases local preachers were asked to submit articles for publication. Members of Carrie Judd's own family made literary contributions from time to time. Mrs. O.K. Judd's poems were included in the Triumphs of Faith, as were Charles A. Judd's articles.

Articles by the familiar names from the faith healing network also appeared. Sundry reprints by A.B. Simpson, A.J. Gordon, and Mrs. M. Baxter were added to lesser-known authors such as Mrs. Edward Mix (the woman who prayed for Carrie Judd's healing).¹¹⁶

Numerous contributions were made to the Triumphs of Faith by holiness ministers, especially in the early decades of publication. Phoebe Palmer and Asa Mahan were two well-known contributors. However, lesser-known A.G. Daniels made prolific entries. Other Christian authors both historical and contemporary whose articles were reprinted in the Triumphs of Faith included Thomas Kempis, F.B. Meyer, D.L. Moody, George Muller, Andrew Murray, and Charles Spurgeon. With such variety in contributors, a broad base of biblical articles was established from Triumphs of Faith's inception.

In addition to biblical instruction Carrie Judd endeavored through the Triumphs of Faith to encourage and inform her readers.

Letters of testimony, particularly to physical healing, were a part of the Triumphs of Faith from its beginning.¹¹⁷ Later a special section, "Experiences of Healing," was developed in the monthly to allow for reports on healing.¹¹⁸ Perhaps Judd gave space to such testimony because of her own experience. Her faith had been bolstered by a reported divine healing that she had read. Certainly, she learned that people identified with and responded to authentic testimony of others.

Announcements of coming meetings, submitted by various Christian ministries, had a place in Triumphs of Faith's information sections. Of course, Miss Judd was careful to share the progress of her own ongoing ministry in Buffalo.¹¹⁹ Both reports and announcements of conventions and other Christian meetings were distributed through the pages of Judd's journal.

One particularly interesting report came from the editor in the December, 1887 issue concerning the "First Annual Convention of 'The Christian Alliance.'"¹²⁰ Carrie Judd as the first recording secretary for the newly formed Christian Alliance reported in her journal the results of the convention. This convention convened in New York City and was held in A.B. Simpson's church. Simpson became the president of the new Alliance and about two dozen vice-presidents from around the country were also elected. A main thrust of the convention, according to the December article, was to help send out missionaries. Even this first convention resulted in the launching of several new missionaries to their field of calling.¹²¹

In the February, 1888 issue of the Triumphs of Faith, the "'Constitution and Principles' of the 'Christian Alliance'" was

published. An informal endorsement was given to The Constitution and its Alliance by the Triumphs of Faith. The publication of this constitution, and Miss Judd's obvious agreement with its principles, are another indication of her own personal doctrinal and ecclesiastical orientation.¹²²

Article III of the original constitution outlined "four essential truths of the gospel" to be adhered to by the members of the Christian Alliance. They were: salvation, complete sanctification, divine healing, and Christ's personal, pre-millennial coming, as taught by A.B. Simpson. In becoming a charter member and leader of the Alliance, Carrie Judd closely identified with this doctrinal stance.¹²³ The articles published by the Triumphs of Faith were generally concerned with these key doctrines.

Miss Judd also appears to have been comfortable with the ecclesiastical form described in this constitution, "'The Christian Alliance' . . . shall be, not an ecclesiastical body, but a fraternal union of believers, in cordial harmony with Evangelical Christians of every name."¹²⁴ Apparently, Christian Alliance was not originally motivated by denominational goals. An interdenominational approach best fit Carrie Judd as well. While she was raised an Episcopalian, she ministered in cooperation with people of many denominations. This desire to transcend denominational lines was to become a thematic thread that would run throughout Miss Judd's life and ministry. Interdenominationalism will be dealt with more specifically later in the paper. National and local reports on the Christian Alliance continued to appear in the Triumphs of Faith. They, like other accounts and

reviews, were not only beneficial to the reader of the Triumphs of Faith, but they also revealed the personal beliefs and the emphasis of Carrie Judd during the decade of the 1880's.

One final note about the Triumphs of Faith during this period should be made. Implied throughout the publication was a particular view of the role of women in ministry. Not only was the editor herself a female, but a great number of the contributing authors were women. Many were well-known women such as Phoebe Palmer. Others were the wives of prominent ministers such as Mrs. W.E. Boardman, Mrs. Baxter, and Mrs. Asa Mahan. Still others like Clara Tuckett, Ruth Whiting, and Anna Prosser were not as well-known but were a part of Carrie Judd's network of associates and acquaintances. All of these and many other women helped Carrie Judd to express her scriptural concepts through the Triumphs of Faith.

Ministries involving women were also frequently cited in the pages of the Triumphs of Faith. Faith homes, rescue missions, and foreign missionary endeavors led by women were frequently spotlighted in the Triumphs of Faith. These particular examples of women in ministry reflect a typical involvement of women within the late 19th century holiness arena. However, it is worth noting in a day when the place of women in vocational ministries is a topic of controversy.¹²⁵ During this period, Judd's Triumphs of Faith, along with her other ministries, was on the "cutting edge" of its culture. In just the few short years since her healing (1879), Carrie Judd had entered public ministry, written a book on faith healing, established a faith home, developed a speaking ministry and begun to publish a monthly periodical. While

these accomplishments are only the tip of the iceberg, they are indicative of an epoch of vitally relevant and influential ministry.

NOTES

¹Prayer of Faith, p. 18. ²Under His Wings, p. 96.

³Prayer of Faith, pp. 18-9.

⁴See Chapter 1 on Carrie Judd's published works; also see bibliography.

⁵Under His Wings, p. 46. ⁶Ibid., p. 61. ⁷Ibid.

⁸Ibid., p. 62.

⁹Ibid., p. 65. Miss Judd did recall that "Dr. Cullis had published two small books which contained testimonies of healing, but, so far as I know, there were no books published in this country at that time which contained Bible teaching on the subject."

¹⁰The Prayer of Faith was first issued under Carrie Judd's own imprint, subsequently it was published by Revell in the United States and by The Christian Herald in England. It was translated into at least four European languages. See Donald W. Dayton, "The Rise of the Evangelical Healing Movement in Nineteenth Century America" (paper presented to the Society for Pentecostal Studies, Tulsa, Oklahoma, November, 1980), p. 11; and Triumphs of Faith.

¹¹Donald W. Dayton, "Rise," p. 8; R. Kelso Carter, "Faith Healing" Reviewed (Boston & Chicago: The Christian Witness, 1897), p. 107.

¹²Dayton, p. 8. ¹³Ibid., p. 11.

¹⁴The Prayer of Faith, p. 61.

¹⁵Ibid., p. 57.

¹⁶Stanton's book was first published in Triumphs of Faith as a series of articles and later in book form by the Office of Triumphs of Faith, in Buffalo, New York.

¹⁷Quoted by Dayton, p. 12 from, Stanton's Gospel Parallels, p. 13.

¹⁸Dayton, p. 6.

¹⁹Notes using these verses also indicate the influence of Charles Cullis who early in his career was prompted by this key text "to inquire among 'earnest' Christians about instances of healing." It

Holiness to Healing," Church History, XLIII (December, 1974), 499-513; and Dayton, p. 9-10.

- ²⁰James 5:14-15. ²¹The Prayer of Faith, p. 24.
²²Ibid., p. 26. ²³Ibid., p. 41. ²⁴Ibid., p. 42.
²⁵Ibid., p. 93. ²⁶Ibid., p. 95-6. ²⁷Ibid., p. 98.
²⁸Ibid., p. 47. ²⁹Ibid., p. 47. ³⁰Ibid., p. 48-52.
³¹Ibid., p. 52. ³²Ibid., p. 68-9. ³³Ibid., p. 54.
³⁴Ibid., p. 56. ³⁵Ibid., pp. 57-60. ³⁶Ibid., p. 100.
³⁷Ibid., p. 101. ³⁸Ibid., p. 63. ³⁹Ibid., p. 98.

⁴⁰See The Prayer of Faith, pp. 70-78; and "Faith Reckonings," an early work published by Carrie Judd at the office of Triumphs of Faith in Buffalo, New York.

- ⁴¹See The Prayer of Faith, pp. 75-6. ⁴²See James 5:14-15.
⁴³Ibid., p. 75. ⁴⁴Ibid., pp. 70-5.
⁴⁵The Prayer of Faith, p. 81. ⁴⁶Ibid., p. 87.
⁴⁷Triumphs of Faith, p. 83. ⁴⁸Jeremiah 17:5-7.
⁴⁹Triumphs of Faith, pp. 79-92.
⁵⁰The Prayer of Faith, p. 105. ⁵¹Ibid., p. 106.
⁵²Ibid., p. 110. ⁵³Ibid.

⁵⁴A letter from Miss Ball told of her medical history and her attempts to be healed. The testimony of Carrie Judd's healing reported by Mrs. Mix seemed to have a dramatic effect on Alice Ball. After hearing the testimony and being prayed for by Mrs. Mix, Ball was able to get out of bed and walk around her own home for the first time in 17 years. Alice M. Ball's letter is recorded in The Prayer of Faith, pp. 114-25.

⁵⁵Under His Wings, p. 66.

⁵⁶See Carrie Judd Montgomery's tracts all published through the offices of the Triumphs of Faith, [n.d.]: Deliverance to the Captives; Divine Healing in Relation to the Use of Our Lips; Faith Without Works; God's Messengers to the Sick; Have Faith in God; Jesus Christ our Covenant of Healing.

⁵⁷Matthew 17:19-20. ⁵⁸The Prayer of Faith, p. 128.

⁵⁹Ibid., p. 133.

⁶⁰Quoting I Corinthians 6:20, "glorify God in your body and in your spirit, which are God's," Miss Judd exhorted readers to use the discipline of fasting to help fulfill the scriptural admonition. The Prayer of Faith, p. 135.

⁶¹Matthew 8:15. ⁶²The Prayer of Faith, p. 143.

⁶³Ibid., p. 144. ⁶⁴I Samuel 1:11.

⁶⁵Anna Prosser, a close associate of Carrie Judd, is a typical example of Carrie Judd's point of healing for service. Anna's miraculous healing is recounted in The Prayer of Faith, pp. 145-59. The result of her healing was a life filled with joy in the service of winning souls. Miss Prosser's effective ministry continued in west New York for some years following her healing. See Under His Wings, p. 72.

⁶⁶The Prayer of Faith, p. 144.

⁶⁷See "Faith Sanctuary," Triumphs of Faith, I (January, 1881), 12; Under His Wings, pp. 78-84 for a complete description of "Faith Sanctuary."

⁶⁸Carrie Judd, "Faith Sanctuary," Triumphs of Faith, I (January, 1881), 12.

⁶⁹Under His Wings, p. 78-9. ⁷⁰Ibid.

⁷¹Carrie Judd, "Faith Meetings," Triumphs of Faith, I (April, 1881), pp. 64.

⁷²Under His Wings, p. 79. ⁷³Ibid., p. 83. ⁷⁴Ibid.

⁷⁵Ibid., p. 83-8. ⁷⁶Ibid., p. 86. ⁷⁷Ibid.

⁷⁸Carrie Judd, "Faith Rest Cottage," Triumphs of Faith, II (February, 1882), 19-20; Carrie Judd, "Faith Rest Cottage," Triumphs of Faith, II (March, 1882), 45.

⁷⁹Under His Wings, pp. 84-5.

⁸⁰L. A. Fouke, "Faith Rest Cottage," Triumphs of Faith, III (1883), 139-40.

⁸¹In an article in the Buffalo newspaper, Faith Rest was described as a place where "numerous cures have been effected The place became as famous as the shrine of St. Anne de Beau Pre, and the seeming miracles performed there were more wonderful, though less advertised, than any accredited to the holy coat in the Cathedral of Treves." The article called Carrie Judd, "one of the best known women in the country." [n.a.], "Wealthy Warriors," Buffalo Morning Express, (May, 1892), 4.

⁸²Edith L. Blomhoffer cites R. Kelso Carter, an associate of A.B. Simpson, as claiming that there were over thirty faith homes in the United States in the 1890's, in "The Christian Catholic Church and Apostolic Faith . . ." (paper presented to the Society for Pentecostal Studies, Pasadena, California, October, 1982). See also Lindsay Reynolds, Footprints (Toronto: Christian and Missionary Alliance in Canada, 1982), p. 190.

⁸³Scattered throughout the Triumphs of Faith, Volume II through X, (1891-1900), are articles describing faith homes around the northeastern United States.

⁸⁴Carrie Judd, "'Beulah,' A New Faith Home," Triumphs of Faith, VII (March, 1887), 60-1.

⁸⁵Carrie Judd, "Faith-Work," Triumphs of Faith, IV (February, 1883), 32-5.

⁸⁶Dwight Norton, "Faith-Work Abroad," Triumphs of Faith, III (January, 1883), 13-4. Norton wrote a series of articles from the European continent. In five of the twelve issues of Triumphs of Faith in 1883, Norton described the "faith-work" as he travelled overseas.

⁸⁷Under His Wings, p. 63. ⁸⁸Ibid. ⁸⁹Ibid., p. 64.

⁹⁰Ibid., pp. 68-70. ⁹¹Ibid., pp. 70-72.

⁹²C.H. Judd, "Should Women Prophesy?" Triumphs of Faith, VI (December, 1886), 270-3. This article of China Inland Mission is polemical in nature. It sets forth a positive Biblical view of women in speaking roles.

⁹³Anna Prosser, a Presbyterian who had been healed, had been instrumental in Carrie Judd's early connection to holiness groups. It was at Miss Prosser's prompting that Carrie Judd began to give her testimony publicly. See Under His Wings, pp. 68-69; 89.

⁹⁴Under His Wings, pp. 89-91. ⁹⁵Ibid., p. 91.

⁹⁶Ibid., p. 97. ⁹⁷Ibid., p. 98. ⁹⁸Ibid., pp. 98-99.

⁹⁹Ibid., p. 101. ¹⁰⁰Ibid., p. 101.

¹⁰¹Under His Wings, pp. 120-1. Also see Dayton, pp. 10-1, for information on W.E. Boardman's participation in the healing movement and M.E. Dieter, The Holiness Revival of the Nineteenth Century (Metuchen, N.J.: The Scarecrow Press, Inc., 1980), pp. 56-60, 156-7. Dieter describes Boardman's influence within the holiness movement in England and in the United States.

¹⁰²Judd prints the entire letter in her book, Under His Wings, p. 121.

¹⁰³See Carrie Judd, "A Convention for Christian Life and Work," Triumphs of Faith, X (October, 1885), 240; and Carrie Judd, "Meetings at Wesley Park," Triumphs of Faith, VI (August, 1886), 191-2.

¹⁰⁴A.B. Simpson, The Four-fold Gospel (Harrisburg, Pa.: Christian Publications, Inc., [n.d.]). Simpson's "four-fold gospel" saw Christ as Savior, Sanctifier, Healer, and Coming Lord. He did not limit the gospel to these four ideas alone, but he did say, "there are four messages in the gospel which sum up in a very complete way the blessings which Christ has to offer us and which it is especially important that Christians should emphasize today," p. 4. These four messages constituted, for Simpson, four pillars of truth. The order was also significant to Simpson. The priority was on salvation.

¹⁰⁵Carrie Judd described her relationship with Dr. and Mrs. Simpson as "a most delightful personal friendship." Simpson was to later be involved in Carrie's wedding ceremony and the dedication of her child, Faith. Under His Wings, p. 99.

¹⁰⁶Ibid., p. 101.

¹⁰⁷After Carrie Judd Montgomery's death in 1946, the magazine was published from Oakland under several different editors until the mid-1970's. Mr. Lowell Berry, Carrie Judd Montgomery's son-in-law, who was the executive director of the Home of Peace and its ministry, was also responsible for the continued publication of Triumphs of Faith after Carrie Judd Montgomery's death.

¹⁰⁸Under His Wings, p. 76. This response to letters of inquiry, particularly from those with illnesses, was noted above as the stimulus that initiated the writing of the Prayer of Faith. Here again, Carrie Judd was responding to written correspondence with publication.

¹⁰⁹Ibid., pp. 76-8. ¹¹⁰Dayton, p. 11.

¹¹¹Carrie Judd Montgomery, "Faith's Reckonings," Triumphs of Faith, I (January, 1881), 2-3.

¹¹²Ibid. ¹¹³Ibid.

¹¹⁴See Triumphs of Faith, I (1881), pp. 1, 8, 55, 83, 113, 129, 145, 155, 177.

¹¹⁵See Triumphs of Faith, I (1881), pp. 11, 24, 43, 59, 73, 93, 109, 121, 141, 157. Another indication of the primary emphasis of the journal was the monthly appearance during 1881 of a "Consecration and Faith Pledge." This short pledge was a written affirmation of a "fully consecrated" life. It was a commitment to active involvement in life of faith. The pledge read in part: "Dear Lord, I present myself unreservedly to Thee: My time, my talent, my tongue, my voice, my will, my property, my reputation, my entire being, to be and do anything that Thou requirest of me." Triumphs of Faith, I (January, 1881), 11.

¹¹⁶Contributions by Dr. Charles Cullis are conspicuously absent, although reports of his ministries appeared in several issues of the Triumphs of Faith. See Triumphs of Faith, X (December, 1890), 287.

¹¹⁷See Triumphs of Faith, III (1893), pp. 21, 44, 69, 95, 117, 140, 166, 189, 213, 236, 261, 285.

¹¹⁸For example, see Triumphs of Faith, IV (1894), pp. 20, 46, 70, 90, etc.

¹¹⁹See Triumphs of Faith III (1893), p. 13, 63, 93 etc.

¹²⁰Triumphs of Faith, VII (December, 1887), 265.

¹²¹Ibid. Carrie Judd reported that one of her former associates at the Faith Rest Cottage, Miss Helen F. Dawly, was one of these first missionaries to be sent by the Alliance. Another connection between Judd's Triumphs of Faith and the Alliance is seen when the names of the vice-presidents of the early Alliance and writing contributors to Triumphs of Faith in its first decade are compared. Several of these men including Dr. George B. Peck, Dr. J.B. Bell, Reverend Charles Ryder, had numerous articles published in the Triumphs of Faith, VIII (February, 1888), 48.

¹²²Ibid.

¹²³Ibid., one possible exception to this was maybe inferred from Article VI which stated,

Persons who desire to become members . . . and are in full accord . . . [but] cannot yet fully accept the doctrine of Christ's pre-millennial coming . . . may be received, provided they receive the first three points of testimony and are willing to give this subject their candid and prayerful consideration.

However, the research has not indicated that Carrie Judd did not support the pre-millennial doctrine.

¹²⁴Ibid.

¹²⁵Within the Triumphs of Faith there are many examples of a positive view of the role of women in ministry, but a prime example was in an article in Vol. VI (December, 1886), 270-3 from The Christian (London, England), entitled "Should Women Prophesy?" This polemical biblical teaching by Mr. C.H. Judd of the China Internal Mission stated quite forcibly that the role of women in the Church includes that of prophecy i.e. preaching and teaching.

Chapter 3

EARLY CALIFORNIA YEARS 1890-1907

By 1890, Oakland had grown to be a city of forty-eight thousand people.¹ In three short decades, Oakland had been transformed from a raw frontier town of 1549 people into a noted garden community. Its growing desirability as a bedroom community for San Francisco was proclaimed in a barrage of brochures published by Oakland's Board of Trade and other boosters.² The city tagged itself "the Athens of the Pacific," pointing to its literary and academic trappings.³ The boom in building, industry, transportation, railroading, shipping, agriculture, canning, and milling was not without its problems, but Oakland's way of life was disparate from the City on the west side of the Bay--San Francisco.⁴ Coming from the eastern United States, Carrie Judd was both delighted and shocked with life in the San Francisco Bay area. She was delighted by the beautifully scenic rural settings that bordered what was then the city of Oakland. She sensed a peaceful serenity in the particular area which was soon to be called "Beulah Heights." In stark contrast to the serene pastoral settings, she was appalled by a commonly held lifestyle in San Francisco.⁵ Nonetheless, the Bay area would soon become her permanent home for her remaining five and one-half decades.

Personal Life

While still living and ministering in Buffalo, Carrie Judd frequently travelled to speak at conventions, camps and other meetings. It was on such an occasion that she first became acquainted with George S. Montgomery.⁶ Mr. Montgomery had travelled with a friend from his home in California to Western Springs, Illinois outside of Chicago to attend a camp meeting. Carrie Judd was one of the featured speakers in the meetings. Montgomery later confessed that he had been so inspired by Carrie Judd's messages, he hired a stenographer to take down all of her sermons.⁷ Soon Carrie Judd and George Montgomery were introduced and a friendship developed. Later that summer they were able to meet again at another camp meeting in Ohio. When Montgomery returned to California a correspondence between these two developed.

Miss Judd was about thirty years old at this time, but she recalls that she "had never given much thought to the subject of marriage in those busy days in Buffalo." In fact, she did not even wish to "be troubled with the attention of anyone who was not the Lord's choice for [her]."⁸ Soon she began to realize, however, that George Montgomery was no ordinary man and that she had begun to care for him in an unusual way.

George S. Montgomery

George S. Montgomery had been brought up in a strict Scotch Presbyterian family. However, as a young business man, he had little time or desire for the religion of his parents. Instead, he moved into his own godless way of life. As a result of a severe case of diabetes,

Montgomery's attention was redirected to God. He believed that God was speaking loudly to his heart. A sense of deep conviction of sin overcame him until he fully surrendered himself to God. Subsequently, he was "healed of [his] diabetes in answer to the prayer of faith."⁹ Some months after his healing he became acquainted with Carrie Judd.

In response to Mr. Montgomery's invitation, Miss Judd and Miss Sisson made plans to visit California.¹⁰ In addition to his desire to see Carrie, Montgomery believed that Misses Judd and Sisson would bring a dimension of teaching needed on the West Coast. Apparently, he had not encountered in California the message of faith and divine healing as he had in the Midwest under these two women.

That autumn the two women evangelists, with their secretary, made the trip to the West Coast. It was Carrie's first time to visit the West. Judd was as impressed by the beautiful and varied scenery along the way as she was the San Francisco Bay area itself. But more exciting than the trip to California was the reunion with George Montgomery. Within one week after her arrival, Carrie Judd and George Montgomery were engaged to be married.¹¹ The three women stayed in Oakland throughout the fall and part of the winter. They decided to delay their proposed meetings in deference to a series of meetings that had begun in Oakland prior to their arrival.

Mrs. Mary Woodworth, later to become Mary Woodworth-Etter, had engaged in a large tent campaign. While waiting to begin her meetings Carrie Judd attended Mrs. Woodworth's services. Carrie Judd was struck by "immense crowds" that poured into the tent. Years later she recalled these unusual meetings:

I have never before or since attended any gatherings where there was such conviction upon people. There was a long altar in the tent . . . [it] was continually crowded with seekers. The noise of penitential prayer went forth like the the sound of a wailing sea . . . Children as well as grown people were earnestly seeking the Lord . . . Mrs. Woodworth was wonderfully anointed when she preached. The power of God rested upon many of the people in a remarkable way and there were unusual manifestations of the Lord's presence in the midst.¹²

Carrie Judd's observations concerning these meetings continued long after they came to a close. For many years following the conclusion of the Woodworth campaign, Carrie Judd discovered "a great many people who were saved and blessed" during these meetings.¹³ Seeing God's hand at work in Oakland must have stimulated Judd's vision for the future of His work in the area. In the wake of the spectacular tent meetings, Carrie Judd mentions very little about her own meetings in Oakland that winter. In her typical manner, she focussed on what God's intent was and how to see it accomplished rather than on the particular means or person He had chosen to use to fulfill His will.

Following the completion of her meetings in Oakland, Carrie Judd returned to her home in Buffalo, New York to prepare for her wedding. But before the wedding plans were to commence, Carrie used her trip from West to East as an opportunity to hold services in several cities between the two coasts. An example of the type of influence Carrie Judd's ministry had in this period can be seen in one of her stops.

In Fort Worth, Texas, Miss Judd's meetings were hosted by Warren Collins. Collins had become acquainted with Judd's ministry through her Faith Rest cottage. He had come to Buffalo some years earlier to receive instruction about divine healing. He himself had been physically healed during his stay in Buffalo and returned to his Fort

Worth home and began to teach others about the provision for physical healing from God. As a result of Carrie Judd's meetings in Fort Worth, Warren Collins was again affected by Carrie's ministry. After her visit, Warren Collins, with the aid of his mother Mrs. Delia Collins, was inspired to establish a successful rescue work that was responsible for bringing salvation and aid to many in the Fort Worth area.¹⁴ This catalytic effect of Carrie Judd's ministry on Collins was a common dynamic between Judd and those she touched. If her ministry was not always spectacular on the surface, it had undercurrents that were far-reaching. Certain dimensions of her life and ministry appear to have stimulated many others to various expressions of faith and ministry. Many of these have had lasting results. A fuller discussion of these effects will be discussed in Chapter 6 of this work.

The Wedding

As the Buffalo winter of 1890 subsided, wedding plans were being finalized. George Montgomery arrived in Buffalo on April 8, Carrie's birthday. Montgomery's arrival enabled the Judd family to meet the groom-to-be for the first time. Mr. and Mrs. Judd were duly impressed with George. Carrie's father, whose health had been failing, was particularly appreciative of Mr. Montgomery's thoughtful consideration. George Montgomery showed himself to be a rare man combining true gentleness and strength. This was particularly noticeable as he dealt with Mr. Judd who was at that time an invalid.¹⁵

The wedding date was set for May 14. It was decided that Carrie's Episcopal minister, Reverend C. F. Wrigley would officiate. However, both Carrie and George deeply desired Reverend A. B. Simpson to

assist in the ceremony. Simpson accepted their invitation and traveled the nearly 500 miles from New York City to Buffalo to take part and give his blessing to the occasion. "At the close of the impressive ceremony," Anna Prosser reported that "a most touching and fervent prayer was offered by Dr. Simpson, in which he said that thousands of hearts were uniting in prayer for these beloved friends, and thousands of unseen hands were laid in benediction on their heads."¹⁶ Simpson's mentioning of "thousands" reinforced the impression that Carrie's ministry to this point had already affected many and had endeared her to multitudes around the country and overseas. Simpson's perception, of course, would have been informed both by his own first-hand experience in ministry with Carrie Judd i.e. conventions, camp meetings, church services, and from his vantage point as a national religious leader.

In lieu of proposing a toast to the couple's health, A. B. Simpson surprised friends and family at the reception by reading a poem he had written. During his train ride the day before, Simpson was inspired to put his good wishes and feeling for his young friends to verse. Simply entitled, "To My Friend Carrie Judd" the poem metaphorically spoke of God's work in preparing Carrie and George for each other and for Himself. The last verse is a prayer for their life and ministry together which proved to be prophetic:

O let them live and shine,
Use them to seal Thy messages
And prove Thy truth divine
And on men's hearts from shore to shore
To stamp Thine image evermore.¹⁷

Honeymoon

With best wishes and congratulations given and received, George and Carrie Judd Montgomery traveled east from Buffalo for their honeymoon. Among their first stops was Boston. There they visited Dr. and Mrs. Cullis. They also received congratulations and enjoyed a time of fellowship with friends of the Christian Alliance of Boston. Carrie and George traveled next to New York City. There they spent time again with A. B. Simpson. He was able to officially introduce them as husband and wife to his own spouse and to a number of his fellow workers in New York.

As always, Carrie could not resist some form of ministry, even on her honeymoon. While in New York City she and her groom ministered in the Florence Crittenton Mission. The new Mrs. Montgomery was particularly thrilled with the conversion of a young woman. Carrie had literally bumped into her when entering the mission. The girl had intended to leave prior to the service. Lovingly convinced by Carrie Judd Montgomery to stay for the service, "little Katie" made her way to the prayer room with Carrie following the meeting and confessed faith in Christ as Lord. Reflecting on this incident Carrie Judd Montgomery later wrote, "I have always praised God for this soul which He gave me on my wedding trip, rejoicing that in the midst of my great happiness God kept me true to Him, and He enabled me to make the interests of His Kingdom first."¹⁸

The happiness of the Montgomerys' honeymoon was affected by the sad news of the death of Mr. Judd. Only ten days after the wedding, Carrie's father had died. The news came by telegram early one morning.

Carrie's remembrance of that morning gives further insight into the character of George Montgomery,

How well I remember the great tenderness with which my beloved husband broke the news to me [After] Mr. Montgomery answered the knock on the door [to receive the telegram] . . . he came and knelt by the bedside praying so tenderly for me, that I guessed the sorrowful message which he had to impart.¹⁹

The wedding trip was abbreviated and the newlyweds returned to Buffalo immediately. For about one month after the funeral, George and Carrie remained in Buffalo to help console Mrs. Judd. Again it was the new son-in-law who proved himself strong and supportive in the family's hour of need.

Move to California

By the end of June the Montgomerys had decided to set out for the West. Originally, it was their intention to keep the Faith Rest Cottage and the Triumphs of Faith functioning in Buffalo while they established their home in California. On their trip, in typical fashion, they made several ministry stops along the way. In Illinois they revisited the site of their first encounter, the Western Springs Camp Meeting. Later in Minnesota Carrie held a two day convention at Bald Eagle Lake. Even during sight-seeing days in Yellowstone National Park Carrie organized a service for the waiters in two of the hotels. It seemed to the new Mrs. Montgomery that in the midst of God's majestic handiwork, it would be quite appropriate to verbalize the good news to all those who would listen.²⁰ Greatly moved by her experience in Yellowstone, she wrote, "new and impressive lessons of God's majesty

burst upon our hearts as we saw His handiwork; realizing with fresh power the meaning of the passage, 'The invisible things of Him . . . being understood by the things that are made,' (Romans 1:20)."

After some days in Yellowstone the Montgomerys traveled on to California. They set up housekeeping in San Francisco initially, prior to permanently establishing their residence in Oakland. Because Carrie was so swift and efficient in organizing their new home and because her natural executive abilities were obvious to her husband, he nicknamed her the "Little General."²¹ In fact in only three weeks she had so completely moved in that she had begun her first weekly parlor meetings. Having been in the state less than a month, Carrie's first Thursday meeting was not only well attended but folks responded to the teaching of the scripture in commitment to God. Several invalids were anointed with oil and prayer was offered on their behalf. Carrie Judd Montgomery's ministry on the West Coast had begun.

Christian Affiliations

Carrie Judd Montgomery was truly a transdenominational person. While she was brought up as an Episcopalian she never felt restricted by her denomination. That is not to say that she was not loyal. Her fervent allegiance to the Lord and His people was obvious to any who study her carefully. But she could not be fenced in by any one organization. This was perhaps a part of the times or the part of the country or it may have been connected to the types of ministry to which she became attracted.

The era of course was marked by that of a broad holiness

movement. History has noted the interdenominational approach of this grass-roots movement.²² Carrie's first associations beyond her Episcopal Church were with people of the healing movement based primarily on the East Coast. This was a normal connection considering her own phenomenal experience with divine healing. As also noted above very early in her ministry she began to move within the broader holiness circles. This too is understandable when the 19th Century healing movement is seen in the larger context of the holiness movement of that time.²³

Also mentioned in the previous chapter, Carrie Judd seemed to fit within the Methodist wing of the holiness movement. This can be substantiated not only from her doctrinal affinities but also in her speaking engagements. A survey of the Triumphs of Faith in the 1890 and early 1900's reveals several mentionings of preaching in the Methodist Episcopal Church of Northern California.²⁴

While Carrie Judd Montgomery spoke frequently in Methodist Episcopal Churches, by no means was she restricted to them. She spoke in Presbyterian, Episcopal, Free Methodist, and Congregational Churches to name a few.²⁵ Her ability to adapt to various denominations may have been connected to the nature of her work. Most of her work, particularly in California, was what could be called para-church endeavor. The various ministries that she established in Oakland will bear out this idea. When she personally discovered a need, she would personally take steps to meet the need. Frequently this would require the launching of a new ministry. Her pioneering personality did not wait for another individual, denomination or organization to initiate a

ministry. Not to say that Montgomery displayed any anti-denominational attitudes. Her approach, instead, was to cooperate with several denominations even as they supported her and cooperated with her ministries.

This spirit of cooperative interaction can be illustrated from several of her California based ministries but best seen when focussing on the Home of Peace.²⁶ While this home, established in Oakland by Carrie Judd Montgomery, was used for many purposes throughout the years, its use by the missionaries of some one-hundred missions boards and denominations helps to demonstrate Mrs. Montgomery's transdenominational abilities.²⁷

Carrie Judd Montgomery's interdenominational attitude does not appear to be contrived. It seems at least during the early periods of her life to be very natural.²⁸ Her early affiliations testify to this. Montgomery's associations with the Christian Alliance, the Salvation Army and later the Assemblies of God have several things in common. At this point, however, one similarity is most relevant. None of those organizations in their formative stages saw themselves as a denomination. Carrie joined these groups not only at strategic times in her own ministry, but at early stages in the developmental life of these groups. Because her membership in the Assemblies of God was not until 1919, it will be discussed in Chapters 4 and 5. At this point, we will consider Carrie's continuing involvement in the Christian Alliance and her initiation into the Salvation Army.

Christian Alliance

Carrie Judd Montgomery was a charter member, the first recording secretary and of the first gathering of the Christian Alliance in New York City in 1888. Her subsequent involvement with the Alliance on the East Coast has already been mentioned. It was not unusual then for her to continue her affiliation with the Alliance when she moved to the West Coast in 1890. Of course, at that time there was no chapter of the Christian Alliance in Oakland. Before the Montgomerys had lived in Oakland for one year, however, Carrie had organized an Alliance group. She gathered some friends interested in establishing a Christian Alliance chapter. At first they met in the home of the J.P. Cogswells of Oakland, but soon their number grew and they were meeting in an Oakland Y.M.C.A. facility.²⁹

The Wednesday afternoon meetings were flavored by Carrie Judd Montgomery's divine healing emphasis. In two separate reports of the early Oakland meetings, anointing with oil and prayer for the sick was described. Testimonies of divine healing were regularly heard in the Alliance meetings.³⁰ This however was not at all unusual for the Christian Alliance meetings in general. A.B. Simpson, the founder, was one of the leading proponents of divine healing in America.

As the leader of the Oakland chapter Carrie was not satisfied only to have healing services. In response to numerous requests from shut-ins, she organized a visiting committee. Montgomery worked with the committee, all of whom had experienced divine healing themselves, directing them to visit and pray with those in need. The fervent prayer of this group became known throughout the area and as a result many

prayer requests were sent in to the Oakland Christian Alliance from quite a distance.

Under Carrie Judd Montgomery's leadership the Oakland Alliance continued to grow. Other Christian Alliance groups throughout Northern California were being established and by 1898 the Triumphs of Faith announced a "Convention of the Northern California Branch of the Christian and Missionary Alliance." This three-pronged convention spent one and a half days in each of three cities: San Francisco, Oakland, and San Jose. This particular convention featured the founder Reverend A.B. Simpson and A.C. Peck.³¹

Carrie's intimate involvement with the Alliance meeting continued throughout the 1890's and the first decade of the 20th century. These Alliance folk were special to Mrs. Montgomery, she wrote of them, "[the] people who gather with us are the most spiritual, taken as a whole, that it has ever been my privilege to work with."³²

The primitive beginnings of the C. & M. A. in California is in contrast with the Alliance's work of the same period back East. Carrie's description of the Christian Alliance in Buffalo during the winter of 1892 revealed that not only did the Alliance have its own hall on 257 Peral Street, but that they also were operating their own mission on 129 Canal Street. The Christian Alliance in the East perhaps was developmentally already becoming an ecclesiastic body. In any event, Carrie while visiting preached a message of exhortation to the Alliance gathering in Buffalo. She urged "them to go out into the highways and hedges to preach the gospel to the perishing masses . . . [promising] all the blessings of the 'Four-fold Gospel.'"³³

Montgomery's compulsion to evangelize and to exhort others to evangelism coincides with Carrie's joining of the Salvation Army. In fact, a few months prior to their trip back to Buffalo in 1892, the Montgomerys had affiliated themselves with the Salvation Army. They were wearing their uniforms during their visit and probably at the Christian Alliance meeting.³⁴

Salvation Army

During 1891 there was a noticeably increasing number of articles in the Triumphs of Faith that were connected to the Salvation Army.³⁵ In the September issue an editorial by Carrie Judd Montgomery praised the "earnest and faithful" work the Salvation Army was accomplishing on the Pacific Coast. Mrs. Montgomery stated, "it has been our privilege recently not only to become better acquainted with the work of the Army, but also to form the personal acquaintance of our consecrated brother and sister Major and Mrs. Kyle."³⁶ This acquaintance was probably stimulated by at least three incidents.

Earlier in 1891 the People's Mission of San Francisco, a work the Montgomerys had established, lost its director. "Brother Kirk," as he was called, died suddenly, leaving the mission without supervision. It was decided to turn the mission over to the Salvation Army. This was one of the early connections between the Army and the Montgomerys.³⁷ Another early interaction is initiated by the Montgomerys in response to an article in the War Cry. Mrs. Montgomery recalled reading, "that the Army desired to find a suitable location for building a Rescue Home for unfortunate girls. This appealed to us . . . we got in touch with Major Kyle . . . and asked him to call to see us, as we would be glad to

donate a site for the proposed Home."³⁸ The Beulah Heights land was eventually donated, a rescue home was constructed, and it began to function under the auspices of the Salvation Army. These initial contacts with the Army played a part in the eventual affiliation of the Montgomerys with the Salvation Army.

Other hints of interest in the Army appeared in the Triumphs of Faith 1891. An article appeared in the October issue by Walter Archibald, an officer in the Salvation Army. The title of his article, "How I am Healed," revealed of course a primary interest in Mrs. Montgomery's ministry.³⁹ The common interest in healing was not the only similarity between the Army and the Montgomerys. She was impressed by the holy life-style, the fervent all-night prayer meetings, and especially the Army's aggressive evangelism. Both the November and December issues of the 1891, Triumphs of Faith carried articles describing the work of the Salvation Army. In the December issue Carrie commended a group of twenty-four Salvation Army soldiers who had been arrested for street preaching outside a San Francisco saloon. While she was not a participant in this particular episode, it seems apparent by this time she had become actively involved with the Salvationists in a number of their other evangelistic efforts including street meetings.⁴⁰

The Army's all-night prayer meetings were also attractive to Mrs. Montgomery. She reported concerning one of them from this period, "we felt that the prayer was indeed gloriously answered during those waiting hours, and as the morning began to dawn the spirit of holy joy and praise so prevailed that the large congregation (composed of as many

outsiders as soldiers) seemed intoxicated with the heavenly wine."⁴¹

Montgomery was attracted by the similarities between the Army's evangelistic priorities and her own goals in ministry. Also, her belief that "the Salvation Army [had] been especially raised up [for the] last days before Christ's Second Coming,"⁴² makes it easy to understand why Carrie and George Montgomery joined the ranks of the Salvation Army. With the official announcement in the Triumphs of Faith of their induction came a barrage of articles related to the Army, its work and its soldiers. During 1892, nearly every issue had at least one mention, and some months several citings, of the Salvation Army.

In some of these articles there was an apparent attempt to justify her recent enrollment in the Army. For instance, an article by Reverend Henry Wilson, an associate of A.B. Simpson, was entitled "What the Salvation Army Has Done for Me."⁴³ This endorsement of the Army by a well-known leader in the Alliance possibly helped her readers to understand her actions. Editorials in 1892 served to introduce the Army and its unique ministries to the readers. Biographic sketches of Salvation Army leaders were also published, and articles of officers of the Army were reprinted in the Triumphs of Faith.⁴⁴ At least some readers understood. Over the months letters were published in the Triumphs of Faith that commended Carrie Judd Montgomery for her enlistment in the Salvation Army. One reader wrote, "I most fully approve of your joining the Salvation Army, if by this you can do more for God than in any other way I think they [the Salvation Army] are doing more for the saving of souls than any other one class of

Christian workers."⁴⁵

The Montgomerys' actual involvement in the Army's outreaches was expressed in several forms. In the winter of 1892, Carrie, George and their newborn baby Faith traveled back to New York. It had been eighteen months since their departure from Buffalo. The Faith Rest Cottage had continued to function while they were becoming established in Oakland. Returning to New York as newly enlisted soldiers of the Salvation Army, the Montgomerys were not sure what their next move in ministry would be. In a January, 1892, editorial she wrote, "for how long a time we shall remain in the East, we do not know, and where He will lead us next we cannot tell."⁴⁶

Perhaps the Montgomerys were considering reestablishing themselves in New York. In any event, they came to the East prepared to minister with the Salvation Army troops in that area. While in Buffalo they wore the unpopular uniform. Carrie wrote, "it is an increasing joy to be identified with the dear, despised Salvationists, and to partake of the persecution which they endure As often as we wear the Salvation Army uniform we realize its value in witnessing for Christ."⁴⁷

In addition to wearing the uniform and defending the peculiarities of the Salvation Army,⁴⁸ the Montgomerys actually assisted in Army meetings in two different corps in Buffalo that winter. Travelling to New York City they also became involved in the Salvation Army's outreach in that metropolis. Carrie became involved in the ministry of the "Slum Sisters." This was a group of Salvation Army women who patrolled the slums of New York City, "rescuing" young women who had become

in prostitution. Many of these girls were recent immigrants who had been "decoyed into these houses and trained almost before they knew where they [were]."49

After a number of months in the East ministering with the Salvation Army, the Montgomerys returned to Oakland. There they continued work with the Army. Carrie was appointed "Rescue Secretary" of the Salvation Army Rescue Home in Beulah Heights. Here Montgomery addressed the same kind of problems of prostitution that she had encountered within the slums of New York City. She also traveled to area churches speaking and raising support for the Rescue Home.⁵⁰

Although General William Booth made George and Carrie Montgomery honorary officers, they were content to function as common soldiers within the ranks of the Salvation Army for several years. While they never officially left the Army, Carrie's own work with her numerous and varied ministries in Oakland became so extensive that she withdrew from active participation in the work of the Salvation Army.⁵¹

Ministry Endeavors (1890-1907)

As mentioned above, Carrie Judd Montgomery became involved in several ministries immediately upon location in California. For the first year-and-a-half, however, she maintained a dual base. While establishing her ministry in the San Francisco/Oakland area, she continued Faith Rest and her publication outlet in Buffalo. The early months of 1892 were spent by the Montgomerys in the East. This seems to have been a time of exploration. Perhaps they considered relocation in the East and working with the Salvation Army which would enable the

continuing of the Buffalo ministries. This was not to be, however. At the end of the months spent in New York, it was decided to permanently settle in California. This meant that both the Buffalo-based ministries, the publication of the Triumphs of Faith and the Faith Rest cottage would be discontinued. With this decision made Carrie Judd Montgomery launched full force into a great variety of ministries on the West Coast.

The Home of Peace

Prior to the closing of Buffalo's Faith-Rest, Carrie had dreamed of establishing a permanent faith home.⁵² To this end she had begun to receive donations.⁵³ When the decision to move permanently to California was made, Mrs. Montgomery wrote and asked each donor for permission to apply the funds toward a faith home in Beulah Heights. She reasoned, "while there are numerous faith homes for the healing of the sick in the East, we do not know of one such institution in California."⁵⁴ All but two contributors agreed to allow the project to be fulfilled in California.

By early 1892, \$1340 had been given for a project which Mrs. Montgomery projected originally would cost at least \$2500. Another \$600 or so was contributed the following year, but Carrie felt a need to build a much larger home than had been available in New York. She determined to build a three-story edifice. This meant that she would have to wait to begin building it "until [her] husband was able financially to help [her] build the home . . . in the year 1893."⁵⁵

George Montgomery owned a considerable amount of property outside of Oakland in an area called "Park Place." The name was changed

to "Beulah Heights" by the Montgomerys.⁵⁶ This was at that time a rural area, about five miles from the center of Oakland. George had agreed to donate a lot for the proposed faith home.⁵⁷ The name "Home of Peace" was given to the project as a result of an incident that occurred during the planning stage:

When Mr. Montgomery went out with the builder, to show him where to locate the house, a lovely snow-white dove came (from no one knew where) and circled around and around my dear husband's head. When he came in and told me about this, we thought it was very significant and said, "We will call it 'Home of Peace'."⁵⁸

A new name was to be given to the faith home but much of the original purpose continued. It was to be a home for the sick and suffering. A place where "they [could] remain for a time and have their faith educated through biblical instruction."⁵⁹ A house where the weary, whether physically or spiritually, could find rest--A Home of Peace.

The house was dedicated in 1893. Reverend and Mrs. J.P. Ludlow, retired missionaries from Japan, were appointed to be the first directors of the Home of Peace. It began on a no-charge, donation basis as Faith Rest had operated.⁶⁰ "For about three years the home functioned effectively and many of God's saints came to spend a little time at this home, while waiting on the Lord for His healing touch and for a new quickening of their spiritual life."⁶¹ However, some severe financial difficulties forced the new home to be closed for a short period.⁶²

In the autumn of 1897, Home of Peace was reopened. Essentially, the Home was the same following its reopening but a few modifications

had been effected. Guests were limited, in most cases, to a one or two-weeks' stay. Prior to 1897, the Home was restricted to guests that were ill. When the Home was reopened its ministry was broadened to include others who could come for retreat and rest. Some came just to hear the teaching of Mrs. Montgomery and enjoy the peaceful atmosphere of the Home. This was a subtle but definite change in the philosophy of a faith home. It indicates the beginning of another stage of development, the second in what would become many developmental changes.

A daily "Quiet Hour" was instituted at the Home of Peace. From 1:30 until 2:30 p.m. daily, guests were encouraged to retire to their own rooms for a time of individual prayer and Bible study. Sunday morning and Wednesday evening services were held at the Home. These were a time of corporate worship including prayer, praise, and biblical teaching. Guests of the Home of Peace met together with girls from the Salvation Army Beulah Rescue Home and children from the Beulah Orphanage for these services.⁶³

The early years of the 20th Century found the Home of Peace even more open to guests of all kinds. Especially in the summer months people were encouraged to come and spend some time. An article in the Triumphs of Faith endeavored to stimulate readers to come to Oakland's Home with the following description:

We are surrounded by the beautiful foot-hills in their calm and restful glory, the wild flowers blossom freely on the gentle slopes, the birds fill the air with melody, the cattle graze peacefully in the meadows, and the yard is so full of roses that they cannot be numbered. The climate is well nigh perfect, and we often hear the words repeated, "There is no place so sweet and restful as Beulah."

Although quite in the midst of rural delights, yet we are favored with an hourly electric car service which takes us to

Oakland in forty minutes, and to San Francisco (via train and ferry boat) in one hour and fifteen minutes. We are only a few moments walk from Mills College, that beautiful and far-famed Institution of learning for young ladies, with its exquisite surroundings of forest, flowers and lawn. Inside of the Home of Peace all is as sweet and harmonious as on the outside.⁶⁴

Consistent with the less restrictive policy concerning the potential guests of the Home of Peace, missionaries were now encouraged to come to the Home. Mr. Montgomery seems to have had an increasing sympathy for foreign missions. By the turn of the century foreign missions was becoming a main emphasis in the ministry of the Montgomerys. The Montgomerys by this time had many missionary friends through their association with the Christian and Missionary Alliance and with missionaries who from time to time had visited the Home of Peace. Many had been guests at the house when they had been in poor health.

George Montgomery felt quite definite that the Home of Peace should be used to facilitate foreign missionaries. He was impressed with the unique needs of the missionary. A special reduced rate was made available to the missionaries of all denominations. They began to come in increasing numbers. Often, visiting missionaries shared the scriptures with other guests, in formal as well as casual settings of the home. This interaction became part of the expected fabric of the Home of Peace. Many foreign missionaries and other travelling Christian leaders made the Home of Peace their spiritual oasis. Over the years thousands of missionaries from hundreds of missions boards and denominations had used the facilities of the Home of Peace.⁶⁵

This missionary emphasis was visible at the Home of Peace in other ways also. For a period of time the Home became the residence of a training school for Christian workers and missionaries.

Shalom Training School

In the fall of 1894, Carrie Judd Montgomery established a missionary training school that was to become Shalom Training School. The idea for this institute was birthed at the Cazadero Camp Meeting the previous summer. It seems a number of people had begun to pray about the need for missionary training on the West Coast. The need was felt to be urgent, donations began to be made for the purpose of establishing appropriate training. After much prayer and deliberation, Mrs. Montgomery decided to devote some of the rooms and facilities of the newly-opened Home of Peace for the establishing of a training school. It was her hope that this would be a temporary arrangement, and that as the school matured it would be possible to build separate buildings.⁶⁶

Reverend J.P. Ludlow, a former foreign missionary himself had been appointed the director of the Home of Peace and as such helped in the early start of the training school. Ludlow described the school in an article in the Triumphs of Faith, as "not a theological school . . . as such" but as an institute that would provide "a careful study of the word of God . . . a course [that] would equip the student for direct soul-winning and evangelistic work in heathen lands."⁶⁷ An emphasis on prayer, frequent missionary meetings, and local evangelistic endeavors were as much a part of the students' training as the daily classes. Classes were taught by retired missionaries, Salvation Army officers, Christian Alliance ministers, and other evangelists, missionaries, and Christian workers. This "special training" was supposed to be "the most direct and speedy manner" of training for those who had been "led to dedicate themselves to the foreign missionary

service."⁶⁸

This intense but abbreviated training was motivated by a sense of great urgency.⁶⁹ As noted above, this urgency grew out of the expected imminent Second Advent. A rise in the awareness of Christ's personal return was a phenomenon throughout America during this period.⁷⁰ It can also be discerned by surveying the articles in the Triumphs of Faith during this period.⁷¹

Students from a great variety of backgrounds, in light of the times, felt compelled and called to train for missionary service at Shalom. Many spent one school year at the training school, others only spent a few months before launching into their mission field. Young men and women in equal number from the West Coast were attracted to Beulah Heights for training. But numerous other nations were represented: Canadians, Swedes, Norwegians, Danes, Austrians and Japanese. Some even came from the Eastern regions of the United States to California.

The students' personal lives were as diverse as their origins. After the second year of the School's operation, Reverend H.C. Waddell, the person primarily responsible for Shalom School, described the students to the readers of Triumphs of Faith: They have come from the college and from the ranch, from the city and the country. [They] have been learn[ed] and illitera[te], culture[d] and want[ing] of it. [They] have been the sailor[s], the soldier[s], the housemaid[s], the college student[s], the preacher[s], the mechanic[s], farmer[s], clerk[s], tailor[s]--in short, almost every variety, and all intent upon one thing, the life and service of the Master.⁷²

Shalom Training School was not designed to achieve any formal accreditation. A circular developed to publicize the School stated, "there will be no thought of giving the School a reputation in the eyes of men." It continued by stating the School's goal, "our one thought and prayer will be to have students full of faith and the Holy

Ghost."⁷³ This goal seemed to be achieved. Even in its "embryonic" state Shalom was able to train many students who wanted to be prepared for an entry level missions career. Waddell cited letters "that [had] continually come from the dear ones 'who [had]gone'" overseas.⁷⁴ These former students of Shalom had been transplanted into mission fields around the world, but they bore the marks of Beulah Heights and the influence of Carrie Judd Montgomery.

Both Mr. and Mrs. Montgomery were intricately involved in the life of the School. Mrs. Montgomery frequently spoke to the students in their Sunday and midweek services. The School's director stated that Mrs. Montgomery's input was a factor that helped to bring and keep balance in the young people's minds and lives.⁷⁵ George Montgomery's presence was also felt. His life and testimony was an encouraging element of the school. From Waddell's perspective, Mr. Montgomery's impact on the students was substantial:

No part of the influence of the School's life has been more deeply felt by the hearts who have gone out to bear the cross for Jesus than the words and more than words, the life testimony of our dear Brother Montgomery, often in the midst of sore trials.⁷⁶

The Shalom Training School continued for several years in the Home of Peace before the Home was wholly converted back to its original purpose. However, emphasis on foreign missions was not diminished. In fact, the Montgomeries continued to be interested and involved in missionary endeavors in ever increasing dimensions. Mr. Montgomery particularly focused his energies in behalf of foreign missions.

More Emphasis on Missions

Shortly after he was married, George Montgomery wrote an article in the Triumphs of Faith appealing for funds to aid foreign missions.⁷⁷ He had been greatly influenced by A.B. Simpson's goal of one thousand foreign missionaries. Mr. Montgomery requested the readers of the Triumphs of Faith to "join with the editor of this journal in faith, and send one hundred of the thousand missionaries which the Christian Alliance members are claiming."⁷⁸ George and Carrie committed themselves "by faith," to send ten of the one hundred. Mr. Montgomery likewise encouraged his readers to "give by faith." His exhortation was not to give out of abundance but to give in sacrificial ways. He declared, "I have proved this [method] to be true in many ways."⁷⁹

The Home of Peace and Triumphs of Faith publications became a channel for missionary funds. Readers were encouraged to give to Alliance missionaries by sending their donations to Beulah Heights. The funds were then to be forwarded to A.B. Simpson, President of the Christian Alliance, who would dispense them to his missionaries.⁸⁰

George Montgomery did not limit himself to fundraising in behalf of missions. In 1902 he was moved by "the benighted millions of Mexico." He had for a number of years held mining interests in Mexico. Numerous trips south of the border made him familiar with the needs of the country. However, the spiritual needs of Mexico impacted him with a new force during a business trip in 1902. Wanting to do something for the people, he wrote a booklet describing his own conversion. Montgomery was astonished to find a genuine eagerness of many to receive

his testimony. He distributed the booklet as he journeyed throughout the country. In an October 1904, article in the Triumphs of Faith, George Montgomery wrote, "on my return I was impressed to use the mails to send this [his booklet] and other Bible literature to the largest number of people possible." Montgomery continued this missionary mailing into Mexico for some years with great success. Requests for his booklet poured in to the Home of Peace along with impressive testimonies concerning the effects of his distributed literature.⁸¹

George Montgomery was not content to have his personal missionary thrust confined to the mails. Rather frequent business trips to Mexico provided him with opportunities for mission work. Montgomery in fact considered his business in Mexico to be of secondary importance. Primarily, the distribution of gospel literature and talking with Mexican people was Mr. Montgomery's goal.⁸² In a letter to his wife on February 22, 1905, George wrote, "I feel such a love for these people."⁸³ His love moved him to fervent prayer. In another letter he described his "weeping before the Lord" as a "spirit of prayer." He had been praying especially "for Mexico that God [would] pour out His Spirit on all flesh" throughout that land.⁸⁴

In addition to Mr. Montgomery's personal touch in missions, this period of time saw an increase of contact with missionaries at the Home of Peace. As missionaries in increasing numbers and with growing frequency sought rest at the Home of Peace, the emphasis on missions also developed. Staying at the Home of Peace, missionaries became personally acquainted with Carrie Judd Montgomery and she with them. This also meant that she became more fully aware of their needs. When

Mrs. Montgomery felt it was appropriate, she would publish a missionary's specific needs so that readers could have the opportunity to respond. For example, the Triumphs of Faith reported that,

Reverend and Mrs. R.H. Bender, missionaries from San Salvador . . . are now spending a little time at the Home of Peace . . . [These] dear missionaries are longing to return to their chosen field and are only waiting for the Lord to send the needed money . . . money can be sent for this purpose to the Editor of the Triumphs of Faith.⁸⁵

Readers were also made aware of the progress of missions efforts through published letters from overseas. The Triumphs of Faith also often described missionary projects. These reports frequently were accompanied by requests for prayer and funds. In the early decades of the twentieth century, the Triumphs of Faith and the Home of Peace became a dual force for foreign missions. They both served the needs of missionaries as well as the needs of the larger constituency. Emphasis on foreign missions was to become a significant trend in the ministry of Carrie Judd Montgomery.

Children's Homes

Another major ministry to arise during the 1890's was the development of children's homes in Beulah Heights. Sometime in 1894 the idea of a children's home was surfaced and subsequently proposed in the Triumphs of Faith. Almost immediately readers began to send in donations for the proposed project. Carrie Judd Montgomery had apparently been influenced by working with the girls from the Rescue Home in Beulah. She reasoned, "we have seen some blessed results [among the girls at the home], yet we long to save children from ever knowing the sorrow and shame of which those know whose footsteps wander from the path of virtue."⁸⁶ Mrs. Montgomery's concept for the children's home

was somewhat futuristic when compared to the traditional institutional orphanage. Carrie proposed to her readers that instead of establishing one large institution that a system of "many homes in one" be built. She envisioned "cottage after cottage on Beulah's fair hills." Each would have their own "mother."⁸⁷ The rural environment of Beulah Heights would provide a delightful contrast to similar urban institutions. There would be no necessity to crowd children together. Instead, the children could have plenty of room to run and play in the Oakland hills amid the wild flowers and country air.

Montgomery's dream became reality in September, 1895 when the first building called "Sunshine House" was completed and began to receive children. Helpers and live-in matrons were a part of the milieu that surrounded the children in Christian love. The joy of the children at play could be heard just as Mrs. Montgomery had projected. At almost anytime of the day young voices singing of songs or Salvation Army choruses could be heard in the Beulah hills. Content and happy faces despite their backgrounds reflected the environment to which they had been transplanted.⁸⁸

Mrs. Montgomery received children from a variety of backgrounds. Some had come from abject poverty, evidenced among other things by malnutrition. Many had come from surroundings permeated with crime. Some had been literally abandoned to the streets of San Francisco. Others had lived with negligent parents. Children came from middle-class broken homes too. But almost all of the children came

desperately hungry for love. Carrie and her fine workers showed Christian charity to these little ones by not only providing for their physical necessities but also expressing love in a caress, a hug or a kiss. Mrs. Montgomery wrote, "the refining influences of love have never come more to my notice than in this work among children."⁸⁹

The house was successful and grew rapidly. Soon there was need of another home. In 1897, "Bird's Nest" a house for younger children, ages three to six, was established. In two short years, 1895-1897, this ministry had provided for 128 children. Fifteen had been placed in good homes, sixteen were sent to other institutions, thirty-nine had been returned to friends after being helped through a crisis period, fifty-six remained at Beulah Orphanage.⁹⁰

As children came to the Home, a process of training was established. "The children have the best of educational advantages," Montgomery claimed. They are "taught to work about the house, thus preparing them to take care of themselves as they grow older."⁹¹ The foundation of the training in the Beulah homes was the scriptures. J.W. Ellsworth observed that the children were being well fed, clothed, and educated in school. He was however "surprised to hear them repeat in concert the fifth chapter of Thessalonians."⁹²

The religious education of the children was multifaceted. Because of the close proximity to the Home of Peace, the children came into contact with numerous Christian leaders, particularly missionaries. It was not uncommon for missionaries to visit and share stories from far-off lands. The children were not only culturally

enriched by these contacts but spiritually broadened. The spiritual welfare of the children was always paramount to Mrs. Montgomery.

Sunday School classes were held in Beulah for the orphans. Even a small church was built in Beulah Heights to accommodate the children.⁹³ Miss A.J. Freeman, matron of "Sunshine Home," wrote of the children's readiness for religious education, "these children are very receptive to the truth, indeed they are hungry for it."⁹⁴ Carrie Judd Montgomery herself taught the children from the Bible. In this way she was able to have a personal influence that was felt by each child.

The children's eagerness to learn from scripture and the emphasis placed on religious education by Mrs. Montgomery could be seen in the lives of the children. Not only were they instructed and encouraged to memorize scripture, but they themselves entered into prayer. They showed their concern for the missionaries who had visited them by praying regularly for them. They also voluntarily joined in prayer for the financial needs of the Orphanage and Home of Peace.⁹⁵

According to Freeman, the children also initiated prayers for unconverted friends and relatives. They wrote letters including scripture passages, in order to spiritually influence their friends.⁹⁶ Evangelistic efforts were even more obvious among the children following the 1906 San Francisco earthquake. The children were obviously affected by the destruction and suffering they had observed around them. During special revival services that were held in Beulah Chapel following the earthquake, many children were responsible for

speaking to other children about the Christian life. Mrs. Montgomery called them "real soul winners."⁹⁷

The spiritual dimension of the Orphanage was a direct result of Mrs. Montgomery's personal influences. Although Montgomery had a great deal of help in the daily work of the children's home and despite her numerous other involvements in ministry, she was completely devoted to and personally involved in the lives of the children of Beulah Orphanage.⁹⁸ A sense of privilege mixed with responsibility apparently was undiminished throughout her years of close association with the Orphanage. She wrote in 1903, "The longer we engage in it [the Orphanage] the more precious it becomes."⁹⁹

Mrs. Montgomery's personal involvement with the children can be understood in light of a typical incident. A little girl who had recently arrived in Beulah said in great concern, "I don't know where I will go, for I haven't any mama." Carrie put her arm round the child and said, "why, Ruthie, I am your mama. You belong to me, and you will not have to go away from me." Ruthie's little face brightened as she asked, "And are you the mama of all the girls who have no mama?" Carrie answered in truth with her God-given mother's love, "Yes!"¹⁰⁰

The whole Montgomery family was lovingly involved in the children's Home at Beulah. Mrs. Judd, Carrie's mother, fit the grandmother role and was in fact called "Grandmother Judd," while little Faith Montgomery was a playmate to the children and even helped them with their household duties. George Montgomery's fatherly manners provided a sense of stability for the orphans. They would swarm around him hugging him and look to him for recognition. Mr. Montgomery was even more than a father figure. He played a major role, particularly

with the boys, in their Christian education. Among other things he led a Sunday evening Bible class for boys. These evening services were a highlight of the week for the boys, providing them with a setting for some of the "most remarkable" prayer and testimony times.¹⁰¹

A high point in the calendar of the Orphanage was of course the Christmas season. An annual Christmas program was presented by the children for the community. The program provided opportunity for the children to recite their memorization and to present a musical cantata. This gala affair was usually climaxed with the opening of gifts given to the orphans from caring persons. Nearby churches often participated in giving to the Orphanage at this time in the year. Young women from Mills College, about half a mile away, often helped with the Christmas celebration as did some of the faculty. Mrs. Mills, president of the college, seldom missed participating in the Orphanage Christmas celebration.¹⁰²

Christmas was a time of donating to the Orphanage for those not in the San Francisco Bay area also. Each autumn the Triumphs of Faith would remind its readers of the Orphanage's needs, particularly at Christmas time. People from across the United States would typically respond. Interestingly, even twelve years after Carrie Judd Montgomery moved to California (1903), the majority of the donations cited in the Triumphs of Faith were from the Eastern part of the country. This may have been an indication of the profile of the readership of the Triumphs of Faith and the influence of Mrs. Montgomery's ministry during this era.¹⁰³

The joy of children was seen not only on festive occasions. Outside observers remarked that the children enjoyed their surroundings throughout the year. Other visitors noted the obviously remarkable health of the children. Generally, guests recognized the quality of life being provided for these orphans. Dr. Wilson described his impressions of the children in the magazine Christian and Missionary Alliance, "shall I ever forget the bright, sunny faces of those darling children? Oh! How they sang These beautiful children knew and sang to Him as both their lips and hearts keeping time and making melody with both unto the Lord."¹⁰⁴

In the thirteen years the Beulah Orphanage functioned, an average of 50-100 children resided in the Homes. Three separate houses for various age groups were utilized: "Rose-Bud Home" for infants, "Bird's Nest" for children 3-6 years old and "Sunshine Home" for older children. In 1908, the orphanage ministry was transferred to the Salvation Army. Carrie Judd Montgomery recalled, "my orphanage work was carried on [until] . . . the Lord showed me that my hands were too full of work for Him, and He wanted me to give up this part of it."¹⁰⁵ But the joy of working with children lingered even after this chapter of ministry was concluded. It was particularly fulfilling to Mrs. Montgomery to hear from former residents of the Beulah Children's Home some years later. Some became missionaries, others lived dedicated Christian lives in America.¹⁰⁶

Other Ministries 1890-1907

In addition to the major emphasis placed on the ministries of the Home of Peace, the Shalom School, missionary projects, and the Beulah Orphanage, a number of other ministries were birthed and received a portion of Carrie Judd Montgomery's energies during the years between 1890 and 1907.

As mentioned above, immediately upon arrival in California, the Montgomerys began to find avenues for service. In their first apartment, while living in San Francisco, Carrie began "parlor meetings." Mr. Montgomery also plugged into ministry. Although he was a successful business man, he was sensitive to the human need around him. In 1890, the year the Montgomerys were married, George was impressed with the problems in the slums in San Francisco. Apparently, there was a dearth of relevant Christian witness amidst these depressed areas.¹⁰⁷ Mr. Montgomery, concerned for the people of the neighborhood, found a suitable hall and established a Mission. The Montgomerys called it "The Peoples' Mission." It was to be an interdenominational ministry. George and Carrie asked evangelical churches to become involved in the work of the mission center. George invited Mr. C.N. Crittenton of the "Florence Night Mission" of New York City to hold the first week's meetings. Other ministers pledged to cooperate and support the work among the poor of this area.¹⁰⁸

In connection with the Peoples' Mission the Montgomerys worked with teachers and others who wished to serve in this ministry. Soon Reverend Kirk was appointed to direct the ministry of the Mission. From

about 1890-1892 the Mission functioned quite effectively. People were being converted to Christ daily at the Mission, but following Kirk's sudden death the work of the Mission was greatly affected. At about this time the Salvation Army had been looking for a location to begin a Mission work so the Montgomerys turned over the facilities and the work of the Mission to the Army.¹⁰⁹

Carrie's concern for the poor and other depressed people was expressed in ways other than the Peoples' Mission. Ministry inside the prisons and jails occurred frequently in Carrie Judd Montgomery's life during the early 1890's. Having observed the effects of alcohol on people and prison in those from the slums particularly, she became involved to an extent in the temperance movement. Of course, these areas of ministry were in keeping with the direction of the Salvation Army. She became greatly impressed by the works of the Salvation Army. Her subsequent connection with the Salvation Army has been described earlier.¹¹⁰

Another point of contact between the Salvation Army and Mrs. Montgomery was the interest in establishing a Girls' Rescue Home. The process by which this was established in Beulah Heights has already been described. While the Salvation Army owned the Home, Mrs. Montgomery was very much involved in the organizing ministry to the girls in the Home. The Beulah Rescue Home provided an opportunity for Carrie to regularly teach girls from the ghetto in a setting more conducive to Christian training.¹¹¹

A pleasant environment was important to Mrs. Montgomery not only

as it related to those who were escaping the negative influences of the inner city, but also for those who needed a temporary retreat for spiritual edification. In 1893, Carrie Judd Montgomery instituted what was to become an annual camp meeting in the beautiful Cazadera in Sonoma County area. Soon after arriving in the Bay Area George took Carrie Montgomery to see some resort property in Cazadera that he owned.¹¹² This prime property, covered with a virgin forest of redwoods, was dedicated to God's service during their first visit together. They named it "Elim" from Exodus 15:27 because they believed that it would become an oasis for God's people.

The Elim Groves were truly an environmental oasis. The groves themselves were made up of numerous circles of giant Sequoias, the largest circle formed a natural auditorium. This outdoor auditorium provided the perfect place to hold a "nondenominational camp meeting." The natural surrounding inspired campers and speakers alike each summer for many years.¹¹³ The speakers and teachers were primarily holiness folks, but the Salvation Army workers were also represented in the "faculty." The four-fold Gospel was the back bone of the teaching sessions in the early years of the camp meeting. During the 1897 camp season Carrie Judd Montgomery described the camp experience in the

Triumphs of Faith:

These days have been full of precious Bible teaching, helpful address, prayer and testimony meetings and heart-searching altar services, where souls have been drawn to full consecration, and sweet experience of heart purity. Sinners, also, have found pardon at the Savior's feet.¹¹⁴

People from the nearby vicinity must have been converted during this time. A spill-over effect from the camp was the establishment of a local church in Cazadera. The establishment of the church was also effected by the children's meetings Carrie Montgomery held during the camp sessions. Not only were local children exposed to the Gospel, but children of vacationing families were also challenged. One hundred children were encouraged by scripture teaching, memorization and a gift of a Moody Marked New Testament from Mrs. Montgomery.¹¹⁵

During most of the year, Montgomery continued to speak, teach and write, in addition to her other responsibilities.¹¹⁶ However, Carrie would set aside the summer for camp. Often, in addition to her administrative functions, she would speak at the meetings herself. These refreshing annual camp meetings continued past the turn of the century with an interdenominational holiness flavor. After a brief break in the annual camp calendar, the meetings were reinstituted in 1914. The nature of the resurrected camp was somewhat different, however. The 1914 camp was called "World-wide Pentecostal Camp Meeting," reflecting a major change in Mrs. Montgomery's experience and focus. This change will be discussed in detail in the following chapters.

NOTES

¹The Oakland population statistics are from the Main Branch of the Oakland Library's Local Historical Catalogue Files.

²Beth Bagwell, Oakland the Story of a City (Novato, Ca.: Presidio Press, 1982), pp. 118-9.

³David Weber, Oakland: Hub of the West (Tulsa, Ok.: Continental Heritage Press, 1981), pp. 66-79.

⁴Bagwell, pp. 56-70; 128-9. See also G.A. Cummings and E.S. Pladwell, Oakland a History (Oakland: Great D. Miller Morturaries, 1942).

⁵See notes on San Francisco and Oakland impression and see Carrie Judd Montgomery, "The Work and the Workers," Triumphs of Faith, X (October, 1890), 232; Carrie Judd Montgomery, "Through Darkest San Francisco," Triumphs of Faith, XII (October, 1892), 217-20. See also "Wealthy Warriors," Buffalo Morning Express, May 8, 1892, 4. In this article Mrs. Montgomery's plans for the suburb of Oakland, "Beulah Heights," are described.

⁶See Under His Wings, pp. 125-131 for details about George S. Montgomery and Carrie Judd's early relationship.

⁷Montgomery felt that Carrie Judd's addresses were worthy of publication. He particularly wanted them for distribution on the West Coast. Under His Wings, p. 128.

⁸Ibid., p. 128.

⁹Under His Wings, p. 127.

¹⁰Miss Sisson had been a friend and co-worker of Carrie Judd. Two Sisson sisters were from the Cullis sphere of training and influence. Montgomery had met Miss Sisson at the Western Springs Camp Meeting.

¹¹Carrie Judd tells the story of a mutual friend of herself and George Montgomery, named John Carrie, who believed that Carrie Judd and George Montgomery would make a fine couple. He had come to this conclusion prior to their first meetings. While John was not able to introduce them to each other (they lived 3,000 miles apart) he began to pray that God would bring them together. Before they had even heard of the other's name, John Carrie had become convinced in prayer that these two were meant for each other. It was only after their engagement that he overtly became a part of their courtship. But his prayerful part was meaningful to the young couple as they were made aware of it. Under His Wings, pp. 129-130.

¹²Under His Wings, p. 130. Also see The San Francisco Examiner, (January 9, 1890). In this article the phenomenon of "falling under the power" was discussed. In the interview Mrs. Woodworth cited Carrie Judd "the great divine healer, who came from New York" as supporting this particular practice. This article was quoted in a letter March 9, 1983 by Wayne E. Warner, director of the Assembly of God Archives to the author. Later Carrie Judd Montgomery would withdraw her endorsement. See Triumphs of Faith, X (July/August, 1890), p. 213.

¹³Under His Wings, p. 130. ¹⁴Ibid., p. 131.

¹⁵Ibid., p. 132.

¹⁶Triumphs of Faith, X (June, 1890), 121-2.

¹⁷For the entire poem see Triumphs of Faith, X (June, 1890), 123, where it was first published; or Under His Wings, pp. 133-4.

¹⁸Under His Wings, p. 135. ¹⁹Ibid., 135.

²⁰Ibid., pp. 136-8.

²¹Ibid., p. 140. This name was in part a description of Carrie's size. In contrast to George's six-foot-one-inch height, her ninety-seven pound frame nearly fit under his arm when standing.

²²See M.E. Dieter's The Holiness Revival of the Nineteenth Century; (Metuchen, N.J.: The Scarecrow Press, 1980); Timothy Smith's Called to Holiness (Kansas City, Mo.: Nazarene Publishing House, 1962); Vinson Synan's The Holiness-Pentecostal Movement in the U.S. (Grand Rapids: Wm.B. Eerdmans Pub. Co., 1971).

²³See Donald Dayton's "The Rise of the Evangelical Holiness Movement in Nineteenth Century America" (paper presented at the meeting of the Society of Pentecostal Studies, Tulsa, OK, November, 1980).

²⁴Carrie Judd Montgomery, "The Work and the Workers," Triumphs of Faith, XI (December, 1891), 275-6. Carrie Judd Montgomery was requested on occasion to fill the pulpits of the first Methodist Episcopal Churches in San Francisco, St. Helena, Calistoga and in other cities.

²⁵Ibid.

²⁶The Home of Peace in Oakland will be discussed in detail later in this chapter.

²⁷See Advertisement for Home of Peace in Triumphs of Faith and Under His Wings, pp. 149-156.

²⁸At times in Under his Wings, written in 1936, it seems that she strains a little to prove that she is non-denominational. She makes a calculated effort to mention various people by name and identify them with specific denominations. This could be due to stereotyping she perceived by those less than sympathetic with her pentecostal connections after 1908. In any event, while in later years she may have felt a need to defend her identity, in earlier times her transdenominationalism was native to her work and an uncultivated, instinctive part of her personality.

²⁹Carrie Judd Montgomery, "The Work and the Workers," Triumphs of Faith, XI (December, 1891), 274; Under His Wings, pp. 143-4.

³⁰Carrie Judd Montgomery, "The Work and the Workers," Triumphs of Faith, XI (December, 1891), 274; Carrie Judd Montgomery, "The Work and the Workers," Triumphs of Faith, XII (November, 1892), 257.

³¹Carrie Judd Montgomery, "Convention of the Northern California Board of the Christian and Missionary Alliance," Triumphs of Faith, XVIII (June, 1898), 139.

³²Carrie Judd Montgomery, "The Work and the Workers," Triumphs of Faith, XII (November, 1892), 257; See also Carrie Judd Montgomery, "Meeting of the Christian and Missionary Alliance," Triumphs of Faith, XXV (February, 1905), 48.

³³Triumphs of Faith, XII (February, 1892), 34.

³⁴[n.a.], "Wealthy Warriors: A Rich Salvationist and His Famous Wife," The Buffalo Morning Express, May 8, 1892, p. 4. The secular Buffalo Press noted the presence of the Montgomerys during their 1892 trip. The article portrayed the intrigue of a refined, well-off couple joining the Salvation Army. The Montgomerys' photographs in Army uniforms were at the top of the article. Carrie Montgomery was referred to as a "famous healing evangelist, while George was called a "millionaire land-owner."

³⁵It was probably late in 1891 that the Montgomery's actually joined the Salvation Army. They had some contact with the Army prior to that time. However, it was not until the January, 1892, (Vol. XII) issue of the Triumphs of Faith that an official announcement of their joining was made.

³⁶Carrie Judd Montgomery, "The Work and the Workers," Triumphs of Faith, XI (September, 1891), 215.

³⁷*Ibid.*, p. 216. ³⁸Under His Wings, p. 144.

³⁹Triumphs of Faith, XI (October, 1891), 221.

⁴⁰Carrie Judd Montgomery, "The Work and the Workers," Triumphs of Faith, XI (December, 1891), 274-5.

⁴¹Ibid.

⁴²Carrie Judd Montgomery, "The Work and the Workers," Triumphs of Faith, XI (September, 1891), 215.

⁴³Triumphs of Faith, XII (April, 1892), 85.

⁴⁴See Triumphs of Faith, XII (1892), the following articles: B.H. Roberts, "La Marechale Booth Clibborn," (March), 49-53; "Carrie Judd Montgomery," from Mrs. Gen. Booth's Last Address, (March), 69; Carrie Judd Montgoery, "Salvation Army Work in the New York Slums," (May), 108-10; Maud Ballington Booth, "Clean Hands for God's Service," (August), 174-6.

⁴⁵Triumphs of Faith, XII (March, 1892), 67.

⁴⁶Carrie Judd Montgomery, "The Work and the Workers," Triumphs of Faith, XII (January, 1892), 16.

⁴⁷Carrie Judd Montgomery, "The Work and the Workers," Triumphs of Faith, XII (February, 1892), 34.

⁴⁸In response to the charges of the fanatical method of the Salvation Army, Carrie Judd Montgomery wrote, "one may well inquire into the less 'fanatical' to see if the same results are accomplished." "The Work and the Workers," Triumphs of Faith, XII (January, 1892), 17.

⁴⁹Carrie Judd Montgomery, "Salvation Army," Triumphs of Faith, XII (May, 1892), 109.

⁵⁰Carrie Judd Montgomery, "The Work and the Workers," Triumphs of Faith, XII (September, 1892), 215.

⁵¹Under His Wings, pp. 144-5.

⁵²The Faith Rest cottage had been a rented home for about ten years. At first it was Mrs. Montgomery's hope that a permanent Faith Rest could be established in her mother's old homestead. Later this home was sold and Home of Peace was built in Beulah Heights, California. See Carrie Judd Montgomery, "The Faith Rest in Buffalo," Triumphs of Faith, X (September, 1890), 215.

⁵³Apparently, the donations had been somewhat effected due to a rumor that had "gone abroad to the effect that the Home is supported by one or more generous donors." Mrs. Montgomery set about to correct this error in an editorial in the October, 1891 issue of Triumphs of Faith. It could be speculated that because George Montgomery was a successful, prominent San Francisco businessman, that many folks around the country assumed that he would completely underwrite the faith home ministry. See Carrie Judd Montgomery, "Faith Rest Cottage," Triumphs of Faith, XI (October, 1891), 235.

⁵⁴"The Work and the Workers," Triumphs of Faith, XII (February, 1892), 35.

⁵⁵Under is Wings, p. 149.

⁵⁶The name "Beulah" was interestingly in step with the greater holiness movement. Melvin Dieter explains the popularity of the usage of the "Beulah land" imagery,

American perfectionist revivalist appropriated Bunyan's pleasant 'highlands' of his Christian's pilgrimage not for the 'then' of death but for the 'now' of life. They claimed that 'pleasant' country as their earthly spiritual homeland A present possibility of a life of practical holiness, a Beulah land within the reach of every Christian The theme [Beulah] was widely used by the holiness movement in its songs, literature, and testimonies.

The Holiness Revival, pp. 4, 12; See also Isaiah 62:4.

⁵⁷The land donated by Montgomery was not restricted to a plot for the Home of Peace. This was only the beginning of what was to become a new town, "Beulah Heights." An article in the Buffalo Morning Express described the new town as a place "where no liquor was to be sold, where no dives were to be tolerated and around which . . . there would be a wall of morality so high that the devil couldn't climb over it The town was started last fall," the article stated, "and is now growing rapidly."

⁵⁸Under His Wings, p. 149.

⁵⁹Carrie Judd Montgomery, "Faith Rest Cottage" Triumphs of Faith, XII (May, 1892), 120.

⁶⁰At about the turn of the century a modest rate for board was instituted at the Home of Peace. Foreign missionaries who wish to rest were granted a reduced rate. This was a policy continued for more than eighty years. See "Home of Peace," Triumphs of Faith, XXIV (May, 1904), 119.

⁶¹Under His Wings, p. 150. ⁶²Ibid.

⁶³Carrie Judd Montgomery, "The Home of Peace," Triumphs of Faith, XVII (October, 1897), 238-239.

⁶⁴Carrie Judd Montgomery, "The Home of Peace," Triumphs of Faith, XXIV (May, 1904), 119.

⁶⁵Under His Wings, p. 151.

⁶⁶Carrie Judd Montgomery, "Missionary Training School," Triumphs of Faith, XIV (April, 1894), 86.

⁶⁷Ibid., p. 87. ⁶⁸Ibid.

⁶⁹This sense is noted in Ludlow's description of the Training School as well as in H.C. Waddell's article "Shalom Training School," Triumphs of Faith, XVII (June, 1897), 127-130. Waddell's belief in the soon return of Christ effected the philosophy and methodology of the training. The already limited training was even more abbreviated by Waddell. He explained,

We believe the 'last call' is upon us, and that the time for the eleventh hour laborers is now . . . the work of training must be done in the shortest possible time . . . it must consist in essential work. The essence of Christianity in the life and power of the Holy Ghost is all that is needful. It is the intention, therefore, to reduce the [length of the] course.

⁷⁰Sydney E. Ahlstrom, A Religious History of the American People, I (Garden City, New York: Image Books, 1975), p. 579. Ahlstrom sums up a general consensus, "a distinctly new kind of concern for Christ's Second Coming arose amid the anxieties and evangelical enthusiasm of antebellum America."

⁷¹E.F.H., "The Second Coming," Triumphs of Faith, XVII (June, 1897), 130-2, is an example of an article on the Second Coming carried in the Triumphs of Faith during this period .

⁷²H.C. Waddell, "Shalom Training School," Triumphs of Faith, XVII (June, 1897), 127-8.

⁷³Ibid. ⁷⁴Ibid.

⁷⁵Ibid. Waddell also described Carrie Judd Montgomery's influence on the students in terms of her biblical messages to the student body. She had "united in God's gracious gift to her both simplicity and force of truth."

⁷⁶Ibid, p. 130.

⁷⁷George S. Montgomery, "An Appeal in Jesus Name," Triumphs of Faith, XI (October, 1891), 226-7.

⁷⁸Ibid, p. 226.

⁷⁹Ibid. George Montgomery was a successful business man, not a preacher. However, his belief in the soon return of Christ and his view of the "opportunity" to be an "instrument" for giving to missions motivated his involvement in missions causes. Following his conversion his materialistic values were transformed. He wrote, "stop and think of God's estimate of the value of a soul. The whole world is put in the balance and counts for nothing against the value of one soul."

⁸⁰In 1891, George Montgomery calculated the amount to outfit a missionary and provide his or her traveling expenses to the foreign field, at five hundred dollars. He encouraged people to be responsible to send one missionary themselves if possible. If five hundred dollars was prohibitive, Montgomery encouraged individuals to send as much as they could. Ibid., p. 227.

⁸¹George S. Montgomery, "Publishing the Gospel to the Spanish Speaking People of the Republic of Mexico and Other Countries," Triumphs of Faith, XXIV (October, 1904), 223-6.

⁸²Carrie Judd Montgomery, "Trip to Mexico," Triumphs of Faith, XXV (February, 1905), 30.

⁸³George S. Montgomery, "Extracts from Mr. Montgomery's Letter," Triumphs of Faith, XXV (March, 1905), 71-2.

⁸⁴Ibid.

⁸⁵Carrie Judd Montgomery, "Beulah Notes," Triumphs of Faith, XXV (May, 1905), 110-1.

⁸⁶Carrie Judd Montgomery, "Proposed Children's Home," Triumphs of Faith, XIV (May, 1894), 119.

⁸⁷Ibid.

⁸⁸Carrie Judd Montgomery, "Beulah Orphanage," Triumphs of Faith, XVII (October, 1897), 219-21.

⁸⁹Ibid., p. 220. ⁹⁰Ibid., p. 24.

⁹¹Ibid. The need for a school was determined early in the life of the Children's Home. At this time there was no public education in the vicinity. As a result of a donated lot by the Montgomerys and a certain amount of persecution of the authorities, the city erected a school building to service the area and particularly the Beulah orphans. Under His Wings, p. 158.

⁹²J.W. Ellsworth, "Beulah Orphanage," Triumphs of Faith, XVII (November, 1897), 264. Ellsworth was the President of the Beulah Orphanage Association.

⁹³Under His Wings, p. 155. This small church "Beulah Chapel" as it was called, became the local church for the vicinity. The Montgomerys ministered in the services, but frequent guests that were staying at the Home of Peace often preached.

⁹⁴A.J. Freeman, "The Beulah Orphanage," Triumphs of Faith, XIV (January, 1899), 16-7.

⁹⁵Carrie Judd Montgomery, "Beulah Orphanage," Triumphs of Faith, XIX (May, 1899), 110-1. In this article Mrs. Montgomery speaks of the faithful prayer of the children concern during a particular financial crisis. There was an astounding specific answer to their prayer.

⁹⁶Freeman, p. 16.

⁹⁷Under His Wings, p. 126; Also Carrie Judd Montgomery, "Beulah and the Orphans," Triumphs of Faith, XXVI (October, 1906), 231-2. Interestingly the Orphanage and the Home of Peace were spared any major damage due to the earthquake, while nearby Oakland sustained considerable destruction. Carrie Judd Montgomery firmly believed that they had been protected as a result of specific prayer. She had been awakened during the night prior to the quake and felt especially directed to pray for protection for the Beulah properties. Under His Wings, pp. 161-3.

⁹⁸See Carrie Judd Montgomery, "Beulah Orphanage," Triumphs of Faith, XIX (October, 1899), 235-6.

⁹⁹Carrie Judd Montgomery, "Beulah Orphanage," Triumphs of Faith, XXIII (August, 1903), 180.

¹⁰⁰Carrie Judd Montgomery, "Beulah Orphanage," Triumphs of Faith, XIX (October, 1899), 235-6.

¹⁰¹Carrie Judd Montgomery, "Beulah Orphanage," Triumphs of Faith, XXIV (January, 1904), 12-3; for more descriptions of the Montgomery family's involvement in the Orphanage see Under His Wings, pp. 157-63.

¹⁰²Carrie Judd Montgomery, "Among the Little Ones," Triumphs of Faith, XVIII (January, 1898), 22-3; "The Orphans' Christmas," Triumphs of Faith, XXVI (January, 1906), 14-5; "Beulah Note," Triumphs of Faith, XXV (January, 1905), 14-5.

¹⁰³Carrie Judd Montgomery, "Gifts Received for Rainbow," Triumphs of Faith, XXVIII (November, 1903), 250; "Proposed Children's Home," Triumphs of Faith, XIV (May, 1894), 119; "Donations to Beulah Orphanage," Triumphs of Faith, XIX (January, 1899), 19.

¹⁰⁴As quoted in Carrie Judd Montgomery, "The Orphans' Christmas," Triumphs of Faith, XXVI (January, 1906), 14-5. For other observers impressions see Carrie Judd Montgomery, "Beulah Orphanage," Triumphs of Faith, XXV (November, 1905), 262-4; Carrie Judd Montgomery, "Beulah and the Orphans," Triumphs of Faith, XXVI (October, 1906), 231-2.

¹⁰⁵Under His Wings, p. 163. ¹⁰⁶Ibid.

¹⁰⁷An article from the Triumphs of Faith in 1890, quoted in Under His Wings, pp. 140-1, described the immediate vicinity of the Mission. "By actual count," two blocks around the Mission hosted "one hundred and fifty-three saloons and dives, forty-one open immoral houses, thirteen houses of assignation and four large houses of doubtful reputation.

¹⁰⁸Ibid. ¹⁰⁹Under His Wings, p. 145.

¹¹⁰Carrie Judd Montgomery, "The Work and the Workers," Triumphs of Faith, XII (March, 1892), 65-6.

¹¹¹Carrie Judd Montgomery, "The Beulah Rescue Home," Triumphs of Faith, XII (October, 1892), 237. This Rescue Home seems to have been patterned after the "Florence Crittenton Rescue Home" of San Francisco. This and other similar institutions of this era provided an escape for young women from the entrapment of prostitution and other degrading lifestyles of the inner city. These girls, many of whom were recent immigrants, were received from the street and rehabilitated in these Homes. Christian teaching and training was provided to aid in their reorientation. See other article from Triumphs of Faith on the Rescue Homes.

¹¹²Prior to his conversion Mr. Montgomery had been a member of the San Francisco Bohemian Club. This Cazadera property had been the site of the Club summer recreation. It had provided opportunity for "revelry and pleasure." This information is from an advertising flyer entitled "World Wide Pentecostal Camp Meeting."

¹¹³See Triumphs of Faith articles about the camp meeting in Vols. XIV (May, 1894), 118; XVI (June, 1896), 135-6; XVII (May, 1897), 119; XVII (June, 1897), 142-3; XXI (June, 1901), 143-4; also see Under His Wings, pp. 154-5.

¹¹⁴Carrie Judd Montgomery, "Cazadera Camp Meeting," Triumphs of Faith, XVII (August, 1897), 172.

¹¹⁵Carrie Judd Montgomery, "Our Camp Meeting," Triumphs of Faith, XXI (July, 1901), 168.

¹¹⁶In 1896 Carrie Judd Montgomery published another book entitled Heart Whisperings, it was a collection of thirty; religious poems. Some of the poems had been published separately in the Triumphs of Faith and other periodicals, other of the poems had not been published previously. The original cost of the book was twenty-five cents. Heart Whisperings was described in an article by Carrie Judd Montgomery called "Heart Whisperings" in Triumphs of Faith, XVI (December, 1896), 287-8.

Chapter 4

A NEW MOVEMENT IN MONTGOMERY'S LIFE

The year 1908 was destined to mark significant changes in the life and ministry of Carrie Judd Montgomery. In this year Montgomery would enter the growing stream of pentecostalism. While she would remain essentially the same person, the understanding of her doctrine and the focus of her ministry would be altered following her pentecostal experience. It is important to sketch in the historical background of the pentecostal movement in order to see Mrs. Montgomery's life during this period in its proper context. Secondly, this chapter will also seek to show that the Triumphs of Faith during this period reflected a move toward its own "pentecost" as did other segments of the society. Lastly, Montgomery's personal affinities to pentecostalism prior to her own experience will be discussed.¹

The modern pentecostal movement is a movement of the 20th century. It distinguishes itself as a revival movement with special emphasis placed upon the record of the Day of Pentecost in the second chapter of Acts.²

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.³

This scripture is the corner stone of the most distinctive doctrine of modern pentecostalism. "The record events which occurred on the Day of Pentecost constitute the very core of modern pentecostal belief and practice."⁴ Pentecostals are convinced that the baptism in the Holy Spirit, (terminology they employ), is the "reality of a present-day experience for . . . believers such as was received by the early disciples on the Day of Pentecost."⁵ This religious experience with all the accompanying supernatural phenomena identifies the movement as "pentecostal." Describing pentecostal theology, Kendrick states, "This tongues phenomenon as an evidence of the religious experience of the 'baptism in the Holy Spirit' is the distinctive pentecostal mark."⁶ The historical setting within which the pentecostal movement was conceived is important to the understanding of pentecostalism in general and particularly to Carrie Judd Montgomery's pentecostal views.

The Historical Setting

A new era in America's history was ushered in following the Civil War. This new age was one of rapid change in nearly all facets of American life. Not only was the society in general affected, but the religious community was likewise shaken.⁷ Reactions and responses to America's new problems and challenges varied within the ecclesiastical ranks. It was, however, during this era that the modern pentecostal movement was conceived.

The Climate of Society

The new fast-paced, rapidly changing internal life of the country brought with it a period of moral corruption. Kendrick quotes Sweet, "lowering of the standards of conduct in both public and private life was one of the unfortunate consequences of the Civil War."⁸ This virtual revolution of the nation's values was a result of a complex intersection of many elements.

American business was affected by the perversion of morals. A lack in business ethics characterized this period. Fabulous success was realized frequently by unscrupulous methods. "A wave of wildcat stock selling, defalcations, oil speculations and fraudulent railroad projects" were the order of the day.⁹ A tremendous growth in capital investment helped to spur on the industrial revolution.

The effects of the explosion within business and industry were compounded by the dwindling farm population. Farming had become speculative as a result of McCormick's new machines. Millions of acres of virgin land were now yielding crops, resulting in overproduction and chronic depression.¹⁰ By 1890, factories were the country's chief producers of wealth, surpassing agriculture.¹¹ The effect was a mass exodus of farmers resulting in a great influx of former agriculturalists into the cities.¹²

Another factor that affected the cities was a massive foreign immigration. Chicago became a symbol of the rise of urban growth, from a small village in 1833, to the world's fifth largest city, with a population of 1,698,575, by 1900.¹³ A steadily increasing flow of immigrants subsequent to the Civil War created new American cities and added to existing metropolies like Boston, Philadelphia and New York

with amazing speed. With this flood of immigration the face of American cities and society in general was changed.¹⁴

"Meanwhile, mass education and the allurements of city life quickened the pace by which young people threw off parental restraints and disregarded old values."¹⁵ The changing patterns of life were not relegated to the young or to any single class of individuals. They were, instead, a great sweeping revolution brought on by the urban and industrial situations, unrelieved by anemic local governments controlled by corrupt political systems. The entire sociological system of America was reeling from the impact of this explosion with the religious community being no exception.

The Religious Climate

"Spiritual stagnation, moral lethargy, and theological and practical problems haunted American Protestantism in the years following the Civil War."¹⁶ The state of the nation indicated above was only part of the reason for the birth of spiritual life in America. Other factors such as Darwinism, the negative use of biblical higher criticism, liberal theology, the rise of the social gospel, and the declining effectiveness of the Church affected the spiritual climate of America.

Darwinism. Charles Darwin's concept of evolution posed a two-fold problem for the Church. His book The Origin of the Species (1859) challenged the usual understanding of the Bible.¹⁷ Genesis 1:25 stated that God had "made the beast of the earth after his kind." Darwin's evolutionary theory seemed at the least to remove God from the process, contradicting the prevailing understanding of scripture.

The second problem was in the form of a more direct challenge. In The Descent of Man (1871), Darwin indicated that man, too, was a part of the evolutionary process. By this Darwin implied that neither God nor the biblical account of creation was necessary to explain the presence of man on the planet.¹⁸ Troubling as this was to Bible-believing Americans, Herbert Spencer's Systematic Philosophy (1863-1893) multiplied their anxieties. Spencer popularizes Darwin's theories by applying them to the whole philosophy of life. All living things, including mankind, he taught, were moving from simpler to more complex forms, from worse to better, and from primitive to sophisticated states. An integral part of this thinking suggested that primitive, now antiquated, beliefs such as Christianity could be abandoned.¹⁹

Higher Criticism. Not all influences upon religious life were introduced Americans to higher criticism and studies in comparative religions. The effects of higher criticism were varied, but some felt it called into question the authority of scripture. It certainly raised the question of the infallibility of the Bible. The comparison of religions as a discipline tended to demonstrate good in all religions, thus reducing the impact of Christianity. It became one other religion to be measured and compared to many.²⁰

Liberal Theology. With the German imported higher critical technique came a wave of new theology. A new system of theology, introduced by men such as Friedrich Scheiermacher, began to have its effect on the American church. Other prominent theologians introduced concepts that gnawed away at the foundations of biblical authority and

Christian orthodoxy. Albrecht Ritschl and Adolph Harnack represented the German liberal theology that was effectively planted and nurtured in the United States at the end of the 19th century. This system which at times was called "modernism" was enforced and spread by nearly all of the major seminaries in the 1890's.²¹

As the new liberals advanced, they led the "protestants into scholarly pursuits. Within the fields of modern science, philosophy, global knowledge, sociology, psychology, education, systematic theology, and religious history, they made significant contributions. Their naive approach to man, his society and national destiny, however, resulted in the stripping away of "the church's spiritual armour."²² H. Richard Niebuhr characterized the liberal's concept of religion and God as: "It was not God who ruled, but religion ruled a little, and religion needed God for its support."²³ Liberalism, says Niebuhr, presented "a God without wrath [that] brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross."²⁴

The Social Gospel. While the social gospel movement owed much to the Wesleyan perfectionist thought, it was also greatly influenced by the new liberal ideas. Increasingly, ethical imperative became the heart of the message as a minimizing of traditional dogma occurred. The rise of modernist theology began to be influenced by the philosophy and the goals of the whole movement. Despite the fact that the original roots of the social gospel had been planted in evangelical soil, the program in general became detached from its source and thus began to lose its evangelical fervor as it drifted toward humanistic religion.²⁵

The Churches. The churches, to be sure, were affected by the climate of the end of the 19th century. Darwinism, higher criticism, the new theology, the liberalized social gospel, as well as the general sociological dynamics at work in the society, progressively eroded away the foundation of an already weakened church. Much of American protestantism had exchanged a "vital experience with Christ . . . for a moribund 'cultural-religion,'" characterized by the prevailing social values, a moral of self-satisfaction, optimism and complacency.²⁶

This general picture of the American Church was the reflection of the great problems with the whole American culture. The climate in the Church was a microcosm of the climate within the citizenry of the United states as the 20th century approached.

Dissatisfied Reactions and Responses

Sidney Ahlstrom identifies five groups of dissatisfied responses to the social and religious climate of the era during the later 19th century. Those who left the Church and became outspoken agnostics or at least proponents of total disestablishment represented one reaction. The second group was made up of the liberals and social gospellers. Another reaction came from those whose particular claims or ethnic backgrounds did not flow within the protestant mainstream. Not only were Mormons and Mennonites characteristic of the group, but Blacks, Jews, and Roman Catholics also belonged to this category.

The fourth response was called fundamentalism. This was an interdenominational movement that was troubled by theological liberalism and was bound together by similar doctrinal concerns. The fifth and last group was the holiness response. With a desire for a

rebirth of life in the Spirit, the holiness movement was concerned with sanctification and communities within which holiness could be fostered.²⁷

The defined limits of this study allow closer investigation of only the latter two of these reactions: the fundamentalist and the holiness movements. Both of these movements were characterized as conservative. They were unmistakably new and totally American creative reactions to the contemporary American situation described above.²⁸ Both of these responses were significantly instrumental in shaping the coming pentecostal revival.²⁹

The Fundamentalist Reaction. The fundamentalist movement was a reaction organized in the denominations against the tendencies of the social gospel movement. It was, according to Sidney Mead, a movement "within denominations organized for the purpose of combatting liberalism by capturing and controlling ecclesiastical machinery."³⁰ In spite of the reactionary tendencies toward change within the fundamentalist movement, its people were committed to a positive goal of preserving the true Christian religion.³¹

By 1876 an important series of annual meetings for Bible study convened. From these early Bible studies emerged the annual Niagara Bible Conference (a time for fellowship and study). These meetings were stimulated by the conviction that the Christian world (the United States particularly) was falling into apostasy, and the immediate need was for the preaching of fundamental facts from the Word of God.³²

The influence of John Nelson Darby's successive divine dispensations was felt mainly through C.I. Scofield. These men

supplied the need for clarification of scriptural essentials for the movement. Two major themes were foundational: a "pattern for the ages" derived from several successive divine dispensations and a total distinction made between Jews and Christians.³³

Another significant factor in the fundamentalist reaction was the role of Princeton Seminary. The leadership, under A.A. Hodge, of Princeton was recognized as conservative from its foundations in 1812. Charles Hodge and B.B. Warfield sustained Princeton's conservative nature throughout the 19th century. Princeton helped to create the platform upon which the fundamentalists were able to build. Primarily their tenets were "the rational defense of faith, verbal inspiration of the Bible, and the inerrancy of the autographs."³⁴ Each of these tenets directly opposed the liberalism of the period. Another response to the liberal climate was the holiness response.

The Holiness Response. By the mid-19th century Methodism in the United States had lost much of the emphasis on holiness that John Wesley had taught in the 18th century. In response to this lack, a revival of perfectionist preaching and practice began to erupt. Soon there was a reaction to this renewed interest in a jubilant expression of religious experience. Methodist leaders tended to repress what they saw as disruptive and unseemly.³⁵ Repression resulted in defiance and even secession.³⁶

The holiness revival was much broader than the Methodist reactions. A surge of holiness interest and desire affected nearly every denomination in the great revival of 1858. But the distinct

holiness revival can be traced back to 1866 (Methodism's American centenary) and 1867 (Holiness Camp Meeting at Vineland, New Jersey).

The revival blossomed into a movement and by 1888 there were 206 full-time holiness evangelists in the field. Most of these were independent of ecclesiastical authorities. Some preachers began to establish their own independent congregations characterized by the "come-outers."

As Methodist bishops became increasingly disturbed by these trends, holiness leaders grew more critical of the drift of the Methodist church toward middle-class protestantism and away from Wesleyan doctrine. In the mid-1890's the truce ended between the Methodists and the holiness associations.³⁷ The result was some twenty-five separate holiness denominations formed within nearly a decade.³⁸

Thus while the holiness revival spoke to the need of the day in American society, it was unable to remain within the ecclesiastical structure. The resulting dissemination tended to delete the positive effects of the movement. As the movement was responding to the American climate in general, within the holiness revival changes were occurring.

The Holiness Shift

In the latter half of the 19th century some very important shifting of terms and emphasis took place in the holiness movement. These changes of focus pre-shaped pentecostalism as it would soon emerge. Donald Dayton among others identifies the "major shift in the 19th century holiness thought [as] a movement from explicating the doctrine of 'entire sanctification' in terms of 'Christian Perfection'

to the use of 'Pentecostal' terminology, especially as it found expression in the doctrine of the 'baptism of the Holy Spirit.'"³⁹

John Wesley emphasized Christian perfection but he did not teach a baptism of the Holy Spirit. Herbert McGonigle asserts that Wesley wrote little about the baptism of the Holy Spirit. McGonigle claims that the emphasis on the baptism of the Spirit arose in the United States and not in British Methodism. In fact, McGonigle writes that "early Wesleyan theology did not give sufficient attention to the New Testament distinction between the regenerating activity of the Spirit and the baptism of the Spirit."⁴⁰

Dayton agrees with McGonigle's belief that the emphasis on the term "baptism of the Holy Spirit" occurred first and primarily in the American Holiness Movement. Tracing the concept in the works of Asa Mahan and others Dayton concludes that the nearly universal shift from the term "Christian perfection" to the term "baptism of the Holy Spirit" within the holiness movement by the end of the 19th Century is much more than simply a terminological change. He insists that "it is a profound transformation of theological ideas and associated concepts."⁴¹ In another study, Professor Dayton identifies several changes that come with the shift in terms:

(1) A basic shift from a fundamentally "Christocentric" pattern of thought to one that might be called "Pneumatocentric"; (2) a corresponding movement from dividing history into two "covenants" divided by Christ (more exactly the atonement) to a threefold pattern of "dispensations" interpreted according to a trinitarian formula; (3) a shift in exegetical foundations that gave a new prominence to the book of Acts that had not been characteristic of the Wesleyan tradition, or especially of Wesley himself; (4) a consequent emphasis on such "pneumatic" themes as "power," "gifts of the Spirit" and "prophecy" in a variety of senses; (5) a shift from the goal of

sanctification in "Christian Perfection" to a greater emphasis on the event of the "second blessing"; and finally, (6) a renewed emphasis on "assurance" and the "evidence" of having received the "Pentecostal Baptism."⁴²

In various degrees these shifts paved the way for the emergence of Pentecostalism in the next century. The influence of the Keswick stream added still greater drive to the forces moving toward the pentecostal revival.

The Keswick Influence

The Keswick Convention had somewhat of a recycled influence on the emergence of pentecostalism. Asa Mahan brought his new emphasis on the baptism of the Holy Spirit to meetings in Oxford in 1874 and Brighton in 1875. From these meetings the Keswick movement sprang. In the succeeding years D.L. Moody and his associates introduced Keswick and the doctrine of the baptism of the Holy Spirit back into the United States at Moody's Northfield Conventions.⁴³

Robert Pearsall Smith was also instrumental in both establishing the Keswick convention and in presenting Keswick's ideas back into the United States. William Menzies points out that the Keswick emphasis "was the displacement of the concept of eradication by one of enduement of power."⁴⁴ But Smith and Moody were not the only Americans to propagate the Keswick emphasis to this country. A.J. Gordon, the founder of Gordon College, Boston, and A.B. Simpson of the Christian and Missionary Alliance also became proponents of the Keswick message.⁴⁵

Gordon was influenced by Mahan's book The Gift of the Holy Spirit⁴⁶ and in 1895 he published his own work on the subject The Ministry of the Spirit.⁴⁷ Gordon's role in the healing movement, and his relationship and impact on Carrie Judd Montgomery has already been

noted. Beyond his influence on the young Carrie Judd, Gordon's views affected A.B. Simpson as well.⁴⁸ Fredrick D. Bruner places Gordon as a primary link on the way to pentecostalism.⁴⁹ But Menzies asserts that "the single most significant influence from the Keswick world which came upon the embryonic pentecostal revival was that of . . . A.B. Simpson."⁵⁰

Simpson founded the Christian Alliance, a loose fellowship of churches that rallied around His "four-fold Gospel." Mrs. Montgomery's connection to the Christian and Missionary Alliance has already been documented, but the role of Simpson and his followers in paving the way for the pentecostal revival cannot be over-emphasized. Simpson's doctrine and polity in many ways laid the foundation of the pentecostal movement of the next century.⁵¹ Simpson, drawing from A.J. Gordon believed that the baptism of the Holy Spirit was subsequent to conversion and its purpose was to endue the believer with power for "the highest and most effective service" unto God.⁵² The Alliance doctrinal statement was to be adopted by the new pentecostals, as were many of the Alliance structures and procedures in polity. The Assemblies of God especially mirrored the Christian and Missionary Alliance. Its members, reminiscent of the early Christian Alliance were reluctant to develop strong denominational polity, opting rather for a "fellowship of believers."

The influence of Keswick can be traced from the pentecostals back to Simpson through A.J. Gordon, Asa Mahan, Robert Pearsall Smith and many others who subscribed to the Keswick views.⁵³

The Power Gap

Melvin E. Dieter, one of the contemporary Wesleyan historians, identifies a "gap which frequently prevailed between . . . high spiritual expectations and subsequent spiritual results."⁵⁴ He explains that questions arose as to the relationship between the sanctification experience and the impartation of power by the Holy Spirit. The uneasiness inherent in the perceived gap of power and in the unresolved tension between the purity and power continued to bother the holiness movement. Ultimately, these were contributing issues that prepared the way for the subsequent pentecostal movement.

Dieter demonstrates this gap by outlining the power controversy through illustration from history.⁵⁵ John Inskip, President of the National Association for the Promotion of Holiness, proclaimed at a Camp Meeting in 1873, "I, as President of this association, want to be endowed with power from on high, so that I may direct the services aright. I want the deepest baptism of my life."⁵⁶ The dicotomy expressed was not new to holiness people nor was it inconsistent with the understanding of the distinct second-blessing experience. It did imply, however, that power for service, at least in some ways was not an automatic accompaniment of the initial baptism of the Holy Spirit in entire sanctification.

A.B. Shaw, an early editor of the holiness movement, wrote in 1884, "of late it is common to find professors of heart purity bemoaning the lack of fullness."⁵⁷ This observation was consistent with that of the Nazarene Messenger some years later (1907) when it called on holiness folks to "tarry for power." This article was not advocating movement in the direction of the Azusa revival. The author

asserted, "we are not third-blessingites." The force of the author's message however was to implore readers to seek a "genuine" second blessing, one that included power.⁵⁸

While this sense of a lack of power within the movement was generally blamed on the unwillingness of people to pursue the fullness of the sanctification experience, some groups offered another explanation. In the wake of Asa Mahan's The Baptism of the Holy Ghost (1870),⁵⁹ and other contemporary influences noted above, an increased expectancy of pentecostal power as described in "baptism" language or pentecostal imagery, gave rise to the belief in a third experience in grace, a baptism of power. Though in a different way, B.J. Irwin and R.C. Horner were both instrumental in establishing a third blessing teaching. Horner founded the Standard Church of Canada and Irwin the Fire-Baptised Church in the Southern United States. Horner's group remained in the holiness movement, though on the fringes, while Irwin's followers eventually joined the pentecostal movement.⁶⁰

The development of the third-blessing teaching created by the sensation of the power gap inherent in the movement added to the Keswick influence and the shift from the Christian perfection language to the language of power. These and other influences in the religious world and the society in general formed the milieu out of which the pentecostal movement arose.

Pentecostal Background in the "Triumphs of Faith"

Evidence of the Shift

The Triumphs of Faith in many ways reflected the dynamics at work within the larger holiness movement of the late 19th Century. What

has been called above the "holiness shift" is also apparent in a survey of the Triumphs of Faith. In the years immediately preceding the pentecostal revival the pentecostal imagery stands out in the writing of the Triumphs of Faith. A typical example of this can be found in the article by Florence Holt entitled "Be filled with the Spirit."⁶¹ "There is an outcry in all religious circles today of the need of the Spirit . . . [This] can only be met by . . . the infilling of the Spirit." The author continues, "the Holy Spirit . . . is everywhere waiting to manifest His power." Florence Holt then asserts that the Spirit of God's presence is known "as power to do," among other manifestations. The article scarcely mentions the work of the Spirit in sanctification. This article illustrates the "holiness shift" within the Triumphs of Faith. Formerly, an abundance of articles proclaimed the need for holiness, but at this time, a more intense focus on power and other pentecostal imagery prevailed. This is not to suggest that the magazine was no longer being true to its subtitle: "A Journal of Christian Holiness . . . " but to establish that the Triumphs of Faith were reflecting the general reorientation of the movement.⁶²

The "Gap" Reflected

This microcosmic manifestation can be demonstrated also in the belief that a "gap of power" existed in the movement. One writer observed "there is a feeling of inadequacy to go on giving out."⁶³ Other familiar authors in the Triumphs of Faith such as Elizabeth Sisson, perhaps responding to the gap, made a call for revival. In an intense article, "A Call to Prayer for a World-Wide Revival," Sisson

draws heavily on pentecostal imagery and exegesis from Acts 2 and Joel 2. Building on Andrew Murray's With Christ in the School of Prayer, Sisson describes the need for prayer as the catalyst to bring about the real revival which will empower the Church and convert sinners in the "last of the last days."⁶⁴ Sisson's article places her only a hair's breath from being swept into the coming pentecostal revival.

A Cautious Approach

In her selection of articles for the Triumphs of Faith in the years 1905-1907, Carrie Judd Montgomery did demonstrate a relatively cautious approach to the emerging pentecostal revival. The note of caution was found in the 1906 selected article, "True and False Fire."⁶⁵ The author describes both "dead formalism" and "false fire of fanaticism" as Satan's counterfeits. He goes on to contrast true fire with false fire. In a probable reference to his view of the pentecostal eruption of the same year (1906) in Southern California, the author criticizes, "when people insist on having certain phenomena . . . it is a proof that they are putting a 'thing' in the place of a divine person, and this is a proof that it is a false flame."⁶⁶

Several articles in the Triumphs of Faith, 1907, also spoke with caution when assessing the new pentecostal outpourings. However, mixed with those articles that expressed hesitation or scrutiny were articles of testimony to pentecostal experiences. B.H. Irwin described his recent baptism in December, 1906, as following the "essential prerequisites" of conversion and entire sanctification. He continued his account saying,

I had the witness of the blessed Holy Spirit that I was sanctified wholly . . . [when] I began...to 'tarry' for the 'endowment of power' . . . I prayed the Father not to allow me

to be deceived . . . a divine assurance that the Holy Ghost . . . had come into my soul to abide forever, was then and there to me Then I felt my lips and tongue and lower jaw being used as they had never been used before The Divine Paraclete within me . . . was beginning to speak through me in other tongues.⁶⁷

Irwin's testimony was somewhat in contrast to A.A. Boddy's article,

"These Signs Shall Follow" in the next issue of Triumphs of Faith.⁶⁸

Boddy, while admitting that tongues were used of God, also pointed out that Satan could imitate and cause extravagances. While Boddy encouraged believers to seek the baptism of the Holy Spirit, he cautioned them to "be careful to see that [it is] really from God." He added, "let us never work up anything . . . let us avoid 'fleshly' excitement in meetings."⁶⁹ A.S. Worrell also cautioned Triumphs of Faith readers.⁷⁰ He was convinced of both "the genuineness of many so-called pentecostal experiences" and the "numerous counterfeits that have appeared in the same meetings." Worrell observed that "an undue importance [is] attached to speaking in tongues."⁷¹ Worrell in this article did not denounce tongues as a contemporary gift but he did call for a "revision of the whole doctrinal basis of the pentecostal movement in Los Angeles." He contended that pentecost is for service" and that many excessives found in the pentecostal revival missed the point as they focused on tongues.⁷²

Several months later the Triumphs of Faith printed another article by Worrell.⁷³ While still contending that numerous counterfeits existed in the new movements, he defended those people who had experienced an authentic encounter with the Holy Spirit. He declared his utter assurance that "scores of his known and tried friends [had] received as genuine an immersion in the Holy Spirit, as any

received on the Day of Pentecost."⁷⁴ With this Worrell admonished those overly critical of the movement not to make "unjust and illogical classifications" of all pentecostals. He also exhorted the "pentecostal assemblies [to] seek to govern their tongues by I Corinthians the twelfth and fourteenth chapter." This double-edge, moderately cautious approach to the burgeoning revival pervaded the Triumphs of Faith in the years 1906 and 1907.

Montgomery and Primitive Pentecostalism

Personal Objectives

Curiously absent in Triumphs of Faith was Carrie Judd Montgomery's personal view of pentecost. It is true that Carrie Judd Montgomery demonstrated a sense of caution toward the new pentecostal experiences in her selection of articles for the Triumphs of Faith. She had some other personal reservations about the new pentecost as a result of some illegitimacies she observed. In 1906 George Montgomery travelled to Los Angeles to investigate the Azusa Street Revival. He returned to the Home of Peace with a positive report. George was convinced that the revival was from God and that the results of the Azusa experiences would bring people into a deeper experience with God and equip them with increased power for service. Mrs. Montgomery remained cautious even after her husband's report. She watched the "so-called pentecostal work carefully and prayerfully. There was much that did not appeal" to her.⁷⁵ Carrie described some of her objectives in a small booklet, The Promise of the Father,

People who claimed to have received the [pentecostal] baptism seemed in the way of the Spirit. Beginning in the Spirit, they often seemed to fail to walk in the Spirit. They became lifted up, or let self get the ascendancy. Many of the

manifestations did not seem at all like the work of the calm, majestic Spirit of God . . . There was confusion, . . . [and] people often failed to walk in scriptural lines.⁷⁶

As unimpressed as Carrie was with many aspects of the revival she had encountered, her hesitancies concerning the revival were not limited to her observations. Mrs. Montgomery was also troubled by an inability to interpret this "new baptism" in light of her own experience. She was "perplexed." Carrie had been conscious of the Holy Spirit's work since her dramatic healing nearly thirty years before. She had for years claimed to have been baptized in the Holy Spirit. Referring to this baptism she claimed, "I knew my experience . . . was most real and lasting in its effects The effect of this divine outpouring [had] always remained to some degree in my life." The claims of these new pentecostals troubled her as she recalled her own baptism. "How could I cast it away?" she reasoned.⁷⁷

Positive Impact

All was not negative, however, in Mrs. Montgomery's view of the new pentecostals. A number of positive encounters connected with the revival had also been a part of her experiences. For instance, as a result of requests for prayer and subsequent fervent prayer meetings at the orphanage, the children had experienced a revival that swept through their Beulah home. Numerous children were converted. One Beulah worker was baptized in the Holy Spirit and spoke and sang in tongues. Mrs. Montgomery observed this faithful worker and wrote about her in the Triumphs of Faith, "she has never been so deeply satisfied and so rejoicing in the Lord before, [nor as] sweetly consecrated to His service."⁷⁸

Other personal friends of Carrie Judd Montgomery began to be baptized in the Holy Spirit. "One lady," Mrs. Montgomery wrote in 1908,

I had known for years as a sanctified and anointed teacher of God's Word. She was not satisfied, and pressed on by faith into the fullness of the Holy Ghost. Her experience was most satisfactory, such appreciation of the blood, such power to witness, increased love.⁷⁹ She spoke with tongues, but she kept the gift in its place.

Personal friends known before and after their pentecostal baptisms were in sharp contrast to some of the negative observations Mrs. Montgomery had made.

She was impressed by the positive effects of this baptism even on her sanctified friends. Foreign missionary friends and acquaintances began to report to Carrie Judd Montgomery the sparks of revival in their own fields of service. One example from India was reported in the December, 1907, Triumphs of Faith. This article described a great "outpouring of the Holy Spirit" which resulted in a "deepening spiritual life, continuance in prayer, greater zeal for winning souls for Christ, increased love, peace, and joy in the Holy Ghost."⁸⁰ The gifts of tongues, interpretation and prophecy were all a part of the revival.⁸¹ Reports from the foreign field gave Mrs. Montgomery more input on the pentecostal revival, as did her connection to the Christian and Missionary Alliance.

By the end of 1907, Carrie Judd Montgomery was receiving mail from Christian and Missionary Alliance people and others from around the world. A common theme pervaded the correspondence - pentecost. A friend wrote to tell her of "the tongues and other gifts that were manifest" in the Christian and Missionary Alliance Convention in Chicago. The "Christian Alliance paper . . . report[ed] of the falling

of pentecost at Beulah Park," Mrs. Montgomery related to the Triumphs of Faith readers.⁸² In the same article Carrie Judd Montgomery reveals a sense of being overwhelmed by the unbelievable number of reports of pentecostal outpourings in a few short weeks in so many different parts of the world. Many of those corresponding with Montgomery were known to her through their mutual work of the Christian and Missionary Alliance or through personal contact at the Home of Peace. She had been "compelled" to give these experiences her "closest attention," even as she had scrutinized the negative side of the pentecostals.⁸³ The sum effect on Mrs. Montgomery was a deeper desire to seek God about this matter as it concerned her personally. "But I was kept very busy" during these months (1906-1907) she recalled, "and did not actually 'tarry' at His feet as I felt I should."⁸⁴ It would not be long, however, before Carrie would wait on God's blessing.

Tarrying and Receiving

The growing desire for God's will whatever it might be reached its climax in Carrie Judd Montgomery's life the following year, 1908. On a trip back to the eastern United States, Mrs. Montgomery was able to break away from the routine and the pressing needs that accompanied her ministry in Oakland. She was able during her eastern journey to pursue the answer to the unresolved question of the pentecostal baptism. Throughout her trip Carrie came in contact with old friends who had recently experienced a baptism of power. She recalled, "I grew still more thirsty for the rivers of living water I asked Him also for quiet, sweet manifestations, which would reveal His majesty and dignity, and not such as might seem like excitement of the flesh." With deep

desire combined with her natural caution and sense of propriety Mrs. Montgomery began to pray. On two separate occasions about one week apart she was praying with two different but close friends.⁸⁵

She initiated her tarrying by prayerfully proclaiming, "by the blood of Jesus my whole being is open to the fullness of God, and by that same precious blood I am closed to any power of the enemy."⁸⁶ With an assurance that she was seeking God and not any foreign force, Mrs. Montgomery pressed into the presence of her God. After some time in prayer she began to believe that she was receiving by faith the Holy Spirit who was coming in "to take complete possession of spirit, soul and body." But she continued in prayer "for the manifestation of His gracious presence."

In the following seven days Carrie Judd Montgomery testified "that she began to experience His power."⁸⁷ She reported later, "the first thing He began to do was to quicken my mortal body with His streams of life . . . I kept praising Him." As she waited on God and continued in prayer throughout that week she recalled, "God put a hush and a tarrying spirit upon me . . . I left everything I could and got to Him He called me to His side and said, 'Be occupied with me, let me have your attention.'⁸⁸ At a friend's house in Chicago, Carrie and her dear friend tarried together in prayer. "I was standing by faith," she remembered, and "on Monday, June 29th less than a week from the time I first took my stand by faith, the mighty outpouring came upon me."

As Mrs. Montgomery was in prayer she began to sing. She wrote, to her surprise, "some of the words would stick in my throat, as though the muscles tightened and would not let me utter them." The verse "they shall speak with new tongues," (Mark 17:17), occurred to Mrs. Montgomery

and she proclaimed, "I take that, too, by faith." Only moments later Carrie "uttered a few scattered words in an unknown tongue and then burst into a language that came pouring out in fluency and clearness." For the next two hours Carrie Judd Montgomery spoke and sang in unknown tongues. She explained,

The words seemed to come from an irresistable volume of power within, which seemed to possess my whole being I was filled with joy and praise to God with an inner depth of satisfaction in Him which cannot be described He was speaking 'heavenly mysteries' through me⁸⁹. . . . There was no shaking and no contortions of the body.

This baptism had some immediate effects on Mrs. Montgomery; "not long after this [experience] I had a vision of the work of His Cross as never before." This vision was in line with the scripture passage that seemed to come alive in new dimension since her baptism. The blessing and power continued she testified, and so did her humble attitude. Unlike the mistaken pride some pentecostals demonstrated, Mrs. Montgomery's sincerely humble heart was revealed in her remark, "I pray that I be kept as clay in His hands; that I may be kept low at His feet, and never get in His blessed way."⁹⁰ The attributes of commitment, humility, dignity and love continued to mark Carrie Judd Montgomery's life to at least the same degree as they had the first fifty years of her life. Her views of Christian life and doctrine following her pentecostal experience remained substantially the same. However, there were some modifications or augmentations. These will be discussed in the next chapter.

NOTES

¹Much of the historical section of this chapter is adapted from Dan Albrecht, "The Modern Pentecostal Movement: Its Birth and Early Growth in America" (paper presented at Western Evangelical Seminary, June 4, 1981).

²Klaude Kendrick, The Promise Fulfilled: A History of the Modern Pentecostal Movement (Springfield, Mo.: Gospel Publishing House, 1961), p. 1.

³Acts 2:1-4.

⁴John Thomas Nichol, The Pentecostals (Plainfield, N.J.: Logos International, 1971), p. 1.

⁵Ibid., pp. 1-2, citing Earl P. Paulk, Jr., Your Pentecostal Neighbor (Cleveland, Tenn.: The Pathway Press, 1958), p. 61.

⁶Kendrick, p. 2.

⁷Timothy L. Smith, Called to Holiness (Kansas City, Mo.: Nazarene Publishing House, 1963), pp. 13-14.

⁸Kendrick, p. 26. ⁹Ibid. ¹⁰Smith, p. 13.

¹¹Ahlstrom, II, p. 191. ¹²Ibid. ¹³Ibid.

¹⁴Ibid. Between 1869 and 1900, 14 million immigrants arrived in the United States.

¹⁵Smith, p. 13. ¹⁶Nichol, p. 25.

¹⁷John D. Woodbridge, Mark A. Noll, and Nathan O. Hatch, The Gospel in America (Grand Rapids: Zondervan Publishing House, 1979), p. 49.

¹⁸Woodbridge, p. 50. ¹⁹Ibid. ²⁰Kendrick, p. 31.

²¹William W. Menzies, Anointed to Serve, The Story of the Assemblies of God (Springfield, Mo.: Gospel Publishing House, 1971), pp. 20-21.

²²Ahlstrom, II, pp. 248-9.

²³Richard H. Niebuhr, The Kingdom of God in America (New York: Harper and Row, Publishers, 1937), p. 195.

²⁴Niebuhr, p. 193. ²⁵Woodbridge, p. 242.

²⁶Menzies, p. 19. ²⁷Ahlstrom, II, pp. 274-5.

²⁸Ibid., II, p. 275. ²⁹Menzies, p. 22.

³⁰Sidney E. Mead, The Lively Experiment, The Shaping of Christianity in America (New York: Harper and Row, Publishers, 1976), p. 183.

³¹Ibid., pp. 183-4. ³²Ahlstrom, II, pp. 277-80.

³³Ibid., II, pp. 278-80.

³⁴Menzies, p. 24. The influence of the fundamentalist upon the newly formed pentecostal movement is revealed in publishing of more than 200 titles by fundamentalist-dispensationalist authors in a four year period by Gospel Publishing House (Assemblies of God).

³⁵Ahlstrom, II, pp. 287-8.

³⁶The two major secessions were the Wesleyan Methodist Church of 1843, and the Free Methodist Church in 1859. Both of these were stimulated by other factors including an anti-slavery stand. However, the core issue for both was the concern over holiness.

³⁷Ahlstrom, II, pp. 187-9. ³⁸Menzies, p. 25.

³⁹Donald Dayton, "The Doctrine of the Baptism of the Holy Spirit: It's Emergence and Significance," Wesleyan Theological Journal, XIII (Spring, 1978), 114-26. Also by Dayton, see "From 'Christian Perfection' to the 'Baptism of the Holy Spirit'" in H. Vinson Synan, Aspects of Pentecostal-Charismatic Origins (Plainfield, New Jersey: Logos, 1975), pp. 39-54; and "Asa Mahan and the Development of American Holiness Theology," Wesleyan Theological Journal, IX (Spring, 1974), 60-9. Also noting this shift is Melvin E. Dieter, "Wesleyan-Holiness Aspects of Pentecostal Origins: As Mediated through the Nineteenth Century Holiness Revival" in H. Vinson Synan, Aspects of Pentecostal-Charismatic Origins (Plainfield, New Jersey: Logos, 1975), pp. 55-80.

⁴⁰Herbert McGonigle, "Pneumatological Nomenclature in Early Methodism," Wesleyan Theological Journal, VII (Spring, 1973), 61-70.

⁴¹Dayton, "Christian Perfection," p. 48.

⁴²Dayton, "The Doctrine of the Baptism of the Holy Spirit," p. 114.

⁴³Dayton, "Christian Perfection," pp. 46-7.

⁴⁴William W. Menzies, "The Non-Wesleyan Origins of the Pentecostal Movement" in Vinson Synan, Aspects of Pentecostal-Charismatic Origins (Plainfield, New Jersey: Logos Int., 1975), pp. 81-98.

⁴⁵Timothy L. Smith, Called Unto Holiness (Kansas City, Mo.: Nazarene Publishing House, 1962), p. 25. Cited by Menzies, p. 86.

⁴⁶Cited by Dayton, "Christian Perfection," p. 45.

⁴⁷A.J. Gordon, The Ministry of the Spirit (New York: Fleming H. Revell Company, 1895).

⁴⁸See Dayton, "Christian Perfection." Also Menzies, "The Non-Wesleyan Origins," who cites James M. Gray in A.E. Thompson's The Life of A.B. Simpson (New York: Christian Alliance Publishing Company, 1920), p. 88.

⁴⁹Fredrick D. Bruner, A Theology of the Holy Spirit (Grand Rapids: Eerdmans, 1970), pp. 44-5, 340.

⁵⁰Menzies, "The Non-Wesleyan Origins," p. 87.

⁵¹William W. Menzies in his Anointed to Serve (Springfield, Mo.: Gospel Publishing House, 1971), pp. 70-72, describing the pentecostal revival that swept the Christian and Missionary Alliance in 1907. Many leaders from the Alliance dropped their membership due to the less than enthusiastic view of pentecostal phenomenon of their brethren. Among those who later became leaders in the pentecostal movement (particularly the Assemblies of God) listed by Menzies are: G.F. Bender, J.T. Boddy, Frank M. Boyd, Herbert Cox, John Cox, William Cramer, Minnie Draper, G.N. Eldridge, William I. Evans, D.W. Myland, Noel Perkin, Frederick Reel, E.F.M. Staudt, R.E. Sternall, W.W. Simpson, Joseph Tunmore, Louis Turnbull, John Waggoner, A.G. Ward, and J.W. Welch.

⁵²Gordon, The Ministry of the Spirit, p. 74.

⁵³Menzies, "The Non-Wesleyan Origins," pp. 89-90.

⁵⁴Melvin E. Dieter, "Wesleyan-Holiness Aspects of the Pentecostal Origins: As Mediated through the Nineteenth-Century Holiness Revival," Aspects of Pentecostal-Charismatic Origins, ed. Vinson Synan (Plainfield, New Jersey: Logos International, 1975), p. 69.

⁵⁵See Dieter, "Wesleyan-Holiness," pp. 70-76.

⁵⁶Adam Wallase, ed., A Modern Pentecost: Embracing a Record of the Sixteenth National Camp Meeting (Philadelphia: Methodist Home Journal Publishing House, 1873), cited in Dieter's "Wesleyan-Holiness," p. 70.

⁵⁷S.B. Shaw, Michigan Holiness Record, III (May, 1884), 10, as cited in Dieter's "Wesleyan-Holiness," p. 70.

⁵⁸Ibid. ⁵⁹New York: W.C. Palmer, Jr., 1870.

⁶⁰Dieter, "Wesleyan-Holiness," pp. 71-3; see also Synan, The Holiness-Pentecostal, pp. 61-4.

⁶¹Triumphs of Faith, XXVI (January, 1905), 5-6.

⁶²Triumphs of Faith, XXVI (June, 1906), 131; also see Carrie Judd Montgomery's editorial, "The Welch Revival and C.H. Spurgeon's Prophecy," Triumphs of Faith, XXVI (February, 1906), 46.

⁶³Ibid.

⁶⁴Elizabeth Sisson, "A Call to Prayer," Triumphs of Faith, XXVI (March, 1906), 57-60.

⁶⁵[n.a.], Triumphs of Faith, XXVI (September, 1906), 195-8.

⁶⁶Ibid., p. 198.

⁶⁷B.H. Irwin, "My Pentecostal Baptism-A Christmas Gift," Triumphs of Faith, XXVII (May, 1907), 114-7.

⁶⁸Triumphs of Faith, XXVII (June, 1907), 138-40.

⁶⁹Ibid., p. 140.

⁷⁰A.S. Worrell, "The Pentecostal Movement in Los Angeles," Triumphs of Faith, XXVII (August, 1907), 179-81.

⁷¹Ibid., p. 179. ⁷²Ibid., pp. 180-1.

⁷³A.S. Worrell, "An Open Letter to the Opposers of this Pentecostal Movement," Triumphs of Faith, XXVII (November, 1907), 246-9.

⁷⁴Ibid., p. 249.

⁷⁵Carrie Judd Montgomery, Under His Wings, p. 166. See Chapter 22 of Under His Wings, "The Latter Rain Outpouring," for details on Carrie Judd Montgomery's initial experiences with the pentecostal revival.

⁷⁶Carrie Judd Montgomery, The Promise of the Father (Oakland: Triumphs of Faith, [n.d.]), pp. 4-5. This booklet was first published in the Triumphs of Faith, XXVIII (July, 1908).

⁷⁷Ibid., pp. 3-4, 7.

⁷⁸Carrie Judd Montgomery, "Beulah Notes," Triumphs of Faith, XXVII (August, 1907), 168.

⁷⁹Carrie Judd Montgomery, The Promise, p. 6.

⁸⁰Pundita Ramabi, "Showers of Blessing," Triumphs of Faith, XXVII (December, 1907), 67.

⁸¹Ibid., p. 268. One of the reports in the article told the story of a young Indian girl who was praying aloud, and praising God in the English language. She did not know the language.

⁸²Carrie Judd Montgomery, "Wonderful Days," Triumphs of Faith, XXVII (October, 1907), 228-9. See also Albert Norton, "The Gift of the Holy Ghost," Triumphs of Faith, XXVIII (May, 1908), 115-9.

⁸³Carrie Judd Montgomery, The Promise, p. 6.

⁸⁴Ibid., pp. 7-8. ⁸⁵Ibid., pp. 8-9.

⁸⁶Ibid. Mrs. Montgomery explained in her booklet that during her season of prayerful waiting she sensed the Holy Spirit saying, "'Take,' and finally I received the Spirit of faith I kept on tarrying at His feet for the manifestation of His gracious presence."

⁸⁷Ibid.

⁸⁸Carrie Judd Montgomery, "Miraculously Healed by the Lord Thirty Years Ago; Baptized in the Holy Spirit One Year Ago," The Latter Rain Evangel, [n.vol.] (October, 1909), 4-10. This article was edited from a message Carrie Judd Montgomery spoke in Stone Church, Chicago, September 5, 1909. Mr. and Mrs. Montgomery were just returning from a world-wide missionary tour, which was taken in the wake of their entrance into the pentecostal experience. On the way back to California that September they stopped in Chicago. On Sunday evening the 5th, Mrs. Montgomery retold the story of her healing and of her recent Spirit baptism.

⁸⁹Carrie Judd Montgomery, The Promise, pp. 9-11.

⁹⁰Ibid., p. 12.

Chapter 5

PENTECOSTAL PIONEER (1908-1946)

Carrie Judd Montgomery was an authentic pentecostal pioneer. Her Episcopal background and sustained involvement in the holiness movement gave her a unique background from which to evaluate, participate in and give leadership to the emerging pentecostal movement. Mrs. Montgomery's interpretation of the baptism of the Holy Spirit is significant to the understanding of her life, her ministry and her role within both the pentecostal and holiness movements during the years 1908-1946. The concerns of this chapter will be discussed within two primary headings: "Montgomery's View of Spirit Baptism" and "Montgomery's Focusing of Ministries."

Montgomery's View of Spirit Baptism

Montgomery's view of the baptism of the Holy Spirit can be described in at least three ways. First, her view of the baptism was greatly affected by her own experience. Within the first year or two of her pentecostal baptism (1908) there was some adjustment in her understanding of the baptism based on her own experience and experiences of others. Secondly, Mrs. Montgomery's views were stated in some doctrinal forms. Her belief that baptism was biblically-based formed the foundation of her doctrinal stance. The third way to describe

Carrie Judd Montgomery's view on the baptism of the Holy Spirit is contextually. It is important to place Mrs. Montgomery's view within the context of the emerging pentecostal movement.

Experiential

Foundation the Same. While some points of view changed preceding and immediately following Carrie's baptism, many foundational things in her life and ministry remained the same. The Scripture continued to be her basis for ministry. Her love, her study and joy of expounding the word of God remained the same. The belief that the Scripture is the ultimate authority for faith and holy living was constant.¹ She did, however, believe that the Holy Spirit caused her to have greater insight into His Word following her baptism. That is not to suggest that insight was a new phenomenon to her. In fact, from the time of her healing Carrie had sensed that the Holy Spirit had "opened the Bible to [her] in a marked way." But "now since my pentecostal baptism," she wrote in 1908, "the Word has become more preciously opened to me than ever before."²

As the Word of God continued to be Carrie Judd Montgomery's foundation, the belief in divine healing remained part of the superstructure. With renewed emphasis on Romans 8:11, "the Spirit . . . shall also quicken your mortal bodies," as applied to divine healing, Mrs. Montgomery taught that Christians should expect "quickenings" in their physical bodies. This expectation was not reserved, she argued, for "merely a future experience of the immortal body." Essentially, her doctrine of divine healing had been taught in this manner for almost thirty years. The emphasis on the indwelling Spirit and His role in the

healing process was perhaps a slight shift. Again Montgomery's own experience had its effect. She testified that in her own body she had experienced "quickenings . . . after receiving the outpouring of the Holy Spirit." Mrs. Montgomery continued by declaring that the initial touch she felt in her physical body became an "almost constant" sensation. One result she claimed was a freedom "from weariness in the midst of heavy and pressing duties throughout the day."³ Maybe this sense of added strength was partially responsible for her understanding that her recent baptism had intensified her belief in and teaching on divine healing. She wrote in 1908, "We have experienced and taught divine healing for many years, but never have we personally known such a constant indwelling of the Healer as since we received our pentecostal baptism."⁴

Another area in Carrie Judd Montgomery's life that did not shift radically but was perhaps enhanced following her baptism was the focus on Christian love. A trademark of Carrie Judd Montgomery's ministry was her sincere love for God and for people. Those that were affected by her life frequently would identify "love" as a central thematic message that she lived out.⁵ Mrs. Montgomery taught that, according to John 13:35, love "is the one unmistakable 'badge of discipleship.'"⁶ This emphasis on love helped to bring balance to Mrs. Montgomery's new pentecostal experience. She wrote in her November, 1908 editorial,

We may have thought that we need other credentials, such as gifted healing, miracles, gifts of tongues, etc., while all these gifts of the Holy Ghost are most desirable and precious and useful, yet the main thing, the most mighty thing, which must be the foundation for every other equipment for service, is the love of God shed abroad in our hearts by the Holy Ghost."⁷

It was this kind of scriptural emphasis that kept Carrie Judd Montgomery from the fanaticism of some of her contemporaries. Her aim continued to be to walk in love and walk even as Christ had walked, longing to glorify Him in all things.

This need for love was quite apparent when encountering doctrinal differences. "How much love we need," she wrote, "when dear ones differ from us in points of Christian doctrine. God does not dovetail our heads together, but it is always His will that our hearts should be thus united."⁸ Montgomery's exhortation was given lovingly to opponents on both sides of the pentecostal issue. Her own pentecostal experience had not changed her perspective on the necessity of love, it did require her to practice her teaching on love in response to new challenges.

Some Changes. There were some changes that were affected in Carrie Judd Montgomery as a result of her experience of the baptism of the Holy Spirit. The monthly editorial of July, 1909, "A Year with the Comforter," gave opportunity for Mrs. Montgomery to reflect upon these experiential changes in her life.⁹ In addition to the effects mentioned above: the love of God enhanced, the intensified sense of the quickening and healing, and an increased love for the scriptures, Carrie describes at least another six changes in her personal experience.

An increase of "holy joy" is the first change Montgomery identifies. The connection between the joy of the Lord and His strength are pointed out as Carrie declared, "if we would be strong in the Lord we must be filled with His joy." This joy is not tied, however, to a feeling or even a special exotic spiritual experience. It is rather a part of "the consciousness of doing His will."¹⁰ Mrs. Montgomery

contended that "it is more essential to do His will than to delight in His immediate presence.

A sense of "holy stillness" also increased in the editor's life. "All the powers of my being have been brought into subjection to the Law of the Spirit of life in Christ Jesus." Holy stillness for Carrie Judd Montgomery came with the greater recognition of the living Christ. She did not minimize the importance of the accomplished work in the death of Christ, but she emphasized the need to "recognize the glorious overflowing resurrection life which is to fill and control every part of our three-fold nature."¹¹

According to Carrie, an "increased power to witness" was brought about by, "the indwelling Holy Ghost . . . [her] exalted Jesus." Also enhanced in Carrie's life was her ability to hear, to learn or to receive the truth. "There has been increased teachableness," Montgomery wrote. She described a new "willingness to learn from the humblest believer in Christ, because he [too is] a part of Christ's body, and members are to edify one another."¹²

Added to her willingness to receive from others was an increased spirit of praise and worship of the triune God. Such worship she asserted flowed from the "very depths of my soul, and is greatly in advance of what I have known before." Carrie continued, "hours spent in worship and adoration seemed like a few moments." This worship generally involved praying in tongues, but "tongues" Montgomery claimed have been given "too prominent a place . . . by some unwise people." However, she did not criticize the use of tongues for praise and worship. In fact, she personally found herself "enriched in utterance" and expression of intercession increased by praying in tongues. Yet she

described particular times of communion with God that were characterized by a "sacred stillness . . . whenever tongues have ceased, and neither in English nor in any other tongue has it been possible to find expression." In these moments of "stillness," worship was heightened by the Spirit Himself, not by tongues. Mrs. Montgomery recalled that her "whole being drank in His infinite love and power and knew Him as [her] Lord and God," particularly during these special times.¹³

The changes or enhancement of Christian life that Carrie Judd Montgomery believed occurred as a result of her pentecostal baptism motivated her to share her experience with others. In her own loving way, without exerting pressure on people, Carrie began to encourage her readers to seek to be baptized in the Holy Spirit.¹⁴ As she travelled and spoke in various settings she taught from the scriptures "concerning the fullness of the Spirit." She consented also to pray for those with "hungry hearts" that they would be baptized in the Spirit. The result was that many experienced a similar baptism to that of Mrs. Montgomery. But the experience is not the only way to describe Carrie Judd Montgomery's views of the baptism of the Holy Spirit. Her experience was in line with her doctrine.¹⁵

Doctrinal

In the years following Mrs. Montgomery's baptism, she sought to clarify her doctrinal position on the baptism of the Holy Spirit. Her writings do not attempt a systematic approach. They do endeavor to teach about the baptism of the Holy Spirit from her understanding of the Scripture. Mrs. Montgomery sought to speak to consequential areas

within the doctrine of Spirit baptism. For the sake of presentation, three sub-topics will be discussed as they relate to Mrs. Montgomery's teachings on the baptism of the Holy Spirit: Promise and Command, Fullness and Sanctification, and Edification and Power. These sub-topics are the author's. They are not meant to give an exhaustive treatment to the doctrine of Carrie Judd Montgomery. They are to outline some of the important themes.

Promise and Command. The baptism of the Holy Spirit became not only an important experience but also doctrine in Mrs. Montgomery's life and ministry. She believed that it was the promise of the Father. Referring to Peter's sermon in Acts 2, Mrs. Montgomery emphasized the promise aspect of Spirit baptism. This promise of the Holy Spirit is to be received by the believer as a normal part of the Christian life.¹⁶

Mrs. Montgomery also identifies the baptism or infilling of the Holy Spirit as a command. Centering particularly on Ephesians 5:18, "be filled with the Spirit," she emphasized the importance of obedience to God's will, that is to be filled with His Holy Spirit. In her September, 1909 editorial, Mrs. Montgomery developed a rationale for the command "to be filled" and for an aggressive obedience to the command. Primarily basing her article on Ephesians 5, Carrie Montgomery described the attitude of one who is filled with the Spirit and identifies the "distinct effects that proceed from such an infilling." Focusing in on verses 18 through 22, Montgomery attempts to show the essential need of the baptism of the Spirit in order to fulfill the exhortation to "speak to yourself in . . . songs," to "sing to the Lord," to give thanks always" and "to submit to one another."¹⁷

As further encouragement Montgomery exhorts her readers "to press through and receive this pentecostal baptism."¹⁸ She indicates that to receive the promise a person must come "to a place of deep enough longing," and "be intensely in earnest to receive" the Father's promise. Mrs. Montgomery declared, "if you get thirsty enough [so that] you would rather tarry than eat or sleep" you will be baptized in the Holy Ghost.¹⁹ So to fulfill the command and receive the promise, Montgomery suggested to her readers that they "ask God to put a thirst" within them that nothing will satisfy except the work of Christ in his baptizing with the Holy Spirit. "Tarry until you know how to drink" even as a baby learns to drink. This ability to receive comes as one is in proper relationship with the Head, Christ, and with His Body, the Church, but it is ultimately received by faith."²⁰

Fullness and Sanctification. While Carrie Judd Montgomery emphasized the crisis point of the baptism of the Spirit and the need to "tarry until" Spirit baptism occurred, she was quick to point out that "after receiving the baptism there must be a continuous act of faith, always drinking of Christ in order to keep filled."²¹ She would not debate with believers that came and asked her, "do you mean to say that I have never received the Holy Spirit?" Montgomery believed that these questioners had received the Spirit, for as she commented about herself prior to her baptism, "I know I had received Him." She continued, "but I did not get the fullness until I let my brain get fully under His control."²² The sense of fullness that even affected her thinking was not dependent on "any experience in itself," Carrie contended. The fullness came "because I have so much more of Jesus Himself, and Christ

revealing the Father, through the indwelling Spirit."²³

This fullness of the Holy Spirit is maintained by perfect obedience and faith. This is why Montgomery believed that the Baptism of the Holy Spirit followed the sanctification of the believer. She wrote, "the Holy Spirit can never be poured out . . . upon our carnal nature."²⁴ Discussed above was the fact that Carrie Judd Montgomery closely fit the Keswick understanding of sanctification. Nonetheless, she asserted that "when Christ is not fully enthroned in us, we cannot receive the baptism of the Holy Ghost."²⁵

In a 1911 article in the Triumphs of Faith entitled "Sanctification and the Baptism of the Holy Spirit," Mrs. Montgomery set forth her understanding of the relationship between these experiences. Tapping the Old Testament imagery from Leviticus 14, Mrs. Montgomery drew parallels between the prescribed principles for the cleansing of the healed leper in the Law and the principles of conversion, sanctification and baptism in the Spirit for the believer.²⁶ The leper described in this passage, she maintained, had been healed but not yet cleansed. She believed this to be analogous to being born again but not sanctified, healed but not yet cleansed completely. The process of the sprinkling of blood, the washings, the sacrifices, signified the cleansing. It was after the blood was applied to the right thumb and toe that the oil was put directly over the blood by the priest dabbing it on with his finger. These actions, Montgomery believed, signified the cleansing and anointing. But this was not the completion of the process. After the anointing of the ear, thumb and toe, "there was still much more of the oil following." The pouring of more oil over the head of the cleansed leper was a picture of the baptism of the Holy

Spirit to Mrs. Montgomery.²⁷ Sanctification was a necessary part of baptism in the Spirit for Carrie Judd Montgomery.

Edification and Power. The purpose of the baptism of the Holy Spirit, according to Mrs. Montgomery, can be summarized in the two words, edification and power. She did not believe that there is no edification or power without the Spirit baptism. Neither did she propose that a believer who had not been baptized in the Spirit did not have the Holy Spirit at work in his or her life. Montgomery did teach that the baptism of the Holy Spirit would enhance the work of the Spirit that He had already begun in the believer. The result of that enriched work would be a greater potential for the process of edification and a greater endowment with the power of the Spirit.²⁸

Mrs. Montgomery emphasizes the central role and view of edification. She believed that Christian love is the motivating force that causes Christians to desire to build up the Body of Christ. She wrote, "if God's children were all possessed with the love of Christ they would be filled with the desire to build up . . . God's work . . . , [for] the foundation of all edification is the love of Christ."²⁹ With this characteristic focus on love, Montgomery developed the context of the possibilities for the work of edification by the Spirit-filled believer.

Expounding on I Corinthians 14, Mrs. Montgomery wrote, we are taught the importance of spiritual gifts in proportion as they edify the Church. Prophesying is important because "he that prophesieth speaketh unto men to edification" (verse 3). Prophecy and speaking in tongues, with interpretation, is important, "that the Church may receive edifying" (verse 5). Of praising God in unknown tongues without interpretation, it is said, "thou verily givest thanks well, but the other is not edified" (verse 17).³⁰

Baptism with the Spirit and the use of spiritual gifts are to aid in the building up of others and the Church in general. The governing loving divine rule is to seek to build up, help or teach "the other," Mrs. Montgomery asserted. Thus, the emphasis is not placed on the baptism or the gift but the purpose of the Holy Spirit's gifts.

Tongues and other signs, manifestations or gifts are not to receive the center stage. Carrie Montgomery quoted W. Bernard's booklet, The Gift of Tongues and the Pentecostal Movement, "no wise pentecostal leader would . . . tell seekers to seek for tongues . . . [but] for the baptism of the Spirit . . . I did not seek even the baptism of the Holy Spirit but I sought God alone. When supernatural utterance came to me, I just thanked Him for it, taking it as His will."³¹ The use of the gift of tongues in the gathering of believers Montgomery insisted is only for the purpose of edification and that is only accomplished when an interpretation is given to the other believers.

Another legitimate use of speaking in an unknown tongue, according to Montgomery, is for one's own personal edification. Citing her own experience at this level, Mrs. Montgomery based her belief on I Corinthians 14:4, "he that speaketh in an unknown tongue edifieth himself" [emphasis hers]. She did not believe that this had a negative connotation. Instead, Montgomery wrote of the importance of spending time alone with God and of being built up as the individual prayed in tongues. Relying on I Corinthians 14:2, Carrie Montgomery pointed out that such times alone with God were appropriate times for speaking in tongues. "We speak 'not unto men, but unto God, 'and in the Spirit, we speak those 'mysteries' which uplift the soul to the height of God's

heaven" [emphasis hers].³² This ability to be edified in private prayer was the "reason that Paul said, 'I thank my God that I speak with tongues more than ye all' (verse 18)," Montgomery wrote. Paul found this "holy exercise," she continued, "of . . . utterance through [the Spirit] such an uplift to his own soul that he could keep in the tide of blessing, and in turn be a blessing to others."³³ Montgomery stressed that the need for the individual to be built up in the private use of tongues was even more weighty because the strengthened individual could subsequently be more ready to edify others as the believers assembled.³⁴ She warned, however, that while the baptism of the Holy Spirit with the sign of speaking in unknown tongues is a gratifying experience, an individual should "not rest satisfied merely with speaking in tongues."³⁵ The baptized believer should be satisfied because the indwelling Spirit Himself abides continually to make the things of Christ more real.

As edification of the Body and of the individual were primary to understanding the baptism of the Holy Spirit from Carrie Judd Montgomery's view, so is the aspect of power important to her teaching on Spirit baptism. Mrs. Montgomery probes the motives of those seeking the baptism of the Holy Ghost in her editorial of October, 1917.³⁶ "We must let God search us," she wrote, "to see what our motives are." Mrs. Montgomery's contention was that the Holy Ghost is sent to empower believers to be His witnesses. Citing Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you and ye shall be witnesses unto me," Montgomery wrote that power of the Holy Spirit is given to enable believers to become more effective witnesses. "If we

are not willing to be His witnesses anywhere that He may call us . . . why should we be endued with the power of the Holy Ghost."³⁷ Montgomery's line of reasoning continued that because the baptism of the Holy Spirit has as its purpose to empower for witnessing, it must be used "as God has designed that it should be used."³⁸ So motive and function must be kept in focus, according to Montgomery.

Once the individual is motivated properly, Montgomery taught, he should seek the baptism of the Spirit. She believed that in order to be able to rightfully witness of the resurrected Christ one would have "to know the power of His resurrection" that comes more fully in Spirit baptism. Just as the early disciples needed an empowering to speak with boldness and give witness to His resurrection, the same need persists today. And in the same way, Carrie Montgomery taught, that the Holy Spirit revealed Christ to Paul, "the Holy Ghost reveals Christ to you and me." The revealing that comes by the Spirit changes us and aids in the whole empowering process.³⁹

Montgomery saw the Acts 2 account as the model. She pointed to the early disciples when she wrote, "they began to witness right after they had received the baptism of the Holy Ghost." Citing Peter's words following his baptism, "we are all witnesses,"⁴⁰ Montgomery pointed to the effect of the empowering Spirit upon him and his companions.⁴¹ This power to witness following the Spirit baptism, according to Carrie Judd Montgomery, is dependent on the individual's persistence to walk according to God's way in obedience. "God [gives] the Holy Ghost to them that obey Him," Montgomery wrote, "and He continues to be a living power in our lives as we continue to obey Him" [emphasis mine]. Thus her idea was that the power that is initiated in the baptism of the Holy

Spirit is meant to be continuous, but the continuity of that power is dependent on the believer's own response to God.

The need to begin this search for enablement by tarrying until the enduement of power from on High comes, is essential to Montgomery's understanding of the baptism of the Spirit. Drawing from the instructions of Christ to His disciples, "behold I send the promise of my Father upon you; but tarry ye . . . until ye be endued with power from on high,"⁴² Montgomery believed that the need to "tarry until" continued into the present age. Reflecting back on those first disciples she wrote, "as important as it [was] to be a witness, it was more important for them to tarry for the promise of the Father, and to be endued with power to witness."⁴³ The power to be a witness is foundational to Carrie Judd Montgomery's view of the baptism of the Spirit. But even this glorious pentecostal power, she taught, must be governed by love. Montgomery believed that "those who have a true pentecostal experience are filled with love, and if they are not filled with divine love, the Lord does not expect us to believe in them."⁴⁴ This measurement of the pentecostals reveals Montgomery's priorities. It also is helpful in placing Carrie Montgomery's view of the baptism of the Holy Spirit in the context of the new pentecostal movement.

The Context of an Emerging Movement

From the first reports of the Azusa Street revival, Carrie Judd Montgomery had been curious but cautious about the new "so-called pentecost." As was discussed above after her initial skepticism, she began to seek the baptism of the Holy Spirit. Also described above was Mrs. Montgomery's view of Spirit baptism both in experiential and

doctrinal modes. Finally, it is important to locate Montgomery's view of the baptism of the Holy Spirit within the context of the emerging pentecostal movement.

It was not long after the 1906 Azusa Street revival the new pentecostals, defending their expressions in tongues, began to identify earlier occurrences of tongues throughout church history. The Triumphs of Faith, like other publications, printed articles documenting the speaking in tongues during former days.⁴⁵ However, even with the verification of tongues throughout the history of the Church it soon became clear that the occurrences of speaking in tongues had greatly increased. There were reports of miraculous Spirit baptisms and speaking in tongues around the world. At first, the reports indicated numerous isolated instances, but soon there appeared to be a spreading effect.⁴⁶ This apparently was to become a part of revival that was focussed in several areas around the world. It was no longer a few historical incidences of tongues speaking, but apparently as a result of an outpouring of the Spirit of God hundreds and thousands were being baptized in this spiritual deluge.

The Latter Rain. As the sensation of outpouring continued, the new pentecostals began to relate their contemporary situation to Joel's prophecy. Using the imagery of Joel 2:23, "the former rain, and the latter rain," pentecostals increasingly identified themselves as recipients of the "latter rain." Mrs. Montgomery wrote, "at Pentecost God gave the 'former rain,' and now He is pouring out the 'latter rain.' I believe we may look for a double down-pour at this time."⁴⁷ The sense of present outpouring set the expectations of pentecostals at a

high level. At least one early pentecostal interpreted Joel's prophecy and the meaning of the new revival in this way,

Peter did not say this was the fulfillment of what had been spoken by the prophet Joel [Acts 2] He simply says, 'this is that which was spoken by the prophet Joel The fulfillment of Joel's word is yet to come. There is to be a greater Pentecost, to which that was only like the first few drops that indicate the mighty rain that is to come down.⁴⁸

These expectations shaped the emerging movement. The new pentecostals were looking for manifestations of God's Spirit akin to those of the early church, only greater. Pentecostals generally believed that the "latter rain" outpouring would result in a tremendous evangelistic surge prior to the return of Christ.

Mrs. Montgomery saw the new movement as intense. She compared the Acts 2 account with the contemporary pentecostal revival, "on the Day of Pentecost they spoke with tongues and many mighty miracles were performed, but in these days it seems that He is pouring out of His Spirit 'upon all flesh.'⁴⁹ God's outpouring in this age, she believed, was truly "on all flesh," not only on various countries but on unexpected recipients in this country. She illustrated her point in this way,

often people come into our meetings who have no knowledge of God. Then they come forward for healing, we preach salvation to them, and the Holy Spirit so works upon them that . . . they are melted by His presence, the tears of contrition flow from their eyes, their hearts are made tender It is the Spirit, in God's great love, being poured out on all flesh.⁵⁰

Generally, in the view of the early pentecostals, including Carrie Judd Montgomery, concerning their emerging movement can be summarized in W. Bernard's perspective when he wrote, "looking at the present pentecostal movement, with its repetition of pentecostal experiences . . . there is much reason to believe that we are now on the threshold of the

fulfilment of Joel's prophecy."⁵¹

The baptism of the Holy Spirit with the accompanying sign of tongues was one of the primary distinguishing marks on the new movement. Mrs. Montgomery saw this in a very positive way. She wrote,

there has been much misunderstanding and controversy about the "tongues," and too prominent a place has sometimes undoubtedly been given them by unwise people. Still after a year of being "enriched in utterance" after this manner, we can say with Paul, "I thank my God, I speak with tongues" (and he added "more than you all.") The increased revelation of Christ and His finished work by the power of the indwelling Comforter, has needed a new medium of praise. This God has given us in the new tongues and also the mighty intercession of the Spirit within us has often found expression in this way.⁵²

Of course not all agree with Montgomery's analysis. In fact, the sign of tongues seemed to be the most controversial aspect of the new pentecostalism. In a 1911 edited version of his booklet, The Gift of Tongues and the Pentecostal Movement, Bernard wrote that he believed that "to a great many Christians, the evident supernatural element in the movement is a great stumbling block."⁵³ Stumbling block or not, the movement seemingly had exploded into being and in only a few short years its effects were being felt globally. Mrs. Montgomery's own view of the movement was broadened by her trip around the world in 1909.

The Missionary Trip. About six months after Mrs. Montgomery was personally baptized in the Holy Spirit she with her husband and daughter set out on an overseas missionary trip. An urgency for evangelism and for foreign missions endeavors seemed to flow from the pentecostal eschatology mentioned above. This was enhanced by the view that their new enduement of power was specifically to aid in the realm of witness. Montgomery, as other pentecostals, was driven by a sincere sense of divine commissioning into the uttermost parts. It is apparent

that Mrs. Montgomery also was responding to these three motivating factors when the Montgomery family departed their Oakland home on January 23, 1909. It was to be a trip of visiting, observing and ministering at numerous missions' stations. China and Japan were to have been the primary stops but the trip was expanded to include India, England and points in between.⁵⁴

While the trip served the purpose of allowing the Montgomerys to become more intimately acquainted with the various mission fields and their needs, it also gave a firsthand view of the infant pentecostal movement overseas. From their first stop in Hawaii to their last stop in England, they found budding pentecostal groups. Some no doubt were the result of American pentecostals who had left the United States in the wake of the Azusa revival two years earlier. Many other missions' workers, however, had received their own outpouring apart from American influences.

After leaving Hawaii and stopping for a short time in Japan, the Montgomerys entered China. In China, Mrs. Montgomery discovered that the pentecostal experience was quite prevalent, but there were problems. In Canton especially, Carrie reported, "we have found great prejudice against the pentecostal movement."⁵⁵ Apparently, a certain amount of fanaticism had been connected to the movement. Due to ignorance, many new pentecostals had made unscriptural mistakes. Mrs. Montgomery wrote home, "some dear pentecostal people themselves have . . . felt that they greatly needed . . . Bible teaching."⁵⁶ Carrie and George helped to provide such teaching during their stay in China. Her teaching as well as her sane approach helped Montgomery to break down some of the prejudices and stereotypes that some Christians had

concerning the pentecostals. One severely prejudiced missionary, after getting to know the Montgomerys personally, hearing their testimonies and listening to their teaching, had a change of attitude. He wrote them later to thank them for coming to China and ministering. He commented that their "hearty, sane, spiritual fellowship was very much enjoyed."⁵⁷ Mrs. Montgomery was proving to be a bridge between pentecostals and non-pentecostals.

In India, the Montgomerys encountered several works that had been influenced by the pentecostal revival. Pentecostal faith homes had already been established in several centers in India, Mrs. Montgomery reported, by a Miss Orlebar from Darjeeling, India. In Dhond, India's "Christian Home for Boys," many orphans had "received their pentecostal baptism [even] before Mr. Norton [the missionary] himself did."⁵⁸ The girl's home in Mukti run by Pandita Ramabai had experienced a major outpouring. Many of the home's 1500 girls had received a pentecostal baptism. While visiting, Mrs. Montgomery attended a prayer meeting the girls held. Montgomery was impressed by the intensely earnest prayers that the girls offered. Carrie Montgomery recalled their prayer meeting years later, "the presence of God filled the room and we felt as though the 'latter rain' had indeed come upon the earth."⁵⁹ The effects of seeing the erupting pentecostal revival in Indian girls, Chinese children, American missionaries and people of many groupings, had a lasting effect on Mrs. Montgomery. It gave her a sense for the scope of the burgeoning movement. She saw firsthand the results of the baptism of the Holy Spirit on people of several countries and diverse cultures. Her "vision was greatly enlarged," she wrote, as she looked at the potential in foreign missions in general. As a result, she was to

become more acutely interested in missionary work than she had been before.⁶⁰

Before returning to the United States, the Montgomerys stopped in England and Scotland. In both these parts of the United Kingdom they again met many pentecostals. Mrs. Montgomery was impressed by the way the British pentecostals lived out their experience. She sensed a "deep fellowship," a simplicity and a humility among the British. Identifying humility in the British pentecostals, Montgomery asserted that "pentecostal people are very humble people if they have received the deep and real blessing of the 'latter rain' fullness. And if any are not humble, there is surely something wrong with their experience."⁶¹

The Pentecostal Conference in Sunderland, England was their last stop before crossing the Atlantic. Reverend A.A. Boddy, rector of All Saints' Church, Roker, Sunderland convened the four day conference. Pentecostals from several countries gathered for the meetings. Mrs. Montgomery's view of the baptism in the context of the large movement was also affected by this conference. "The meetings were quiet," she wrote, "and powerful, with no fanaticism or excitement." This was in contrast with the excesses found in some places and with the stereotype the critics had of the movement.⁶² Reporting to the Triumphs of Faith readers, Montgomery described the effect of the conference on her personally, "no words can describe how precious and helpful were these days of blessing Gathered together from different lands [were people] having the same testimony as to the glorious infilling of the Holy Ghost."⁶³ Having shared with pentecostals around the world for nearly six months changed Carrie Judd Montgomery's perspective of the emerging movement. It was with more comprehensive understanding of the

pentecostal movement that Mrs. Montgomery returned to the United States.

Christian and Missionary

Alliance and the Movement Within. Instead of returning immediately to California, the Montgomerys spent about three months in the Eastern United States. Apparently for the first few weeks the Montgomerys kept busy in the New York City vicinity, ministering to various gatherings including A.B. Simpson's Friday afternoon meeting and a Sunday evening service at Simpson's Tabernacle. During this time the Montgomerys shared fellowship with the Simpsons in the Simpson's New York home. While the Montgomerys had anticipated returning to California more promptly, their plans changed. They were to become a part of four separate Christian and Missionary Alliance conventions before reaching their West Coast destination.⁶⁴

As previously alluded to, the emerging pentecostal movement was for the most part given birth within the holiness movement. It was a movement within a movement. Clearly, this phenomenon can be seen within the Christian and Missionary Alliance. Tracing Carrie Judd Montgomery's steps the summer of 1909, and viewing the Christian and Missionary Alliance convention through her eyes can give a brief look at the fledgling pentecostal movement within the Christian and Missionary Alliance.

Overseas, many of the mission stations that the Montgomerys had visited were manned by Christian and Missionary Alliance Missionaries. Numerous stations, as described above, had become pentecostal at least in some degree.⁶⁵ However, the growing pentecostal movement within the Christian and Missionary Alliance was not restricted to the foreign field.

As Mrs. Montgomery traveled from convention to convention in the summer of 1909, she discovered the signs of the new movement at each stop. At the Nyack convention, Mrs. Montgomery gave several addresses including her testimony of the infilling of the Holy Spirit that she had experienced the previous year. She also taught from the scripture concerning the baptism of the Holy Spirit with the accompanying sign of tongues. To her Triumphs of Faith readers Montgomery reported that her teaching and testimony "was accepted by Mr. Simpson and (we think) by all the other workers present."⁶⁶

Simpson must not have been offended for he subsequently urged the Montgomerys to remain in the East and accept his invitation to speak at the "Old Orchard Convention." In spite of a full program previously arranged, Simpson volunteered to rearrange the schedule in order to make openings for the Montgomerys to give their testimony and to teach. The Montgomerys accepted and they were given a one hour slot each evening. Mrs. Montgomery took this opportunity to teach "about the Holy Spirit's fullness, receiving Him by faith and kindred subjects."⁶⁷ The topics were not new to many at the convention. Mrs. Montgomery reported, "many who attended the convention were those who have received a glorious baptism of the Holy Spirit."⁶⁸ The teaching of Mrs. Montgomery seemed to encourage the pentecostal element and to clarify the pentecostal experience for others at the convention. In fact, it was reported that a sense of unifying power pervaded the entire convention. Speaking of the 1909 Old Orchard Convention, Simpson himself declared, "in some respects this has been the most wonderful Camp Meeting we have ever held at Old Orchard."⁶⁹

Following the Old Orchard Convention, the Montgomerys traveled

west to the Christian and Missionary Alliance Convention in Beulah Park, Ohio and in Chicago. The Beulah Park Convention, according to Mrs. Montgomery, was "precious beyond description and helpful."⁷⁰ The idea of a group within a group can be identified in Mrs. Montgomery's report of the Beulah Park convention. She wrote, "here we met many dear ones who have received the 'latter rain' fullness of the Holy Spirit, and our fellowship with them was so sweet and perfect that it seemed a little foretaste of Heaven's own joy."⁷¹ The sense of fellowship and camaraderie that often develops among those with common experience, perhaps brought about an even greater expression of the movement within the movement phenomenon.

Two prominent Christian and Missionary Alliance ministers who were part of this pentecostal caucus within the Christian and Missionary Alliance convention were Reverend D.W. Kerr and Pastor John Salmon.⁷² Both of these men assisted Mrs. Montgomery as she prayed with people following the teaching on the baptism of the Holy Spirit. "Many hungry hearts . . . received the blessed Comforter in simple childlike faith," Carrie Montgomery reported.⁷³

The Chicago Convention also "gladly welcomed [the Montgomerys'] testimony as to [their] pentecostal baptism."⁷⁴ Again they were given a service each day to teach. In addition, Mrs. Montgomery met in small groups with people in order to give more personal instruction especially concerning confusing issues surrounding the baptism of the Holy Spirit. In addition to the many pentecostals at the convention many "hungry souls . . . [were] brought into the fullness of blessing," Montgomery wrote.⁷⁵

Carrie Judd Montgomery's comments after what she had experienced

at the four Christian and Missionary Alliance conventions and her world tour give insight into her own view of the baptism of the Holy Spirit within the emerging pentecostal movement. She wrote,

wherever we go we find the Lord's people very hungry for a greater spiritual fullness than they have hitherto experienced. How shall we account for this except by the fact that all over the world the 'latter rain' of the Holy Spirit's Dispensation is falling, and God is calling His people to get under the down-pour?⁷⁶

Montgomerys' Focusing of Ministries

In 1908, Carrie Judd Montgomery was baptized with the Holy Spirit with the accompanying sign of tongues. The previous section of this chapter has discussed the background of Mrs. Montgomery's Spirit baptism. It attempted to see the Holy Spirit baptism through Montgomery's eyes. Described were Montgomery's views within the experiential, doctrinal and contextual frameworks. This last section, "Focussing of Ministries," will consider the ministries in which Carrie Judd Montgomery invested her energies for the last years of her life (1908-1946).

In Chapter 2, Montgomery's early ministries (1879-1890) in Buffalo were described. Chapter 3 listed the proliferation of ministries developed during the following seventeen years (1890-1907) of Mrs. Montgomery's early California tenure. In 1908, with the coming of the baptism of the Spirit to Carrie's life came also a focussing of her ministry. Instead of beginning more areas of ministry it appears that Mrs. Montgomery began to focus more on her existing ministries. In some ways she was moving back to her original areas of ministry but in a new dimension. She seemed to approach her calling with more fervor and

focus following her pentecostal baptism. Some important changes took place. For instance, after thirteen years of pioneering a creative orphanage ministry in the Bay area, Mrs. Montgomery decided to discontinue this phase of the ministry.⁷⁷ She explained to the Triumphs of Faith readers, "the Lord has been making it very clear of late that it is His will for us to give up the Orphanage, in order that we may be set free for evangelistic work, whenever He may call us."⁷⁸ It seems that one of the effects of Mrs. Montgomery's Spirit baptism was that "the Word [had] become more precious opened to [her] than ever before."⁷⁹ This sense of the Scripture becoming more alive and relevant seemed to shape and in some way reshape her ministry in the following years. For the sake of presentation, two main categories of ministry will be described: Ministries in Oakland and Extension Ministries.

Ministries in Oakland

The base for all of Carrie Judd Montgomery's ministries continued to be Beulah Heights, Oakland, California. Various kinds of meetings within the confines of Beulah Heights and the greater Oakland area developed and continued to be a part of Mrs. Montgomery's ministry. Carrie's natural ability to teach and expound upon the truths of Scripture also were a part of her focussing on ministry. Also, the emphasis on divine healing seemed to be rejuvenated during these years. However, the enduring symbol of Carrie Judd Montgomery's ministry persistently remained the Home of Peace.

Home of Peace. The Home of Peace reached a new plateau of ministry during the period starting 1908 and continuing into the 1920s. Much of the time its many guest rooms were filled to capacity with those seeking God for healing or baptism of Spirit, others recovering or resting from active ministries, and still others desiring Christ's teaching.⁸⁰

There is a sense in which the Home of Peace was perceived as an oasis of caring. One visitor during this period wrote in the guest book, "such a sweet spirit of love abides in the Home that our souls are filled with peace and rest and a knowledge of His abiding presence."⁸¹ This remark could be multiplied thousands of times for the guests that typically received rest and fellowship, peace and love, teaching and strength while staying at the Home of Peace. Mrs. Frances Kies, a guest who later became an associate of Carrie Montgomery, described the treatment of those who stayed at the Home of Peace (1914).

When notice is received that a sufferer is coming, all join in praying that God will grant him journeying mercies on his way, and that Jesus Himself will give him a welcome when he arrives. So we feel acquainted, when at the first morning service, his case is taken hold of in detail. Often there is not only the physical and spiritual condition of the sufferer, but the dear ones on his heart, friends, saved and unsaved, the wandering boy, or the needs of children's children, and even financial burdens. Requests that have been heavy on hearts for years, slip off on to the shoulders of the great Burden Bearer, in the sweet, sacred hours of intercession that follow the morning Bible study.⁸²

The Home of Peace could have been called the Home of Rest. Mrs. Montgomery emphasized that the home was to be "a place [set] apart, for the tired, weary body and mind and soul."⁸³ She always maintained "an inspiring restful atmosphere of holy quietness."⁸⁴ The home's environment was created to be conducive to prayer, to reflective study, to convalescing, to instructing and to waiting on God for His best. As

it maintained this environment, the home was able to provide rest for those in need.

It was determined by Mrs. Montgomery following her world tour of missions 1909, that foreign missionaries would be allowed to rest at the home at no expense to themselves. This new policy broadened the scope of the Home of Peace. Consequently, the ministry at the home became more focussed on missionaries. As the missionary stopped to rest at the home, they added a new, greater breadth to the home. A fellowship developed between missionaries and others at the home as they ate together, prayed together, and participated in services together.⁸⁵

The services held at the Home of Peace or its chapel provided opportunity for testimony from foreign fields. As each one shared in testimonies and were blessed and strengthened. The meetings also allowed for prayer and praise to be entered into corporately. These times of worship were described by many as "heaven on earth." Mrs. Montgomery recalled, "often times the glory-cloud from above would seem to burst upon us all with sudden splendor."⁸⁶

The Home of Peace during this period also became somewhat of a pentecostal center. While it remained interdenominational, the emphasis on the baptism of the Holy Spirit in Mrs. Montgomery's teaching during this time gave the Home of Peace a pentecostal flavor. People came to receive teaching about the Holy Spirit's work. Others came to seek the baptism of the Spirit. Missionaries were much a part of this. Some shared their own pentecostal experience; while still others, like Mrs. Gerald Bailly, received Spirit baptism while staying at the home.⁸⁷

The Home of Peace continued to play a vital part in the ministry of Carrie Judd Montgomery throughout her maturing years. With the aid

of her associates, the home received more of her focussed efforts during this period of her ministry. From the home, a number of regularly scheduled meetings branched out into the community.

Regular Meetings. In the years following Mrs. Montgomery's baptism, several meetings in the Oakland area developed. Each of these meetings had a different focus but nearly all of them had at their core of biblical instruction. Carrie Judd Montgomery's gift of teaching was used probably more following 1908 than at any previous time. In addition to the general diet of scriptural exposition, she reemphasized the doctrine of divine healing in those meetings in and around Oakland. Teaching about the baptism of the Holy Spirit was also a favorite additional topic for Mrs. Montgomery. The opportunity to gather with sincere folk was always a stimulating prospect to Carrie Judd Montgomery and for this reason she oversaw at least eight different regular meetings between 1911 and the mid-1920s. Some of the meetings were monthly meetings while other of the meetings like the "Monday Meeting" met on a weekly basis.

The Monday Meeting was established in 1911 after "urgent requests" from Christians within the Oakland area had been received by Mrs. Montgomery. It was from the beginning an interdenominational meeting. Montgomery had been praying for some time that God would unify His people in Oakland.⁸⁸ She believed that if the Christians of Oakland were more unified God would "wonderfully revive His work of healing" in the community.⁸⁹ So when the requests came for a meeting that would explore the teaching of divine healing, Mrs. Montgomery received them as an indication that it was the the right time for a

weekly meeting for divine healing to begin.

Maple Hall in the city of Oakland was located and rented to house the meeting. The time and day were set, 2:30 p.m., Monday. Monday was chosen because it was felt it would be the least in conflict with the churches in the area. As the meetings grew a series of other halls were rented to accommodate the Monday healing meeting.⁹⁰ The success of the Monday meeting could probably be contributed at least in part to Mrs. Montgomery's teaching on divine healing, and to the testimonies to healings that were connected to the meetings. Carrie would frequently print short testimonies from the Monday meetings in the Triumphs of Faith. Many answers to prayer were described in the journal's monthly pages. These testimonies to God's healing power encouraged others to seek divine healing.

By the end of 1911 there was considerable interest on the west side of the Bay (San Francisco) for a divine healing service. As a result, for a time Mrs. Montgomery initiated a meeting in San Francisco patterned after the Monday meeting. The San Francisco meeting was held on Wednesday at 2:30 p.m. at a mission on Golden Gate Avenue.⁹¹

These two meetings per week of teaching and prayer portray the reemphasis on divine healing in Carrie Judd Montgomery's life. Since the time of her healing as a very young woman, Carrie had been involved in the teaching of divine healing. She had been an American pioneer of the doctrine in the 19th century. Her concern for people had not wavered nor had her belief in healing changed from 1878-1908, but an apparent resurgency to her healing ministry was evident following her pentecostal baptism. Healing, however, was not the only focus of her regular meetings.

Several meetings a week were scheduled in Beulah Heights. In addition to Sunday a.m. services that were held at Beulah Chapel, a weekly Tuesday afternoon meeting was held at the Home of Peace. Primarily, the Tuesday meeting was a structured Bible study that Mrs. Montgomery would present weekly. Guests at the home would be joined by residents from the surrounding area and friends passing through the city who had heard of Carrie Judd Montgomery's ministry. These weekly meetings were in addition to the more spontaneous encounters at the Home of Peace daily.⁹²

Three regular monthly meetings also developed during this period. Each of these had specific focus but all three reflected the emphasis on prayer that characterized Carrie Judd Montgomery's ministry following 1908.⁹³ The "Passover League" was a monthly meeting on the second Tuesday for those who had unconverted family members. Those who joined the league committed themselves to regularly pray for one another's families. A pamphlet describing the Passover League was published and circulated. The result was that many from great distances joined the forces of the "league." The monthly meeting was held in Beulah Heights, but those from distances too far to travel agreed to pray on the second Tuesdays while those in Beulah Heights prayed. Testimonies from around the United States as well as other countries were received at the Home of Peace describing conversion of family members.⁹⁴

A similar special monthly meeting was held in behalf of the Jews. The second Thursday of each month a prayer meeting for "His Chosen People" was held. Mrs. Montgomery also used this meeting to teach about the Jews from Scripture. "All friends of the Jews are

invited," a monthly ad in the Triumphs of Faith read, "and the Jews specifically are invited, even if they do not yet see that Jesus is their Messiah."⁹⁵ It was Mrs. Montgomery's hope that she and others could discuss Jesus with Jewish people from the Old Testament point of view. This was an added dimension to the prayer meeting itself.

Finally, a monthly prayer meeting was established with particular concern for the needs of missionaries. This meeting called "All Day Missionary Meeting" was on the first Thursday of each month. It began at 10:30 a.m. and continued through the afternoon. Mrs. Montgomery described this missionary prayer meeting in the July, 1916 Triumphs of Faith.

As we forget ourselves and our own needs, and let our hearts go out in earnest supplication for the missionaries all over the world, and for the native Christians, and the needs of the great heathen world, ⁹⁶ the Lord pours His blessing upon us without our asking for it.

An emphasis on prayer for missionaries was not new in Carrie Judd Montgomery's life and ministry, but perhaps it was at this time more intense as it had become more focussed in her ministry after 1908. All of the above ministries were in the Oakland area; however, much of Carrie Judd Montgomery's ministry reached beyond the Bay area; they in fact reached around the world.

Extension Ministries

Ministries that originated in Oakland, based in the Home of Peace, whose tentacles stretched to the larger worldwide community and to other leaders were a primary emphasis of Carrie Judd Montgomery's ministry from 1908-1946. Foreign missions, as mentioned above, were important to Mrs. Montgomery. Her emphasis on foreign missions

involvement was one of her ministries of extension.

Foreign Mission Emphasis. Within six months of her pentecostal baptism, Carrie Judd Montgomery had launched into a major tour of foreign missionary station 1909. This trip afforded Montgomery the opportunity to minister on foreign soil. The experience of observing and participating in mission efforts increased Mrs. Montgomery's vision for the foreign fields. This increased empathy for missions and burning desire to help missionaries to more fully function was the culmination of several streams of missions interests throughout Montgomery's ministry. Some of these have been mentioned above: her early connection with A.B. Simpson and the Christian and Missionary Alliance, personal contact with missionaries through the Home of Peace, friends and ministry associates who became missionaries, the missionary training school at Home of Peace, her own keen desire for world revival and her own personal baptism in the Holy Spirit. To these influences at least one more should be added: the reports of revival that came back to the Home of Peace from the foreign fields, especially in 1907 and 1908.

Glorious reports began to arrive in Beulah Heights. Reports of revival came from numerous mission stations around the world. A common theme of new pentecost ran through many of the reports that Mrs. Montgomery published in the Triumphs of Faith. Demonstrations of signs and wonders and baptisms in the Spirit with accompaniment of tongues were reported in India, China, South Africa, and the United Kingdom to name a few.⁹⁷ Hearing of these revival fires seemed to wet Carrie's appetite for more missions involvement. This, coupled with her own baptism in the Spirit in the summer of 1908, probably motivated her to

want to have "hands on" experience on the foreign fields. The resulting missions tour in 1909 was a capstone to Montgomery's interest in the ministry of foreign missions.

Upon her return to Oakland from her overseas trip, a new vital interest in missions developed in Montgomery's ministry. She particularly was interested in being a help to missionaries. It was decided, as mentioned above, that foreign missionaries would stay for free at the Home of Peace. At least two other indications of greater missions involvement appeared within months of the Montgomery's missionary tour.

An "All Day of Prayer for Missions" was called for in January 6, 1909. It was held in the Christian Alliance Hall in Oakland. Miss Minnie Abrams of Pandita Ramabai's work in India spoke. Mrs. Montgomery, with others attended the meeting, came to fast and pray for missions world-wide. Believing that this meeting was a success and that there should be more of them, Carrie Montgomery established her monthly All Day Missions Prayer Meeting. The monthly meeting came to occupy an important spot in the Home of Peace calendar for the succeeding years of Mrs. Montgomery's ministry.⁹⁸

Another sign of Montgomery's involvement in missions was the emphasis on the newly established "Emily Judd Missionary Society." This "society" encouraged donations to foreign missionaries. Funds were sent to the Home of Peace and were then forwarded to the various fields. Monies could be designated or not. If the donor desired to send an unrestricted donation, Mrs. Montgomery would personally administer the money to meet the needs of the missionaries.⁹⁹

Aiding missionaries with finances was not the only tangible means of support that Carrie Judd Montgomery offered to the foreign

fields. She and her husband George continued to be personally involved in ministry south of the border. Frequent trips to Mexico allowed the Montgomerys to minister on foreign soil on a continuing basis. In this way Mrs. Montgomery was able to keep in contact in a personal way with missionaries in the field of their calling. Perhaps this continual first-hand experience in missions helped to keep Carrie Judd Montgomery's missionary vision alive and vital.¹⁰⁰

Travelling and Speaking. Mrs. Montgomery's missions trips were only a part of her traveling and speaking ministry. In 1908, shortly after she was baptized in the Holy Spirit, she explained her new direction in her ministry. She wrote, "When I was first healed . . . the Holy Spirit opened the Bible to me He enabled me to expound it to others Since my recent pentecostal baptism, the Word has become more precious open to me than ever before, I believe He wished me to go forth."¹⁰¹ Montgomery believed that God was leading her to move out into a more active travelling-teacher role. She had been able in the past to teach the Scriptures in such a way as to provide real spiritual help and refreshment to her audiences. In the wake of her Spirit baptism it seemed clear to her that she should proceed more aggressively into this type of ministry.

In 1910, the summer following her return from the overseas trip, Mrs. Montgomery launched another tour of ministry. This time she concentrated her ministry in Ohio, New York and Eastern Canada. Much of her ministry was among the Christian and Missionary Alliance people. Primarily, she taught in Christian and Missionary Alliance conventions. Her ministry in the 1909 summer convention has already been discussed.

This kind of teaching as an extension ministry became common once again to Mrs. Montgomery's life during this period.¹⁰²

The "Triumphs of Faith." Another major extension ministry the Oakland base was that of the Triumphs of Faith. The Triumphs of Faith had begun in January 1881. Carrie Judd Montgomery continued to publish them throughout the rest of her life. The journal provided a continual reflection of what Mrs. Montgomery's ministry involved, it also furnished the context of the holiness movement and subsequently the pentecostal movement in which her ministry developed. While Triumphs of Faith was one of Carrie Judd Montgomery's initial ministries, it became, in her more mature years, an even more focussed element of her ministry.

Through the Triumphs of Faith Carrie Montgomery ministered monthly to a disperse audience. The journal became an effective tool to accomplish many tasks. Through it, Montgomery's own ideas and teachings were communicated in editorials. Also, she printed or reprinted relevant articles by prominent Christian leaders. In addition, the Triumphs of Faith was able to announce and advertise meetings and other events. Montgomery, through the Triumphs of Faith, could inform her readers of the constant reports she received from the foreign mission fields. This helped readers to keep in touch with the missionary progress and problems. The Triumphs of Faith also provided Montgomery with a platform to respond to controversial issues with correction or to encourage unity. While the Triumphs of Faith did show a noticeable shift toward foreign missions after Mrs. Montgomery's baptism in the Spirit, it did remain true to its original subtitle: "A Monthly Journal

for the Promotion of Divine Healing and Christian Holiness." In fact, in 1915 Sadie Cody, an associate of Mrs. Montgomery, wrote concerning the Triumphs of Faith,

God has been giving us faith to ask large things for His glory in regard to the Triumphs of Faith. A few months ago He put it in our hearts to ask that the sick ones might have their faith so increased, as they read the little journal, that they would be healed. Shortly after that number was mailed, we received letters to the effect that people were healed while reading it.¹⁰³

The healing ministry of Carrie Judd Montgomery continued to be extended through the Triumphs of Faith for the rest of her life.

The Triumphs of Faith offices periodically would also publish books of Mrs. Montgomery's tracts and booklets, and poems were published even more frequently. Mrs. Montgomery's brief works and the shorter writings of others were sold at a reasonable rate as evangelistic, devotional and instructional tools. In all of these many ways, through the Triumphs of Faith, Carrie Judd Montgomery was able to extend her ministry beyond the hills of Beulah Heights.

NOTES

¹See Advertisement in Triumphs of Faith, entitled "Triumphs of Faith," XXVIII (July, 1908), 168. Carrie Judd Montgomery reaffirms that the magazine is devoted to the promotion of Christian holiness and divine healing. She emphasized that these doctrines are taught in the magazine "from a scriptural standpoint alone."

²Carrie Judd Montgomery, "Some Important Changes," Triumphs of Faith, XXVII (December, 1908), 268.

³Carrie Judd Montgomery, "Christ's Quickening Life for the Mortal Body," Triumphs of Faith, XXVII (August, 1908), 169.

⁴Ibid, p. 170.

⁵Faith Judd Berry, Personal Interview with the Author, April 21, 1983, Oakland, California. Mrs. Berry, Carrie Judd Montgomery's only child, confirmed that love was the outstanding attribute of Mrs. Montgomery's life and ministry. "She was never critical of other people." Her life of compassion for those she worked with was demonstrated continually.

⁶Carrie Judd Montgomery, "By This Shall All Men Know," Triumphs of Faith, XXVIII (November, 1908), 241.

⁷Ibid. ⁸Ibid., p. 243.

⁹Carrie Judd Montgomery, "A Year with the Comforter," Triumphs of Faith, XXIX (July, 1909), 145-9. For a comparison of Carrie Judd Montgomery's perceived changes and those of her contemporaries, see John Solomon, "Baptized with the Holy Ghost," Triumphs of Faith, XXVIII (November, 1908), 258-60.; S.R. Break, "The Latter Rain Fullness, A Personal Testimony," Triumphs of Faith, XXIX (April, 1909), 82-3; Etta Costellow, "Pentecostal Blessing," Triumphs of Faith, XXXI (August, 1911), 178-81.

¹⁰Carrie Judd Montgomery, "A Year with the Comforter," p. 145.

¹¹Ibid., pp. 145-6. ¹²Ibid. ¹³Ibid., pp. 147-8.

¹⁴See A.S. Copley, "Hindrances to Seekers," Triumphs of Faith, XXIX (October, 1909), 229-231, as an example of articles in the Triumphs of Faith that sought to aid readers in their seeking of the baptism of the Holy Spirit.

¹⁵Ibid., also see Carrie Judd Montgomery, "Be Filled with the Spirit," Triumphs of Faith, XXIX (September, 1909), 193-5.

¹⁶See Carrie Judd Montgomery, "The Promise of the Father," Triumphs of Faith, XXXVII (January, 1917), 1-6.

¹⁷See Carrie Judd Montgomery, "Be Filled with the Spirit," Triumphs of Faith, XXIX (September, 1909), 193-5.

¹⁸Carrie Judd Montgomery, "The Promise of the Father," p. 4.

¹⁹Ibid., pp. 4-5. ²⁰Ibid., pp. 3, 5. ²¹Ibid.

²²Carrie Judd Montgomery, "The Outpouring of God's Spirit," Triumphs of Faith, XXXVII (July, 1917), 148.

²³Ibid.

²⁴Carrie Judd Montgomery, "The Promise of the Father," p. 2.

²⁵Ibid.

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²⁶Carrie Judd Montgomery, "Sanctification and the Baptism of the Holy Spirit," Triumphs of Faith, XXXI (November, 1911), 241-4.

²⁷Ibid.

²⁸Carrie Judd Montgomery, "The Work of the Holy Spirit," Triumphs of Faith, XXXII (November, 1912), 241-4. In this article, Carrie Judd Montgomery outlined numerous works of the Holy Spirit as they relate to the people of God. She does not make a great distinction between those baptized in the Spirit and those who are not Spirit baptized when describing the Holy Spirit's works. Montgomery does imply a greater potential for the Spirit's work in the believer following Spirit baptism. She wrote, "how necessary then that we be filled with the Spirit, and having received Him, to recognize and honor His indwelling presence continually, that He may show us how to possess and use the glorious riches which are our's through the cross of Christ," p. 244.

²⁹Carrie Judd Montgomery, "Edifying the Body of Christ," Triumphs of Faith, XXXII (June, 1912), 121.

³⁰Ibid.

³¹Carrie Judd Montgomery, "Supernatural Gifts," Triumphs of Faith, XXXI (September, 1911), 199-200. This article is principally the edited remarks from Bernard's booklet.

³²Carrie Judd Montgomery, "Edifying the Body of Christ," p. 123.

³³Ibid. ³⁴Ibid.

³⁵Carrie Judd Montgomery, "The Promise of the Father," p. 5.

³⁶Carrie Judd Montgomery, "Endued with Power for Witness," Triumphs of Faith, XXXVII (October, 1917), 217-21.

³⁷Ibid., p. 217. ³⁸Ibid. ³⁹Ibid., pp. 218-9.

⁴⁰Acts 2:32. ⁴¹Carrie Judd Montgomery, "Endued," p. 219.

⁴²Luke 24:49. ⁴³Carrie Judd Montgomery, "Endued," p. 221.

⁴⁴Ibid., p. 220.

⁴⁵For an example, see Carrie Judd Montgomery, "Pentecost in the Year 1830," Triumphs of Faith, XXIX (February, 1909), 41-2. This article quotes passages from an "old book show[ing] how God poured out His Spirit in Glasgow, Scotland in the year 1830 on a family of the name MacDonald."

⁴⁶See Klaude Kendrick, The Promise Fulfilled: A History of the Modern Pentecostal Movement, Chapter 2, (Springfield, Mo.: Gospel Publishing House, 1961), for an outline of the tongues phenomena throughout church history. Also, his bibliography on the subject is helpful.

⁴⁷Carrie Judd Montgomery, "The Outpouring of God's Spirit," Triumphs of Faith, XXXVII (July, 1917), 146. See also Carrie Judd Montgomery, "The Latter Rain," Triumphs of Faith, XXXIV (January, 1914), 1-5. Both of these articles rely on the prevalent imagery of Joel as it relates to pentecost.

⁴⁸W. Bernhard's The Gift of Tongues and the Pentecostal Movement as quoted in Carrie Judd Montgomery, "Supernatural Gifts," Triumphs of Faith, XXXI (September, 1911), 200.

⁴⁹Carrie Judd Montgomery, "The Outpouring," p. 146.

⁵⁰Ibid., pp. 146-7.

⁵¹Carrie Judd Montgomery, "Supernatural Gifts," p. 200.

⁵²Carrie Judd Montgomery, "A Year with the Comforter," p. 147.

⁵³Carrie Judd Montgomery, "Supernatural Gifts," p. 201.

⁵⁴See Carrie Judd Montgomery, Under His Wings, Chapters 23 and 24 for some of the details of the missionary trip. See also "Letter from Mrs. Montgomery" in the March-June issues of Triumphs of Faith, 1909.

⁵⁵Carrie Judd Montgomery, "Letters from Mrs. Montgomery," Triumphs of Faith, XXIX (May, 1909), 115.

⁵⁶Ibid. ⁵⁷Ibid., p. 116.

⁵⁸Carrie Judd Montgomery, "Letter from Mrs. Montgomery," Triumphs of Faith, XXIX (June, 1909), 121-6.

⁵⁹Carrie Judd Montgomery, Under His Wings, p. 181.

⁶⁰Ibid., p. 171.

⁶¹Carrie Judd Montgomery, "'Pentecostal' Friends in Scotland and England," Triumphs of Faith, XXIX (August, 1909), 170. See also Carrie Judd Montgomery, "Pentecostal Conference, Sunderland, England," Triumphs of Faith, XXIX (July, 1909), 152-4.

⁶²Carrie Judd Montgomery, "Pentecostal Conference," p. 152. Speakers at the conference included Pastor Paul and Mr. Emil Meyer, from Germany; Pastor Polman and Mr. Kok from Holland; Pastor Barrett, Mr. Cecil Polhill, Mr. Daniel Awrey;, Mr. and Mrs. Lockhart, Mr. Post and Mrs. A.A. Boddy, besides a large number of pastors and teachers from different pentecostal centers in England, Scotland, Ireland and Wales.

⁶³Ibid.

⁶⁴Carrie Judd Montgomery, "Letter from Mrs. Montgomery," Triumphs of Faith, XXIV (August, 1909), 175-8.

⁶⁵See also Carrie Judd Montgomery, "Work in South China," Triumphs of Faith, XXIX (January, 1909), 9-12. The article offers an example of pentecostal revival in South China within the Christian and Missionary Alliance work. It is taken from the Christian and Missionary Alliance Report, 1907.

⁶⁶Carrie Judd Montgomery, "Letter," Triumphs of Faith, XXIX, p. 176. In this article Mrs. Montgomery relates that she also gave the Nyack convention a report of the Christian and Missionary Alliance works overseas which she had just visited. Particularly, she reported "the blessed outpouring of the Holy Ghost upon some of the missionaries in China and India and many of the natives."

⁶⁷Carrie Judd Montgomery, "Old Orchard Convention," Triumphs of Faith, XXIX (August, 1909), 178.

⁶⁸Ibid. ⁶⁹Ibid., p. 179.

⁷⁰Carrie Judd Montgomery, "Letter from Mrs. Montgomery," Triumphs of Faith, XXIX (September, 1909), 207.

⁷¹Ibid.

⁷²Both of these men were prominent figures in the Christian and Missionary Alliance. John Salmon, a Canadian, according to John Sawin archivist at Nyack, was responsible for introducing Christian and Missionary Alliance in Canada. Salmon had been a long time friend of Carrie Judd Montgomery. He was a key Christian and Missionary Alliance figure (the Patriarch) who became pentecostal. For a personal

description of his pentecostal experience see "My Enduement" reprinted from the Christian Missionary Alliance paper in the Triumphs of Faith, XXVII (December, 1907), 269-71; and "Baptized with the Holy Ghost," Triumphs of Faith, XXVII (November, 1908), 258-60. For Salmon's singular significant in the Canadian Christian and Missionary Alliance, see Lindsay Reynolds, Footprints: The Beginnings of the Christian and Missionary Alliance in Canada. Salmon is the most prominent figure in this story. D.W. Kerr, also a good friend of Carrie Judd Montgomery, claimed that he had been influenced by Mrs. Montgomery early in his ministry. See his article "Report from the Bible School Department," Triumphs of Faith, XXIX (December, 1919), 284-5. Kerr later became an Assembly of God minister and helped to found two Assembly of God colleges in California, Bethany Bible College 1919 and Southern California College 1920.

⁷³Carrie Judd Montgomery, "Letter from Mrs. Montgomery," Triumphs of Faith, XXIX (September, 1909), 207.

⁷⁴Ibid., p. 208. ⁷⁵Ibid. ⁷⁶Ibid., pp. 208-9.

⁷⁷The orphans were all placed in "good Christian families" before the orphanage was completely closed in 1909. Two years later (1911), the Montgomerys donated some of the original buildings that had been part of the orphanage to the Methodists. The Methodists used the facilities for their Chinese Orphanage and later on for a missionary rest home. See Carrie Judd Montgomery, "Good Work Being Done at Beulah Heights, California," Triumphs of Faith, XXXI (April, 1911), 93.

⁷⁸Carrie Judd Montgomery, "Some Important Changes," Triumphs of Faith, XXVIII (December, 1908), 268.

⁷⁹Ibid.

⁸⁰Sadie Cody, "A Greeting," Triumphs of Faith, XXXIX (November, 1919), 256-8 and Sadie Cody, "Note of Praise from Beulah Heights," Triumphs of Faith, XXXVIII (December, 1918), 287.

⁸¹Carrie Judd Montgomery, "Testimonies from the Home of Peace Guest Book," Triumphs of Faith, LIX (February, 1939), 45.

⁸²Frances Kies, "'Taken in' at Beulah Heights," Triumphs of Faith, XXXIV (March 1914), 65.

⁸³Mary Milk, "Impressions of Beulah Heights," Triumphs of Faith, XLI (March, 1921), 57.

⁸⁴Ibid.

⁸⁵Sadie Cody, "Times of Refreshing at Beulah Heights," Triumphs of Faith, XXXVII (March, 1917), 57. Also see Carrie Judd Montgomery, "Home of Peace," Triumphs of Faith, XLI (June, 1929), 144.

⁸⁶Carrie Judd Montgomery, "Guests at the Home of Peace," Triumphs of Faith, XXXVI (November, 1916), 257.

⁸⁷Ibid. See this article for some of the connections between pentecostals, missionaries, and the Home of Peace.

⁸⁸In Under His Wings Mrs. Montgomery recalls her motivation for starting the Monday Meeting, "at this time there did not exist as much harmony among the Lord's children in Oakland as we felt there should be, misunderstandings often coming up between assemblies and groups of people who believe alike on essentials but differed on non-essentials. I felt that the Lord wanted to unite all these dear ones in His own love," p. 196.

⁸⁹Carrie Judd Montgomery, "Divine Healing Meeting in Oakland," Triumphs of Faith, XXXI (June, 1911), 143, 190.

⁹⁰See Under His Wings, pp. 196-9.

⁹¹See Carrie Judd Montgomery, "Divine Healing Meeting in San Francisco," Triumphs of Faith, XXXI (October, 1911), 238.

⁹²Carrie Judd Montgomery, "Our Tuesday Meeting at Beulah Heights," Triumphs of Faith, XXXI (July, 1911), 142; Carrie Judd Montgomery, "Mrs. Montgomery's Meetings at Beulah Heights," Triumphs of Faith, XXXVI (August, 1916), 191.

⁹³Carrie Judd Montgomery, "Day of Prayer and Fasting," Triumphs of Faith, XXXVII (August, 1917), 190. This article reflects the larger context and motivation for prayer. Mrs. Montgomery called for united prayer. She outlined several specific areas of need for which to pray. For further insight into the emphasis on prayer, see other Triumphs of Faith articles by Carrie Judd Montgomery, "Announcement," XXXIX (March, 1919), 116-7; and "A Call for Prayer, Fasting and Humiliation," XXXIX (March, 1919), 67-8. These are urgent calls to prayer signed by a host of prominent pentecostal leaders.

⁹⁴See Francis Kies, "The Passover League," Triumphs of Faith, XXXVI (April, 1916), 85-6; and Carrie Judd Montgomery, "Notes of Praise from the Passover League Members," Triumphs of Faith, XXXVIII (February, 1918), 40.

⁹⁵See Carrie Judd Montgomery, "Monthly Meeting to Pray for the Jews," Triumphs of Faith, XXXVII (August, 1917), 191, for an example of the ad.

⁹⁶Carrie Judd Montgomery, "Our Monthly Missionary Meeting," Triumphs of Faith, XXXVI (July, 1916), 168.

⁹⁷For some of these reports see J.O. Lehman, "Reports from Regions Beyond," Triumphs of Faith, XXIX (February, 1909), 37-9; Carrie Judd Montgomery, "Work in South China," Triumphs of Faith, XXIX (January, 1909), 9-12; Lizzie Fraser, "Testimony," Triumphs of Faith,

XXIX (January, 1909), 12-4; [n.a.] "The Dhond Revival," Triumphs of Faith, XXVIII (September, 1908), 196-8; Minnie Abrams, "India," Triumphs of Faith, XXVIII (November, 1908), 260-2; Cecil Polhill, "A China Inland Missionaries Witness," Triumphs of Faith, XXXVIII (August, 1908), 182-4; A.C., "Pentecostal Outpouring in England," Triumphs of Faith, XXIX (January, 1909), 15; A.P. Frankline, "The Latter Rain Among the Ehils," Triumphs of Faith, XXIX (January, 1909), 14; Pandita Ramba, "Showers of Blessing," Triumphs of Faith, XXVII (December, 1907), 267-71.

⁹⁸Carrie Judd Montgomery, "All Day Prayer for Missions," Triumphs of Faith, XXX (January, 1910), 20-1.

⁹⁹Carrie Judd Montgomery, "Editor's Note," Triumphs of Faith, XXIX (January, 1909), 21.

¹⁰⁰See Carrie Judd Montgomery, "A Recent Trip to Mexico," Triumphs of Faith, XXXIII (December, 1913), 269-71; Carrie Judd Montgomery, "A Trip into Mexico, etc.," Triumphs of Faith, XXXVII (July, 1917), 156-8; Carrie Judd Montgomery, "A Visit to Los Angeles," Triumphs of Faith, XXXVIII (July, 1918), 166-7; Alice E. Luce, "Mexican Work in California," Triumphs of Faith, XXXVIII (August, 1918), 179-80. An interesting "spillover" from Montgomery missions work in Mexico is her great interest that developed in the pentecostal Spanish works in California particularly the work of Miss Alice Luce and Dr. F. Murreutt in Los Angeles.

¹⁰¹Carrie Judd Montgomery, "Some Important Changes," Triumphs of Faith, XXVIII (December, 1908), 267-9.

¹⁰²Carrie Judd Montgomery, "Here and There," Triumphs of Faith, XXX (July, 1910), 145-8; Also see Under His Wings, pp. 226-32. 1915), 23-4.

Chapter 6

A LIFE IN PERSPECTIVE

Carrie Judd Montgomery was a multi-dimensional woman. Although her era, the late 19th century and the early 20th century, produced many important religious leaders, Montgomery was unique and outstanding in her own right. The significance of her life and ministry have in part been demonstrated in four general areas: 1) her religious pilgrimage, 2) the role she played in important religious movements of her time, 3) her own personal values (attitudes & goals) and the manner in which they were expressed in life and ministry, and finally 4) the legacy she left behind. This final chapter will attempt to place Carrie Judd Montgomery's life in perspective through these four lenses.

Religious Pilgrimage

Within the life of Carrie Judd Montgomery a religious pilgrimage is perceivable. This religious journey followed a pattern that was typical to her period of history. Vinson Synan's thesis, describing how pentecostalism flowed from Anglicanism ultimately to its 20th century expression, looks remarkably like Montgomery's own individual life. Apparently, the same streams that moved through the contemporary movements in general also flowed through Carrie Judd Montgomery's life¹

In many ways Mrs. Montgomery's religious pilgrimage serves as a microcosm of the early pentecostals. Carrie Judd was born and baptized an Episcopalian, raised by devout Christian parents, and nurtured in the faith by pious Anglican churchmen. The crisis event of her miraculous physical healing thrust Carrie into Methodist/holiness circles and particularly those receptive to the message of faith healing. As a part of the developing healing movement of the late 1800's, Miss Judd became associated with A.B. Simpson and subsequently helped to organize the Christian and Missionary Alliance. The four-fold gospel of this new group was only a hairsbreadth away from the early pentecostal movement as it was conceived at the turn of the century. To Carrie Judd Montgomery the burgeoning pentecostal movement seemed to be the next logical and spirit-directed step along the path that she had been travelling for many years.

An Episcopalian Heritage

This spiritual pilgrimage that consumed one-half of a century began within the Anglican tradition. Mr. and Mrs. O. Judd brought up their children, including Carrie, in a devoutly God-fearing manner. Their involvement in parish life contributed to the development of young Carrie Judd. Her sensitivity to God, to her family, and other people was fostered both at home and in church.

The church provided training in Sunday school for Carrie as a child. Consistent church attendance was a requirement for the Judd children. In adulthood Mrs. Montgomery remembered the effects of her early religious encounters, "the hallowed influence of the hymns that were sung, of scriptures that were read and the solemn Litany . . . were

all used of God to inspire a deeply reverent spirit within my little heart."² The "reverent spirit" was also nurtured in the Judd household. Family worship was insisted upon. Each morning before the children left for school, Mrs. Judd would conduct a time of religious devotion. This consistently pious commitment to God impressed Carrie. She recalled as a young child, observing her mother at church in prayer, "as I gazed at my mother's beautiful face, with her eyes closed in prayer and her devout tones in supplication, I decided that God was a real Being, and that He was listening to her prayers."³ These early impressions at home and in church helped to lay a religious foundation within the episcopal framework that would be built upon throughout Carrie Judd Montgomery's life.

Holiness/Healing Movement

While Carrie along with the entire Judd family was deeply involved in the Episcopal parish, she began to be filled with an unrest concerning her own spiritual commitment.⁴ As a teenager Carrie had a growing awareness that she had need of a "full, uttermost surrender to God." Although she had an "intense desire for Christ," she also demonstrated an attitude of reserve concerning particular areas of her life.⁵ It was in this same period, during her college days, that Carrie had a severe back injury as a result of a fall on an icy sidewalk. Her prolonged illness which eventually rendered her an invalid was ended only as a result of a miraculous divine healing. This bittersweet crisis propelled Carrie into new religious circles.

With a new understanding of spiritual commitment, Carrie began to attend various prayer meetings and religious gatherings. Primarily,

however, she found the greatest acceptance of her healing within the holiness groups. Carrie as a young woman shared her testimony with numerous and various denominational groups, but a new mutual affinity grew between her and the holiness people.

Carrie entered the holiness ranks with little understanding of the movement's own evolution and shifts that had been occurring since the Civil War. It may have been as a result of some of these changes that Carrie seemed to fit. In any event, when Carrie began to move into the holiness flow, in about 1880, the course of the stream was already set. Using Donald Dayton's analysis of these variations within the holiness movement during this period, it is apparent that young Miss Judd found and fit into the "reformed" or "Keswick" variation.⁶ This channel within the movement was well established as Carrie Judd Montgomery entered it. The faith-healing advocates within this part of the movement soon became a part of Miss Judd's network of influence. While Carrie was acquainted with Charles Cullis, William E. Boardman and Albert B. Simpson, generally considered three of the leading faith-healing practitioners, she came into closest contact and association with Dr. Simpson.

Christian and Missionary Alliance

A.B. Simpson was responsible for encouraging Carrie Judd to broaden the scope of her public ministry, particularly as it related to her speaking ministry. Because of their mutual message of divine healing, Judd's ministry became increasingly connected to that of Simpson. While Miss Judd graciously declined Dr. Simpson's invitation to join his team of ministries in New York City, the two did continue to

cooperate in conventions and other endeavors. This cooperative was formalized with the establishment of the Christian Alliance in 1887. Carrie Judd was not only a charter member of what was to become the Christian and Missionary Alliance, she was also its first recording secretary.

The early Alliance seemed to fit Carrie Judd Montgomery very well. It was a loose-knit organization that afforded a great amount of freedom and flexibility to its members. This style of cooperative fellowship allowed Carrie Judd Montgomery to move without restriction within the greater holiness movement.⁷ She was particularly free to pursue her teaching on divine healing. The emphasis of the Christian and Missionary Alliance on empowering by the Holy Spirit, and the four-fold gospel in general was also in step with Mrs. Montgomery's growing concerns. In part, it was these emphases that gave impetus to the move toward pentecostalism within certain segments of the holiness movement, including many people within the Christian and Missionary Alliance.

Pentecostalism

Mrs. Montgomery was one of many who from the ranks of the Christian and Missionary Alliance moved into the pentecostal formation. Carrie did not consider her step into pentecostalism to be a break with the past; rather she believed it to be a part of her spiritual pilgrimage. Initially, she made no separation with the Christian and Missionary Alliance or other holiness people. She did not presuppose that her baptism in the Spirit with the sign of tongues necessitated any change in her ecclesiastical affiliations. For at least the first

decade of her pentecostal involvement she remained an active participant in the Christian and Missionary Alliance locally, nationally and worldwide. In fact, she did much to bring understanding and unity to the two groups. It was not until 1917 that Carrie Judd Montgomery joined the Assemblies of God as a charter member.⁸

Pentecostalism for Carrie Judd Montgomery, as for many early pentecostals, was not an exclusive or denominational experience. The baptism of the Holy Spirit, she believed, was a blessed gift to the believer that would empower him to fulfill his divine commission regardless of one's ecclesiastical connections. So as Montgomery moved into the pentecostal stream, it was with enthusiasm. She was excited about what this rediscovered pentecost would mean for Christians and the world in general as empowered believers moved out into areas of evangelism. For Mrs. Montgomery, her personal baptism of the Spirit and subsequent involvement in the pentecostal movement was neither a mutation of her holiness experience nor a departure from her fundamental values. Rather, this pentecostal segment of her spiritual pilgrimage was consistent with what God's direction had been for her throughout her life. It was the appropriate contemporary experience, the logical conclusion of a journey that she had begun fifty years before as a young Episcopalian.

Carrie Judd Montgomery's religious pilgrimage had progressed steadily and continuously with the guidance as she believed of the Holy Spirit. These four streams in which Mrs. Montgomery's life flowed roughly correspond with the "chapters" of her life: Early life (1858-1879) - Episcopalian; Buffalo Ministry (1880-1890) - Holiness/Healing

Movement; Early California Ministry (1890-1907) - Christian and Missionary Alliance; and Later California Ministry (1908-1946) - Pentecostal Movement. The movements that drew Carrie Judd Montgomery into their currents granted her the opportunity to play significant roles within their streams of influence.

Role in Religious Movements

In many ways Carrie Montgomery was a spiritual pioneer. She was the granddaughter of early settlers of western New York and their venturous spirit was instilled in her. Though born an Episcopalian, Carrie was to proceed as a trailblazer into the territories of three new religious movements. Carrie performed a significant role in the early stages of the healing movement within the larger holiness circle, in the infant Christian and Missionary Alliance, and in the budding pentecostal movement. Among her contributions to these new groups was to function as a pioneer and a model.

Healing Movement

While Charles Cullis, W.E. Boardman and A.B. Simpson are probably the most remembered leaders of the early healing phenomenon of the 1880's, Carrie Judd's place in the sphere should be recognized.⁹ Following her own dynamic healing in 1879, Carrie Faith Judd swiftly entered into the then embryonic healing movement. It is apparent that she came under the influence of Dr. Cullis soon after her own healing. But the dearth of written materials on divine healing or as it was called at that time the faith cure, prompted young Carrie to author, in

1880, her first book The Prayer of Faith. Cullis, who might be called the father of the American healing movement, published his Faith Cures only the year before (1879).¹⁰

The Prayer of Faith, preceded only by Faith Cures, was to lead the way for a stream of other books on faith healing by leaders in the movement such as A.B. Simpson, A.J. Gordon, R. Kelso Carter, Robert L. Stanton and others. Into the vacuum that existed due to the lack of published works on divine healing, entered The Prayer of Faith. It was first published under Carrie Faith Judd's own imprint but was later published by Revell in this country and other publishers in Europe. The widespread readership of The Prayer of Faith is evidenced in its numerous printings and several foreign translations. Throughout her years of travelling ministry Carrie Judd Montgomery met people around the world who had read and had been affected by the message of The Prayer of Faith.

Carrie also led the way in the faith home ministry. Faith Rest Cottage was not only among the first faith homes in this country, it was "among the best known."¹¹ Carrie's boldness to launch into a faith ministry like Faith Rest marked her as one of the "pious," in the words of A.J. Gordon, "who have learned the secret of the prayer of faith."¹² Not only did the ministry of Faith Rest help seekers to receive healing, but it inspired many others to establish similar works and homes. When Carrie married and moved to California, she did not abandon the faith home concept. In fact, the Home of Peace was a completely unique idea for the western United States. Westerners knew little of faith healing or faith homes in the early 1890's. Carrie's

vision for the Home of Peace was also significant because it was rare to build a house, a very large one at that, specifically to become a faith home. Most faith homes were neat cottages like Faith-Rest, or a private residence that was given to the faith ministry. It was nearly unheard of to erect a home for the exclusive purpose of faith healing.

The Triumphs of Faith that began in January, 1881 was also unique. While they were not unlike many holiness journals of this period in many ways, their focus on faith healing set them apart. This was evident in the subtitle of the magazine, "A Monthly Journal Devoted to Faith Healing and to the Promotion of Christian Holiness." Dayton notes this combination, "healing and holiness were . . . closely connected in the work of . . . Carrie Judd Montgomery."¹³ This unique perspective was widely distributed by Mrs. Montgomery through the Triumphs of Faith for more than sixty-five years. The editing of this journal along with her other writings and the Faith Rest Cottage established Carrie Judd Montgomery as a leader and key figure in the faith-healing movement of the late 19th century.

Christian and Missionary Alliance

The faith healing message was one of the common teachings of Miss Judd and A.B. Simpson. When Carrie initially met Dr. Simpson in his New York City home, he told her that he had become familiar with her through her writing on divine healing. As noted above, it was Simpson who helped young Carrie F. Judd to lay down her pen, at least temporarily, and move behind the pulpit. This acquaintance that was established early in Carrie's life, the mid-1880's, was to become a

close and enduring ministerial relationship that would span more than four decades. When Simpson founded the Christian and Missionary Alliance, Carrie played a chief role. She was in attendance and participated in the Alliance's formational meeting, she was a charter member, and she was the first recording secretary of the Christian Alliance.

Prior to and following the establishing of the Christian and Missionary Alliance, Carrie Faith Judd had participated in numerous conventions in cooperation with A.B. Simpson throughout the Northeast. In these conventions, she and other speakers joined A.B. Simpson and together they heralded the four-fold gospel. Through these conventions Carrie's own unique influence on the infant Christian and Missionary Alliance was being felt. Early Alliance leaders such as D.W. Kerr, James Kirk, John Salmon and others came under the direct effects of Carrie's teachings. An illustration of this influence can be recognized in John Salmon. Salmon, a Canadian minister, visited and was influenced by Miss Judd's Buffalo ministry. At the Buffalo convention of 1885, organized by Carrie, John Salmon met and became friends with A.B. Simpson. Simpson too was a Canadian but it was Salmon who introduced the Christian and Missionary Alliance into Canada.¹⁴ Other early Alliance folk, some noted in earlier chapters, have testified to the role of leadership of Miss Judd in their lives.

The primary emphasis that the Christian and Missionary Alliance placed on foreign missions work was another area in which Mrs. Montgomery excelled. The growing emphasis on foreign missions within the lives of Carrie and George Montgomery has already been traced in this work. This increasing concern corresponds to Simpson and the

C. & M. A.'s increased emphasis. The Montgomerys gave great amounts of personal support to Alliance missionaries. By their own model and through the written exhortations of the Triumphs of Faith, the Montgomerys challenged and led hundreds and possibly thousands to give to the cause of foreign missions.

They aided missionaries both on the field and at home. The Montgomerys in their travels visited missionaries and endeavored to help encourage them in their work. Of course the work at the Home of Peace year after year provided a needed oasis for missionaries while in the States. Many returned from their foreign field in broken health and were given opportunity to rest at the Home of Peace. Some received a divine healing while sitting under the teaching of Mrs. Montgomery at the Home. The Home of Peace also served to house Shalom Missionary Training School for a few years. Through the school, Mrs. Montgomery helped to train young people for the mission field. A generation of Christian and Missionary Alliance missionaries came under the influence of Mrs. Montgomery by her personal support in the Triumphs of Faith, the Home of Peace, and other communication both written and spoken.

Montgomery's personal leadership in establishing local Alliance ministries first in western New York and later in the San Francisco Bay Area, were characteristic of influence within the burgeoning organization. She was a key figure in the national leadership structure, a powerful proponent of the four-fold doctrinal statement including divine healing, as well as a prominent speaker at the Christian and Missionary Alliance conventions. Mrs. Montgomery's influential role in the early leadership of the Alliance is a matter of record.

The Pentecostal Movement

In 1908, the year of Carrie Montgomery's Spirit baptism, she was fifty years old. Three decades had passed since she first entered public ministry. By the time she joined a pentecostal organization, Mrs. Montgomery was nearly sixty years old. To a movement whose leadership consisted primarily of young people, Mrs. Montgomery brought a depth of experience, wisdom, and quiet leadership. Her contribution to this new pentecostal movement can be generally described in two broad roles: the enthusiastic advocate and the bridge builder between movements.

An Enthusiastic Advocate. Carrie's initial skepticism of the pentecostal revival due to its unscriptural excesses melted away in the light of the reality she discovered in scripture and her own personal experience. Following the satisfaction of her questions and subsequent reception of the baptism of the Spirit, Carrie Judd Montgomery became an enthusiastic advocate of the doctrine of the baptism in the Spirit with the accompanying sign of tongues. In her own gentle but persuasive way, Carrie proclaimed the validity of this gift through every available channel. Her journal The Triumphs of Faith became a vehicle of the new movement. She wrote, published and distributed tracts explaining her pentecostal perspective. She published the works of other pentecostals from her offices in Beulah Heights. The Home of Peace hosted meetings for seekers and other interested people. Other services were established around the Bay Area by Montgomery to facilitate the speaking of the good word.

When given opportunity to share her point of view with the Alliance people, she would teach them from the Scripture. Especially in the early years of the revival, prior to a more restrictive stance toward tongues within the Christian and Missionary Alliance, Montgomery was invited to share her pentecostal testimony and teaching through the United States in Alliance meetings and conventions.¹⁵

A Bridge-builder. Carrie not only was a powerful proponent of the pentecostal experience but also was a builder of bridges between movements. Since she herself was a link person, connected to both movements, she endeavored to help foster understanding and acceptance between the two groups. Her efforts at the Christian and Missionary Alliance conventions were not a "hard sell" presentation for pentecostalism as much as an attempt to defuse the misunderstandings and stereotypes of the new revival. This role of bridge-builder probably generated the 1914 Worldwide Camp Meeting. Montgomery had organized holiness camp meetings in earlier time, but now she hoped to attract both holiness and pentecostal people to come and worship together at the camp. She became a bridge herself so that the gap might be spanned and unity achieved. The concept of unity will be pursued below.

Carrie Montgomery's personality was well suited for the role of bridge-builder. She was not viewed by the holiness folk or pentecostals as an eccentric holy roller, an extravagant radical, or a boisterous, unruly, tongues-speaker. Her sense for decorum and dignity in worship was known by all those who had observed her ministry through the years. She broke the stereotype of the over-exercized, unwise if not

unscriptural pentecostals. Carrie's Episcopal heritage may partially explain her sense of propriety that preceded her pentecostal experience and continued in the wake of it. The Home of Peace also testified to the fact the pentecostal teaching could flourish in a quiet, peaceful atmosphere. This is not to say that Mrs. Montgomery's meetings or teachings were without enthusiasm, it is to establish that her own personality, training and background dictated an orderliness to her pentecostalism.¹⁶ With her own unique style of peaceful dignity, Mrs. Montgomery was a likely candidate to explain the pentecostal message to the somewhat skittish evangelicals, and to represent the greater holiness ideals to the enthusiastic pentecostals.

Personal Values and Expression

Both Carrie's role within her chosen religious movements and her actual pilgrimage into uncharted religious territory were predictably affected by her own personal value system. Montgomery's values as discovered in her life and ministry are worthy of consideration. Brian P. Hall, a contemporary Episcopalian values theorist, describes a value as "something that is freely chosen from alternatives and is actually acted upon and lived out."¹⁷ It is the manner in which Carrie Judd Montgomery "acted upon and lived out" her beliefs that make some of her values discernible decades later. There are many Christian values that could be pointed to in Mrs. Montgomery's life. There are three general value clusters that seem obvious: personal experiences and relationships, service to human need, and nurture of Christian unity.

Personal Experiences and Relationships

Montgomery's life and ministry was shaped by her personal encounters, relationships and experiences with significant persons and events in her life. One of the most dramatic events of Montgomery's life was her miraculous physical healing. Carrie was changed from a bedridden, hopeless teenager to a healthy, motivated, spiritual, goal-oriented young woman following her healing. Her sense of full surrender to the divine will was complete, her belief in the need for a sanctified lifestyle was developed and her faith in God's will to do the miraculous was confirmed in light of her physical restoration. This personal experience with divine healing was a watershed in Carrie's life. Her emphasis on faith in general and the prayer of faith specifically is understandable considering the dramatic event that had occurred in her life.

It could be said that Montgomery valued the "eventness" of Christianity. Her emphasis on divine healing, sanctification and the baptism in the Holy spirit bore this out. For while Carrie believed in and experienced the process side of Christianity, it was the dramatic events in her life that seemed to give meaning to the process. She interpreted much of her Christianity in light of her healing, sanctification and spiritual baptism experiences. Because these were such significant events in her life, they became the focus of much of her teaching and a valued dimension in her life.

The "eventness" of Carrie's experience was not the only valued aspect in her life. Ongoing personal relationships, that of course take time and process to develop, were also highly valued by Montgomery.

While Carrie greatly valued relationships with many great people, some of which are noted above, the relationship that had the most continuing impact and sustained value was the relationship between her and her husband George Montgomery.

George S. Montgomery was a successful San Francisco businessman prior to and throughout his marriage. He was a fine example of a layman who daily lived out his Christianity in the context of his profession, and whose success served the work of the Church in several ways. He was an active personal evangelist. People who had opportunity to visit his office or business would discover the way of salvation by Montgomery's witness. In the church world he expounded the scriptures in a convincing way. His personal conversations with fellow Christians revealed one of his strengths, an ability to encourage, exhort and challenge in a personable way.

Montgomery's spiritual leadership in his own family was certainly one of the most significant spiritual roles he played. He did not only conduct family prayers, but he modeled a strong and stable faith that gave confidence to his family. It is impossible to speculate what Carrie's life would have looked like without the influence of George Montgomery. George's stability helped to provide the emotional and financial support that undergirded Carrie's ministry.

Carrie valued her husband's opinion. She would typically request his views about her new ideas, her directions in ministry, or even about a particular study she would be preparing. He was quick to pray with her and to give counsel to her concerning her ministry. This sense of spiritual agreement was an irreplaceable aid to Carrie's life of

service.

George's financial support was also indispensable. Due to Mr. Montgomery's generosity many of Carrie's ministries were launched. Notably the construction of the Home of Peace was underwritten by George Montgomery. Carrie's dependence on a supportive relationship that provided flexibility and freedom to function in ministry reveals the value that she placed on primary relationships. Perhaps this is why she was not content to simply fill the role of an itinerant healing evangelist. Carrie believed that healing as well as other doctrines could best be communicated within the context of a relationship. Faith Rest and later the Home of Peace provided the opportunity for scriptural truth to be taught, experimented with and lived out within the relationship of a small community. It was within the boundaries of relationships that Carrie attempted to service those in need.

Service to Human Need

Carrie Montgomery's values, lived out, can be seen most clearly in her service or ministry to the needs of people. For Carrie, ministry was not merely a theological concept, it was an opportunity for action. Her vision of the effects of holiness were well within the scope of Wesleyan pietism as represented in the holiness movement. Melvin E. Dieter suggests that the 19th century movement was much more oriented toward piety expressed in "Christian activity than a pietistic introspection."¹⁸ Carrie's Christian activity certainly showed her to be an authentic "doer of the word."¹⁹ A deep love for God and people was the motivating force in Montgomery's life of service. Her love

could be observed in her acts of ministry.

When Carrie saw a human need she seized it as an opportunity for service. Whether the need was a hopeless street alcoholic, a young girl entrapped in prostitution, an orphaned child, a person physically sick, one weak in faith, a young person in need of training or someone who had never heard the Christian message, Mrs. Montgomery did everything within her power and imagination to minister to the need. When children were in need of a home, she established an orphanage. When there was an apparent need for missionary training on the West Coast, she founded Shalom School. When she perceived a need for information and instruction concerning divine healing, she initiated the Triumphs of Faith. Concerned with the need for creating an atmosphere in which to pray the prayer of faith, she built the Home of Peace.

Carrie served wherever she was. She did not only create organizations and establish programs. Her private acts of service were as abundant as her public attempts to minister to human need. In her parents' home in Buffalo and around the neighborhood, Carrie took opportunity to serve. She taught classes of children and helped to clothe them. She prayed for the sick while caring for their physical ailment in her father's home. When she married and moved to California, she had established a Bible study in her new apartment before she had been in the neighborhood one month. Seeing the needs on the streets of San Francisco, she sought ways to minister one on one and through the city mission. Even on her honeymoon, the new Mrs. Montgomery was actively seeking opportunity to help others through the gospel.

Out of her role as a loving servant to people in need, grew her

role as an entrepreneur. Carrie's abilities in organization and management astounded her businessman husband. Early in their marriage he affectionately nicknamed her the "little general." Mrs. Montgomery's service to people was multiplied by her ability to see the need and respond by creating an appropriate ministry outlet. However, it would have been impossible for her to function directly in each nitch of ministry she established. Instead she initiated the ministry personally but soon found another capable, willing heart to continue the work. Her vision for new ways to minister was matched only by her ability to coordinate her existing ministries.

While few people had the insight into human need that Montgomery possessed, many were stimulated to ministries by her personal model of service. She was truly a catalyst for Christian service. Many faith home works were begun because of Carrie's lead. City missions, orphanages, rescue homes and training centers were also encouraged by the work of Carrie Judd Montgomery.

Her writings also provided a catalytic effects on their readers. The sweeping influence of The Prayer of Faith has already been described. The Triumphs of Faith with Mrs. Montgomery's editorials, and news of various ministries prompted people to involve themselves in acts of service. Montgomery's life as a whole was aimed at serving God, serving people and helping people to serve one another.

Christian Unity

The value of Christian unity in Carrie's life is more understandable when discussed in light of her emphasis on Christian service. For Mrs. Montgomery unity among Christians had always been a

highly regarded value. Throughout the years she chose to take a transdenominational approach. While an Episcopalian, she entered the holiness movement in her early twenties. Perhaps due to the multidenominational profile of the holiness movement in the late 19th century, Carrie became more fluid in her own interaction with ecclesiastical organizations. Her testimony to faith healing in the 1880's gave her wide exposure to a number of denominational groups. While reaction to her message was mixed, she discovered sincerely pious people across the denominational spectrum. Montgomery did not believe that restricting her ministry to one specific group would be an accurate interpretation of God's direction in her life, so she increasingly became more open to varied opportunities to minister.

Even when Carrie Montgomery did officially affiliate with an organization it was not so much an attitude of exclusiveness as it was an act of identification with others of similar mission. Carrie joined the Christian and Missionary Alliance, the Salvation Army and the Assemblies of God. None of the groups in these formative stages were seeking to be a denomination. Neither were their approaches severely restrictive as to cooperating with other similar groups. Carrie's own simultaneous affiliation with the Christian and Missionary Alliance and the Salvation Army gives evidence to their loosely knit membership structure.

Montgomery's associations did not inhibit the transdenominational approach in her own ministries. The Home of Peace probably best reflects this fact. From its inception, the Home was to be open to minister to people of all Christian fellowships. Testimonies

of healing from the home were not restricted to any particular denomination. Later as the Home of Peace became more oriented toward ministering to the needs of arriving and departing missionaries, it continued to serve a multidenominational clientel. The guest book throughout the years, even up to the present, reveals missionaries from scores of denominations and missions boards. All were welcomed and provided for in Christian love. Montgomery's transdenominational approach was one of the ways she encouraged Christian unity.

Montgomery also specifically organized some of her ministries to actively stimulate unity. Many of her established weekly and monthly meetings in and round Oakland had the declared purpose of providing an opportunity for Christians of differing backgrounds to come together and unite around community-held Christian values. Clearly, with Carrie's transdenominational mentality, this emphasis on uniting was not aimed at merging denominational organizations. It was to aid Christians in their understanding of the larger body of Christ and to facilitate more effective prayer and coordinated mission in local communities.

In the wake of the pentecostal revival, Carrie seemed even more determined to foster Christian unity. While many pentecostal and holiness people were being divided over the issues surrounding the emerging pentecostal movement, Mrs. Montgomery fervently sought to be a unifying agent. She had been a part of the holiness movement and a charter member of the Christian and Missionary Alliance for decades, though as a pentecostal she still viewed herself as a part of these expressions. This is particularly apparent with her connection to the

Christian and Missionary Alliance. From 1908, the year of her pentecostal baptism, until 1918, the year of A.B. Simpson's death, Carrie continued to minister actively among the Alliance people.²⁰

Seeing herself as both a holiness person and a pentecostal, Carrie endeavored to bring a knitting together of the growing rift between the two groups. The Triumphs of Faith published several articles aimed at stimulating unity. "Christian Unity," an article from January, 1911, was typical of other articles.²¹ Christian unity along with other of Carrie's prized values was lived out with all the energy that characterized Mrs. Montgomery's life in general. Carrie Judd Montgomery continually gave herself to her beliefs. Her ongoing spiritual investment has provided a valuable legacy that has survived Mrs. Montgomery.

The Legacy

Wherever consideration is given to the significance of a person's life in the light of history, one of the questions that is ultimately asked is, "what is left," that is, what remains after the individual is gone, or what are the continuing effects of their life, what is their legacy? Carrie Judd Montgomery's legacy contains a ministry that continues through the Home of Peace, the writings that have survived her, and a family, now four generations, that still pursues their forebears' values. She has also left a model of Christian living and service and perhaps some lessons that should be noted by contemporary Christian leaders and the Church in general.

The Home of Peace

The Home of Peace, dedicated to the glory of God in 1893, has continued to minister to the Church for ninety years. When Mrs. Montgomery died in 1946 her ministry through the home continued. As described above, the home's focus had become more and more directed toward serving missionaries. Originally, missionaries would come for recuperation or to find a place of peaceful physical and spiritual refreshing. Many made the Home of Peace their first stop after returning stateside or their last stop before leaving. In keeping with the desire to serve the missionary's needs a packaging and shipping service developed as a part of the ministry of the Home of Peace. Today, a large percentage of missionaries from scores of missions boards that depart from the West Coast are served by the Home of Peace. Ray Herrstrom, a grandson-in-law of Mrs. Montgomery, serves as the director of the missionary shipping service. He with his staff aid missionaries in several ways. Upon request, they help in the purchasing process of needed materials to be used in foreign fields. They secure the proper insurance and documentation for all items to be shipped. They help with customs procedure. They customize the packing process to meet the specific need of each missionary before they ship the cargo. This growth in this particular aspect of the Home of Peace ministry has necessitated the building of new warehouse facilities on the grounds.²²

The Home of Peace itself remains a beautiful Victorian house. In addition to serving as a way station for missionaries, it has become a Christian guest house. The accommodations combine old and new. The

parlor is reminiscent of the 1890's including lovely antique furniture. A large modern kitchen serves to provide three meals a day for the guests who enjoy meeting other world travelers and sharing in fellowship. The atmosphere of the Home continues to be peacefully serene. It remains appropriate place for a spiritual retreat.²³ Mrs. Montgomery built into the Home of Peace a certain flexibility that has allowed it to change with the time and still maintain its essential qualities of ministry.

The "Triumphs of Faith" and Other Writings

The Triumphs of Faith also survived Mrs. Montgomery. It too became increasingly concerned with foreign missions. Shortly after Mrs. Montgomery's death, its format focussed almost exclusively on missions. While the title remained the same, the subtitle was changed to "A Magazine of World Missions," to reflect the shift in emphasis. The Triumphs of Faith continued to be published through the Oakland office until the mid-1970's. It frequently reprinted articles of Mrs. Montgomery's from one of its former issues to supplement contemporary articles and reports from missionaries.

Another part of the Montgomery legacy is her writings. Carrie's books, booklets, tracts, poems, while presently out of print, contain her teachings and the secret to her successful life and ministry. The author has been challenged by her articulate faith. Students of the holiness and pentecostal movements, as well as those seeking inspiration, would be well rewarded in the reading of Mrs. Montgomery's writings.

Monument, Memory or Mode

When someone makes a significant contribution to a community of people, it is not uncommon for the grateful recipients to erect a monument commemorating the life of the contributor. Other leaders have built their own monuments of sorts, libraries, universities, philanthropic foundations, or something else that will bear their name when they have parted from the scene. Other leaders, great and small, have endeavored to stamp their image onto the memories of the society or a segment of the community. They are satisfied as it is said with "living on in the memory of others." Carrie Judd Montgomery built no monuments to herself. Most of the building and properties that were a part of her numerous ministries, she gave away through the years to others who had a vision for the work and would continue it. Carrie's desire was not that her name live in the memory of others but that the divine kingdom of God would be enhanced and God's name be glorified as a result of her life and ministry. Although Mrs. Montgomery did not leave a monument, she did leave an example of a life well-lived, a model for us all to emulate.

Carrie Montgomery's family, now four generations, reflects her exemplary life. The values she lived out are accepted by her descendants. Her generosity and heart for ministry has been learned and is being displayed in the lives of her grandchildren and great-grandchildren. The Home of Peace and its benevolent services are one example of this. With her son Loren Berry as the chairman of the board, Mrs. Faith Berry, Montgomery's only child, now in her 90's, has continued as the secretary of the board of directors to manifest an

attitude of service to the Church that characterized Mrs. Montgomery.²⁴ As Carrie Judd Montgomery's family has lived in light of her model, perhaps it is not unreasonable to assume that her spiritual offspring are part of a continuing ripple effect. In any event, Mrs Montgomery's life and ministry continue to be an ideal for all would-be servants.

NOTES

¹Vinson Synan, The Holiness-Pentecostal Movement in the United States (Grand Rapids: William B. Eerdmans Publishing Co., 1971). Synan's "overriding thesis . . . is that the historical and doctrinal lineage of American pentecostalism is to be found in the Wesleyan tradition," p. 8. He argues that the roots of "holiness-pentecostal" movement can be traced through the Wesleyans to Anglicanism and from there back to Roman Catholicism.

²Under His Wings, p. 13. ³Ibid.

⁴The Judd family not only attended the Episcopal church regularly, they were actively involved in the leadership of parish work. Mr. Judd was the senior warden of the church; Mrs. Judd involved herself in benevolent work through the church, and Carrie as teenager became a Sunday school teacher in the neighborhood church.

⁵Under His Wings, p. 46.

⁶Donald W. Dayton, "The Doctrine of the Baptism of the Holy Spirit: Emergence and Significance," Wesleyan Theological Journal, XIII (Spring, 1978), 114-26. Dayton describes the variations in the movement at the end of the 19th century. Dayton summarizes these three variations as follows:

(1) The dominant holiness position which viewed sanctification as the negative aspect and empowering for service as the positive aspect of the one event of the "baptism of the Holy Spirit"; (2) the more "reformed" or "Keswick" variation that deemphasized the theme of "purity" for the theme of "power" while keeping the basic structure of the "baptism of the Holy Spirit" as a second, definite experience subsequent to conversion; and (3) the "third blessing" variation that split the holiness baptism of the Spirit into two events, sanctification and the "baptism of the Holy Spirit" or the "baptism with fire."

⁷This freedom can be seen in George and Carrie Montgomery's decision to join the Salvation Army in the early 1890s. This was not seen as a break with the Christian and Missionary Alliance, nor was it an act of disloyalty, it was possible to be a part of both groups at one time.

⁸The Assemblies of God was a pentecostal group that only reluctantly organized in 1914 at least eight years after the outbreak of the pentecostal revival. A letter from Wayne E. Warner, March 17, 1983, contemporary Assemblies of God archivist, documents Carrie Judd Montgomery's charter membership with the Assemblies of God. She

apparently, according to Assemblies of God files, had temporarily been affiliated with the Churches of God in Christ since 1914.

⁹See Raymond Cunningham, "From Holiness to Healing: the Faith Cure in America, 1872-1892," Church History, IVIII (December, 1974), 499-513; also Donald W. Dayton, "Rise."

¹⁰R. Kelso Carter, "Faith Healing" Reviewed (Boston & Chicago: The Christian Witness, 1897), p. 109. Carter describes Cullis as one who did "more than any other man to bring healing by faith to the attention of the Church in the last century." As quoted by Donald W. Dayton, "Rise," p. 8.

¹¹Raymond Cunningham, "Holiness," p. 504.

¹²A.J. Gordon, The Ministry of Healing: Miracules of Cure in All Ages (New York: Christian Alliance Publishing Co., 1882), p. 169.

¹³Donald W. Dayton, "Rise," p. 11.

¹⁴John Sawin, interview on May 13, 1983. Sawin is the retired archivist for the Christian and Missionary Alliance in Nyack, New York. See also Lindsay Reynold, Footprints: The Beginnings of the Christian and Missionary Alliance in Canada (Toronto: The Christian and Missionary Alliance in Canada, 1982).

¹⁵The summers of 1909 and 1910, Mrs. Montgomery travelled from the Western States to the Midwest and Eastern States speaking in Christian and Missionary Alliance conventions. The leadership of the Alliance, including A.B. Simpson, apparently were in accord with Mrs. Montgomery's teaching on the baptism of the Spirit. See Chapters 4 & 5 of this work for details of these conventions.

¹⁶Typical of Montgomery's appreciation for dignity in worship were her comments concerning the British pentecostals in 1909. they were "quiet" with no "fanaticism or excitement." See Carrie Judd Montgomery, "Pentecostal Conference," Triumphs of Faith, XXXIX (July, 1909), 152.

¹⁷Brian P. Hall, Value Clarification as a Learning Process: A Guidebook of Learning Strategies (New York: Paulist Press, 1973), p. 11.

¹⁸Melvin E. Dieter, The Holiness Revival of the Nineteenth Century (Metuchen, New Jersey: the Scarecrow Press, Inc., 1980), p. 4.

¹⁹James 1:23.

²⁰The numerous Christian and Missionary Alliance conventions that Mrs. Montgomery was invited to speak at in 1909 and 1910, have been cited in previous chapters. As late as 1918, A.B. Simpson yielded his pulpit to Carrie Montgomery and allowed her to preach freely. See Under His Wings, p. 231.

²¹G.M.F. "Christian Unity," Triumphs of Faith XXI (January, 1911), 12-5.

²²Interview with director of the Home of Peace, Reverend Herbert Johnson, November 1982.

²³The author has spent several days and nights at the Home of Peace while researching Mrs. Montgomery's life. The amazing atmosphere of the Home of Peace is difficult to describe, but there is a sense of the founder's values continuing through the Home of Peace's contemporary ministries.

²⁴Interview, Faith Berry, Oakland, California, April 21, 1983, by Dan Albrecht. Also an interview with Irving Ford, December 20, 1982, by Dan Albrecht. Reverend Ford has been involved with the Home of Peace ministry for more than 40 years. Having known Mrs. Montgomery personally, and having worked with her family in succeeding years, he believes that the altruistic nature of the Montgomerys and the Berrys has been a key to the success of the ministry.

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APPENDIX A
Mrs. Mix' Letter

Wolcottville, Conn., February 24th, 1879.

Miss Carrie Judd:

I received a line from your sister Eva, stating your case, your disease and your faith. I can encourage you, by the Word of God, that "according to your faith" so be it unto you; and besides you have this promise, "The prayer of faith shall save the sick, and the Lord shall raise him up." Whether the person is present or absent, if it is a "prayer of faith" it is all the same, and God has promised to raise up the sick ones, and if they have committed sins to forgive them. Now this promise is to you, as if you were the only person living. Now if you can claim that promise, I have not the least doubt but what you will be healed. You will first have to lay aside all medicine of every description. Use no remedies of any kind for anything. Lay aside trusting in the "arm of flesh," and lean wholly upon God and His promises. When you receive this letter I want you to begin to pray for faith, and Wednesday afternoon the female prayer-meeting is at our house. We will make you a subject of prayer, between the hours of three and four. I want you to pray for yourself, and pray believing and then act faith. It makes no difference how you feel, but get right out of bed and begin to walk by faith. Strength will come, disease will depart and you will be made whole. We read the Gospel, "Thy faith hath made thee whole." Write soon.

Yours in faith,

Mrs. Edward Mix

APPENDIX B
B.C.A. Article "A Modern Miracle"

A MODERN MIRACLE

A Young Lady of this City Cured by Faith after
being an Invalid for Nearly Two Years--Her
Own Story--A Most Interesting Realist.

One of the most marvelous cases of restoration to health ever made public, is that of Miss Carrie F. Judd, daughter of Mr. O.K. Judd, for the past twenty-seven years in the American Express office, and who resides at Nl. 260 Connecticut Street. From an account of the case written by the young lady to a friend we take the following extracts:

"On January 6th, 1877, after a gradual decline of health, I was prostrated with an attack of nervous fever, proceeding from my spine, the result, probably of a severe fall on a stone sidewalk, several months before. My disease grew into settled spinal difficulty, accompanied with hyperaesthesia of my spine, hips, knees and ankles. So great was the sensitiveness of these portions of my body that it was impossible for myself even to touch them however lightly, and we often had to take means to prevent my clothes touching them. The nerves in my spine and large joints were so unnaturally alive that they felt as if they were bare, and the slightest noise or jar in the room would cause them to vibrate, giving me great agony. I suffered such intense pain in my head that I could scarcely live, and sometimes I could not even stir my eyelids. I could not endure a ray of light, and my sense of hearing was unnaturally acute. We were obliged to exclude everybody from the room excepting those who had the care of me. I became more and more helpless, until I could not turn over alone or move myself a particle in bed, any way possible. Every move had to be made for me with the greatest care. For the end of that time I began to improve slowly, and commenced sitting up a few moments each day. I continued to improve when I was able to sit up part of the day, though I could not by my greatest exertions get able to help myself any. The only way in which I could be lifted from the bed to the chair was by being lifted under my arms, as I could endure no pressure on my spine. Owing to the very warm weather at that time, and to the fact of my overexerting myself when so weak, I was taken very violently worse and continued to fall in spite of everything that was done for me, until last February, (Though I rallied a little the previous Fall). Last February I was so weak that it was only by the greatest effort that I could speak even in a whisper, and sometimes I could only move my

lips. Often the exertion of speaking one word in a whisper would cause the perspiration to start out all over me. I would lie for hours needing something rather than ask for it. They brought me an alphabet torn from a primer, but I was too weak to move my finger from one letter to another, I could take no solid food whatever, and my weakness was so extreme that I could scarcely swallow liquid food. Often my nurse, after giving me a spoonful of nourishment, would have to wait several moments before giving me another, as it exhausted me so to take it. For several months I had been obliged to take 'pepsin' to aid digestion.

"My disease had grown into blood-consumption, and my largest veins looked like mere threads. I was so cold that nothing could keep me warm, and I was emaciated to a perfect shadow. Most of the time I could only lie gasping for breath, and I suffered so excruciatingly, even in my sleep, that when I awoke I would be perfectly exhausted; I was so weak that the weight of my arms and limbs seemed to be dragging me to pieces, and this terrible strain was always constant. My pulse could scarcely be found, and I was not expected to live from one day to the next. About this time we heard of a colored lady, Mrs. Edward Mix, of Wolcottville, Ct., who performed wonderful cures by the power of prayer. At my request, sister Eva wrote her a few lines, telling her that I believed her great faith might avail for me if she would pray for my recovery. On Tuesday, Feb. 25th her answer came, as follows:

"Wolcottsville, Conn., Feb. 24th, 1879. Miss Carrie Judd: I received a line from your sister Eva, stating your case, your disease and your faith. I can encourage you by the Word of God, that according to your faith so be it unto you, and besides you have this promise, 'The prayer of faith shall save the sick and the Lord shall raise him up.' Whether the person is present or absent if it is a prayer of faith it is all the same, and God has promised to raise up the sick ones and if they have committed sins to forgive them. Now this promise is to you as if you were the only person living. Now if you can claim that promise I have not the least doubt but what you will be healed. You will first have to lay aside all the medicine of every description. Use no remedies of any kind for anything, lay aside trusting in the arm of flesh and lean wholly upon God and His promises. When you receive this letter I want you to begin to pray for faith, and Wednesday afternoon the female prayer-meeting is at our house. We will make you a subject of prayer, between the hours of three and four. I want you to pray for yourself and pray believing, and then act faith. It makes no difference how you feel, but get right out of bed and begin to walk by faith. Strength will come, disease will depart and you will be made whole. We read in the Gospel, 'Thy faith hath made thee whole.' Write soon. Yours in faith, Mrs. Edward Mix."

"Mrs. Mix, you will perceive, quotes several Bible promises, told me to pray for faith and directed me to leave off all medicine (which I did). She said that on Wednesday Feb. 26th the female prayer-meeting would be held at her house, when they would make me a subject of prayer between the hours of 3 and 4. At the time appointed, members of our family, also offered up prayer, though not in my room. I felt

a sudden and remarkable increase of faith, different from anything which I had ever experienced. There was no excitement but feelings of faith and confidence. Without the least fear or hesitation I turned over and raised up alone for the first time in over two years. My nurse, who had taken care of me for nearly a year was so affected that she burst forth into prayers and praises. Directly after, with a little support from Mrs. H., I walked to my chair. I had not borne any weight on my feet (except as I made unsuccessful attempts to do so when so much better the Summer before) for two years and two months. During the same hour that prayer was being offered in my behalf, a great change was perceptible in my color, circulation and pulse. Referring to my diary which Mrs. H. wrote, I find under Feb. 27th: 'This afternoon about eight feet, by taking hold of my arms. The Lord strengthens her every hour.' Then under Feb. 28th, 'I gave her a sponge-bath, and could not help but notice the change in the color of her flesh; instead of the yellow, dead look, it is pink and full of life.' Under March 1st, 'This morning she drew on her stockings.' March 2nd, 'Her chest and lungs have been strong, she has talked aloud a great deal, appetite good, color fresh and clear.' In about three weeks from the time I first commenced getting better I could walk all around the room without even having any one near me, in four weeks I walked down stairs with a little assistance. I walked very steadily from the first. We could almost see my muscles fill out, still I suffered nothing from aching or lameness as would be naturally the case. The first pleasant day in April, I went out of doors and into a neighbor's. One can fully appreciate the fact of my walking, when I tell him that my spine and large joints had become so weakened by the Hyperaesthesia that they were like cartilage, and if by any human power I could have been placed upon my feet I should have immediately been all out of shape. They however became strong and firm at once. I have continued to improve in strength and flesh. I can walk several blocks without resting, and for more than two months have taught my class at Sunday School. I have not taken a drop of medicine since February 25th. My friends say that I look much better than I did before I was prostrated."

The above story is substantiated by her father, her nurse, and her friends, and Mr. Judd relates several other cases where persons have been cured apparently by prayer and faith. At the present time Miss Judd is enjoying excellent health and is growing stronger daily.*

*An article in the Buffalo Commercial Advertiser, October 20, 1870, p. 3.

APPENDIX C
Reverend Bielby's Letter

No. 790 Seventh Street,
Buffalo, N.Y.
March 13th, 1880.

Dear Sir:

Miss Judd has shown me your favor of the 11th inst., and requests me to vouch for her entire credibility.

I do this with great pleasure, the more so that I have known her so long, and have been entirely conversant with all the facts in the case, from the beginning. I can assure you of her long and painful illness, of her utter and complete prostration, of the immediate expectation of death by herself and all her friends; during all those months I ministered at her bedside, and saw her draw nearer and nearer to the end.

But suddenly, and, of course, by the interposition of God, and doubtless in answer to the prayers of the Church, and of the faithful, she was, so to speak, in a day restored, and is now in perfect health. Of these facts I assure you. They are well known to all here, and you have only to ask any resident of Buffalo to be satisfied of the truthfulness of all that she may tell you.

Why should it be accounted strange that God should raise one of His children from the bed of death? I confess I see no reason. His promise was for all time, "unto you, and to your children," and if we gain less now, it is because we are less faithful, and not because His promise is less sure.

I shall be glad to give you any further information in my power, if you desire it.

Very truly,

C.F.A. Bielby,
Rector St. Mary's-Church-on-the-Hill (Episcopal).