

America's most famous evangelist,
William "Billy" Sunday, preaching in his
characteristically dramatic manner.

LoC, George Grantham Bain Collection, LC-82-1222-15.

The "Glory Barn"

Hitting the Saw Dust Trail in Pittsburgh

By Richard Gazarik



On a stretch of West Carson Street on Pittsburgh's South Side, residents seeking redemption in the late 1920s put their faith in a soldier-turned-evangelist who preached like a wild-eyed Old Testament prophet from a rough-hewn wooden building known as the "Glory Barn."¹ "Hell's punishment exceeds all other punishments as there are no joys like the joys of heaven, so there is no pain like the pain of hell," warned John W. Sproul.²

The evangelical movement in Pittsburgh in the early 20th century was a reaction to changes in society, culture, and science. The city was becoming an industrial power, and people drawn to preachers like Sproul found a deeply emotional experience through evangelism that they didn't feel during mainstream religious ceremonies.³

Pittsburgh began attracting nationally known evangelists in the late 19th and early 20th centuries such as Billy Sunday, F.F. Bosworth, Aimee Semple McPherson, Lewis Rice, Rodney "Gipsy" Smith, and Louise Nankivell. New religions began to appear too, including the Jehovah's Witnesses, influenced by Charles Taze Russell in the city's North Side.⁴ At one point, there were as many as 50 revival meetings held in a single day in Pittsburgh.⁵

Sproul was part of a movement in Pittsburgh and Western Pennsylvania that had existed since frontier days when evangelists preached hellfire and brimstone sermons to scattered settlements. By the 1830s, the Second Great Awakening had ignited a religious revival across the United States. The Tarentum Campgrounds in northern Allegheny County were created in 1849 for evangelists to stage

revivals, and by 1880 Pittsburghers were riding trains to Tarentum or hopping streetcars to reach the campgrounds.⁶

Dr. Phineas Bresee, founder of the Church of the Nazarene in Los Angeles, coined the name "Glory Barn" for his church because "we want places so plain that every board will say welcome to the poorest."⁷ Other evangelists soon began using the term. Glory Barns were meant to be temporary structures where people could give glory to God. The floors were sprinkled with sawdust to soften the sound of worshippers walking to the tabernacle. The barns were erected, dismantled, and shipped from one location to another.

Evangelists became media stars by staging expensive and lavish services, but these likewise generated criticism from mainstream clergy.⁸ In 1922, the Pittsburgh Federated Council of Churches asked its members to reject "imported" evangelists, calling their extravagant crusades nothing more than "commercialism."⁹

What the Pittsburgh Council has in mind, doubtless, is the charge of commercialism to which some of these campaigns have given rise of the sensationalism which has characterized them. Some of the old fashioned styles



GIPSY SMITH AMONG GIPSIES - PITTSBURGH JAN. '09

Rodney "Gipsy" Smith (center with dog) was among the many well-known evangelists that traveled internationally. He visited Pittsburgh in 1909.

LoC, George Grantham Bain Collection, LC-B2-639-12.

of revival are no longer suited to the mind and matter of the present day. The high pressure evangelist has to continue through forcefulness of personality, imitation of others, or an appeal to the emotions. Such "conversions" are rarely based upon firm beliefs and are apt to prove short-lived.¹⁰

The Reverend Billy Sunday preached to 1.6 million people in 1914 during a series of revivals held in a huge wooden tabernacle erected in Oakland where Heinz Chapel now stands.¹¹ A year earlier, Sunday had erected a Glory Barn in Wilkes-Barre that drew 650,000 worshippers. Sunday claimed to have converted one-third of the town's population – 18,000 – and was responsible for the closing of 200 saloons in the region.¹² In 1914, Sunday preached to 960,000 in Scranton.¹³

John Welsh Sproul was 21 when he was

drafted into the U.S. Army in 1917 and sent to Europe during the Great War. He was a sergeant with the 147th Field Artillery on August 11 when an artillery shell containing mustard gas detonated 100 yards in front of Sproul and a squad of men he was leading on a resupply mission.¹⁴ Sproul began to vomit and had trouble breathing. His throat and tongue swelled "like a great balloon. I was strangling."¹⁵ The gas turned another's soldier's skin into a mass of burned flesh.¹⁶ By the time the men reached an aid station, the soldier was dead.

Blood and pus oozed from Sproul's mouth. He was taken to a French hospital where he underwent 14 operations on his lungs and throat, which left him unable to speak. Surgeons had to cut his neck muscles, making it hard for Sproul to keep his head

upright.¹⁷ "I had so much of the stornomastoid [sic] muscles cut away that I had no control over my head. When I wanted to look up I had to take my hand and hold my head up."¹⁸

After returning to the United States, Sproul was admitted to hospitals in New York and Pennsylvania. When he returned to Pittsburgh, there was no advanced medical care available at city hospitals to treat him, so Mayor Edward Babcock and Pennsylvania Senator Boies Penrose of Philadelphia arranged for Sproul to go to Washington, D.C., for treatment. Doctors there told Sproul his condition was hopeless.¹⁹ Sproul was discharged from the Army on full disability and returned to Pittsburgh in 1922.

Sproul underwent vocational training at the University of Pittsburgh and later Carnegie Tech but was forced to quit because of fainting

spells linked to the gas attack. One day, he saw a flyer announcing a revival meeting being held at the Sheraden Tabernacle²⁰ in Pittsburgh by famed Pentecostal evangelist and faith healer F.F. Bosworth, who credited divine healing with curing his tuberculosis.²¹ Sproul decided to attend, and during the service, Bosworth asked the crowd if anybody wanted to come forward and be healed. Sproul stood up and shuffled along the sawdust-covered floor. Bosworth urged the crowd to praise God aloud, but Sproul was unable to speak. "Of all the foolish things to suggest, me to praise the Lord when I can't talk," Sproul recalled.²² Sproul tried to mouth the words. Amazingly, his head, lungs, and stomach surged with pain but it disappeared quickly. Suddenly Sproul could hear his own voice praising God. "I was shouting his praises and I knew as long as I praised the Lord nothing would ever happen to my voice."²³

Pittsburgh newspapers caught wind of the miracle. Headlines read "John Sproul Can Talk." His three-year-old daughter, Mary Jane, had never heard her father speak. "Daddy talked. Daddy talked. Daddy talked. Jesus made daddy better," she cried.²⁴

Sproul called a skeptical friend. "'This is John Sproul,' I said. 'No, not the John Sproul I

know because he can't talk.' 'I said yes he can. I went out to Sheraden Tabernacle and got saved and the Lord Jesus Christ healed me.'"²⁵ His mother fainted when she heard her son talk for the first time in several years. "It was the first time in her life she ever fainted."²⁶

Sproul committed his life to God and began working as an evangelist for Bosworth. "God had healed me for a purpose and trusting in the Lord by faith I decided to go out and tell people."²⁷ He spent time in New York City as one of the main attractions for Bosworth. Ads touted Sproul's miraculous cure:

John W. Sproul of Pittsburgh is an ex-soldier who was gassed in France. He lost his voice, vomited pus and blood

John Sproul regained his speech after attending a service at the Sheraden Tabernacle in 1921.

The Pittsburgh Press, April 18, 1925.

EVANGELIST AND TABERNACLE IN SHERADEN GOSPEL EFFORT



Sheraden Gospel tabernacle at Allendale and Aschenez sts., and Rev. Dr. A. P. Gouthey of Seattle, who is conducting Chartiers Valley evangelistic campaign.

Four WEDNESDAY MORNING,

John Sproul Can Talk Again; Gassed Soldier Recovers Voice After Praying With Evangelists

Physicians Said He
Would Never
Speak.

ATTRIBUTES
CURE TO FAITH

"John Sproul can talk!" This simple statement was passed by many in the City-County building yesterday where officials and politicians swarmed and every time it was passed it carried a sensation. Most everyone knows Sproul—a world war veteran who has been a mute since being gassed in France and whose case had baffled the best medical skill. Monday, he slipped down to Sheraden, consulted and then prayed with Evangelist Bosworth, who are holding a revival there, and a few minutes later his voice came back.

Sproul is an intimate associate of the mayor's secretary, Ben P. Anderson, therefore his wide acquaintance with many about the hall, and therefore the sensation to politicians and others who had been accustomed to his futile efforts to make himself understood, when they heard he could talk. Calloused, practical, materialistic men in public life had no answer when E. E. Hunt, assistant to Mr. Anderson, announced to a group: "Men, we are witnessing a miracle."

Defied Physicians.

Sproul had arrived as Hunt talked. There were tears of happiness in his eyes as he declared he was constantly thanking God for the sudden recovery of his voice. It was there, strong and normal. It was a joy to use it after three years of silence, he declared. In-

Veteran Attributes
Faith to Recovery



—JOHN SPROUL.

cidentally the evangelists who had been little heard of about the City-County building, entered a new fame as divine healers.

Sproul's case defied many physicians and specialists and had been pronounced hopeless by Washington authorities. He was gassed almost to the point of death, but he showed some signs of life when carried from the field and was turned over to a young French physician for experimental purposes. This physician had a new idea

for treating gas victims, and as Sproul's condition was such as it could be made no worse, he was made a scientific subject.

For weeks he breathed and was nourished through a tube inserted at the collar bone. And he lived, contrary to the opinion of many army surgeons who were watching the experiment.

After a long time spent in hospital he returned to this country where he took up the battle against his affliction. Physician after physician was consulted by him, and finally, a few months ago, Secretary Anderson took him to Washington army headquarters. There the chief medical officer held out hope and said that as soon as a cot could be prepared he would be taken in the hospital there.

Held No Hopes.

A week later Sproul entered the hospital, where the most skilled specialists gave him their attention, but after 30 days he was permitted to return to Pittsburgh with every hope shattered as they had told him they could do nothing for him.

On Monday he slipped down to Sheraden. He was told by the evangelist to have faith.

"If you have genuine faith in God, praise Him," the evangelist said, and after a moment of prayer, Sproul said his voice came to him.

"I thought I would strangle when it came back, but the joy of the thing. I am going to continue to praise God all my life; why shouldn't I?" he concluded.

After recovering his voice the first person he spoke to was Mr. Anderson, on the phone. When he said it was John Sproul talking Anderson replied: "Get off the wire, you fakir, John Sproul can't talk"—which was true a few hours before.

Now the political hive about the City-County building has set aside all other discussions to talk about faith healing.

"Daddy talked.
Daddy talked.
Daddy talked.
Jesus made
daddy better."

The report of Sproul's miraculous recovery of his voice propelled the beginning of his career as an evangelist and was often used as his proof of the power of faith healing.

Pittsburgh Daily Post, October 19, 1921.

THRONG PACKS GLORY BARN FOR BAPTISMAL SERVICES



EVANGELIST HERE

Sproul to Speak in Schenley Heights Church.



REV. JOHN W. SPROUL

The deaf, crippled, blind, and sick approached the tabernacle seeking divine healing.

ABOVE: Sproul moved to McKeesport and opened a Glory Barn in Cycler Park, a minor-league baseball field. On one Sunday alone, Sproul baptized almost 400 people.

The Pittsburgh Press, May 8, 1928.

LEFT: By 1928, Sproul's success provided him opportunities to speak to other congregations in Pittsburgh. People found a deeply emotional experience through evangelism that they didn't feel during mainstream religious ceremonies.

The Pittsburgh Press, March 10, 1928.

daily, and often fell unconscious on the street for three years. He was pronounced incurable by the best Government physicians and pensioned by the Government for permanent disability. He was afterward instantly healed in answer to prayer in the BOSWORTH MEETING.²⁸

Sproul hit the road and his fame spread quickly. He preached in Cleveland, Columbus, Akron, and Steubenville, Ohio, then traveled to Wheeling, West Virginia, before preaching to 120,000 in Louisville, Kentucky.²⁹ In Pennsylvania, he began holding services at Glory Barns in Uniontown and McKeesport.³⁰ He eventually traveled 13,000 miles across the United States and claimed to have reached one million people.³¹

At the end of a religious revival in Uniontown, a crowd of 5,000 carried Sproul a mile from the Glory Barn to his hotel.³² His reputation as a charismatic preacher among fundamentalists was growing. When Billy Sunday considered running for President of

the United States in 1927, he asked Sproul to be his running mate.³³

In February 1927, Sproul journeyed to West Virginia to open a Glory Barn in Fairmont. More than 600 turned out for his healing service but hundreds more were turned away because of a lack of seating.³⁴ On May 1, Sproul led a parade of 5,000 supporters through downtown Fairmont, marching to the Glory Barn carrying flags and banners.³⁵ Before he returned to Pittsburgh, 14,000 turned out to hear Sproul's final sermon while 100 people were baptized in a tank of water.³⁶

Sproul moved to McKeesport and opened a Glory Barn in Cycler Park, a minor-league baseball field. More than 5,000 people, many traveling from West Virginia, arrived on a special 10-car train.³⁷ In a two-week period, 50,000 came to hear him preach. The deaf, crippled, blind, and sick approached the tabernacle seeking divine healing. Sproul told his audience healing could only occur if they had faith in God's healing power.

God is the miracle worker here.³⁸ Healing is the forecast of the resurrection but people seeking healing must be willing to devote their lives to serving God. The sure method for the sick is to go [to] the cross for cleansing; then to the upper room for the gift of the Spirit; then to the Mount appointed for a life of commission to the Great Physician to finish the course.³⁹

Sproul traveled to France to visit the site where he had been gassed and the hospital where he had been treated. When he returned to Pittsburgh, he announced plans to build a massive Glory Barn on the South Side.

Pittsburgh after World War I was a city of contrasts. Although the city's industry had produced staggering profits from manufacturing, little of that money reached the poor. Charities and social service agencies were poorly managed. Pittsburgh was a filthy city filled with soot and grime. The thick smog from steel mills made the sun's visibility a rare event.⁴⁰ *Century Magazine* in 1901 called Pittsburgh "the dirtiest city in America," and

little had changed environmentally by the 1920s.⁴¹

Sproul launched a spiritual crusade in the city because "Pittsburgh is steeped in sin."⁴² "The Glory Barn is all that the name implies," Sproul said. "It is a place built to make Pittsburgh, my hometown, a better place to live by making its citizens better Christians. Here we will fight the devil. We will teach men to live by the Golden Rule."⁴³

Sproul raised the \$75,000 needed to build the barn by mortgaging his house and taking a loan against his life insurance. The barn was constructed from one million square feet of lumber and 70,000 square feet of roofing material. Hundreds of carpenters worked

around the clock to erect the structure that would seat 25,000 and tower 50 feet above Carson Street. A hundred carloads of slag were spread on the ground for the floor. Then dry cement was spread over the slag to create a hard surface.⁴⁴

Wooden girders weighing 10 tons each were erected for the frame.⁴⁵ He installed a heated water tank beneath the platform at the front of the Glory Barn for baptisms that was 16 feet long and 4-1/2 feet wide.⁴⁶

Sproul's South Side Glory Barn towered 50 feet above Carson Street. During its opening dedication services, five airplanes flew over the building and dropped flowers through the unfinished roof.

The Pittsburgh Press, September 24, 1928.



When the Glory Barn opened in September 1928, local celebrity pilot D. Barr Peat was one of five pilots who flew over the unfinished roof, dropping bouquets of roses onto the site.⁴⁷

On the first night of services, 4,000 people attended. Sproul followed a tested formula used by other evangelists: start the service on time; allow time for singing, scripture reading, and prayer; then encourage testimony from worshippers.

Sproul's sermons were pure fire and brimstone. He denounced mainstream clergy and theologians who challenged his belief in heaven and hell. "It is written in the scriptures if the blind leads the blind, both will fall into a ditch and that is what is happening at the present time," said Sproul.

Critics charged that Sproul and other evangelists used the Bible "simply as a text, the pulpit a place for declaration, the tabernacle

as a place for the crowd. Prayer is only part of the performance; they shut their eyes, burst into a coarse rant or bravado with the same slang they would use to a rowdy and call it a prayer."⁴⁸ The evangelists then presented the gospel through "bodily contortions" and danced as if they were preaching the gospel "to an audience of idiots."⁴⁹ These revivals, critics charged, produced a "mob psychosis" that forced people to "surrender to collective hysteria."⁵⁰

Nevertheless, people flocked to the Glory Barn to seek healing. One man had swallowed lye when he was two, and the damage to his throat prevented him from swallowing food so he had to be fed through tubes. The 56-year-old man was cured and was able to drink a glass of water. "How good it felt. I never swallowed like that before. I knew I had been helped through Divine Healing."⁵¹ A deaf man

said he could hear Sproul's sermons. Another man who hadn't walked in 18 years tossed away his crutches.⁵² On "Pittsburgh Day" at the Glory Barn in 1928, Sproul baptized 1,000 people.⁵³ However, not all was well.

By 1929, attendance and donations were declining, leading to financial problems for Sproul's ministry. He closed the Glory Barn in McKeesport, citing a lack of funds, but critics questioned how he was able to travel first class to France with his family after the closing.

Sproul's claim to being a conduit for God's healing powers also was viewed skeptically by the deaf who called his claims that he cured deafness "nothing but bunk, pure and simple."⁵⁴ Others weren't sure what to believe. "Our children are everlastingly after us to go to the 'Glory Barn' so we can have our hearing back," wrote one man. "Poor little things. They will have to become resigned to it.

Sproul's sermons were pure fire and brimstone. He denounced mainstream clergy and theologians who challenged his belief in heaven and hell.

Although he never took credit for reported healings many people flocked to the Glory Barn seeking Sproul's help.

The Pittsburgh Press, March 26, 1930.

Girl, 10, Tells How Prayer Restored Paralyzed Arm

By RUTH AYERS

It has been a long time since Pearl Ellen Thornsley, 10, could cradle a doll in her arms or lift up her hands to hold a story book.

In fact, for two years her left arm has been limp and useless, hanging at her side like an empty sleeve.

Today, however, it is strong again and getting used to the tasks of everyday life.

You'll have to believe in miracles to understand why Pearl Ellen has recovered the use of her arm. It was by a faith cure, according to her and her parents, performed at the Glory Barn by the Rev. John Sproul.

Last Thursday the faith cure disciple anointed Pearl Ellen and prayed for her, she said. Before she left the altar she had shaken off the muscular infirmities which had made her arm helpless and had a limb as good as new.

The wonder which the miracle had worked followed months of hospitalization and medical treatment, according to Mrs. Frieda Thornsley, the child's mother.



Pearl Ellen Thornsley

Barn," she said. "I didn't believe anything would happen.

"Gee, I've been to so many doctors and hospitals for so long I had about begun to think I was going to be a

However, it will do no harm to try it."⁵⁵

Attendance at the Glory Barn declined even further after Sproul was charged with stealing donations. In 1930, a wheelchair-bound man charged Sproul with stealing \$5,000 from him after Sproul spent the money for his personal use.⁵⁶ The Allegheny County sheriff sold the transmitter at Sproul's radio station, WMBJ, to satisfy a lien of more than \$7,000. He was charged again for using a \$1,000 loan to pay for landscaping work on his home.⁵⁷

The Carson Street Glory Barn was on the verge of closing until Sproul raised \$5,000 and announced the temporary reprieve that sent a crowd into tears, clapping and shouting words of praise and song, but attendance continued to drop. Only a handful of supporters attended as Sproul conceded defeat, saying he would close the Glory Barn unless attendance increased "by leaps and bounds."⁵⁸

"Pittsburgh will support its amusement but it will not support an evangelistic campaign," Sproul complained. "For 11 weeks I have tried in vain to bring the gospel of the God of Christ to its citizens. My best efforts, accumulated over almost a decade, have failed to gain the necessary aide to progress."⁵⁹

In early 1929, creditors forced the Glory Barn to close. As deputies padlocked the building, Sproul collapsed.⁶⁰

They now demand that I cease and give up the Glory Barn — monument of my dreams — to satisfy the indebtedness that stands against me. Acquiescing to what seems like the inevitable, tomorrow I will close the Glory Barn — the greatest religious tabernacle ever erected — and bow to the defeat in Pittsburgh, my home city and scene of my childhood endeavors.⁶¹ I'm fighting with my back to the wall and I'm not going to quit.⁶²

Sproul claimed he had converted more than 14,000 people while the Glory Barn was open.⁶³ He moved services to the Soldiers and Sailors Memorial Hall in Oakland before renting the Alhambra Theater in East Liberty,

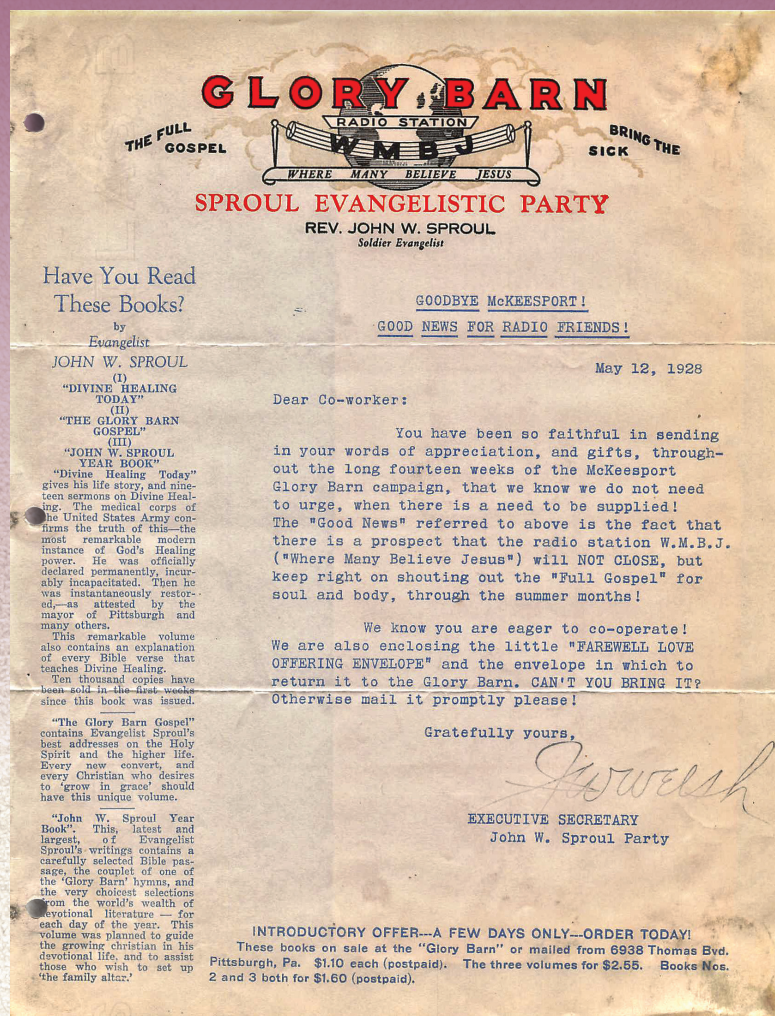
and then opening another storefront ministry in the South Side at the corner of Shetland and Lincoln Avenues. Sproul bought a building on Carson Street for \$25,000, pledging to reopen the Glory Barn. "We are going to stay in our new Glory Barn until we clean up the mess of our Carson Street disaster," Sproul said.⁶⁴

Sproul never explained how he raised the money to buy the building or where he got \$52,000 to pay off his debts, but the new Glory Barn also was a failure, so he returned to itinerant preaching. He rented a barge outfitted as a floating Glory Barn and he planned to float to the river towns on the Monongahela and Tygart Valley Rivers in West Virginia. However, Sproul failed to make payments on that too and the owner repossessed the barge.⁶⁵

Newspaper stories traced Sproul's

continued preaching career and various cases of unpaid debts against him throughout the late 1930s and 1940s as he moved across Pennsylvania, Ohio, Michigan, Connecticut, Virginia, West Virginia, Indiana, and Kentucky. In 1935, Sproul settled in Illinois. His wife, Elsie, died in May 1939 in Chicago, leaving her husband to raise their three daughters, then that October, his mother, Anna, died in Pittsburgh.⁶⁶

Sproul moved to Louisville and in 1942 married to Katherine Casebier.⁶⁷ By 1946, he appeared to give up organizing Glory Barn meetings and had settled down as a real estate broker.⁶⁸ His experience in finding properties to construct Glory Barns was surely an advantage but he was not in that career for long either. In 1950, his broker's license was canceled by the





John W. Sproul
CLay 2332

**Rev. John W. Sproul, formerly of the
Glory Barn, is now associated with
SPROUL-ANDERSON CO.**

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friends and will be glad to advise them
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JOHN W. SPROUL CYPRESS 5912 LOUISVILLE, KY.

By 1948 Sproul was
working on his own
in real estate.

The Courier Journal, September 5, 1948.

Ad for Sproul's new occupation in real estate
with the Sproul-Anderson Company, 1946.

The Courier Journal, October 27, 1946.

3 Real-Estate Brokers, Salesman Lose Permits

Licenses of three real-estate brokers and a salesman have been revoked, and that of another salesman suspended for a year, the Kentucky Real Estate Commission said yesterday.

The broker's license of William Edward Murphy, 2503 Preston Highway, was revoked when he failed to refund a deposit to Mr. and Mrs. William Carl Campbell, Route 2, after a real-estate deal fell through.

Accounting Not Made

The broker's license of Clarence A. Jenkins, formerly of 3713 Lexington Road, was revoked after it was charged he failed to make an accounting of \$1,900 given him by a client.

The commission also canceled the license of John W. Sproul, 417 S. Western Parkway. Marion W. Grant, 4726 Burkley, charged Sproul spent a deposit of \$547 which Grant had made on a piece of property.

The commission revoked the

salesman's license of M. Lee Willett, 528 East Third, Newport, an employee of a Cincinnati broker. Carl Jones, 425 West Fifth, Newport, charged Willett left with a \$1,000 deposit Jones had given him.

None Contest Charges

None of the four men contested the charges.

The commission also suspended the license of Kenneth E. Hostetter, 1729 Newburg Road, after he pleaded guilty to charges brought by his employer, E. F. McCoy, 502 Realty Building. The charges involved misuse and diversion of deposited funds.


In each case the individuals who lost money have been reimbursed by the offenders or bonding companies, the commission was told.

Newspaper article naming Sproul as one of three Kentucky real estate brokers who lost their licenses for misuse of funds.

The Courier Journal, April 1, 1950.

Kentucky Real Estate Commission for spending a \$547 deposit that was entrusted to him by a client.

John Sproul died in Jefferson County, Kentucky, in 1962 at the age of 66.⁶⁹ His obituary described him as an employee of the Louisville Medical Depot's processing department.⁷⁰ In an indirect way, it seems Sproul fell back on his interest in healing by working with reserve medical supplies.

Sproul never did take credit for all his reported healings. "I'm no healer," he once said. "I am just a sinner saved by grace."⁷¹ 

Richard Gazarik spent 42 years as a newspaper reporter in Western Pennsylvania. He is the author of the new book, *The Mayor of Shantytown: The Life of Father James Renshaw Cox, Prohibition Pittsburgh* (2017), and *Black Valley: The Life and Death of Fannie Sellins* (2011).

City: Iowa University Press, 2005).

² "Modern Ideas Are Denounced by Evangelist," *Pittsburgh Press*, April 23, 1928.

³ Linda K. Pritchard, "The Soul of the City: A Social History of Religion in Pittsburgh," in *City at the Point. Essays on the Social History of Pittsburgh*, Samuel P. Hays, ed. (Pittsburgh: University of Pittsburgh Press, 1989), p. 353.

⁴ "In the Wake of the Third Great Awakening," Christian History Institute, <https://christianhistoryinstitute.org/magazine/article/wake-of-the-third-great-awakening/>.

⁵ Nora Faires, "Immigrants and Industry: Peopling the 'Iron City,'" in *City at the Point. Essays on the Social History of Pittsburgh*, Samuel P. Hays, ed. (Pittsburgh: University of Pittsburgh Press, 1989), p. 10.

⁶ Barbara Bein, "Historic Campgrounds Still Got Religion," *Pittsburgh Press*, June 27, 1982.

⁷ Dr. Charles R. Millhuff, *Revivalism Handbook. A Guide for District Leaders-Pastors-Evangelists* (Board of General Superintendents, Church of the Nazarene, 2005).

⁸ "Sensational Evangelists Rebuked," *The Literary Digest*, Nov. 23, 1912, p. 963. Billy Sunday's New York City campaign cost \$350,000 to stage. "Abjuring the Sawdust Trail," *The Literary Digest*, Oct. 8, 1927.

⁹ "Professional Evangelists," *The Literary Digest*, March 4, 1922, 33. Princeton University banned Billy Sunday from speaking on campus, saying the former ballplayer-turned preacher was "vulgar, blasphemous, irreverent, abusive, disgusting, and slanderous." "Sunday Blasphemous, Indecent and Abusive, Says Princeton Dean," *Gazette Times*

[Pittsburgh], April 9, 1915.

¹⁰ Ibid.

¹¹ "Religious Tidal Wave Rolls Over Pittsburgh Surpassing All Records," *Gazette Times* [Pittsburgh], June 12, 1914.

¹² William C. Kashatus, "Evangelist Billy Sunday Preached to More Than 650,000 in W-B," *Citizens Voice* [Wilkes-Barre, Pa.], March 10, 2013.

¹³ Jennifer Learn-Andes, "Sunday Revival Evangelist Moves Valley," *Wilkes-Barre Times Leader*, Oct. 24, 2004. Eric L. Nissley, "Local History: Nearly a Million Attended Rev. Billy Sunday's 1914 Revival in Scranton," *Times-Tribune*, March 9, 2014.

¹⁴ John Sproul, *That's It (To the Glory of God)* (Pittsburgh, 1924), p. 3.

¹⁵ Ibid., 9.

¹⁶ Ibid., 5.

¹⁷ Healing Testimony of F.F. Bosworth, lovetogiveworldwide.com/a-cup-of-healing-to-go.html.

¹⁸ Sproul, 12. Sproul was referring to the sternocleidomastoid muscle, which runs across the side of the neck.

¹⁹ Ibid.

²⁰ In Hebrew, tabernacle means "dwelling place of God." In Latin, it means "tent." Exodus 33, 7-10 refers to tent meetings.

²¹ Bosworth was a Pentecostal faith healer, evangelist, and pioneer radio Christian broadcaster who was one of the most successful evangelists of the 1920s.

²² "Healing Testimony of F.F. Bosworth," from lovetogiveworldwide.com/a-cup-of-healing-to-go.html, acc. May 13, 2014.

¹ The term "hitting the sawdust trail" was coined by Billy Sunday after he watched loggers in the Northwest sprinkle sawdust on the ground as they entered a forest so they would retrace their steps on the way out. "Well, I'm ready to go home. I'll be all right if I can just hit that sawdust trail." William Ashley Sunday, *Billy Sunday in His Own Words* (Iowa



²³ Ibid.

²⁴ Sproul, 12.

²⁵ "Boyhood Chum of Evangelist Tells of Cure," *Pittsburgh Press*, Oct. 24, 1928, p. 39.

²⁶ Ibid., 41.

²⁷ Ibid., 44.

²⁸ "Bosworth Brothers Evangelistic Campaign," *Brooklyn Daily Eagle*, Nov. 18, 1922.

²⁹ "Advocates Prayer as Curative to Many Ills," *Pittsburgh Press*, Jan. 22, 1928.

³⁰ Randal Earl Denny, *Do It Again, Lord: A Study of Acts 1-4*. (Eugene: Wipf and Stock Publishers, 2007). Marie M'Swigan, "Air of Romance Surrounding Quaint Bridgeville House Built in 1814," *Pittsburgh Press*, June 18, 1929.

³¹ Sproul, 44

³² "Sproul Gets Ovation," *Pittsburgh Press*, Dec. 5, 1927.

³³ "Billy Sunday Ticket Is Made," *Pittsburgh Press*, Oct. 22, 1927.

³⁴ Carletta H. Bush, "Religious Fervor in the Fairmont Field: Calls for Revival and Reform in the 'Coal City,' 1908-1929," [are.wvu.edu/cbush.htm](http://www.wvu.edu/cbush.htm).

³⁵ Ibid.

³⁶ Ibid.

³⁷ "Glory Barn Meetings Open," *Pittsburgh Press*, Feb. 6, 1928.

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