

HISTORY
—OF—
Bedwardism

—OR—

THE JAMAICA NATIVE BAPTIST FREE CHURCH,
UNION CAMP, AUGUSTOWN,
ST. ANDREW, JA., B.W.I.

Second Edition—Revised and Enlarged.

BY A. A. BROOKS.

56 SLIPS ROAD.
ST. ANDREW, CROSS ROADS P.O.

An account of some the highly interesting facts in regard to the origin
of the Religious Cause called Bedwardism.

With remarkable events in connection with Bedward's call to succeed
Shakespeare, together with the polity of Bedwardism, etc., etc

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PREFACE TO SECOND EDITION.

Much has transpired since the publication of the First Edition. Bedwardism has made remarkable development and success since the last Decade.

Fuller light, and greater knowledge of the mystery of God in Bedwardism now obtain.

We are passing, through very eventful times, leading to a most important epoch in the history of the world. In all this Bedwardism is essentially concerned.

All this together with the various calls for copies of the little book, when there is none, make the publication of this Second Edition a grave necessity.

We can but do our part in crying out. Let him that has ears hear.

- A. A. B.

CHAPTER I
SHAKESPEARE. (H. E. S. Woods.)
FOUNDER AND PROPHET. HIS LABOURS. AND DEATH.

Although the origin of the Cause of Bedwardism seems comparatively unknown, yet there are those and not a few in whose mind the memory of the Founder H. E. S. Woods, more commonly known by the name Shakespeare, is freshly retained. He came from America at an early date not positively known, and lived in Spanish Town, whence he was called by god to live in St. David's, in about 1876. He was very peculiar, and lived in a stone hole or cave in the wilderness; whence he habitually came on missions of love, preaching the word of God and prophesying: for prophet indeed he was.

In June 1879 Shakespeare visited Dallas Castle, St. Andrew, Jamaica and prophesied that there would be a destruction by a flood which came on the 11th of Oct. following. It entirely destroyed a Wesleyan Chapel and many other buildings with much other property and several lives.

In December 1888 Shakespeare visited Augustown with a message saying, "Thus saith the Lord behold the sins of Augustown have come, up before me, and I will destroy the place as I did Dallas Castle except the people repent. If they will come together, take their white cups, and hold to Me a fast, I will not destroy them. But if they will not repent and obey Me, I will sink the valley and make the two hills meet."

During his visit to Augustown he lodged but only in the day with his hospitable host. For at evening, in accordance with his seemingly eccentric mind, he choosed to depart to the woods to spend the night, in solitude and prayer.

He gave notice for a general meeting of the three then existing Denominations in Augustown, viz.—Anglican, Baptist and Wesleyan; to hold a solemn Fast unto the Lord, saying—"Thus saith the Lord, if the people will only observe the Fast and do as I command them, I will abundantly help them temporally and spiritually. But if they refuse to obey Me, I will sink the valley of Augustown, and close the hills.'

The people, chiefly Baptists and Wesleyans obeyed, and a goodly number assembled on the 19th April, 1889 on Papine Pasture. A very solemn and impressive Meeting was held. The people breakfasted at about 3 p.m. A few minutes before that time Shakespeare said, "The Lord is coming and will soon be here. Then there was the sound of a strong wind, followed by a light drizzling rain, and then, a remarkable and general prostration. All were filled with the Spirit. After this, Shakespeare withdrew into an apartment where was a large jar of water from the Mona River. Upon the jar, a Bible was placed, and he called in by name twelve men, and then twelve women: constituting them twenty-four Elders. Each one at a time laying his or her hand on the Bible while expressing the solemn vow to be faith-fully devoted to the Service of God even unto Death.

On that occasion, Shakespeare made some very remarkable and prophetic utterances. Looking on the Elders he said, "There is one among you who shall succeed me, and be the leader of a great Religious Movement, which shall be centered in Augustown, and it shall be a blessing to millions. As yet however, I know not who he, my successor is. Among those Elders that still survive, together with those since ordained, may be mentioned the names of:—

Daniel Allen,
Wm, Taylor,
Jas. Douglas,
David Milwood,
Simon Edwards,
Geo. Burke,
Daniel Campbell,
Walter Canton,
John Scott,
Jas. Ruderford,
Zachariah West,
Richard Anderson,

Elizabeth Bedward,
Catherine Dawson,
Maryann Kelsie,
Sarah Waters,
Elizabeth Goode,
Cecelia Langley,
Letitia Francis,
Dorothy Redwood,
Elizabeth Allen,
Lydie Wilson,
Anne Scott.
Susan Canton.

After the election of the twenty-four Elders, Shakespeare elected, two chief men, Robert Ruderford, "Baptist", and Jos. Waters, "Wesleyan" to see to the observance of a monthly Fast in their Congregations. The Observance was kept up by them for about three years during which time Shakespeare seemingly made himself ridiculous by prophesying that, "Fruits would so abound in Augustown, that from various parts of the world, people would come to enjoy them". But, that he himself did not know what those fruits might be. Also, "That a fountain would be opened in Augustown, but the man to rule it was not yet ready. In the face of the natural sterility of Augustown, the old man's words not being understood were ridiculed, and it is only in latter days that they are favourably remembered and understood to have a spiritual application and fulfilment."

Shakespeare then changed his residence, and returned from St. David's to Spanish Town in 1889, and paid occasional visits to Augustown to see how the work prospered.

He was a very remarkable man. Sometimes for consecutive days and weeks he fasted, neither tasting food nor water; yet was he remarkable for his vigour of body and mind, the cheerfulness of his manners, and the great age to which he lived.

But he was not as may be expected without experiences, trying to his faith especially during the early stages of the establishment of Bedwardism, and also in his declining years. However it was his to see and know his divinely chosen successor, and like Moses upon Joshua, to confer the bishopric upon A. Bedward. Then like the peaceful setting of the glorious sun, Shakespeare having lived to an extreme age, died at Augustown, where he was buried on the 20th March, 1901, aged 101 years. A splendid tomb with a beautiful stone marks the resting place of him who died, yet lives as under the hand of God, the Founder of Bedwardism. The full development of which yet remains to be seen.

Chapter II

BEDWARD.

HIS NATIVITY EARLY MANHOOD. THIRTEEN YEARS AFFLICTED. HE GOES TO COLON FOR "TWO YEARS. RETURNS TO JAMAICA. SECOND VISIT TO COLON. THREE REMARKABLE VISIONS. RETURNS TO JAMAICA, AND GETS BAPTISED. FIVE SECULAR YEARS STILL ON MONA ESTATE. HE RECEIVES A FINAL CALL; AND ENTERS UPON HIS PUBLIC MINISTRY, DAWSON JOINED TO BEDWARD. RESULT OF GOVERNMENT TEST OF THE WATER. CIVIL INVASION AGAINST BEDWARD BY NIGHT. HIS ARREST AND MOCK TRIAL. UNCONDEMMED THOUGH NOT ACQUITTED. SENT TO THE LUNATIC ASYLUM, WHERE AFTER ABOUT A MONTH THE DOCTOR DISMISSES HIM. IS BEDWARD A CONSCIOUS DECEIVER? WHO IS BEDWARD.

Alexander Bedward was born of very humble parentage in St. Andrew, Jamaica B. W. I., in about the year 1859. He is uneducated, and grew up a labourer on the Mona Estate. As a workman he was always highly commended, but, in his early manhood, he was very vile. Lasciviousness strongly prevailed against the reins of his moral nature, and caused sore unpleasantness in his marriage life. So much the more signal therefore had to be, and was his transformation from the natural to the spiritual. The, transforming wonders of Divine Grace are gloriously manifested in A. Bedward, who once so vile, now seems to combine in himself the faith of Abraham, the meekness of Moses. the, patience of Job, and the love of St. John.

Bedward had a remarkable and unique preparation for the work to which God has chosen him, For thirteen years he was afflicted, and despite the doctors he consulted, and the various means he got no

better, until in desperation he resorted to change of climate, and went to Colon in 1883. There he stayed for two years in the enjoyment of perfect health. Returning to Jamaica on Monday in August, 1885, he was immediately seized with the old disease, and so grievously burdened and oppressed was he spiritually and bodily, at finding no rest to his soul, he left on the following Saturday, returning to Colon, leaving wife, children, and all with the expressed intention of not returning to Jamaica again. Arriving in Colon, he readily got back his former good position or employment: but now the condition of his health was very bad, and for the first three or four days he went out to work, only to take sick so severely that he was forced back to his bed.

On the sixth night of his arrival, in Colon, Bedward had two very remarkable visions. He saw the appearance of a man who stood before him and said, "Go back to Jamaica. If you stay here, you will die and loose your soul, but if you go back to Jamaica, you will save your soul and be the means of saving many others." Bedward said, "But, I cannot go, for having recently come here, I have no money to pay my passage." "I will provide the means," he was answered. "Go to John Renford, Jos. Waters, Wm. Waters, and Robert Law, and ask them for the help you need." At this Bedward slept and saw another vision, or dream in which he found himself in Jamaica, and going up the Constant Spring Road. Arriving at a certain place here was a wide gate ajar, a man passing in just before him, hindered his getting through before the gate was shut. The gate-keeper was on the other side, and asked Bedward for his Passport. He showed him what he thought was it, upon which the gate-keeper said in a very impressive tone, "But you are lost."

This so confounded Bedward with mortifying grief and anguish of soul, that with his hand upon his head, he turned back crying at the top of his voice, "I am lost. I am lost." He soon met another man standing by the road side, who said to him, "Come here, I do send you to Augustown." "To Augustown?" said Bedward. "Why that is the Place I am fleeing from." The man so stamped his foot upon the ground that the earth shook dreadfully, and with an authority which was awe inspiring said, "Go to Augustown, submit yourself to Mr. Raderford for instruction, with fastings on Mondays, Wednesdays and Fridays. Then

be baptised: for I have a special work for you to do." Bedward awoke to find it was a dream, and that he was still in Colon. During the evening, he and several others were sitting outside in the open-air, when he only, saw a man in white apparel approach him, and in great anger said, "Did not I send you to those men for money to return to Jamaica? Why have you not obeyed?" Said Bedward. "Yes, but I know they are not going to help me, therefore I did not ask them." Then the man produced a whip with which he inflicted so severe a chastisement on Bedward as made him agonize. Those standing by observing him with extreme astonishment hearing him speaking to some, "to them" invisible person, and seeing his agony which they knew not how to account for. Bedward now learned obedience, and sought the required aid, which came however by the unasked for payment of some old debts. And the sun which rose upon him without a farthing, found him before setting with money sufficient to return home.

He left Colon and arrived in Jamaica on the 10th of August, 1885, and immediately commenced the formal preparations for baptism under Mr. Raderford, and was baptised by him on the second Sunday in January, 1886.

He then still followed his secular calling and worked on the Mona Estate for five years, up to the 10th October, 1891. On that date, he was specially called by God for sanctification. And this dates the commencement of his public ministry.

On the 22nd Dec., 1891, A. Bedward made his first public performance at the Mona River, dispensing the water as medicine, and baptising.

A few days later, on the 25th Dec. V. Dawson who was then Gospel Worker, Baptist, was Divinely sent to Bedward's help. From that time these two men have been linked together, and as Moses and Aaron in the congregation of Israel, so stand these two, Bedward and Dawson in Bedwardism.

Bedward received special revelation concerning the potency of the Mona water and on the occasion of his first Fast on Dec. 22, 1891 there were about two hundred sick persons, of whom however only seven would take the water as medicine, and they were immediately cured.

They thenceforward devoted themselves to the tri-weekly Fast in the Baptist Church.

The news of the potency of the water having gone forth, from far and near, afflicted ones would come, and many are the cases that never came in vain. A general excitement was created. The civil attention and hostility were aroused, and Bedward was not to be singularly exempted from persecution, which seems the common lot of good causes and righteous men, estranged to custom. Bedward being unlearned and of very humble origin made him uncustomary to be the leader or centre of a great attraction.

In the month of June 1893, the water of the Mona River, Augustown which Bedward upon Divine Revelation, claimed to be and dispensed as medicine, was tested by the Government. The Island Chemist, John Bowrie, Dr. Cargile, Inspector James and others, went to the place in Augustown, took of the water, and chemically analyzed it. And is it not on public declaration and government record, that it contains every medicinal quality, excepting castor oil? Poor uneducated Bedward never knew what the water contained. He only knew that the Lord told him saying: "Once I made water wine. behold! now I make water medicine. And you have I ordained my Dispenser, Watchman, Shepherd, and Trumpeter." Though deficient in scientific knowledge, Bedward was adequate in faith, even practical faith, and in the knowledge of God. Despite the existence of the above facts there are those who say they do not believe the water is medicinal, for they have seen no cure effected by it. This is almost strange. Of course there has been no written testimonial or printed report such as many people are largely dependent on for knowledge of current events. But the fame and popularity of the medicinal water must have some ground or cause, when, from since 1889 it has been holding its own. Of course, there are those who have used it to no effect. It is also true that not many wise, not many noble have been led to try the efficacy of the water. Nevertheless volumes could not contain the names of the many who suffered affliction for years, consulted many doctors, and spent many pounds, but all in vain. Finally, they tried Augustown medicinal water by bathing or drinking, or both and have been made whole.

Bedward's life has been rather eventful. He is the only son of his parents, and has two sisters. During those thirteen years of his affliction no one new that it was the hand of God in an especial manner upon him, preparatory to the present time. Bodily and spiritually, he has passed through extraordinary treatment by the Almighty. Be it known that Bedward's modestly declines publishing much that would be highly interesting and very convincing, lest he should seem to be parading,—and be exalted above measure. When he stood among the twenty-four elders on the 19th of April, 1889 and heard Shakespeare's prophetic remark. 'One of you shall succeed me &c.'" he had not the slightest idea that it was he. But later towards the fulness of time when he was assured that he was the chosen successor, he shirked, refused, and begged to be excused, chiefly on the ground of his lack of education, and impediment of speech. But when like Moses fully convinced that, it was the Divine Will, he acquiesced, only trusting in his God. What conflicts has he passed! Perhaps his greater trials come from his professed brethren. But as great as are his trials, so much greater, is his faith and his experiences of Divine Providence.

At one time the feelings of many in high circles were indignantly aroused, and Bedward was threateningly watched by Agents of the Civil Authority. Undauntedly, the devoted servant of God conducted his work until in God's own time, they took him.

On Monday 21st Jan., 1895 about 7 p.m. Bedward said, "They are coming for me to-night." Only a few hours later, during the stillness of the night a company of about forty-five men with arms were at his house, Union Camp, Augustown. Bedward meekly said, "Why so many of you have come for me? If you had sent a child for me I would have come." So they placed him in a carriage between two officers. On either side of the carriage, there rode a horseman. Thus was Bedward arrested by night on the charge of sedition. On the following day lawyer Stern nobly appeared for the defence, whose service Bedward at first declined, but finally accepted. He was made to spend four months in Spanish Town Jail awaiting his trial. The charge was proved absolutely false and groundless. Particularly, a certain constable stood for honour and truth as a witness. He would not falsify facts like another witness did, but

emphatically declared that he never heard Bedward say those things which were charged to him. Said he, "I was sent to Augustown to observe Bedward's proceedings, and report whatever he did or said unlawful. If therefore I had heard him say aught against the government, I would have reported it."

"Neither will I be a false witness." Bedward was uncondemned, yet not acquitted. Left in custody without any instruction concerning him, the officer not knowing what to do, sent him to the Lunatic Asylum, where he stayed for about one month, when the Doctor declared that he did not know what they sent him there for, and had him dismissed. When he could and would have made a claim for damages the Lord forbade him saying, "See thou do it not, I am thy reward." This persecution of Bedward instead of stampeding, rather promoted the interest of Bedwardism. It dates an epoch in her history, and was the fire to her purging. Yet is there much in her of which to be purged under the good hand of God.

Is Bedward a conscious deceiver? This is a question which was more vehemently asked years ago. And although time and other circumstances have rendered it less absorbing; yet there still remains taint of the disbelief which has given rise to the question. But anyone who knows the man should be convinced that he is a child and servant of God. Let it be borne in mind that Bedward is not the Founder of the Cause called after his name. And he shirked the appointment as successor pleading his unworthiness. Then what is to account for the harmony on the Revelations of different persons at various times, assigning to him the position? What is his sustaining power that since he started in the work in 1891, (not to speak of other duties), he rises every Monday, Wednesday, and Friday, at about 5 a.m. and personally lights up the church and conducts the Prayer Meetings. With strictest observance of his ministerial duties he is outside of them the industrious labourer. One seeing him working in his plantation would not think him the famous Bedward. He is a sinner saved by Grace and a Devoted Servant of God, specially chosen for a special work. We will not be offended in him. May the Allwise preserve him and all His other Servants of whatever Creed, Denomination or Persuasion, in the Truth.

BEDWARD, "THAT PROPHET."

Alexander Bedward, the man so little known, so much criticised, slandered, and condemned by many outside as well as within his fold. But whether outside or within his fold irrespective of Denomination, Creed or Persuasion, every truly Godly and Spiritually minded person believes in Bedward, however little his or her knowledge of him may be. And without doubt, the more or better he is known, the greater must be loom in one's estimation.

It is something, yea, 'tis a great blessing to know Alexander Bedward, by personal contact, as well as from Revelation and inspiration. Read Gos. "John 1. 21. 25. Let the nations and all peoples know that Bedward is That Prophet. Behold in our day he appears. "That Prophet" is in Augustown.

Chapter III.

BEDWARDISM.

WHAT IS BEDWARDISM? AUGUSTOWN. POLITY OF BEDWARDISM DISTINGUISHING FEATURES. FAST AND PRAYER. VOW. SABATIC ANALOGY. FAST AND VOW SERVICES DESCRIBED. EMBLEM OF THE TRINITY. "THE LIGHTED CANDLE."

Bedwardism is a Religious Denomination of very distinguishing features. It is commonly called Bedwardism, from Bedward the Devoted Servant of God. But its more proper name is "Jamaica Native Baptist Free Church." And was established in 1889 by Shakespeare, (H. E. S. Woods) In Augustown, St. Andrew, Jamaica, B.W.I.

When that good man uttered his prophecies, no one, not even himself seemed to have any idea of what the fulfilment would be. Many even thought him ridiculous in some of his remarks, e.g. "Fruits shall abound in Augustown to cheer and bless millions". In view of the natural sterility of the place, and having no idea of a spiritual meaning, they laughed, saying, "How can these things be?" But God is His Own Interpreter, and makes it plain to the simple, earnest hearted.

Shakespeare's prophecies are not an isolation. For we are reminded of Psalm. lxxviii. 31. Ethiopia shall stretch out her hands to God. Also, Rev. vii: 8. "'The sealing of the last tribe. God is still speaking through His servants and handmaids, upon whom He is pleased to pour out His Holy Spirit Joel ii. 29."

But of course, we shall always need to discriminate between the false and the true. For Math. xxiv. 24. 26. There shall be false Christs and false prophets, &c.

And there will always be tares among the wheat, yea, even among the Apostles was a Judas, whom nevertheless the Dear Lord never condemned to Judgment as man would naturally have done, but bore and forbore with him until Judas' own sins destroyed him, and that miserably.

Augustown is the centre of the Organization of Bedwardism, or Jamaica Native Baptist Free Church, even according to prophecy by Shakespeare. The little District is remarkably situated between two hills or rather, nearly surrounded by hem, while the Mona River bed is cut right through them out to the sea. There are the residences of A. Bedward, called the Shepherd. V. Dawson Pastor, and a few of the Elders.

The polity of Bedwardism is unique, for every feature is according to instruction given by Divine Revelation. Next to the Shepherd and the Pastor, are the twenty-four Elders, and seventy-two Evangelists. All including both sexes. Besides, there are Station-guards and Mothers.

While Bedwardism has its centre in Augustown, there are Filials called Camps throughout the Island. Each Camp has its corp of workers, observing the customary Divine Services' and distinguishingly the Fast Services tri-weekly, and the OW Ceremony.

The various Camps show their allegiance to the parent Church by periodical visits to Union Camp, Augustown.

The first Monday in each month is called Elders' Monday, and is the Spiritual birth-day of A. Bedward. On the second Sunday in each month is Holy Communion at Augustown. Members from the neighbouring Camps, St. Andrew and Kingston, are included in this Service. Those at remote distance receive the Holy Eucharist when the Pastor visits them. Two chief features of Bedwardism are its strict and emphatic observance of Fasting and Prayer, and the Vow Ceremony. While Fasting is strongly enjoined, it is nevertheless optional to members; and outsiders are not disallowed.

The first formal step into church membership in the case of persons to be baptised, is the "Vow." Those who have been baptised already and therefore need not be baptised again, are not brought to Vow, but simply receive their ticket. Baptism immediately followed by fellowship and the Holy Communion. Membership is sustained by obedience. There is no formal exclusion. Inconsistent members are reprov'd, or reprimanded. If they will not repent, they are relegated to Divine Authority God in the Person of His Dearly Beloved Son, Jesus Christ, our Elder Brother, and Shepherd and Bishop of His Church being implicitly looked to for management and guidance of its affairs. Wonderfully signal are many instances in which the Almighty has dealt in judgment with persons of reprobate minds who were unreasonable, and by the church unmanageable.

Financial obligations are very light, and seem even optional. There is a yearly ticket of membership for -1/, and 3d. at the Holy Communion, which occasion is monthly. There is no baptism fee. But each candidate receives a ticket of membership for 1/ which many never pay. In some of the Camps there is a special fee to meet the funeral expenses of the poor members. The sick are cared for. And, momentarily distressed people continually have to be helped, by A. Bedward personally Union Camp.

That Bedwardism is tolerant of loose or inconsistent life, is a scandal entirely undeserved. For most sorely are Bedward, V. Dawson, and many others who are earnest co-workers, grieved over evils that

manifest themselves, and very sternly do they oppose and denounce errors that arise either in the form of fanaticism, or false claim to Divine Inspiration, gross sin or otherwise. And, doubtless, in each Camp there are some who are faithful witnesses for Christ, and advocates for the Truth.

In 1893 Bedward was Divinely instructed to build an house for the Service of God. As he was thinking who should lay the Corner Stone, the Spirit said, "Advertise the matter, and accept him who shall offer his service."

Bedward advertised; and Rev. S. S. W. Carr, whom he least expected came to his aid, and laid the corner stone on the first Wed. in June, 1894. The Church is 91 ft. in length, 61 ft. in width, and 24 ft. in height of walls. It is a solid building of hewn stones and of no mean architectural design. When finished, it will represent two floors or stories, having galleries on three sides: and the edifice will be very beautiful. The earthquake of Jan. 14th, 1907, considerably damaged it. And although much has since been done, a good deal still remains to bring the building to a completion, which event, "may it be mentioned," it is said prophetically will be attended with wonderful manifestations." Strange things to our ears. We ponder them.

Bedward was afterward instructed to employ Rev. Carr to administer the sacraments. And that the money from the Holy Communion be given to the Rev. gentleman, while the ticket money be devoted to the building of the church. His first baptismal occasion in connection with Bedwardism was on Jan. 13th, 1895. And he continued his services till he died in March, 1900. Leaving as his successor V. Dawson, whom he had ordained May 26th, 1899.

TWO MORE MINISTERS DIVINELY CHOSEN.

In the year 1912, Bedward was instructed to have two more Ministers ordained. After a while of anxiety as to who should be selected to the important office, the Lord Himself named the persons, viz.:—Levi Steele, the Shepherd's Armour-bearer: and Levi McKenzie

of Port Maria. These two comparatively young men, chosen, and named by God, were ordained on the 13th August, 1912.

In the selection of these two men for the Ministry is afforded one of the many instances of Divine Guidance in and of the Cause of Bedwardism.

Not only that He guides, but very remarkably does the Lord manifest the very sacredness with which He regards the Cause so lightly thought of, ignored, despised, and even persecuted by ungodly men.

..... DIVINE WRATH WAS PROVOKED
in vindication of the sacredness of his Church; Union Camp, Augustown.

In the year 1907 after the destruction of Kingston by the earthquake, when on the church, Union Camp, there was some work to be done, including the building of two staircases, some of the Elders on economical grounds, advised Shepherd to buy the staircase of the Myrtle Bank Hotel. Shepherd finally assented. The staircase was bought and taken to Union Camp, Augustown. During the night of the first day that it was being put up, the Lord in wrath appeared to Bedward and commanded him to have it removed from His house, as a polluted thing which should never have been brought into His temple. By the break of day Bedward had it removed, and resigned himself to the loss which could so ill be afforded. God's wrath was appeased. An object lesson was enforced, and established to all. Thus God manifested Himself in the Cause which He has sent, not from Europe, nor America; but from Above.

JUDAISM, CHRISTIANITY, BEDWARDISM.

Father; Son and Holy Ghost, Thus we may with holy admiration think of Trinity in Unity, and Unity in Trinity. God be praised, He is so wondrous in His works and ways. Order is Heaven's first law. The three persons in the God-head are indivisible. Yet each exercises His special function in the grand plan of man's salvation.

Trinity is manifested in creation. Trinity indivisibly yet each in His own function is manifested in Man's Redemption and Salvation. God gave His Son. The Son took upon Himself our frail humanity, and died our souls to save. Yet after all His wonderful teachings, the disciples must wait till He sent the Holy Ghost, proceeding from the Father and Himself. When the Holy Ghost came then only was there perfect preparedness for the grand work in favour of, Man's Salvation.

GOD AND MAN IN JESUS CHRIST.

God and Man must it be to save man. Divine Strength in or with human weakness represented Jesus Christ: as Divine Power and human weakness have always been and always will be represented in His servants terrestrial. Even the Bible Heroes, Abraham, Moses, and Elijah, all had their faults and failings. Nevertheless, the Jewish Economy, under which they flourished, fulfilled its destined purpose by the Triune God, in preparing the way for a higher type or anti-type "A development." Even Christianity: which corresponding with the growth of the civilized world, and progress of the age, is wondrous in its power and universal extension.

As Judaism was succeeded by Christianity, so Christianity is being succeeded by Bedwardism. With all humble boldness is it declared that Judaism, Christianity, and Bedwardism, are in the order of the Father, Son, and Holy Ghost, for the retrieve of fallen man.

Judaism has done its part, Christianity, has had, and is having its triumph: And one of its chief and latest triumphs will be its handing over from various Denomination, Creeds and Persuasions, the children of God unto Bedwardism.

Whereas there are the first, the second, and the third heaven, every heir of God has his allocation to one or other, through faith in the blood, and implicit trust in the merits of Jesus Christ. But to which Heaven or degree is determined by works. Their works do follow them. We know that blessed are those who die in the Lord though not baptized. They attain unto the first Heaven through the blood. More blessed are those who die in the Lord, and were baptised: They attain unto the second

Heaven through his Love. Most blessed are those who die in the Lord, and were baptised, and in obedience to Bedward whom God has sent, or to His Holy Spirit's Influence in their hearts, devoted themselves to Fasting. They attain unto the third Heaven through obedience.

Every true and earnest Mind will be glad to know and accept the Truth. Every child of God will practically rejoice to find greater light and knowledge. As a wise Pearl-merchant sells all his pearls to buy one, of extreme value. Denominations, Creeds, and Persuasions are pearls of value. Bedwardism is that of extreme value. If anyone does not believe these things he should at least do as Mary did, "Ponder them."

Fasting, as a Religious Observance and means of Grace is generally condemned. Even many distinguished and good Christians say it is absolutely unnecessary. Let the matter be briefly considered. It is mentioned as of great importance jointly with prayer in Matthew xvii. 21. "This kind goeth not out but by prayer and fasting." From this quotation, it does not seem as if a change of Dispensation or any other circumstance should render Fasting unnecessary while Prayer continues as all admit to be necessary. In His Word. Fasting is linked with Prayer as a potent lever of the creature with the Creator.

In this same Christian Dispensation, Paul the Apostle to the Gentiles, in II. Cor. xi., 27. practised it and he is a worthy Exemplar. He recommends it unconditionally in I Cor. vii., 5. "That ye may give yourselves to fasting and prayer." Our Dear Lord enjoins saying, "Watch and Pray &c." Every one, yea, even the most callous and indifferent must be impressed with the importance and necessity of prayer, especially in these evidently last and perilous days. It is as much a necessity to watch as it is to pray. Perhaps more, on the ground of priority. For "Watch is always mentioned first in connection with "Prayer."

But what is it, and how are we, to watch? Glorifying in the liberty of the blessed Gospel of Jesus Christ, and opposed to everything like asceticism, we nevertheless hold in sacred regard every act of self denial which has for its object the mortifying of the flesh to the building up and perfecting of the Spiritual; and for its motive the Honour and Glory

of the Lord. We glory in the Atonement. And heartily endorse the sentiment in the lines:—

Nothing either great or small:
Remains for me to do.
Jesus died and paid it all,
Paid all the debt I owe.

Nevertheless fasting is a sacrifice with which God is well pleased, and it brings its precious reward.

As has been intimated, Bedwardism owes its existence and distinguishing forms to Revelation. God speaks to and through even the babes; reveals His mind through the foolish, and works wondrously through the weak of His creatures. Who hath ears to hear him, let him hear. The Cause of Bedwardism is a rapidly growing one. And many of its followers were so prejudiced, that they never could have been brought to it, but by the subduing force of their conviction, wrought about by Divine Revelation to themselves. These too, are often among the more intelligent. (See Appendix). The use of the white cup in the Fast Service, and various other matters were shown to and enjoined upon many at different periods of time in the Spirit.

God in His Infinite Wisdom and Goodness has given us the Sabbath, for “among other reasons,” man’s recuperation; spiritually and bodily. It seems a matter for thankfulness that beside the weekly Sabbath, to have a part of alternate days sanctified for spiritual devotion and consecration. Our Gracious Lord knows man’s need according to the time and circumstances of his life. And accordingly, very graciously provides. These special times seem to call for special means. Not only does nature confirm Holy Scripture declaration that these are special days of trial; but the experience of our own heart corroborates it. Sin is like a vine. It runs, and spreads itself; and never stops where it began. Hence, the thief must needs lie, and sometimes even murder. And unchastity is often the parent of adultery. The very atmosphere seems over-charged with the miasma of sin. All Creation groans under the burden of it. And in the midst of all we hear the Immutable Voice,

"Rom." xii. I. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." We put no means before the End. No substitute for Jesus Christ who is our only perfect, full and free Salvation. Thanks to the Bible, and to the Holy Spirit's witness in us for this knowledge. It is "By Grace we are saved through faith, and that not of ourselves, it is the Gift of God." Nevertheless, we will by all means, "Strive to enter in where many will seek to enter, but shall not be able." And furthermore, who would choose to get to Heaven by a narrow chance, and have "if we say so say" to stay only at the door; rather than ye have an abundant entry even into the heaven of Heavens? Or he among those distinguishingly glorified ones of whom 'tis said, "These are they that time out of great tribulation, &c." Rev. vii. 14..

CHAPTER IV.

Remarkable Services of Bedwardism. FAST SERVICES.

Tri-Weekly Fasts.

Every Monday, Wednesday, and Friday is a Fast day, i.e. Abstinence from about midnight to about 1 p.m. The day is begun by public Prayer Meeting about 5 a.m. and lasts for about an hour. Notice bell rings at 11 a.m. and the table is then spread. Then at 12 noon the Fast or Duty Service, commences, and continues for about an hour. The form of this Service is remarkable. Long rows of tables are covered with white cloths, upon which each puts his or her cup, (and saucer) in a row on each side of the table. At the head is placed the elements bread and the medicinal water. The tables are seated by persons clad only in white. Those who are clad otherwise seat themselves elsewhere. All however partake alike. The Minister at the head presides. The Service is opened

by singing a hymn, followed by reading of the Word of God with exhortation. Another hymn is sung, and prayer offered.

On rising from their knees, each one turns up his or her cup, end while standing, the blessing is pronounced by the Minister. The congregation is then seated while the elements are served. Then all stand with their cups in their hands, when the Minister asks, "Are all in peace?" Answer, "Yes." The Grace is said, and each one lifts his or her cap, and breaks their fast. When all who will, have partaken of the elements freely, the rows of cups and saucers are drawn to centre of the tables and the cloths turned over them. A hymn is sung while the offering is taken up. A prayer follows, arising from which the cups are again uncovered and drawn to their former places. The Grace, "We bless Thee Lord &c." is sung, and the Meeting closed with the New Testament Benediction.

THE THREE DAYS FAST.

But the more remarkable Fast of Bedwardism, is that of the "Three Days". It is observed quarterly being connected with, and immediately precedes the baptism. It is an Invocation for God's blessing on the baptism occasion and particularly in behalf of the candidates.

On the Tuesday preceding the second Sunday in each quarter, at about 5 p.m. the Three Days Fast begins. Each one who enters it receives a ticket, and all are by the Shepherd admonished to be true. And that if anyone feels that he cannot hold out, and would break fast before the time, he must not do so stealthily or falsely, but dome and break fast openly. The Three Days Fast is thus begun. The season is specially devoted to prayer. Each morning at 5 and 6.30 p.m. there is public prayer meeting. On Friday no one on the Three Days Fast may leave Union Camp before the Fast is broken at about 3 p.m. About noon the Service commences in the open yard where large jars of water are placed, the Shepherd, Pastor, and two chief Elders standing by them, while the people all in white apparel stand around. A very peculiar form of Service is then begun by singing and prayer, followed by the reading of the Word of God and exposition. Then the audience march around,

backward and forward, while their cups are filled from the jars. Then, at a given signal from the Shepherd, each throws the water up in the air. They then march around into the church; delivering their tickets at the door. The usual form of Fast (or Duty) Service is then conducted. After which another Duty Service is held for those who' are lasting for the day only.

THE VOW CEREMONY.

Another very peculiar form of Service which obtains in Bedwardism, is that called Vow or Set Up, and conies in during a regular Service. It precedes baptism, and is the first formal step from the world into the church. The earnest enquirer or enquirers are brought before the altar during the singing of No. 345 Sankey's,—“Down in the valley &c.” Standing before the altar Dr. Watts Hymn 123 of the first book is sung: “Behold a wretch whose lust and wine &c.” While each receives a candle which is lighted. Then they kneel, and repeat after the Minister the short prayer as follows:—Lord have mercy on me; Christ have mercy on me. Oh God, be pleased to show me my sin and my condemnation. Help me to flee from my sin and do it no more, for Jesus Christ's sake.” The Minister then explains saying:—“It is not because you know not how to pray that I teach you this short prayer. But the Lord enjoins its use as He teaches us the Lord's Prayer. The hymn “Before Jehovah's awful throne &c.” is then sung, and this very emblematic Service is closed with prayer.

EMBLEM OF THE TRINITY.

The Wonderfully Great And Infinite God has emblems of Himself even in the tangible or material. And helps our understanding of the Spiritual, by things natural.

In the lighted candle with its composite parts of tallow, wick, and flame, we have a remarkable Emblem of the Trinity. The tallow reminds us of the Father. The wick of the Son in the bosom of the Father. And the flame and light reminds us of the Holy Ghost proceeding from the

Father and the Son. Flame of Light and Heat. Reviving and burning. O Pentecostal Flame, revive us! The Lord failed not for three years to teach His Apostles in the mystery of His Kingdom, yet deemed them not fully prepared for Service till the Advent of the Holy Ghost. Who when He came, brought all things to their understanding what Jesus had told them. Peter could not deny his Lord again, but mark his boldness in Acts ii. 14-36. Also Acts iii. 13-15. O Invisible Trinity in Unity, and Unity in Trinity, bless and save thy creature man. P the wonderful Greatness of God's Love in the gift of His Son, Who has sent us the Holy Ghost. Thus accrues to us unspeakable blessings. But,

There are depths of love that we cannot know
Till we cross the narrow sea.
There are heights of joy that we may not reach
Till we rest in Peace with Thee.

TARES AMONG THE WHEAT.

There are many called Bedwardites, who are very mistaken in their ideas, and even grossly inconsistent in their conduct and lives. These reflect much discredit to the Church and to Christ. On their reflection Bedwardism is unjustly stigmatized. For all Denominations have their inconsistent members. Let all know assuredly, that the mere name, or profession, or religious observance, though never so sacred, avails nothing. Everything short of Jesus Christ is absolutely useless. And there is a final issue, when the human soul will have no other, help save God. Mere Superhuman deeds are not attestations of Truth and Godliness.

Job xxxiii. 14. "For God speaks once, yea twice, yet man perceiveth Him not." Unequivocally plain is His Word, Gos. John iii. 3. Except a man be born again "&c." And again, Math. xviii. 3. Except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven.

What serious two-fold truth is contained in Dan. xiii. 10. "Many shall be purified, and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand."

We ponder I. Cor. xii. 4. "Differences of administrations, hut the same Lord." Diversities of operations, but it is the same God which worketh all in all. And then, wonderful gifts may be where the essentially necessary thing. Love is not. Chap. xii. 1 3. Also Matth. vii. 22. 23. "We have prophesied in Thy Name, and in Thy Name have cast out devils! and in Thy Name done many wonderful works? and then will I profess unto them. I never knew you, depart from Me ye that work iniquity."

LOVE: DIVINE LOVE.

Superhuman deeds then may not invariably be attestations of Truth and Godliness. And we are required to be Godly. We must be like God. And God is Love. The summary of the commandments is Love. True happiness and bliss accrue from love i.e. Bliss to him who loves. And so, God's injunction of love upon us is for our own interest. For suppose we go to heaven with all gifts except love, that glorious place would not be heaven to us: If we do not love God, we cannot be happy with Him. And if we truly love God, He in His Infinite Mercy will take us to Himself irrespective of Creed, Persuasion or Denomination. Let us then ponder our Lord's parable of the good Samaritan Luke x. 30-35. "The precious Word says "Isaiah. lxxvi. 2." Unto-this man will I look, even to him that is poor, and of a contrite spirit, and trembles at my Word."

And whereas we are but sojourners here, and have to maintain a keenly severe warfare against our own sinful tendencies; in which warfare, feeling often very weary, and longing for Home sweet Home, we find much comfort in Rev. xxii. 20. "Surely I come quickly." O God, help us to be ready, for Jesus Christ sake. Amen.

Man is a two-natured Being. Divine and human. He was made in the Divine by God. He unmade himself in the human by sin. God's Love manifested itself in that. Man though fallen, still retains more or less of

the Image of God. More or less, brighter or dimmer, more Divine or more human; according to the man's degree in Godliness, or in Ungodliness.

Jesus Christ is the only Perfect Standard. Because in Him was an absolute triumph of the Divine over the Human. He alone was perfectly sinless. Yet, even His two-natured Self must needs be resurrected, to put off the human, and resume the pre-fallen Adamic, state, or wholly Divine Nature. The Spiritual and the glorified. Psalm xvii. 15. "I shall be satisfied when I awake with Thy Likeness."

The Redemption brings man back to God. The Resurrection seals the Redemption. Man's Redemption is a thoroughly accomplished fact. However, since he is not a mere automaton, it depends upon his acceptance of it for Salvation.

He who dies in the Lord, sleeps to awake perfect, not only in spirit, but in body: Even like the Lord, with Whom we are joint heirs, and like God, of Whom we are heirs; and in Whose Glorious Image we were made.

As the finite cannot fully comprehend the Infinite, so we may have but a faint idea of the glory of the eternal bliss that awaits those who live not for the world, or time, or to the flesh, but for Heaven, and Eternity, and to the Spirit. Rom. vi. 12-13. Rom. viii. 13. "For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds .of the body, ye shall live."

Chapter VI GOD IN THE WAR.

The European War in its unparalleled dreadfulness, is of God. And with Him are the issues. It has brought into display, among other things, Loyalty, and Patriotism, highly to be commended, aid also very suggestive.

We have human, and we have Divine obligations devolving upon us. Loyalty and Patriotism appertain to Godliness. In other words, true Godliness contains Loyalty and Patriotism. But Loyalty and Patriotism may be devoid of Godliness. And WITHOUT GOD, THERE IS NO GOOD.

THE TITANIC DISASTER

is a case in which the Almighty and Jealous God teaches that man miserably deceives himself when he puts God out of count, or trusts in the human, more than in the Divine. Because of the greatness of the ship, it would seem, men thought it comparatively unnecessary to rely on God for a safe voyage. His jealousy was provoked. And He was pleased to rebuke the offered insult to His Supreme Dignity. The unsinkable ship was sunk. By whatever means or cause, or whoever may be blamed. It was of God, in rebuke of Ungodliness.

By the present European War, God is chastising the nations for ungodliness, which is as rife as science is advanced. Ungodliness in the world. Ungodliness in the churches. And God is pleased to send a man, "A John the Baptist, not of human wisdom, nor of even primary education, lest Divine Glory should be detracted from" to prepare the way for His Second Advent.

Bedward himself meekly says, "People say it is I carrying on the work, it is not I, it is the Lord."

ARMAGGEDON.

"When the war is over". This is a remark commonly used. Much more so we think than the idea is conceived that this war may end, only like one chapter, to be followed by another. German Allies' War, may be Precursor to the Armageddon. We do not presume to establish ourselves on the platform of the Alarmist, nor Extremist, nor Prophet. But we will declare that MEN SHOULD REPENT NOW.

Jamaica has received special Divine Visitations. We think of the disaster of 14 January, 1907. It had some effect in reconciling man to man as fellow-creatures, yea brothers. And man to God as Creator and

Father in Heaven. Man ought to Repent and he as Wise Virgins, waiting, watching, and, ready. The cry of Lord, Lord, and other demonstrations merely, during the time of a disaster, may not mean genuine repentance: and may avail nought to Salvation.

HIGHLY FAVOURED JAMAICA.

It has pleased the Supreme Disposer of events to choose the land of Palestine or Canaan for the Jews, and for His special purpose. So is He pleased to choose Jamaica in the Western World. Augustown compares to Jerusalem. Union Camp to Mount Zion.

AUGUSTOWN, AUGUSTOWN.

The Author, like many others, with his full heart declares:—"Thank God for having sent, and carried me, to Augustown. Many are called: but few are chosen. And, is it not a serious pity for those who will rather starve than come?"

With reference to the Prophet and the Promise.—I will send Elijah etc., Matth. 4. 5. 6.; Deist. 18. 18. 19., Isaiah 32. 4. Ezekiel 9. 2. Writing the memory of God's Words, and seal them for Heaven. Matth. 24. 28-45. The references in these passages show Jesus in His first standing. And afterward a man in whose person the light of God's Grace will fill to do His work, in turning men from their iniquity. Daniel 10. 5.. Rev. 12. 1-6. This passage refers to the work itself.

APPENDIX.

Testimonials Of Remarkable Drawings To Bedwardism, &c.
22 Somerset Lane, Franklin Town, Kingston P.O.

I was for many years a member of the Church of England, and felt quite satisfied with my formal profession of Christianity. In the year 1901, after having heard of the Bedwarites, and made certain remarks against them, saying, "I would be the last one to go to Augustown." I had a vision in the night. In my sleep, I saw a white cup presented to me, and I received a powerful conviction with instruction in favour of fasting. I awoke with a very peculiar sense of joy and happiness, so that early in the morning I asked a certain lady to kindly buy me a pair of white cup and saucer. She answered, "Yes, I know what you want the cup for, and I will buy you the proper kind. I am a Bedwardite too you know." And so, I commenced the observance of fasting. Then, I began to continually see myself on the way to Augustown. Whether I slept at night or day I dreamed I was going to Augustown. Then I had a vision, and saw a man in very white apparel stand before me and he said, "Go and be baptised." When, in my dream, I found myself on the bank of the river in Augustown with them same man, who baptised me and departed, leaving my underclothes in a bundle in which was a pure white dress which I did not know. Awaking, I felt that I was indeed baptised by the Spirit, and resolved to be baptised in Augustown, which I did soon after. Since that time, how wonderful has God been in His Providences in my behalf I can only say, "Tis more than tongue can tell."

MRS. A. DACOSTA,

ROCK HALL, ST. MARGARET'S BAY.

I was a member of the Church of England, and was confirmed at an early age in Oct.—In the following Dec. I was seized with an illness which brought me to the jaws of death, and the gates of Hell. For eight

years I suffered more than time and space would permit to detail. I was lame, and also suffered from head and hack troubles, and palpitation of heart. One doctor said, my blood was gone up to my head and if it found no exit, I would go mad. Three other doctors subsequently gave me a little relief. A fifth helped me considerably. But I was still a great sufferer. I prayed for a Revival; which came in the District in 1905: when the Lord poured out of His Spirit upon me. And I was enabled to get to the medicinal stream in Augustown, and also got baptised and was made to return home in perfect health and strength, I am a wonder to all who knew me in my long and painful affliction: I shall by God's Grace never fail to thank Him for His special Goodness in curing me through the fountain at Augustown.

MISS FRANCIS MOORE.

DALLAS CASTLE, ST. ANDREW.

I was very sick for a long time and could not get better. My wife continually urged me, to try Augustown medicine. Finally I consented, and went down to the stream not when I saw the crowd of diseased people many of them with sores, and when I saw the water looked dirty, my feelings revolted, and I sat on a stone in extreme dejection. I felt like I would not, could not go into that dirty water, and among those people. Then I thought, "But after you are sick," I looked on the water and again my feelings revolted. I thought, "But as sick as you are, if it does not make you better, it can make you no worse." I decided to try it. Putting aside scorn and prejudice, I went and stayed in the water for about an hour. When I came out I felt different. "But stop! am I better?" I stretched and shook one leg, then the other, and found that they were really invigorated. From that time I was made quite well, much to the surprise of, among others, a certain Dispenser who said, "It was not the water but my faith that healed me."

HENRY FRANCIS.

56 Cross Roads, St. Andrew.

In the month of May 1907, my time had come as I thought, when I should return home from Kingston. I got my ticket at the Railway Station, but just before my luggage could be checked, the train was off. I consoled myself with the expectation of going the next day. Before I left the Station I was seized with a toothache which grew, so severe that I went to Dr. Duhaney and got the tooth extracted. The pain however, did not abate, and all that night I suffered much. Consequently I did not get out in the morning as early as usual. Yet it was said, "you will be quite in time." But I was about three minutes too late. I saw that my luggage at the Station was alright, and left expecting I would surely not miss the train the following day. That night about 3 a.m. as I was laying down, I heard a voice which said, "Don't go home to-day. Bring back your chest from the Railway Station, and go to Augustown. I did accordingly.

After nearly two years acquaintance with Bedwardism, during which time I received the knowledge of her history &c., contained in these pages, I was on a certain day at Union Camp severely assailed with doubt as regards the claims of Bedwardism. Instantly, I went into the Church and prayed God to enlighten me on the matter. Then I went out and stood by a board fence or enclosure at the entrance to Union Camp. I had never had the least knowledge or idea that that enclosed place had any special meaning. Looking through at the tall, prickled tree inside, I said to Brother Russel who was close by. "This is a prickle yellow tree aye Brother Russel?" He answered, "No Sir, that is a cotton tree?" "Why not cut it down then. A. cotton tree is of little use. Better cut it down to promote fertility of the soil." Then he gave me to know the significance of that cotton tree with a stone at its roots regarding future events to transpire in connection with Bedwardism, "Among

other things, perhaps chiefly, a fountain will break but from the stone." Is this not a remarkable answer to prayer? Whether or not it be in favour of Bedwardism. Judge you O Reader.

A. A. BROOKS.

Finally, there are three subjects which we would have a parting word upon. Sin, Love, The Holy Spirit.

SIN.

A true child of God stands in an exceedingly high position.

And is invested with extraordinary powers. And needn't fear aught except sin. Sin is his destroyer that makes him weak like any other man. Judges, xvi. 17. Ps. xxv. 14. "The secret of the Lord belong to them that fear Him."

"Let the child of God watch well the avenue of the heart and keep out sin, and all is well."

LOVE.

The Love of God means happiness and oneness with God. Jesus asked not about Peter's creed &c. but thrice, Lovest thou Me. Gos. John xxi. 15, 16, 17.

HOLY SPIRIT.

"Search the Scriptures" is a precious injunction, which the Jews Obeyed, yet they could not see that the prophecies of the Messiah pointed to Jesus Christ. Even His disciples' faith in Him was sorely shaken. The unspeakable precious gift of the Holy Spirit is our present need to guide us into all Truth. Amen.