



Carrie Judd Montgomery, 1885.

Carrie Judd Montgomery: A Passion for Healing and the Fullness of the Spirit

By Jennifer A. Miskov

Carrie Judd Montgomery (1858-1946), one of the most influential people of the Divine Healing movement of the 19th century, played a significant role in bridging the gap between evangelicals and Pentecostals in the early 20th century. The catalyst for Carrie's public ministry was her own healing in 1879. In 1880, Carrie released *The Prayer of Faith*, which included her testimony and encouraged others to believe for healing. Feeling called to encourage people to seek holiness and healing, Carrie also started a periodical, *Triumphs of Faith*, which spanned the development of both the healing and early Pentecostal movements. Her literature acted as an important vehicle for spreading revival fires around the world and for giving voice to female revivalists.

Carrie also started some of the country's earliest "healing homes" — ministries where the sick could stay for periods of time to learn about and pray for healing. This spiritual entrepreneur further initiated healing and revival camp meetings, orphanages, missionary training schools, a home for elder minorities, and many other ministries. After her own 1908 experience of Spirit baptism and through her expansive ministry networks within the holiness and divine healing movements, Carrie influenced many significant leaders to seek and experience their own Pentecostal Spirit baptism.

While Carrie grew up in the Episcopal Church, was a part of the formation of the Christian and Missionary Alliance, became an honorary member of the Salvation Army, and joined the Assemblies of God in its earliest stages, her love for the unity of the broader Church superseded any denominational barriers. Carrie's legacy and passion for healing and for fullness of the Spirit is sure to inspire a deeper hunger for more of God's presence.¹

PART 1: DIVINE HEALING YEARS

Growing Up

On April 8, 1858, in Buffalo, New York, Carrie Frances Judd, the fourth of eight children, was born to Orvan Kellogg Judd (1815-1890) and Emily (Sweetland) Judd (1822-1910).

Carrie grew up attending the local Episcopal Church. During her childhood, she witnessed significant challenges, tension, loss and healing.² Carrie's older sister Emma died at the age of twenty. Following this tragedy, Carrie began to seriously ponder eternal things.³

Several years later, Carrie's younger brother was critically injured from a severe fall. Carrie decided that she would go alone to her room to pray for her brother, Eddie. She later assured her mother that Eddie would get well. Indeed, he recovered shortly afterward.⁴

As a teenager, Carrie was confirmed by Episcopal Bishop Arthur Cleveland Coxe, whom she said "instructed us to swiftly obey the voice of the Spirit," a theme that would become significant throughout Carrie's life.⁵ Carrie loved poetry and writing. When she was only 15 years old, she wrote a poem that was published in the *Buffalo Courier*.⁶ During her teenage years, Carrie moved with her eldest brother to Dansville, New York, where she gained valuable experience working for the editor of a health magazine. While there, she became ill and was encouraged to return home.⁷

This turn of events disappointed Carrie at first, as she wanted to stay in Dansville. However, she received a letter from her mother asking her to return home. Carrie's father was ill with pneumonia and her sister, Jennie, had contracted whooping cough. Her mother needed help in this stressful time. Carrie's

mother earnestly prayed for both to be healed. In the end, Carrie's father survived his struggle with pneumonia, but Jennie died.⁸

Carrie had to deal with the realities of suffering yet again; losing a second sister likely shook her faith. Her parents, feeling protective after losing two of their children, decided that Carrie was too frail to continue going to school that year. Carrie decided to move to Linden, a small town near Buffalo, to keep house and cook for her brother.⁹

During Carrie's time there, she started a Sunday school for the neighborhood children. After living there for about a year, she returned home to Buffalo and resumed her studies. Carrie was the eldest sibling living at home and helped her mother to run the household. Carrie also began to teach a Sunday school class and "soon became deeply attached to the dear little girls" who had also become devoted to her.¹⁰

The Holiness movement, with its encouragement toward full surrender to Christ, made a deep impact upon young Carrie. She peered into the depths of her own soul and earnestly sought to yield everything in her life to God. Carrie thought that "full surrender" to Christ meant that she had to abandon all of her talents – including writing. She resisted and said, "No, it is good and I do not have to give it up."¹¹

Carrie heard an inner voice respond to her heartfelt cry. This voice, which she believed to be God, asked, "Do you know what you are asking? Do you know that the cross means crucifixion, helplessness and agony? ... Are you ready for the cross in order to be drawn nearer to Me?" Carrie was hungry for more of God, but she paused hesitantly when confronted by that "awful vision" of self-sacrifice that was required for closeness to God. She responded that she would "give up everything in my life that does not please Thee."¹²

But giving up only her sins was not enough. Carrie recalled God's gentle answer — He wanted her to surrender

to Christ not only the bad things, but also the good things in her life, such as her talent for writing. Carrie was beside herself. She felt that she could give up everything except that one thing — writing — that gave her so much joy. She told God, "I am going to hold it [her talent for writing] tight in my clasped hands, but if Thou MUST have it, tear my hands apart."¹³ And that is exactly what happened — Carrie witnessed her precious goal of becoming a writer ripped from her hands.

The Fall

Not too long after her conversation with God, Carrie's life took a sharp turn. One cold winter morning in 1876 as she was on her way to school, she slipped and twisted awkwardly before falling hard on the icy ground. Her books flew everywhere and, at that very moment, her hopes and dreams of writing and becoming a teacher were shattered.¹⁴

No one else was around to help the 17-year-old up, so she sat there stunned. Finally mustering up enough strength in the midst of the pain and the cold, she continued to school. Those who saw her that day noticed how pale she was.¹⁵ When she returned home, her health began to rapidly deteriorate. Without much help from the doctors, she had to give up her schooling again. She was confined to bed with a condition of the nerves called "hyperesthesia of the spine, hips, knees and ankles."¹⁶

Doctors examined Carrie but could not do anything to help her.¹⁷ Furthermore, at the time of Carrie's sickness, prayer for healing was not popular and testimonies of healing were rare.¹⁸ Even though it was a grave illness, Carrie believed that she heard from God with a "little prophetic hint of things to come" that she still had an "*active mission*" to complete.¹⁹

As time went on, Carrie's condition continued to deteriorate. She recalled that "the trouble extended to all the large joints" and she "could not be touched, even by herself without great

suffering."²⁰ Her days in bed grew into months, and then years. A small pillow under her head felt "like a block of stone."²¹ For over eleven months she could not even sit up on her own. The pain Carrie claimed to experience during these years was excruciating. She later described herself in the following terms:

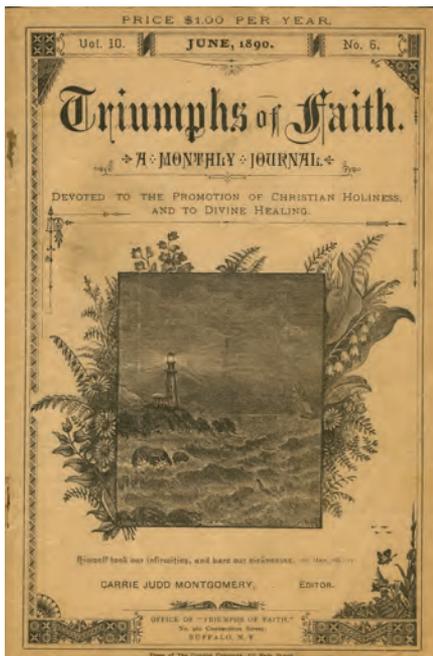
I was emaciated to a shadow, and my largest veins looked like mere threads. Nothing could keep me warm, and the chill of death seemed upon me. A great part of the time I lay gasping faintly for breath, and I suffered excruciatingly. Even the weight of my arms and limbs seemed to be almost unendurable, and this terrible strain was constant. My pulse could scarcely be found, and I was not expected to live from one day to the next.²²

Carrie's body wasted away, and she weighed only 85 pounds.²³ After already having lost two of her sisters, the outlook for Carrie's health and life looked grim and "her death was expected daily."²⁴ Carrie's mother even allowed a few close friends in to say their final good-byes to her.²⁵

Carrie's Healing

A glimmer of hope came February 20, 1879, when Carrie's father read an article in the *Buffalo Daily Courier* about a "colored woman" from Connecticut who had a great ministry of healing.²⁶ Sarah Ann Freeman Mix (1832-1884), more often referred to as Mrs. Edward Mix, was healed of tuberculosis in 1877 when healing evangelist Ethan Otis Allen (1813-1902) prayed for her.²⁷ Carrie asked her sister to send a letter requesting prayer.²⁸ To their surprise, the Judd family received a quick response from Mix.²⁹

Carrie immediately followed the instructions on the letter to get rid of all medicines and to trust "wholly into the



Front cover of one of Carrie Judd Montgomery's *Triumphs of Faith* periodical.

care of the Almighty.”³⁰ Central to the letter was an encouragement to claim the promise found in James 5:15 and to get up and *act in faith* regardless of feelings.³¹ Mix wrote that she would set aside a time on February 26, 1879, when she and others would pray for Carrie’s healing. She asked Carrie and her family to likewise pray at the same time.

Even though no one showed up for Mix’s regular prayer meeting that day due to poor weather, she and her husband nonetheless prayed for Carrie. Carrie’s family, in their own home, also prayed.³² The two small prayer meetings, held in separate locations but united in aim, yielded remarkable results.

During this time of prayer, Carrie remembered entering into a spiritual struggle where she attempted to overcome the doubts that clouded her mind. Finally “feeling victory,” Carrie, “without the least fear or hesitation ... turned over and raised up alone for the first time in over two years.”³³

Aside from her brief improvement during the summer before, this was the first time Carrie had put this much weight on her feet in two years. Over the

next few days, her skin color went from a “yellow, dead look” to one “pink and full of life.”³⁴ She also began to regain her speech and her appetite. By April, she was well enough to walk up and down the stairs and go outside.³⁵ Less than six months after the prayer for healing, Carrie returned to lead her Sunday school class.³⁶

Carrie’s Ministry Blooms

During the year following Carrie’s healing, she received numerous inquiries about her experience, and doors opened for ministry. This set the trajectory for Carrie’s ministry for the rest of her life. Her writing began to flourish, she initiated some of the earliest healing homes in the country, and she also began her speaking ministry.

Writing

Because she couldn’t keep up with the hundreds of letters sent to her in regards to her healing account, Carrie published *The Prayer of Faith* (1880). This book, one of the early theological

atonement. This would later become one of her most significant theological contributions for both the Divine Healing and Pentecostal movements.³⁹ She also started a periodical, *Triumphs of Faith*, in January 1881, which she continued to edit until her death. *Triumphs of Faith* became one of the significant vehicles that spread healing and Pentecostal themes throughout the world.

Healing Homes

In June 1880, Carrie opened up a room in her house for the purpose of teaching and praying for divine healing. This sacred space, which she called Faith Sanctuary, later gave birth to her first healing home in April 1882 called Faith Rest Cottage which had the same purpose. This home was operated by faith. In other words, Carrie trusted in the Lord to meet all of her financial needs, and the home was run through donations. Carrie moved to Oakland, California, in 1890, where she continued her healing home ministry and established the Home of Peace in 1893.⁴⁰



Home of Peace, Oakland, California.

books on divine healing in the atonement, was translated into other languages and distributed throughout Europe.³⁷ By 1893, the circulation of her book had grown to about 40,000 copies.³⁸

Through her literature and ministry, Carrie significantly influenced the formation of the doctrine of healing in the

Carrie taught guests who stayed at the Home of Peace how to pray for and receive healing.

After Carrie’s Pentecostal Spirit baptism in 1908, she began to teach and pray for guests to likewise receive their own experiences of Pentecostal fullness. The Home of Peace still exists and func-

tions as a retreat center and a place of rest and healing for missionaries and other ministers.⁴¹

The Home of Peace was the first healing home on the West Coast, coming nearly twenty years before Pentecostal evangelist John G. Lake's more famous healing rooms in Spokane, Washington.⁴² Furthermore, it was through a man healed in Carrie's Buffalo healing home that Lake was first inspired to go into the healing ministry.⁴³ Throughout the years, Carrie also empowered many other women to start their own healing homes.

Carrie's healing homes were part of a larger trans-Atlantic movement among radical evangelicals. Faith homes, or healing homes, being funded through answers to prayer alone, had some origins in George Müller (1805-1898) who was originally from Prussia but later moved to England. Another influ-



Front view of the Faith Rest Cottage, run by Carrie Judd Montgomery in Buffalo, New York.

ence towards healing homes was Johan Christoph Blumhardt (1805-1880), a Lutheran who started his ministry of healing in 1843 in Möttingen, Germany. Dorothea Trudel (1813-1862), significantly influenced by the prayer of faith found in James 5, also contributed to the rise of this ministry as she opened healing homes in Männedorf, Switzerland.

Otto Stockmayer (1838-1917) of Bern, Switzerland, and Charles Cullis (1833-1892) of Boston also played an important role in the development of

faith homes. Cullis initiated one of the first known faith homes in America in 1864, even before he fully believed in or understood divine healing.⁴⁴

About the same time that Carrie opened a healing room and home, Mary H. Mossman (1828-1914), among others, also opened a healing home in New Jersey in 1881⁴⁵ and Charlotte Murray and Elizabeth Baxter were a part of opening up a healing home in conjunction with William E. Boardman's ministry in May of 1882 in London.⁴⁶

Preaching

In the year following her healing, Carrie began to share her testimony in churches outside of her denomination. She initiated Thursday prayer meetings where she taught on the subject of divine healing and prayed for people. Christian and Missionary Alliance founder A. B. Simpson encouraged Carrie to share her testimony, even at times rearranging his conferences to add in extra sessions for her to speak.⁴⁷

A Radical Evangelical

Because prayer for healing was not commonly practiced during Carrie's time, the timing of her healing account in 1879 and her early literature acted as a "tipping point" for the national and global expansion of the Divine Healing movement.⁴⁸ The rapid spread of her healing story contributed to a major shift within evangelicalism from the belief that God wanted people to patiently endure suffering to a belief that God wanted to heal. Her *Prayer of Faith* was revolutionary as it was one of the early theological books on divine healing.

Carrie can easily be called the mother of healing homes in North America.⁴⁹ Carrie's pioneering contribution of healing homes is a valuable foundation and resource for any involved or interested in a similar healing ministry today. Additionally, through her teaching which encouraged the common person to pray the prayer of faith, Carrie greatly contributed to the democratization of

healing.

PART 2: THE PENTECOSTAL YEARS

Transitions and Ministry Endeavors

While teaching at one of A. B. Simpson's conventions in 1889, Carrie met her soon-to-be-husband, George Simpson Montgomery (1851-1930).⁵⁰ The next year, Carrie married this wealthy Northern Irish businessman who relocated her to Oakland, California. On Thanksgiving Day in 1891 and through George's connections, the Montgomerys also became honorary officers of the Salvation Army while continuing on with their other ministries.⁵¹ As a result of Carrie's move to the West Coast, she became one of the earliest people to spread divine healing themes to that side of the country.

In the same year that she opened her Home of Peace (1893), Carrie also launched the first Cazadero Camp meet-



Carrie Judd Montgomery wearing a Salvation Army Uniform, 1892.

ing.⁵² Drawing together people from various traditions to seek God in the scenery of the Redwoods, these meetings were filled with people from the Christian and Missionary Alliance, the Salvation Army, and other denominations. Teaching in the early years was

“Life on Wings: The Possibilities of Pentecost,” by Carrie Judd Montgomery

mainly conducted by people from Holiness backgrounds.⁵³ These meetings continued on and off throughout the years and in 1914 developed into a significant Pentecostal camp meeting that was attended by many prominent ministers including Smith Wigglesworth.

In addition to her camp meetings, Carrie initiated orphanages, a kindergarten, a day school, and various other evangelistic and philanthropic works. The Montgomerys also dedicated land to the Salvation Army for causes close to their hearts.⁵⁴

By 1897, their temperance land, “Beulah,” was filled with many ministries and services for the people in the community.⁵⁵ They also opened up Beulah Chapel, where Carrie conducted Sunday services. This small church across from the Home of Peace is still there today.⁵⁶ The Montgomerys’ land is proof that they cared not only about people’s spiritual needs but also physical ones too. They recognized that if people’s physical needs were met, they would have an even greater opportunity to share their faith with those who came.⁵⁷

In 1897 Carrie became severely ill again, and many people united in prayer for her. It was not long after surges of prayer and fasting on her behalf by friends from the Salvation Army and the Christian and Missionary Alliance that Carrie was healed in 1898.⁵⁸ After her recovery and in the years leading up to the birth of Pentecostalism, Carrie kept busy with her various orphanage and ministry endeavours and her *Triumphs of Faith* periodical.

Early Pentecostal Revivals

When Holy Spirit stirrings at the Azusa Street Mission in Los Angeles and other global revivals began to spread in the early 1900s, Carrie was already well-established in Oakland and a mature woman of nearly 50 years old.⁵⁹ She began to publish early reports from Azusa Street, Pandita Ramabai’s ministry in India, and other emerging Pentecostal revival centers in her periodical.

When a Pentecostal presence arose in Oakland near her home, Carrie was finally able to attend a meeting. There she saw a young Spirit-baptized girl “shining” in God’s “glory” and urging her friend to be converted. Struck by this, Carrie later reflected on this account saying, “I had myself received marvelous anointings of the Holy Spirit in the past, but I felt if there were more for me I surely wanted it, as I could not afford to miss any blessing that the Lord was pouring out in these last days.”⁶⁰

When Carrie saw these things firsthand, she began to hunger for something she had not realized existed at a personal level. Even though she had already experienced the Holy Spirit’s presence and healing, she still felt that there was something more.⁶¹

The Pentecostal Stamp

In 1908, Carrie decided to take a trip back east to clear

Early this morning as the power of God was upon me, and I was recognizing, as I so often love to do, the presence of the indwelling Comforter, and worshipping Him in His temple, with the Father and the Son, was led out in prayer for different things, but all at once He said to me, “I want you to recognize definitely that I am filling the temple.” Of course, I know He always fills it, but this was something a little different and He wanted the recognition that every part of spirit, soul and body was pervaded with His presence, and that meant, as He revealed to me His meaning, that I should drop even prayer for the time and be occupied with the presence of His glory, and I said, “Oh, God, the Holy Ghost, Thou art filling Thy temple,” and immediately, just as though a little vial of attar of roses had been broken in this room and every part of it would soon be filled with the perfume, so the presence of His glory, sensibly pervaded every part of my being and even love and prayer were lost in worship. Then I thought of the time in the Old Testament when the temple was so filled with God’s glory that the priest could not even stand to minister.

There is, therefore, an experience beyond service and beyond prayer, and that is a revelation of His own personality to such an extent that there is nothing but adoring worship filling our being. Usually it is a blessed experience to be able to speak in tongues, to let the heavenly song flow out, but there are times when even tongues cease, when His presence is so all-pervading and the atmosphere so heavenly that I cannot talk at all in any language, but the power of His blessed Spirit upon me is so marvelous that it seems as though I were almost dwelling in heaven...

Now, who is going to trust God for the winged life? You can crawl instead if you wish. God will even bless you if you crawl; He will do the best He can for you, but oh how much better to avail ourselves of our wonderful privileges in Christ and to “mount up with wings as eagles, run and not be weary, walk and not faint.” O beloved friends, there is a life on wings. I feel the streams of His life fill me and permeate my mortal frame from my head to my feet, until no words are adequate to describe it. I can only make a few bungling attempts to tell you what it is like and ask the Lord to reveal to you the rest. May He reveal to you your inheritance in Christ Jesus so that you will press on and get all that He has for you.⁸⁵

Carrie Judd Montgomery gave the above address at the Stone Church, Chicago, in 1910.



Carrie, Faith, and George Montgomery, ca. 1896.

her head and to take time to think and pray about things in relation to the Pentecostal revival.⁶² Even though Carrie was already an influential writer and established healing evangelist, she still felt a hunger to embrace this experience of the Holy Spirit that was accompanied by speaking in tongues.

She met with some of her longtime friends in Cleveland who had their own Pentecostal experiences. While Carrie prayed with them and “took hold of” her Pentecostal Spirit baptism, she did not receive the manifestation of tongues there.

The following week, she returned to Chicago to reunite with longtime friend Lucy E. Simmons.⁶³ Simmons was one of Carrie’s first personal friends who had received the “fulness of the Spirit” and spoke in tongues.⁶⁴ Carrie admitted that she was somewhat skeptical of the “Pentecostal fullness,” but after seeing the effects that it had on Simmons, she was more open.⁶⁵

It was when Carrie and Simmons spent some time “tarrying” in the Lord’s presence during her visit on June 29, 1908, that Carrie spoke in tongues for the first time.⁶⁶ She later reflected that the results of her Pentecostal Spirit baptism experience brought her increase and satisfaction in ways she had yet to fully experience. She observed that there was a great multiplication of joy, holy stillness, love, power to witness, “teach-

ableness,” hunger for the Word of God, and a spirit of praise. She also claimed to have received “greater power for service, and increased fellowship in prayer and praise.”⁶⁷

Carrie’s hunger for the fullness of the Spirit was a captivating element throughout her life. Both before and after she spoke in tongues for the first time, she continually pursued the fullness of the Spirit in overwhelming measures.

Several months after she first spoke in tongues, Carrie believed that God had led her to give up her orphanage work so that she could give more time to the ministry of the Word.⁶⁸ In her periodical, she began to share her testimony and encourage others to receive the Pentecostal Spirit baptism while at the same time making sure to emphasize love as its best result.⁶⁹

Missionary Journey

Carrie’s Spirit baptism acted as a catalyst to get more deeply involved in missions. Before her 1908 experience she simply supported overseas missionaries; afterward Carrie felt led to go overseas herself. She had regularly ministered at the local and national levels, but after experiencing “Pentecostal fullness” she was empowered to minister at an international level as well.

Fewer than six months after she received the manifestation of tongues,

in 1909, Carrie and her family went on a missionary journey around the world.⁷⁰ On her voyage, she shared her Pentecostal experience with missionaries in China, gave an Easter sermon at Pandita Ramabai’s ministry in India, and spoke at Alexander Boddy’s Sunderland Convention in England.⁷¹ After roughly five months overseas, Carrie continued to spend a few more months traveling across the United States and speaking at some of A. B. Simpson’s Christian and Missionary Alliance conventions before returning home.

PART 3: A LEGACY WORTH REMEMBERING

Transcending Barriers

Because of Carrie’s great reputation and previous platforms within the Divine Healing movement, she became a bridge builder between evangelicals and Pentecostals during her missionary journey and throughout the rest of her life. She introduced evangelicals to the Pentecostal experience of the Spirit, proving herself to be a mature witness and not a fanatic. Among Pentecostals, she remained balanced and didn’t over-emphasize speaking in tongues. Her focus was always unity in love.

In January 1914, Carrie was ordained by the Church of God in Christ — the Pentecostal organization whose leaders helped to form the Assemblies of God three months later. Although Carrie became a charter member of the Assemblies of God, she remained a part of this denomination without cutting ties from her previous relationships and networks.⁷²

Throughout the years, Carrie has been referred to by such terms as author, teacher, long-range curer, philanthropist, editor, faith healer, radical evangelical, pioneer, religious entrepreneur, fire starter, and even the first charismatic.⁷³ As can be seen, it is hard to put Carrie into a box. Throughout her ministry, she transcended ecclesiastical boundaries and operated more through a relational

network than she did under a system. She was more concerned about advancing the Kingdom of God than she was about fitting into church structures.

Carrie's connections with many different international leaders also helped to strengthen and expand both the Divine Healing and early Pentecostal movements at a global level. Her friendships with Alexander A. Boddy, Smith Wigglesworth, Elizabeth Baxter, and others allowed her teachings to spread further within Britain and beyond.⁷⁴

In addition to her friendship with A. B. Simpson, she also connected to Canadian Pentecostal leaders Andrew H. Argue and his daughter Zelma Argue, and Aimee Semple McPherson.⁷⁵ Carrie's influence through Francisco Olazábal, Chonita Morgan Howard, and Juan L. Lugo had a significant impact on Latino Pentecostalism.⁷⁶ Carrie's support of Pandita Ramabai's ministry in India was also important for dispersing the revival stories that happened there. And while Carrie did travel overseas and to Mexico, the majority of the time the nations flocked to her — either in Buffalo or in Oakland. It appears that Britain and Latin America experienced some of the most significant international ripple effects from Carrie's ministry.

Besides crossing denominational and geographic divides, Carrie broke through racial barriers by choosing to work among African Americans early in her ministry. She additionally contravened culturally-conditional gender roles when she emerged as a female minister. The potential controversy of women in ministry was never a major issue in Carrie's writing — rather than spilling ink to defend it, she simply continued on in her ministry.⁷⁷ Carrie's example of following God's call regardless of gender inspired many women to follow in her footsteps and to begin healing homes, writing, and itinerant preaching.⁷⁸

Carrie's assistant editor, Elizabeth Sisson, later went on to facilitate her own revival campaigns and to preach

alongside famous Pentecostal evangelists Maria Woodworth-Etter and Aimee Semple McPherson. Carrie also changed the direction of Concepción (Chonita) Morgan Howard's life during her trip to Mexico in 1913. Howard was "marvelously filled with the Spirit, in Pentecostal fullness" and was inspired to begin evangelistic work as a result.⁷⁹ Howard later played an important role in establishing the Assemblies of God in Mexico, and her ministry lasted over 50 years.⁸⁰ By determining to share what God had done in her own life, Carrie paved the way for future generations of women to step out in faith to fulfill God's call on their lives.

Influencing Leaders

Carrie influenced not only women and regular participants in the Divine Healing and Pentecostal movements, but also key leaders who initiated or shaped their movements in profound ways.⁸¹ Several prominent Pentecostal leaders were first introduced to divine healing or the Pentecostal Spirit baptism through Carrie's ministry.⁸²

For instance, the story of Francisco Olazábal is significant because it shows Carrie's influence in his life on three different levels: salvation, healing, and Pentecostal Spirit baptism. Because of the Montgomerys' influence, he went on to become one of the most significant figures in early Latin American Pentecostalism.

It was also specifically through Carrie's writings that A. J. Tomlinson, the larger-than-life leader of the Church of God (Cleveland, TN), was introduced to the doctrine of divine healing.⁸³ These, along with John G. Lake, Alexander Boddy, and the earlier non-Pentecostal A. B. Simpson, are just a few examples of key leaders upon whom Carrie made a significant impact. She also maintained friendship with others, including William Booth, Pandita Ramabai, Maria Woodworth-Etter, William J. Seymour, Smith Wigglesworth, and Aimee Semple McPherson.

These names just scratch the surface, as the number of leaders she influenced is countless. The fact that Carrie influenced so many leaders within the Pentecostal movement and beyond demonstrates the magnitude of her contribution to global Pentecostalism.

Finishing Well

Carrie faithfully continued her ministry until her death on July 26, 1946, and was succeeded by her only child, Faith Berry. While her *Triumphs of Faith* is now discontinued, her Home of Peace in Oakland, California, continues to fulfill her original vision to this day.⁸⁴ Through Carrie's periodical and other networks, she helped with the expansion of early Pentecostalism by spreading its themes throughout the world.

Carrie was not content to just minister in "Galilee" — she wanted to minister to the "ends of the earth" — and in fact, she did both. Whatever she received from God, she freely gave away — whether that was salvation, healing, speaking in tongues, or some other blessing.

Carrie not only inspired women in ministry, advocated on behalf of minorities, and played an important role in the development of healing theology, throughout her life she showed deep hunger for the fullness of the Spirit. Carrie called people to dive into the limitless measures of the Holy Spirit and to not settle for anything less. It was her hunger for the "fullness of the Spirit," in *whatever* way that looked, which caused her to continue to be effective in life and ministry both before and after her Pentecostal Spirit baptism experience.

Carrie was a prophetic pioneer who made a global, ecumenical, and theological impact within Pentecostalism and beyond. May Carrie's legacy stir a new generation to take hold of all that God has for them; may her own passionate pursuit of the Spirit inspire an unquenchable thirst for the fullness of the Spirit today. ✨



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***Wings: The Forgotten Life and Theology of Carrie Judd Montgomery* (2012). You can learn more about her and the Carrie Judd Montgomery Project at www.JenMiskov.com**

NOTES

¹This article is adapted from Jennifer A. Miskov, *Life on Wings: The Forgotten Life and Theology of Carrie Judd Montgomery* (Cleveland, TN: CPT Press, 2012), which is based on Jen's PhD thesis from the University of Birmingham, 2011. See also Jennifer A. Miskov, *Spirit Flood: Rebirth of Spirit Baptism for the 21st Century in Light of the Azusa Street Revival and the Life of Carrie Judd Montgomery* (Birmingham, UK: Silver to Gold, 2010).

²H. Perry Smith, ed., *History of Buffalo and Erie County*, vol. 2, The Churches (Syracuse, NY: D. Mason & Co., Publishers, 1884), 286.

³Carrie Judd Montgomery, *Under His Wings: The Story of My Life* (Los Angeles: Stationers Corporation, 1936), 20-21.

⁴*Ibid.*, 24-25, 48. It was believed that he had erysipelas which the doctors thought would be fatal. Carrie also later prayed for a dear friend to be healed of typhoid fever, but May did not make it.

⁵Carrie Judd Montgomery, "A Talk on Faith," *Confidence* 7:9 (September 1914): 174. Smith, *History of the City of Buffalo and Erie County*, 286, 289 and Truman C. White, ed., *Our County and Its People: A Descriptive Work on Erie County New York*, vol. 2, Rt. Rev. Arthur Cleveland Coxe (Boston, NY: The Boston History Company, 1898), 37-39. Carrie also recalled, "I had been brought up in the Episcopal church and had been confirmed when a girl of fourteen, giving myself to God at that time as best I could" in "Some Secrets of Faith," *TF* 31:4 (April 1911): 74-75. See also Montgomery, *Under His Wings*, 29-31.

⁶Carrie F. Judd, "A Ghost," *Courier and Republic, Evening Republic* (Buffalo, NY), 1874 and Montgomery, *Under His Wings*, 28-30.

⁷Montgomery, *Under His Wings*, 32-33.

⁸*Ibid.*, 34.

⁹*Ibid.*, 35.

¹⁰*Ibid.*, 37, 40-41, 63. One of her Sunday school classes became so large that she asked

her church leader if they could all meet at her home on Sundays because there was more room. He agreed and occasionally came to preach to them there.

¹¹Carrie Judd Montgomery, "Life on Wings: The Possibilities of Pentecost," an address given at the Stone Church in Chicago in 1910, *TF* 32:8 (August 1912): 173.

¹²*Ibid.*

¹³*Ibid.*, 46-48.

¹⁴"Leaning on the Lord," *Daily Constitution*, November 8, 1879, 1.

¹⁵Montgomery, *Under His Wings*, 48.

¹⁶"Leaning on the Lord," 1. This is an "unusual or pathological sensitivity of the skin to sensory stimuli, such as pain, heat, cold, or touch" from Biology Online: <http://www.biology-online.org/dictionary/Hyperesthesia>.

¹⁷Smith, *History of Buffalo and Erie County*, 415.

¹⁸See Heather D. Curtis, *Faith in the Great Physician: Suffering and Divine Healing in American Culture, 1860-1900* (Baltimore: Johns Hopkins University Press, 2007).

¹⁹Montgomery, *Under His Wings*, 53.

²⁰"Disease Cured by Prayer," *The Sun* (New York), October 29, 1885, 3.

²¹Carrie F. Judd, *The Prayer of Faith* (Chicago, IL: F. H. Revell, 1880; reprint, New York and London: Garland Publishing, Inc, 1985), 10.

²²*Ibid.*, 12.

²³"Miss Carrie F. Judd's Spine: It Was Out of Order But the Lord Healed It," *Chicago Daily Tribune*, December 6, 1888, 3.

²⁴"Disease Cured by Prayer," 3.

²⁵Daniel E. Albrecht, "The Life and Ministry of Carrie Judd Montgomery" (Master's thesis, Western Evangelical Seminary, 1984), 16.

²⁶"Miraculous Cures in Connecticut," *Buffalo Daily Courier*, February 20, 1879. This article was originally printed in the *Springfield Republican* and reprinted in the *Buffalo Daily Courier*.

²⁷Mrs. Edward Mix, *The Life of Mrs. Edward Mix* (Torrington, CT: Press of Register Printing Co, 1884 and written by herself in 1880; reprint, New York: Syracuse University Press, 2002), 210. See also "Christian Alliance Meeting," *Triumphs of Faith* 16:2 (February 1896): 48, where there is mention that when Allen was in his 80s, he met Carrie on the West Coast.

²⁸"Leaning on the Lord," 1.

²⁹Judd, *The Prayer of Faith*, 13. This is a quick turn around. The newspaper article was printed Thursday February 20, 1879 and by Tuesday the 25th they had already received a response to set aside time to pray the very next day. The letter was dated February 24, 1879. The full letter can also be found in Mrs. Edward Mix, *Faith Cures, and Answers to Prayer* (Springfield, MA: Press of Springfield Printing Co., 1882), 38-39. See also "A Modern Miracle," *Buffalo*

Commercial Advertiser, October 20, 1879 and "Leaning on the Lord," *The Daily Constitution*, November 8, 1879, 1.

³⁰"Leaning on the Lord," 1.

³¹"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:15, KJV). At the time she received the letter, Carrie did not realize the prayer of faith found in Mrs. Mix's letter was in the Bible. See Carrie Judd Montgomery, "Life on Wings: The Possibilities of Pentecost," *TF* 32:8 (August 1912): 171.

³²Judd, *The Prayer of Faith*, 19.

³³"A Modern Miracle."

³⁴This was recorded in her nurse's diary on February 28, 1879. See Judd, *The Prayer of Faith*, 16-17 and "Leaning on the Lord," *Daily Constitution*, November 8, 1879, 1.

³⁵For Carrie's 1879 healing account through her perspective, see Judd, *The Prayer of Faith*, 9-21 and Montgomery, *Under His Wings*, 48-60. For additional references see Miskov, *Life on Wings: The Forgotten Life and Theology of Carrie Judd Montgomery*.

³⁶"Leaning on the Lord," 1.

³⁷See Miskov, *Life on Wings: The Forgotten Life and Theology of Carrie Judd Montgomery* for more on Carrie's contribution to this doctrine.

³⁸"Montgomery, Mrs. Carrie Frances Judd," in *A Woman of the Century: Fourteen Hundred-Seventy Biographical Sketches Accompanied by Portraits of Leading American Women in All Walks of Life*, Frances E. Willard and Mary A. Livermore, eds. (Buffalo, NY: Charles Wells Moulton, 1893), 513.

³⁹Diana Chapman, "The Rise and Demise of Women's Ministry in the Origins and Early Years of Pentecostalism in Britain," *Journal of Pentecostal Theology* 2:2 (2004): [217-246], 220. This was in reference to Donald W. Dayton's *Theological Roots of Pentecostalism* (Metuchen, NJ: Scarecrow Press, 1987), 126. Chapman recognizes Carrie's impact for British Pentecostalism and notes that "her main contribution was to provide a theology of divine healing for the emerging movement."

⁴⁰See Miskov, *Life on Wings: The Forgotten Life and Theology of Carrie Judd Montgomery* for a fuller development of healing homes and also www.HomeofPeace.com for more information or to reserve your place to stay.

⁴¹See www.HomeofPeace.com

⁴²J. R. Zeigler, "John Graham Lake," in *The New International Dictionary of Pentecostal and Charismatic Movements*, Rev. and expanded ed. Stanley M. Burgess and Eduard M. van der Maas, eds. (Grand Rapids: Zondervan, 2002), 828. Carrie's Home of Peace was established in 1893 while Lake's healing rooms were first initiated in 1913.

⁴³John G. Lake letter to Carrie Judd Montgomery, April 22, 1911. FPHC.

⁴⁴Paul G. Chappell, "The Divine Healing

Movement in America” (PhD thesis, Drew University, 1983), 107-108.

⁴⁵Nancy A. Hardesty, *Faith Cure: Divine Healing in the Holiness and Pentecostal Movements* (Peabody, MA: Hendrickson Publishers, 2003), 57-59.

⁴⁶David W. Bebbington, *A History of Evangelicalism: People, Movements, and Ideas in the English-Speaking World*, vol. 3 in *The Dominance of Evangelicalism: The Age of Spurgeon and Moody* (Downers Grove, IL: Intervarsity Press, 2005), 188 and Chappell, “The Divine Healing Movement in America,” 201-203.

⁴⁷See Jennifer A. Miskov, “Kindred Spirits,” *Alliance Life* (March 2011). Accessible at: <http://www.alliancelife.org/article.php?id=580>

⁴⁸Malcolm Gladwell, *The Tipping Point: How Little Things Can Make a Big Difference* (Boston: Back Bay Books, 2000, 2002).

⁴⁹I would call Dorothea Trudel the grandmother but it must be noted that she did her work in Europe, not North America.

⁵⁰No title, *Buffalo Express*, May 18, 1890. His parents were Hugh Montgomery and Jane Moneypenny (her maiden name) taken from *Montgomery Family Tree*, used with permission and courtesy of the Berry family.

⁵¹They did this while continuing to plant several Christian and Missionary Alliance branches and expanding their ministry. “Wealthy Warriors: A Rich Salvationist and His Famous Wife,” *The Illustrated Buffalo Press*, May 8, 1892, 4. Also, A. B. Simpson, “Editorial: Mr. and Mrs. Montgomery,” *Christian Alliance and Missionary Weekly* 8:17 (April 22, 1892) and Jeannette Storms, “Carrie Judd Montgomery: The Little General,” in *Portraits of a Generation*, James R. Goff Jr. and Grant Wacker, eds. (Fayetteville: The University of Arkansas Press, 2002), 279. One reason they were made honorary officers was so that George would also be able to keep his business without any trouble. Montgomery, *Under His Wings*, 144-145.

⁵²The Home of Peace was dedicated on November 7, 1893.

⁵³Carrie Judd Montgomery, “Elim Grove, Cazadero,” *TF* 15:8 (August 1895): 188-189. Montgomery, *Under His Wings*, 154.

⁵⁴“Home for Little Ones: Opening of the Salvation Army Orphanage at Beulah To-Day,” *The San Francisco Call*, September 5, 1895, 11.

⁵⁵Some of their ministries are as follows: “[T]he Home of Peace [1893], a training home for foreign missionaries [1894], the Home of Rest for sick Salvation Army Officers [1892], the Colored Folks’ Home [one to the Salvation Army in 1895 and another to a California corporation in 1897], the King’s Daughters’ Home for Incurables, the Children’s Orphanage [1895], the Bird’s Nest [1897], the Rescue Home [1891 to Salvation Army] and the home of the Montgomery’s, besides a few smaller buildings. Most of these homes, perhaps all

of them, have been built on land donated by the Montgomery’s, who are also interested in the financial support of many of them.” See “Protected Aged and Infirm: New Home at Beulah Will Be Dedicated Next Sunday,” *The San Francisco Call*, August 21, 1897, 11 and “Dedication of A Bird’s Nest,” *The San Francisco Call*, November 19, 1897, 9. More specifically, George and Carrie transferred some lots on their Beulah land to the “Home for Aged and Infirm Colored People” in 1897.

⁵⁶This later became associated with the Assemblies of God but is now currently used in conjunction with the Home of Peace which is running as a Christian conference center. Both are nondenominational as of 2012.

⁵⁷Carrie Judd, “The Temple of the Body,” *TF* 4:2 (February 1884). This is one of the many articles where Carrie wrote that healing and redemption were not just for souls but for bodies as well.

⁵⁸Carrie Judd Montgomery, “A Miracle of Healing,” *TF* 18:7 (July 1898): 147.

⁵⁹See Jennifer A. Miskov, “Coloring Outside the Lines: Pentecostal Parallels with Expressionism. The Work of the Spirit in Place, Time, and Secular Society?” *Journal of Pentecostal Theology* 19 (2010): 94–117 for an overview on the Azusa Street revival.

⁶⁰Montgomery, *Under His Wings*, 164. See also Carrie Judd Montgomery, “Beulah Notes,” *TF* 27:7 (July 1907): 168.

⁶¹For Daniel E. Albrecht’s account, see “The Life and Ministry of Carrie Judd Montgomery” (Master’s thesis, Western Evangelical Seminary, 1984), 129-134.

⁶²See Miskov, *Spirit Flood*, for a fuller account of Carrie’s Spirit baptism account and its implications for today. Carrie Judd Montgomery, “Miraculously Healed by the Lord Thirty Years Ago,” *Latter Rain Evangel* 2:1 (October 1909): 9.

⁶³Carrie Judd Montgomery, “‘The Promise of the Father.’ A Personal Testimony,” *TF* 28:7 (July 1908): 147.

⁶⁴Montgomery, *Under His Wings*, 165.

⁶⁵Carrie Judd Montgomery, “The Promise of the Father,” *Confidence* No. 8 (November 15, 1908): 5.

⁶⁶Montgomery, “‘The Promise of the Father.’ A Personal Testimony,” 148.

⁶⁷Additionally, Carrie noted that the experience also had a physical effect; she described her life as one where she mounted up with wings and gained physical strength in her body. She also said that she had more of the “constant indwelling of the Healer.” Carrie Judd Montgomery, “A Year with the Comforter,” *TF* 29:7 (July 1909): 145-149, and *Under His Wings*, 170. See also her “‘The Glory of His Grace,’” *TF* 29:1 (January 1909): 2-3 and Carrie Judd Montgomery, “Christ’s Quickening Life for the Mortal Body,” *TF* 28:8 (August 1908): 170. After her Pentecostal Spirit baptism she claimed to receive a “quickening”

in her physical body as well in her “Christ’s Quickening Life for the Mortal Body,” *TF* 28:8 (August 1908): 169.

⁶⁸Carrie Judd Montgomery, “Some Important Changes,” *TF* 28:12 (December 1908): 267.

⁶⁹Carrie Judd Montgomery, “Together in Love,” *TF* 28:9 (September 1908); “‘By This All Men Shall Know,’” *TF* 28:11 (November 1908).

⁷⁰Montgomery, *Under His Wings*, 171. Many of the details of this trip are additionally taken from Carrie’s *Date Book for 1909: Handwritten Diary*. Dates she traveled were: Jan. 23-Sept. 16, 1909.

⁷¹Many of the missions she visited were either Christian and Missionary Alliance or newly Pentecostal.

⁷²Carrie Judd Montgomery, ministerial file. Her Church of God in Christ credentials were issued by M. M. Pinson, A. P. Collins, Howard Goss, D. C. O. Opperman, and E. N. Bell — the same five men who issued the call to organize at Hot Springs, Arkansas in April 1914.

⁷³Willard and Livermore, *A Woman of the Century*, 512; Carla C. Waterman in “Montgomery Carrie Judd (1858-1946),” in *Twentieth-Century Dictionary of Christian Biography*, J. D. Douglas, ed. (Grand Rapids, MI: Baker Books, 1995), 258; and Diana Chapman, *Searching the Source of the River: Forgotten Women of the Pentecostal Revival in Britain 1907-1914* (London: Push Publishing, 2007), 66 which refers to her as “a speaker and teacher who was said to be the first woman to itinerate across the America ... Carrie was a remarkably gifted religious entrepreneur...”

⁷⁴Boddy also subscribed to *Triumphs of Faith* and encouraged his readers to do so as well. When he came out to California, he made sure to attend Carrie’s camp meetings and stay at her Home of Peace. One of the last articles of Carrie’s in *Confidence* was entitled “A Message to the Sick” and it was printed in May 1915. In relation to attending her World Wide Pentecostal Camp Meeting in 1914, Boddy saw that Carrie’s name alone assured against fanaticism.

⁷⁵Comment left by A. H. Argue, Home of Peace Guest Book [Aug. 14, 1928-1938], July 8, 1931, 87. See also comment left by Zelma Argue in Home of Peace Guest Book, 1931, 85: “The refreshment, perfume, and inspiration of this happy visit will accompany me to far fields.”

⁷⁶See Abraham Ruelas, *Women and the Landscape of American Higher Education: Wesleyan Holiness and Pentecostal Founders* (Eugene, OR: Wipf & Stock Publishers, 2010), 77 when referring to Victor De Leon’s *The Silent Pentecostals: A Biographical History of the Pentecostal Movement Among the Hispanics in the Twentieth Century* ([La Habra?, CA]: De Leon, 1979), 33. Lugo was taught under the Montgomerys before planting a Pentecostal church in Puerto Rico.

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Pentecostalism, Volume 1 – to 1941 (Springfield, MO: Gospel Publishing House, 1989), 315-16.

²³“Glad Tidings Bible Institute History,” *Glad Tidings* 4:1 (March 1924): 2.

²⁴Wilson and Little, 103.

²⁵“Spiritual Life of Students,” *Glad Tidings Bible Institute Catalog 1929-1930* (San Francisco, CA: Glad Tidings Bible Institute, 1929), 24.

²⁶“Glad Tidings Assembly and Bible Training School, San Francisco, Calif.,” *Pentecostal Evangel*, August 6, 1921, 14.

²⁷Wilson, “Bible Institutes, Colleges, Universities,” 377; Wacker, 150.

²⁸“International Pentecostal Convention,” *Glad Tidings* 1:5 (May 1925): 1.

²⁹“The General Council Convention at San Francisco, California,” *Glad Tidings* 7:10 (October 1931): 1.

³⁰Mary Couchman, interview by Abraham Ruelas, July 7, 2010 [transcript], 3.

³¹*Looking Back to Our Future*, 22, 25-26.

³²“Burning the Mortgage – April 23, 1933,” *Glad Tidings* 13:5 (May 1938): 4.

³³Mary Couchman, interview by Abraham Ruelas, July 7, 2010 [transcript], 3.

³⁴*Ibid.*

³⁵Mary Couchman, interview by Abraham Ruelas, July 14, 2010 [transcript], 3.

³⁶“A Tribute to Brother Craig,” *Pentecostal Evangel*, October 25, 1941, 4.

³⁷*Tidings* [yearbook], vol. 1 (San Francisco: Glad Tidings Bible Institute, 1936), 3, 6.

³⁸“Glad Tidings,” *Glad Tidings* 4:12 (December 1928): 2.

³⁹“Glad Tidings Bible Institute,” *Glad Tidings* 8:8 (August 1932): 1; “Summer Bible School,” *Glad Tidings* 9:4 (April 1933): 16.

⁴⁰“Great Triple Anniversary Exercises,” *Glad Tidings* 9:5 (May 1933): 8-9.

⁴¹H. Wesley Cooksey, “The Second Coming of Christ,” *Glad Tidings* 4:4 (April 1928): 1; Blumhofer, 316; “Summer Bible School,” *Glad Tidings* 4:5 (May 1928): 12; Wilson and Little, 85; “Faculty of the Bible Institute,” *Glad Tidings* 4:8 (August 1928): 5; Everett A. Wilson, “Robert J. Craig’s Glad Tidings,” 19.

⁴²Everett Wilson, interview by Abraham Ruelas, June 21, 2010 [transcript], 1.

⁴³Robert J. Craig, ministerial credential, Rescue Mission Workers Association of America, May 20, 1913. The president of this organization was R. J. Scott, who also attended the Apostolic Faith World-Wide Camp-Meeting in 1913.

⁴⁴Wilson and Little, 86.

⁴⁵Wilson and Little, 87-88.

⁴⁶“Glad Tidings Assembly and Bible Training School, San Francisco California,” *Pentecostal Evangel*, August 6, 1921, 14

⁴⁷*Glad Tidings Bible Institute Catalog, 1929-30* (San Francisco: Glad Tidings Bible Institute, 1929), 17.

⁴⁸Everett A. Wilson and Ruth Marshall Wilson, “Alice E. Luce: A Visionary Victorian,” in James R. Goff, Jr. and Grant Wacker, eds. *Portraits of a Generation: Early Pentecostal Leaders* (Fayetteville: The University of Arkansas Press, 2002), 169.

⁴⁹Arlene M. Sanchez Walsh, *Latino Pentecostal Identity: Evangelical Faith, Self, and Society* (New York: Columbia University Press, 2003), 48.

⁵⁰Clifford Holden, “Our Pastors and Downtown Activities,” *Glad Tidings* 13:5 (May 1938): 11.

⁵¹*Ibid.*

⁵²“Philadelphia, Pennsylvania,” *Glad Tidings* 13:5 (May 1938), 15.

⁵³“Glad Tidings Bible Institute to be Moved to Bethany Park,” *Pentecostal Evangel*, May 6, 1950, 7.

⁵⁴“Bethany College: 85 Years Aflame,” *AG News*, September 21, 2004, 1.

⁵⁵Wayne Warner, “Maria B. Woodworth-Etter and the Early Pentecostal Movement,” *Assemblies of God Heritage* 6: 4 (Winter 1986-87): 14.

⁵⁶Wilson, “Robert J. Craig’s Glad Tidings,” 10.

⁵⁷Wilson and Little, 21.

⁵⁸*Ibid.*, 22, 99-100, 103, 207, 245.

⁵⁹*Ibid.*, 21a, 25, 32, 100.

⁶⁰*Ibid.*, 24-25.

⁶¹Elizabeth Baker established Rochester Bible Training School in New York (1906); Virginia Moss established Beulah Heights Bible and Missionary Training School at North Bergen, New Jersey (1912), which later merged into the present-day Valley Forge Christian College; Minnie Draper established Bethel Bible Training School in Newark, New Jersey (1916) which merged with Central Bible College; Christine Gibson (1924) founded what today is Zion Bible College located in Haverhill, Massachusetts; Alice Luce established Berean Bible Institute in San Diego, California (1926) which today is Latin American Bible Institute in La Puente, California; Alta Washburn founded All Tribes Indian Bible School (1957), which today is American Indian College of the Assemblies of God at Phoenix, Arizona.

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⁷⁷From my research, up until 1920, Carrie did not personally write any articles about this. However, she did include other authors at times. See “Should Women Prophesy?” taken from *The Christian* (London, England) in *TF* 6:12 (December 1886): 270-273 and Katherine Bushnell, “Women Preachers: Why Obscure the True Reading?” taken from *Peniel Herald* in *TF* 24:11 (November 1904): 259-261 where Bushnell uses Psalms 68:11-12 to demonstrate that God wants women to preach.

⁷⁸For extensive documentation see: Miskov, *Life on Wings: The Forgotten Life and Theology of Carrie Judd Montgomery*.

⁷⁹Carrie Judd Montgomery, “Recent Trip to Mexico,” *TF* 33:12 (December 1913): 270-271

and “A Trip into Mexico,” *TF* 36:3 (March 1916): 65. In 1917, Carrie visited Chonita Morgan Howard again, and they did ministry together. See “A Trip into Mexico, Etc.” *TF* 37:7 (July 1917): 157.

⁸⁰Gastón Espinosa, “Liberated and Empowered: The Uphill History of Hispanic Assemblies of God Women in Ministry, 1915-1950,” *AG Heritage* 28 (2008): 44-48.

⁸¹Carrie influenced many leaders from the Christian and Missionary Alliance to have their Pentecostal Spirit baptism experiences, many of whom later joined the Pentecostal movement.

⁸²Carrie Judd Montgomery, “Notice,” *TF* 43:1 (January 1923): 23. Mr. and Mrs. George

Beall opened a Pentecostal Mission in Detroit Michigan as a result of Mrs. Beall receiving her “Baptism of the Holy Spirit” at Carrie’s Beulah Chapel several years before.

⁸³Gardiner H. Shattuck, “Ambrose Jessup Tomlinson (1865-1943),” in *Encyclopaedia of American Religious History*, 3rd ed., Edward L. Queen, Stephen R. Prothero, and Gardiner H. Shattuck, eds. (New York, NY: Facts on File, Inc., 2009), 991.

⁸⁴See www.CarrieJuddMontgomery.com

⁸⁵Excerpted from Carrie Judd Montgomery, “Life on Wings: The Possibilities of Pentecost,” an address given at the Stone Church in Chicago in 1910, *TF* 32:8 (August 1912).