

URSHAN GRADUATE SCHOOL OF THEOLOGY

HOW THE WEST WAS LOST:
THE STORY OF ONENESS PENTECOSTALISM ON THE CANADIAN PRAIRIES

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Although the Hebden Mission in Toronto has been called the “Canadian Azusa,” it could be argued that that distinction actually belongs to Winnipeg with leaders such as A.H. Argue and Franklin Small.¹ There was a tremendous outpouring of the Spirit in which many miracles occurred. Much like Azusa Street, this was an interracial revival where natives and Caucasians worshipped together before taking the Pentecostal message to their respective homes.² Argue would remain Trinitarian at the rise of the “new issue,” leaving Small to carry the Jesus Name message to western Canada. Small would pick up Durham’s Finished Work doctrine, and capitalizing on the reformed elements, form an organization that believed in both the Oneness and unconditional eternal security. After the formation of the UPCI several years later, UPCI efforts in western Canada would define themselves in opposition to the ACOP and the Latter Rain Movement. As a polemic in an area with a long history of Pentecostal revival with signs and wonders, this cerebral reaction would hinder the growth of the UPCI.

This paper will survey a few of these early developments in Winnipeg, and turn to focus on the Province of Saskatchewan, following the development of the Oneness churches up to the present. By no means exhaustive, this paper will attempt to highlight key people and events in

¹ Thomas William Miller, “The Canadian ‘Azusa’: The Hebden Mission in Toronto.” *Pneuma* 8, no. 1 (1986): 5–29.

² Thomas Wm. Miller, “The Significance of A.H. Argue for Pentecostal Historiography.” *Pneuma* 8, no. 1 (1986): 120–58.

the Modern Pentecostal Movement in the prairie provinces of Manitoba, and primarily, Saskatchewan.

Early Beginnings

In April of 1907 A.H Argue would receive the baptism of the Holy Ghost in one of Durham's meetings in Chicago, having travelled there from Winnipeg for just that purpose.³ Upon his return, he would begin meetings in Winnipeg that soon grew into a great revival, beginning with three people that received the Holy Ghost in his home on May 2, 1907.⁴ Argue would eventually grow a congregation in which there could be as many as 8000 in a single service known as "Cavalry Temple."⁵ This revival in Winnipeg would give rise to leaders such as Franklin Small, who came to Winnipeg in 1900, and came into Argue's meetings in April of 1907. This revival would reach into all classes of society with many prominent businessmen and highly educated individuals worshipping alongside the native Cree people. Natives would travel by dogsled from reserves in the far reaches of the north to the end of the rail lines in order to attend the meetings. Once they had received the baptism of the Holy Ghost, they would take the message back home to their respective reserves, where revival continued.⁶

R. E. McAlister would preach the truth of Jesus Name baptism in Winnipeg in November of 1913, at the eighth annual Pentecostal convention, whereupon Frank Small would lead thirty of the first candidates in Canada into the water to be baptized in the Name of Jesus.⁷ Small

³ Miller, "The Significance of A.H. Argue," 120-58.

⁴ Miller, "The Significance of A.H. Argue," 120-58.

⁵ Miller, "The Significance of A.H. Argue," 120-58.

⁶ Miller, "The Significance of A.H. Argue," 120-58.

⁷ Robert A. Larden, *Our Heritage*, (Calgary: R.A. Larden, 1971), 32. See also Talmadge L. French, *Our God Is One: the Story of the Oneness Pentecostals*, (Indianapolis: Voice & Vision, 1999), 61-62.

would not be rebaptized until a convention held by Bert Scott in Minneapolis in 1915.⁸

According to Bernard, Small was the first to baptize converts in the Name of Jesus due to this new understanding of the scriptures.⁹

Frank Ewart apparently lived in Saskatchewan for some time, emigrating from Australia to Weyburn in 1903 to be near his brother, and subsequently meeting the young lady that he would eventually marry there.¹⁰ After moving to Los Angeles, he would return in 1916 as a camp speaker to Winnipeg, MB, and Trossachs, SK. This campground would play an important role in spreading the Winnipeg revival into Saskatchewan, as the same speakers often came to Trossachs to preach and teach.¹¹

The Pentecostal Assemblies of Canada

Many of the Canadian leaders in the early days of Pentecost did not believe in organizations, and resisted any attempt to organize the work in Canada.¹² However, in 1918 Howard Goss came to Canada and chaired a meeting in Ottawa with the intended purpose of organizing the Pentecostal churches in Canada. They chose the name Pentecostal Assemblies of Canada intending to affiliate with the Pentecostal Assemblies of the World.¹³ Nearly all of the Pentecostal ministers

⁸ Larden, *Our Heritage*, 34.

⁹ David K. Bernard, *A History of Christian Doctrine*, 3 vols, (Hazelwood, MO: Word Aflame Press, 1999), 3:87. See also French, *Our God Is One*, 61-62.

¹⁰ Gary W. Garrett, Apostolic Archives International Inc., Obituary, Francis John "Frank" Ewart. Online: <http://www.apostolicarchives.com/articles/article/8796157/173565.htm>.

¹¹ Larden, *Our Heritage*, 50-51. This camp is near Weyburn, and is still in operation today, see www.trossachscamp.ca.

¹² Miller, "The Significance of A.H. Argue," 120-58. Miller lists George Chambers, Arthur H. Atter, Albert E. Adams, and Andrew H. Argue as Goss's chief opponents in trying to organize the work.

¹³ Talmadge L. French, *Our God Is One: the Story of the Oneness Pentecostals*, (Indianapolis: Voice & Vision, 1999), 129.

in Canada had accepted the Jesus Name message at this point, and were it not for a few unique turns of history, Canadian Pentecostalism would be almost entirely Oneness today.¹⁴ Aimee Semple Macpherson, (also baptized in Jesus's Name), conducted a series of revival meetings in Canada, in which she persuaded the leaders of the PAOC to affiliate with the Assemblies of God rather than the PAW.¹⁵ Her 1920 campaign in Winnipeg was particularly successful. R.E. McAlister recanted the Oneness teaching, and men like A.H. Argue and J.E. Purdie were staunch Trinitarians that resisted the One God message. Although baptized in Jesus's Name himself, Argue would baptize by saying, "In the name of the Lord Jesus Christ, I baptize you into the Father, Son, and Holy Ghost."¹⁶ Purdie was trying to defend himself against Frank Small's evangelistic efforts across the street, and PAOC leader Tom Johnstone claimed that if it were not for his efforts, "the entire Canadian movement might have been lost to the new issue."¹⁷ According to Miller, "Gradually the bulk of the young Pentecostal congregations in Canada reaffirmed the Trinitarian stand," however, the PAOC did not initially take a hard stance against the Oneness, and many ministers remained until they were forced out in 1940.¹⁸

Frank Small and the Winnipeg Revival

Frank Small was not happy with the new direction of the PAOC, and in 1921 formed the Apostolic Church of Pentecost of Canada. Small was at that time having a tremendous revival in Winnipeg that lasted from 1916-1926, with baptismal services once or twice a week, in addition

¹⁴ Larden, *Our Heritage*, 88. "Oneness views were so predominate in eastern Canada that 'only three churches were affiliated with the PAOC ... in the Maritimes' by 1929." French, *Our God is One*, 130.

¹⁵ Robin Johnston, *Howard A. Goss: a Pentecostal Life*, (Hazelwood, MO: Word Aflame Press, 2010), 125.

¹⁶ Miller, "The Significance of A.H. Argue," 120-58.

¹⁷ Miller, "The Significance of A.H. Argue," 120-58.

¹⁸ Miller, "The Significance of A.H. Argue," 120-58, French, *Our God is One*, 131.

to those baptized immediately.¹⁹ This revival began with meetings in nearby Tyndale, MB, where on one gloomy night, conviction fell on a crowd of sinners in a powerful way, and eight received the baptism of the Holy Ghost. The next Sunday seventeen were baptized in the Name of Jesus.²⁰ Small began tent meetings in July of 1916, with leaders such as G.T. Haywood and Frank Ewart, in which many people were re-baptized in the Name of Jesus. Many were healed in the water, or came up speaking in tongues for the first time. Small's mother was healed of rheumatism and another person that had no eardrums came out of the water hearing.²¹ Small and Ewart were able to procure an old Jewish synagogue for services, and God's glory fell with strong conviction gripping the hearts of the unconverted. Small asked Dr. W.E. Christmas of Oxbow, SK, to come and share the ministerial duties of preaching and praying for the sick, and God performed many miracles. They had two meetings a day for the first year with three meetings on Sundays.²² Frank Small related that,

One outstanding characteristic of the revival was, that there was no begging or pleading with people to come; as soon as we took the song book to make the altar call, it seemed decisions were already made and before the first line was finished the aisle were congested with people making their way to the altar; this was a perpetual scene night after night, week after week, month after month – many times the seekers would melt down by the power of God like men slain on the battlefield. So present was the power of God.²³

People would stand outside in thirty below zero weather waiting to get inside, whereupon they would go directly to the altar to pray for salvation. Frank Ewart published reports of what was happening in Winnipeg in his periodical "Meat in Due Season," and offers the following.

¹⁹ Larden, *Our Heritage*, 47.

²⁰ Larden, *Our Heritage*, 50.

²¹ Larden, *Our Heritage*, 52.

²² Larden, *Our Heritage*, 54-57.

²³ Larden, *Our Heritage*, 57.

Besides the candidates being healed and filled with the Holy Ghost in the water, all kinds of special miracles were wrought in the Name of Jesus. The glory of God would descend upon the pastor and candidate, and they would become lost to themselves. The candidates, after being baptized would rise to a level a foot above the bottom, and stand there with uplifted hands and heavenly faces praising God. These things gave a supernatural feature to the Winnipeg revival that signally stamped it as of divine origin and made people confess that God was in the place.²⁴

They soon outgrew the building and moved into the old Knox Presbyterian Church which had a seating capacity of fifteen hundred. It was filled to capacity by the second Sunday, and they continued to hold three services on Sunday and twice daily during the week. Several missionaries would be sent out from this revival including Louise Dickinson (Jordan) in 1920, Miss A.E. Stromquist, (Japan) in 1922, Alice Lye (China) in 1927, and Florence Lye (Japan) in 1928.

The Shalms and the ACOP in Saskatchewan

Polish immigrant Adolf Schalm would bring his family to Saskatchewan in 1927.²⁵ A Lutheran turned Baptist lay preacher, he volunteered to take a neighbour lady to Regina for revival services with Pastor E.W. Storie in order to receive healing in January of 1933.²⁶ After taking his entire family along, his wife received healing from a gall bladder problem, and his son George received the Holy Ghost at the young age of eight.²⁷ (George's future wife Margaret would receive the Holy Ghost in the same month at that revival, but they would not remember meeting

²⁴ Larden, *Our Heritage*, 61. See Frank Ewart, *The Phenomenon of Pentecost*, (Hazelwood, Word Aflame: 1992).

²⁵ Originally spelled with a "C" George Shalm would remove it, in order to sound less German when he went to India right after WW2. Lyndon Shalm, personal interview, July 22, 2016.

²⁶ Allan Shalm, personal interview, July 26, 2016.

²⁷ Joyce Macbeth Morehouse, *Pioneers of Pentecost*, (Doaktown, N.B.: self-published, 19-?), 249. According to Morehouse, it was Adolf's wife that needed healing, however, Allan Shalm only remembered hearing of a neighbour lady that asked for a ride, as Adolf was one of the few people that had a car in that area. I have included both accounts here.

until adults). Adolf began a church, and pastored in the Medstead-Belbutte area for 35 years.²⁸ He also hosted camp meetings on the family farm.²⁹ After his first missionary trip to India in 1949, George Shalm would pastor in North Battleford for approximately one year, beginning in September of 1954.³⁰ This would place him in the same city as the birthplace of the Latter Rain movement. Due to his close proximity to the movement, he was able to gain insight into its cause and effects. He has suggested that there was a spiritual dryness in the churches at that time, as the revivals of the early part of the century were quickly fading into the past. The laypeople were especially hungry for a move of the Spirit and without biblical guidance, followed the questionable doctrines that accompanied the Latter Rain.³¹

George's wife Margaret was raised in Regina and when she was eight years old, her older sister had leukemia. Upon hearing about the revival meetings at Pastor Storie's church, the entire family went and received the Holy Ghost. Her sister was healed as well. This revival involved services every night for thirteen years, with all night prayer meetings every night, (obviously with different people, as they would go to work the next day). Although a great pastor, Bro. Storie was "not much of a speaker," so he would bring in evangelists and teachers. These evangelists would preach for six weeks, and then the teachers that would teach for nine weeks. This cycle would be repeated over and over throughout the course of the revival.³² During this

²⁸ Joyce Macbeth Morehouse, *Pioneers of Pentecost*, (Doaktown, N.B.: self-published, 19-?), 249.

²⁹ George Shalm, *Spiritual Gifts for a Dynamic Church*, (Hazelwood, MO: Word Aflame, 1977), 15. See also, Apostolic Church of North Battleford Inc. (Living Faith Chapel), "Our History and Distinctives," n.p. Online: <http://www.livingfaithchapel.ca/about-us/our-history>.

³⁰ Living Faith Chapel, "Our History," n.p.

³¹ George Shalm, *Spiritual Gifts*, 16.

³² Allan Shalm, personal interview, July 26, 2016. I am indebted to Allan and Lyndon Shalm for the information contained in this entire paragraph.

revival in the city of Regina “people came from all over, and fifty to sixty people received the Holy Ghost every week.”³³

The Latter Rain

The Latter Rain movement would get its start in North Battleford, Saskatchewan at the Sharon Bible School. This movement with its wildfire and questionable doctrines, such as the impartation of spiritual gifts by way of prophecy, would have an adverse effect upon the growth of Pentecostalism in the west as Pentecostal groups either joined or reacted against the movement. Unfortunately, many Oneness Pentecostals in the west would become followers of William Branham, who had ignited the initial spark at a healing revival in Vancouver, BC.³⁴ Branham’s influence can be seen in the movement, for as James T. Connelly explains,

Always an independent himself, his criticism of denominational organization among Pentecostals eventually made him unwelcome in their congregations. His tendency at the end of his career to set his prophetic utterances on a par with the written word of Scripture was heresy to fundamentalists and to Protestant evangelicals. As one Pentecostal leader put it, Branham ‘had stepped out of his anointing.’³⁵

Frank Small had identified four heresies that arise on the fringes of revival that George Shalm observed within the Latter Rain movement. These were “(a) Man-child doctrine, (b) free love, (c) soul mating, and (d) the utterance of prophecy in the congregation being on par with, and even exceeding in authority, the Written Word.”³⁶ The fourth heresy became a rather

³³ Lyndon Shalm, personal interview, July 22, 2016.

³⁴ Teachers from the Sharon Bible School were present at this revival and brought back a desire for the gifts of the Spirit to the school. See Richard Riss, "The Latter Rain Movement of 1948." *Pneuma* 4, no. 1 (1982): 32-45.

³⁵ James T. Connelly, “The Healer-Prophet, William Marion Branham: A Study of the Prophetic in American Pentecostalism.” *Church History* 58, no. 2 (June 1989): 262-263.

³⁶ George Shalm, *Spiritual Gifts*, 17.

common characteristic of the Latter Rain movement as people would prophesy out of their own spirit, and the uncritical acceptance of those prophecies did untold harm.³⁷

The Latter Rain leaders such as George and Ernest Hawtin were militantly anti-organizational, denouncing denominations as unspiritual. This would result in many independent churches arising out of the movement, particularly in western Canada, where Pentecostal churches became a battleground for the new movement.³⁸ The story of western Pentecostalism is certainly tainted by this heritage of fracturing and division even today, as there are many independent groups. The Latter Rain, with its “apostles” and “prophets” would actively seek to take over churches, even producing leaflets such as “How to take a P.A.O.C. Church.”³⁹ Lyndon Shalm recalls one Apostolic church of over five hundred being reduced to only two members as a result of the Latter Rain.⁴⁰

Churches reacted against the Latter Rain by shutting down the operation of the gifts of the Spirit.⁴¹ Ministers were afraid of the gifts, and rather than teach on their proper use, exacerbated the spiritual dryness, by disallowing their operation. George Shalm offers that “There was a spiritual dearth in the churches at this time. ...The starving laymen ... were earnestly looking for revival. ...The ministry was often left behind, as the laity plunged

³⁷ L. Thomas Holdcroft, “The New Order of the Latter Rain.” *Pneuma* 2, no. 2 (September 1980): 46-60.

³⁸ Holdcroft, “Latter Rain,” 46-60.

³⁹ Holdcroft, “Latter Rain,” 46-60.

⁴⁰ Lyndon Shalm, personal interview, July 22, 2016.

⁴¹ Allan Shalm recalls 3 out of 4 churches shutting down the gifts completely, with many churches in northern Manitoba becoming almost “Lutheran” in the way they conducted their services.

leaderless into what appeared to them as the answer to their prayers.”⁴² Rather than be left out, some ministers joined the movement, often taking their churches with them.

Apostolic Church of Pentecost of Canada

Although the ACOP started out as a strong Oneness organization, the founder, Frank Small, believed in unconditional eternal security. Men like George Shalm and Ralph Reynolds left the organization when it officially adopted this position. Although he had nothing but respect for Small, Reynolds offers that, “One cannot believe Calvinism with out (sic) also accepting the doctrine of Predestination. Predestination is not friendly with evangelism. ... Every man must hear the gospel. Every man must be allowed to choose for himself. Here lies the very heart of true evangelism.”⁴³ Reynolds suggests that, had the western ACOP brethren not pushed their Calvinistic views at every opportunity like they did, they may have retained the Ontario brethren.⁴⁴

Not only did the ACOP solidify its position on unconditional eternal security, it also merged in 1953 with the Evangelical Churches of Pentecost (ECP), a tri-unity group that was not very strong on the Oneness of God. There has been a gradual erosion of this truth ever since, and the ACOP now ascribes to the Apostles Creed, and has joined a couple of associations that have a Trinitarian statement of faith.⁴⁵ However, they do still list baptism in the Name of Jesus as one of their foundational beliefs.⁴⁶ According to their statement of faith, they believe in “In the

⁴² George Shalm, *Spiritual Gifts*, 15-16.

⁴³ Ralph V. Reynolds, *From the Rising of the Sun*, (Surrey, BC; Conexions, 1998), 141.

⁴⁴ Reynolds, *From the Rising of the Sun*, 147.

⁴⁵ Darrin J. Rodgers, “Review: Apostolic Church of Canada,” review of *Streams of Grace: A History of the Apostolic Church of Pentecost of Canada*, by Linda Wegner, Flower Pentecostal Heritage Centre, <https://ifphc.wordpress.com/2010/05/05/apostolic-church-of-pentecost-of-canada/>.

⁴⁶ Apostolic Church of Pentecost, “Statement of Faith,” n.p. Online: http://www.acop.ca/acop_faith.php.

eternal existence of one true God who is Father, Son, and Holy Spirit.”⁴⁷ In spite of this, there is a strong accommodationist tendency among their ministers toward Trinitarians.⁴⁸

The UPCI in Alberta and Saskatchewan

The UPCI would be slow to start in the area as the whole territory was initially left to Frank Small and the ACOP. In 1971 there were only three churches in what is now the Canadian Plains district, with pioneers Ray Sirstad in Calgary, Daniel T. Mena in Edmonton, and Harold Kinney in Saskatoon. In 1967 the Sirstads went to Calgary, AB, and in 1970 Daniel Mena went to Edmonton and July 6 of that year, the Kinneys went to Saskatoon for the next three and a half years.⁴⁹ In 1971 a work was started in Red Deer, and in 1973 Arnold Paisley would go to Regina.⁵⁰ Although the Kinneys were only in Saskatoon for three years, they were able to quickly raise up a church and purchase a building with help from Sheaves for Christ and offerings from the Ontario and Atlantic Districts.⁵¹ God called Gerald Roberts from Flin Flon, MB, to come to Saskatoon at the same time that Harold Kinney was leaving.⁵² Bro. Kinney moved his stuff out of their apartment just in time to bring in the Roberts’s belongings.⁵³

⁴⁷ Apostolic Church of Pentecost, “Statement of Faith,” n.p. Online: http://www.acop.ca/acop_faith.php.

⁴⁸ When I met one of their ministers in Saskatoon in 2007, he and his wife both said of the Oneness of God that “it doesn’t matter anymore.”

⁴⁹ Harold Kinney, personal interview, July 8, 2016. According to Harold Kinney, Daniel Mina has baptized over 2000 people in his ministry.

⁵⁰ By the time I met Arnold Paisley in 1996, he had left the UPCI and was pastoring what I would call a “Latter Rain” style church with a strong emphasis on personal prophecy, and questionable occurrences. In one such occurrence, two young ladies were speaking in tongues to each other while disco dancing across the platform.

⁵¹ Harold Kinney, *I, Being in the Way*, (Kearney, NE: Morris, 2006), 59-68.

⁵² “Sis. Roberts dreamed that the U-Haul they were driving upset, and sure enough, Bro. Roberts was feeling tired but decided to push on to the next town. He fell asleep at the wheel and the U-haul overturned onto the snow bank on the shoulder. The only damage to the vehicle was a bent mirror, but the piano was on the upper side when it upset and some things inside the box were crushed.” Harold Kinney, personal interview, July 8, 2016.

Churches would also be started in Yorkton, Preeceville, and Prince Albert, although there is no longer a UPCI church in Yorkton.

Although experiencing growth, the Canadian Plains district of the UPCI (Alberta and Saskatchewan) is still largely unevangelized with only twenty four churches, and only four affiliated churches in Saskatchewan.⁵⁴ One shining light is the church in Saskatoon, which has recently moved to a new location, and is now a growing multicultural church.

Other Oneness Groups in Saskatchewan

Russell Richardson

Russell Richardson was born in 1911 in Stoughton, SK. He was saved in 1935, and began holding tent revivals which he continued for seventy-six years. Along with his wife Edna, “They opened and established 8 churches in 10 years and operated a training centre for 22 years, as well as Radio Ministry (sic) over 25 different radio stations for 45 years, which is still continuing today. It was in 1968 that they built the Yorkton Free Pentecostal Church.”⁵⁵ He remained active in ministry well beyond his one hundredth birthday, and passed away on September 13, 2015.

Galen Tracy Sr.

Galen Tracy Sr. of Yorkton, SK, would incorporate as the “Parkland Gospel Lighthouse” bringing together a small number of independent churches, many of which joined the Assemblies of the Lord Jesus Christ of Canada (ALJCC) in February of 2002. Originally an attempt to bring

⁵³ Harold Kinney, personal interview, July 8, 2016. Much of this same information is in his book, Harold Kinney, *I, Being in the Way*, (Kearney, NE: Morris, 2006).

⁵⁴ Canadian Plains District website, “About Us,” Online: <http://www.canadianplainsupci.com/3901.html>. It is worth noting that this district encompasses a population of nearly 5.4 million people. See Statistics Canada, *Table 051-0005 - Estimates of population, Canada, provinces and territories, quarterly (persons)*, CANSIM (database). (April 2016). Online: <http://www5.statcan.gc.ca/cansim/a26?lang=eng&retrLang=eng&id=0510005&pattern=&stByVal=1&p1=1&p2=31&tabMode=dataTable&csid=>

⁵⁵ “Richardson, Pastor Russell, Obituary,” *Yorkton This Week*, (Sept 23, 2015), <http://www.yorktonthisweek.com/obituaries/richardson-pastor-russel-1.2066774#sthash.ri4r1Apg.dpuf>.

together the many independent churches, this would be largely unsuccessful, as the ALJCC today has only five churches and eight ministers in the country.⁵⁶ Tracy was one of many ministers that were pushed out by the strict holiness code of the UPCI leadership in the district. There were a number of eastern ministers that felt they had no alternative but to withdraw from the UPCI. The Canadian Plains leadership was likely overreacting against the excesses of the Latter Rain and charismatic movements in that area, but thankfully, there is a more congenial atmosphere in the Canadian Plains today.

The McQuinn Family

Donald and Lois McQuinn would go to Saskatchewan in July 1995 from Sussex, NB along with their two children, Mitchell (14) and Victoria (12). As the UPCI brethren at that time were not willing to grant liberty regarding personal holiness convictions, the McQuinns decided to stand for their beliefs by taking ordination with Galen Tracy's Parkland Gospel Lighthouse. The McQuinns were instrumental in bringing the ALJC to Canada in 2002; however, due to constitutional issues they reluctantly became independent as a matter of integrity. After starting a church in the Outlook area in 1997, they would start a daughter work in Kelvington in 2002. This writer pastored that church from 2003 until 2005 when it closed.⁵⁷ Don McQuinn continues to pastor the church in Outlook, and has recently completed several upgrades to the building, and has baptized over fifty in his ministry.

Conclusion

In conclusion, Winnipeg was initially one of the greatest centres for revival in the Modern Pentecostal Movement that also had a large impact in western Canada. Several factors

⁵⁶ Assemblies of the Lord Jesus Christ Canada Inc., "Churches Directory." Online: <http://www.aljcc.ca/churches.html>.

⁵⁷ The church people now attend an ACOP church nearby.

have led to the decline of the Oneness movement in the west, including compromise with Trinitarians, the Latter Rain movement with its excess and division, the doctrine of unconditional eternal security, independence, and a lack of unity and fellowship. Saskatchewan has suffered the most as the result of these factors, with very few Oneness churches remaining in the province. Long known for its fields of golden grain, this province is ripe for a spiritual harvest. Who will go for us?

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