

# enrichment

A JOURNAL FOR PENTECOSTAL MINISTRY

## "Signs" and the Azusa Revival

Daniel Woods

20

## Azusa Street: 100 Years Later

Cecil M. Robeck, Jr.

26

## William J. Seymour: Peril and Possibilities for a New Era

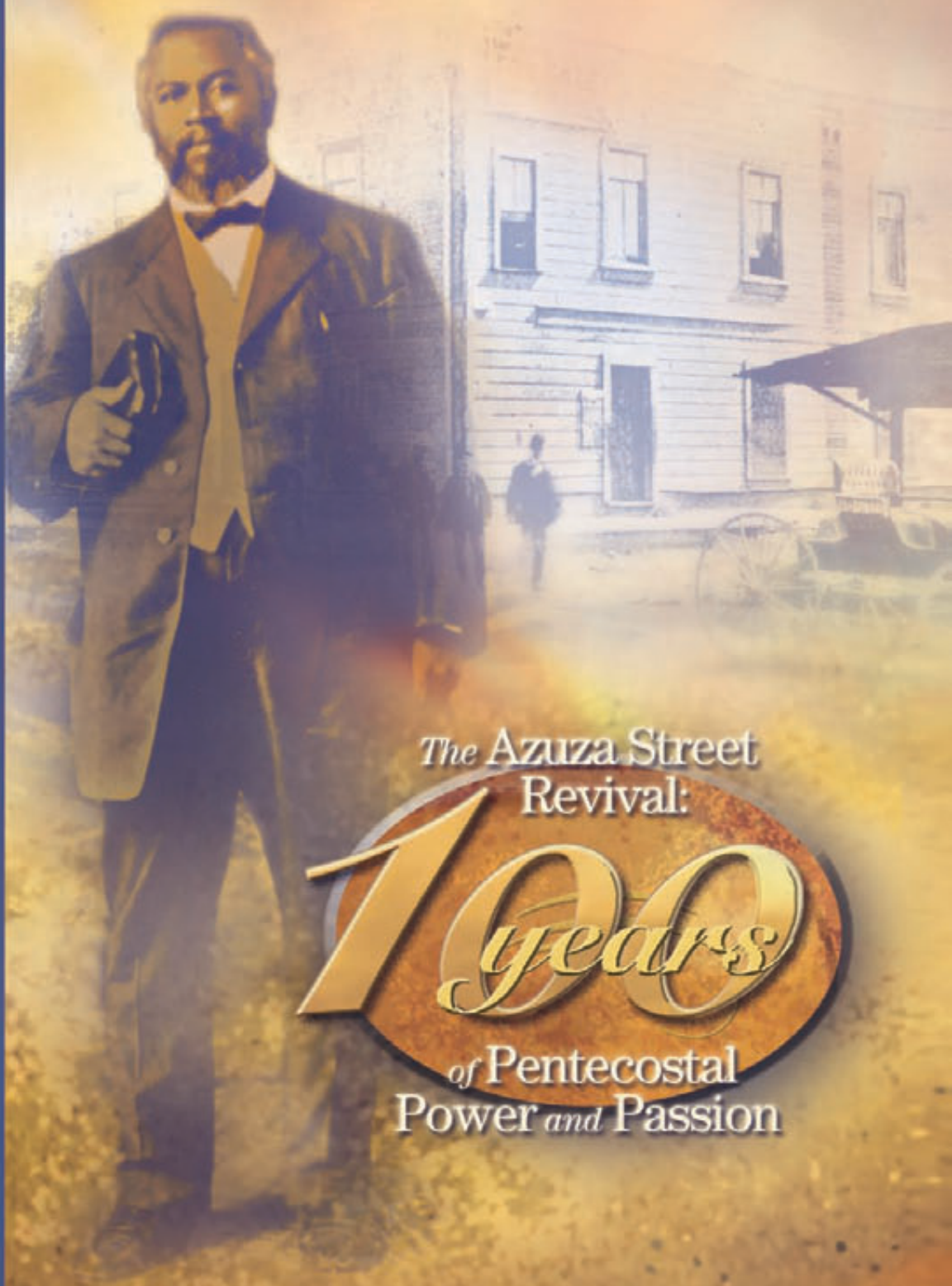
Leonard Lovett

46

## This Pentecostal River: Azusa, the Originating Effluence

George O. Wood

128



*The Azusa Street  
Revival:*

*100 years*  
*of Pentecostal  
Power and Passion*



## theme articles

20

### "Signs" and the Azusa Revival

#### 8 THE AZUSA STREET REVIVAL: INTERESTING AND UNUSUAL FACTS

#### 16 ASK THE SUPERINTENDENT — THE AZUSA STREET REVIVAL: CELEBRATING THE PAST, ANTICIPATING THE FUTURE

*Interview with Thomas E. Trask*

God will continue to have a Spirit-filled people and a Spirit-filled church. The question is: do we want to be that church? Hear the heart of this great Pentecostal leader as he reflects on where we have been, where we are, and where we need to be.

#### 20 "SIGNS" AND THE AZUSA REVIVAL

*By Daniel Woods*

Multiple signs in the years prior to 1906 pointed to the nearness of a monumental outpouring of the Holy Spirit. Were these signs another prelude to the final move of God, or was this just its beginning?

#### 26 AZUSA STREET: 100 YEARS LATER

*By Cecil M. Robeck, Jr.*

In the past 100 years, little new and useful material has been referenced regarding the Azusa Street Revival. As a result, our knowledge of the depth and impact of the revival has been limited — until now.

#### 46 WILLIAM J. SEYMOUR: PERIL AND POSSIBILITIES FOR A NEW ERA

*By Leonard Lovett*

What can today's church leaders learn from the life and legacy of William Joseph Seymour, one of the most significant progenitors of modern Pentecostalism?

### 26 Azusa Street: 100 Years Later



#### 56 THE GRACIOUS THEOLOGY OF WILLIAM J. SEYMOUR AND THE AZUSA STREET MISSION

*By Douglas Jacobsen*

Azusa's theology was neither particularly speculative nor was it especially informed by the longer history of the church. Rather, the theological reflection of W. J. Seymour became necessary, whether it was desired or not.

#### 72 GOD MAKES NO DIFFERENCES IN NATIONALITY: THE FASHIONING OF A NEW RACIAL/NONRACIAL IDENTITY AT THE AZUSA STREET REVIVAL

*By David D. Daniels, III*

Within the racial context of its era, the Azusa Street Revival broke with the dominant racial arrangement. Within the world of the color line or a world fractured by the color line, a new racial identity was fashioned.

#### 78 A PORTRAIT OF HOW THE AZUSA DOCTRINE OF SPIRIT BAPTISM SHAPED AMERICAN PENTECOSTALISM

*By Harold D. Hunter*

How has the teaching of initial evidence Spirit baptism spread by the Azusa Street Revival changed North American Christianity?

#### 94 PORTRAIT OF A GENERATION: AZUSA STREET COMES TO CHICAGO

*By Edith Blumhofer*

A portrait of Chicago's early Pentecostals reminds one that Azusa Street's impact on ordinary people who never visited Los Angeles was at least as important as its influence on those who did.

#### 110 "LAYING A STRAW IN HER WAY": WOMEN IN PENTECOSTALISM

*By Susie Stanley*

Trace the theology that guided early Pentecostals in the expansion or restriction of the use of women's gifts in various avenues of ministry.

#### 118 "THE HOLY GHOST IS HERE ON EARTH": THE LATINO CONTRIBUTIONS TO THE AZUSA STREET REVIVAL

*By Gastón Espinosa*

Latino involvement in the Azusa Street Revival has long been overshadowed by an emphasis on the black and white origins of the revival — until now.



# CONTENTS SPRING

THE AZUSA STREET REVIVAL: 100 YEARS OF PENTECOSTAL POWER AND PASSION

## theme articles

### 128 THIS PENTECOSTAL RIVER: AZUSA, THE ORIGINATING EFFLUENCE

By George O. Wood

What made Azusa such a powerful revival? What can we learn from it? How should the outflow from Azusa affect this generation at the onset of the 21st century?

### 142 THE LASTING LEGACIES OF THE AZUSA STREET REVIVAL

By Vinson Synan

The worldwide Pentecostal movement is the recipient of many lasting, influential, and far-reaching legacies of the Azusa Street Revival.

### 154 CHARISMATIC RENEWAL ON THE CHURCH HISTORY IMAX

By Gary B. McGee

A brief projection of the history of the charismatic renewal on the giant IMAX screen of church history will help determine its significance and that of other renewal/revival movements in the long pilgrimage of the people of God.

### 164 TO ALL POINTS OF THE COMPASS: THE AZUSA STREET REVIVAL AND GLOBAL PENTECOSTALISM

By Allan Anderson

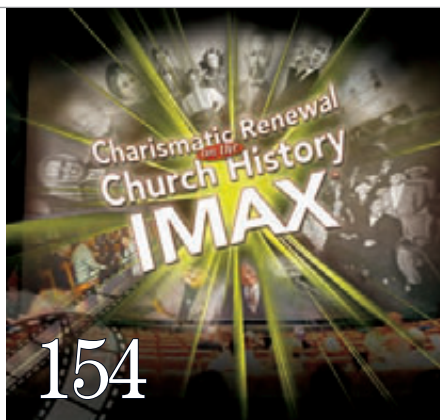
The unprecedented influence of early 20<sup>th</sup>-century revival movements leads early Pentecostals to see the world as their parish, the space into which they were to expand.

### 65 BONUS FEATURE: AZUSA STREET TIMELINE

By Cecil M. Robeck, Jr.

**WEB EXCLUSIVES:** Read additional eyewitness accounts of the Azusa Street Revival.

Also included is a previously unpublished memoir of Arthur G. Osterburg's reflections on the Azusa Revival that shook the world. Visit <http://www.enrichmentjournal.ag.org> and click on current issue.



#### EXECUTIVE EDITOR

Gary R. Allen

#### MANAGING EDITOR

Rick Knoth

#### ASSOCIATE EDITOR

Richard Schoonover

#### ASSISTANT EDITOR

Kevin Wilson

#### ADVERTISING/PROMOTIONS

#### COORDINATOR

Steve Lopez

#### OFFICE COORDINATOR

Faith Hamilton

#### GRAPHICS/DESIGN

Design Services

#### CIRCULATION MANAGER

Terry King

#### PREPARED UNDER THE DIRECTION OF THE EXECUTIVE PRESBYTERY

Thomas E. Trask (general superintendent); C. Dan Betzer, James K. Bridges, L. John Bueno, Warren D. Bullock, Charles T. Crabtree, Charles E. Crank, Richard L. Dreselhaus, Douglas E. Fulenwider, L. Alton Garrison, J. Don George, Nam Soo Kim, Jesse Miranda, Jr., John M. Palmer, H. Robert Rhoden, Zollie L. Smith, Jr., George O. Wood

#### EDITORIAL ADVISORY COMMITTEE

Gary R. Allen, chairman; Rick Knoth, vice-chairman; Dayton A. Kingsriter; John Maempa; Arlyn Pember; Harold W. Sallee; Juleen Turnage

#### ADVERTISING POLICY

For information on advertising, call Steve Lopez at 417-862-2781, ext. 4097. Display rates provided upon request. Advertising information is also available online at [enrichmentjournal.ag.org](http://enrichmentjournal.ag.org) or E-mail [advertisingenrichment@ag.org](mailto:advertisingenrichment@ag.org).

*Enrichment* does not endorse any advertiser or product. Claims made in an advertisement are the sole responsibility of the advertiser. *Enrichment* reserves the right to reject any advertisement that is inconsistent with the journal's objectives, editorial convictions, and Assemblies of God doctrine.

#### E-MAIL: YOU MAY

ADDRESS ENRICHMENT AT [enrichmentjournal@ag.org](mailto:enrichmentjournal@ag.org)

#### OR VISIT OUR WEBSITE AT

<http://www.enrichmentjournal.ag.org>



Member of Evangelical Press Association



Member of International Pentecostal Press Assoc.

- Use of the masculine pronoun for pastor is used throughout this issue and refers to both genders.
- Unless noted, all Scriptures are from the New International Version.

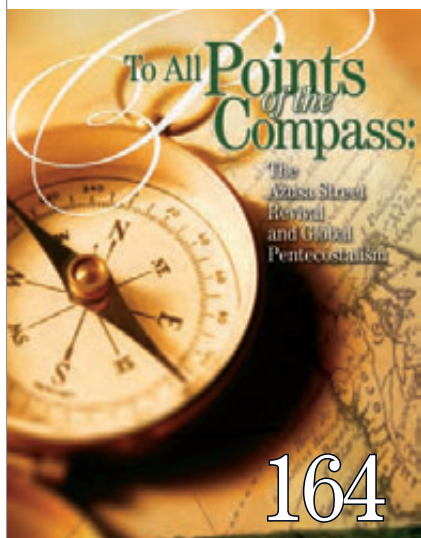
## editorials

### 7 MINISTRY MATTERS

By Gary R. Allen

### 188 IN CLOSING

By Wayne Warner



## departments

### 174 BOOK REVIEWS

### 178 NEWS AND RESOURCES

### 184 MARKETPLACE

### 186 WITH CHRIST

### 187 ADVERTISING INDEX

#### NEXT TIME IN ENRICHMENT

### Conquering the Kingdom of Stress and Depression

Most people experience mild depression and stress at some point in their lives. But in today's fast-paced world, many pastors are stressed, depressed, and burned out. What causes depression and burnout? How can pastors avoid becoming depressed and burned out? How can pastors recover from this compassion fatigue that robs them of their life and ministry? Learn from those who have walked the path and from those who have come alongside to help them: David Argue, Wayne I. Goodall, Archibald D. Hart, Larry Hazelbaker, Pablo Polischuk, Gabriele Rainas, H. Robert Rhoden, E. Glenn Wagner, and George O. Wood.

To order extra copies for your staff/volunteers or to subscribe, call 1-800-641-4310.









# Lessons From Azusa Street

BY GARY R. ALLEN

The 100th anniversary of the Azusa Street revival will be celebrated April 2006. Few events in the history of Christianity have impacted and influenced the world as much as this revival. This issue of *Enrichment* looks back to what happened, evaluates its impact on the church today, and accesses its implications on the future of Pentecostal ministry.

## WHAT HAPPENED AT AZUSA STREET?

Church history is replete with Pentecostal revivals in nearly every century. But the events of the late 1800s and early 1900s ushered in the 20th century with unique Pentecostal revivals around the world. Azusa Street, a tremendous local revival, was one of the most influential of those revivals because it directly impacted world missions.

The Azusa Street revival is more than *what* happened; it is the stories of those to *whom* it happened. Azusa was more than an event; it was the beginning of a process that began in the lives of a few and spread to multiplied millions around the world. As we read about the supernatural, transforming experiences and testimonies of the people who were at Azusa Street, the revival's spirit can still impact us 100 years later.

## WHAT DOES AZUSA STREET MEAN TO US TODAY?

It has been said that nearly all Americans are immigrants, or the children or grandchildren of immigrants. So it is with Pentecostals. Most can find some identifying influence of Azusa Street on their life and ministry.

Heritage is great, but it is not enough. Every generation must experience its own Pentecost and be committed to *teach* and *support* that the baptism in the Holy Spirit is for all believers. Azusa-style Pentecost must become our experience.

Azusa Street is a benchmark that can be used to evaluate the moving of the Spirit today. Not that the Spirit must conform to the exact pattern of Azusa Street, but the "shock and awe" of 1906 can be experienced today.

One risk of any personal encounter and experience is this: it can become too familiar and commonplace. We need a fresh experience of Pentecost that makes us uncomfortable with who we were yesterday and desirous of who we can be today by the presence and power of the Holy Spirit.

## WHAT IMPLICATIONS DOES AZUSA STREET HAVE FOR THE FUTURE?

Looking back to Azusa gives us hope. The Spirit that shook the world in 1906 can reveal himself in power tomorrow. God is not impressed by the wondrous accomplishments of men and science, nor is He overwhelmed by devastating natural disasters that occur. He is greater than all, more powerful than all, and more transforming than all. He is God, and His power is made manifest in His people.

What the future holds is unknown. Throughout time, the creative and inclusive moving of the Holy Spirit seems to astound those who experience Him. Two thousand years of the Holy Spirit's creative work has not revealed all of who He is. There is more to come.

**Every generation must experience its own Pentecost and be committed to teach and support that the baptism in the Holy Spirit is for all believers.**

One obvious element of the Azusa Street revival was the intense hunger for God and the desire for more of His presence. Some say the comfortable lifestyle of Americans robs them of their conscious dependency on God today. Yet, some participants in the revival 100 years ago were people of wealth who hungered for God as intensely as those of lesser means. It is not fair to associate poverty with true hunger for God. God wants people to desire Him because of who He is, not because of their needs.

We must determine to pursue God as never before, to experience afresh the precious baptism in the Holy Spirit, to be empowered for ministry, and to lead others into this transforming life. I trust this issue of *Enrichment* will help lead you to your own 21st-century Azusa Street revival experience. ■

**GARY R. ALLEN**, D.Min., is executive editor of *Enrichment* journal and national director of the Ministerial Enrichment Office, Springfield, Missouri.



# THE AZUSA

## STREET REVIVAL:

### *Interesting and Unusual Facts*

#### ORIGINAL AZUSA STREET MISSION MEMBERS

Photo: Full Gospel Men's Voice, October 1956



Kneeling, L to R: Arthur G. Osterberg, A.C. Valdez Sr. Row 1, L to R: Mae F. Mayo, Mable Lowe Hensley, Mrs. August Niemann, August Niemann, Allen D. Woodruff, Owen "Irish" Lee, William H. Berg, Henry C. Cotton, Lawrence F. Catley. Row 2, L to R: Mrs. Myrle Fisher Horton, Katharine L. Catley, Bessie Wescott, Bertha Armstrong, Olive Allsman La Frange, Clarence Pletcher, Percy W. Foster, Anna Foster, Earl B. Craton, Mattie Cummings. Row 3, L to R: Bessie Cummings Greene, Jennie Bellesi, Angelina Tanzola, Ruth Seeley O'Mailia, Julia Gaunt Carney, Queenie V. Browder, Edith Zader, Lillie Buffum, J.B. Woodruff, Isaac Gay, Bernice Martin, Minnie Biberstein. Row 4, L to R: Fred Anderson, Carrie M. Pool, Cora Bailey, Annie Holmgren, Louise Martig, William E. Martig, J.R. Strubel.

Photo taken at the Azusa Street Golden Jubilee, Los Angeles, California, September 1956.

#### *Eyewitness Account*

### MY THROAT AND TONGUE TOOK TO WORKING

"The first time I was at the dear Azusa St. Mission I went to get a drink of water (after morning service, at lunch time) and when I was coming back to my baby, the good Lord met me on the way and I was prostrated on a bench near the back door, and I was as clay in the Potter's hands. I did not understand. I thought I would die, as my strength was gone. I suddenly rested in the hands of God for Him to do and overrule completely at His will. My throat and tongue took to working in a peculiar manner, and soon I was rejoicing in my new gift. Sister Hagg came to me and we conversed and sang together in an unknown tongue. Praise His Holy Name. I also got the deaf mute language on my fingers."

**SIGNED YOUR HUMBLE SISTER,** Watts, California  
*The Apostolic Faith*, May 1907

### MUSIC AT AZUSA STREET

Frank Bartleman, in his book, *How Pentecost Came to Los Angeles*, gives a personal glimpse of the music at Azusa Street.

"In the beginning in 'Azusa' we had no musical instruments. In fact, we felt no need of them. There was no place for them in our worship. All was spontaneous. We did not even sing from hymnbooks. All the old well-known hymns were sung from memory, quickened by the Spirit of God. ... Someone has said that every fresh revival brings in its own hymnology. And this one surely did."

Testimonies abound regarding the music at Azusa Street. In November 1906, Brother Burke of Anaheim, California, testified about being filled with the Holy Spirit and singing, "The power, the power, the Pentecostal power, is just the same today." I was singing it in the yard, and my wife was singing it in the kitchen. It has not stopped yet. Then it changed to "The Comforter has come, the Holy Spirit from heaven," I was so hungry for the Holy Spirit."

A brief editorial in *The Apostolic Faith* in September 1906 said, "Many have received the gift of singing as well as speaking in the inspiration of the Spirit. The Lord is giving new voices, he translates old songs into new tongues, he gives the music that is being sung by the angels and has a heavenly choir all singing the same heavenly song in harmony. It is beautiful music; no instruments are needed in the meetings."

Lawrence Catley, an eyewitness to the Azusa revival, said the music was at times sung with vigorous hand clapping accompanied by "bones" (cow ribs), washboard, and tambourines. Later a piano and violin were added, but Catley said, "Too many people thought the fiddle had the devil in it," because of its association with dance halls.

Probably the most remembered song from the Azusa Street revival is "The Comforter Has Come." This song was reportedly sung every day. It was sung frequently because of its strong emphasis on the Holy Spirit.

William Seymour referenced this song in one of his sermons published in the June-September 1907 issue of *The Apostolic Faith*. He stressed to his audience that as Jesus promised, He had sent the Comforter to be with us always. Then, with great excitement he chanted out the first verse of that beloved hymn:



O spread the tidings 'round,  
wherever man is found,

Wherever human hearts and  
human woes abound;

Let ev'ry Christian tongue  
proclaim the joyful sound:

The Comforter has come!!

Other favorite hymns included  
"Heavenly Sunlight," "Under the  
Blood," "Fill Me Now," "Joy Unspeak-  
able," "Love Lifted Me," "The  
Power," and "Jesus Is Coming."

Some worshipers claimed they  
heard on different occasions a  
heavenly choir, thought to have been  
angels singing. Others who had no  
musical ability were given a gift of  
singing or playing instruments.

Jennie Evans Moore, who became  
the wife of William Seymour, reported  
that she "sang under the power of the  
Spirit in many languages" and played  
the piano under the inspiration of the  
Holy Spirit, although she had never  
learned to play.

In September 1906, there was a  
report of "Holy Spirit Singing." The  
song sung in an unknown tongue was  
interpreted as follows:

"With one accord, all heaven rings  
With praises to our God and King;  
Let earth join in our song of praise,  
And ring it out through all the days."

The music of Azusa Street helped  
set the tone and theology of the  
revival. It was a vital part of the wor-  
ship of the participants and became  
a channel for yielding to the ministry  
and workings of the Holy Spirit.

GLENN GOHR, assistant archivist,  
Flower Pentecostal Heritage Center

#### ENDNOTE

1. Words by Frank Bottome, music by William  
J. Kirkpatrick, 1890.

Some poets were more creative than others. In the spring of 1907, the news-  
papers of Indianapolis were filled with stories about a congregation in which  
Azusa Street evangelists such as Thomas Hezmalhalch, Glenn Cook, and even  
William J. Seymour preached. In an attempt to be funny by imitating speaking in  
tongues, one Indianapolis newspaper  
reporter used what he had heard and  
nicknamed the tongues speakers  
"Gliggys Bluks." The following ballad,  
written by an anonymous skeptic  
while sitting in a service, is largely  
gibberish, although there are lines  
that have a word or two that make  
sense. Cook preached at the church  
from early 1907. Sister Sarah Cripe  
had originally written to the Azusa  
Street Mission asking them to send  
someone to Indianapolis who could  
lead them into the Apostolic Faith  
and then put them up when they  
came. Seymour held meetings there  
for 2 weeks, and conducted a  
baptismal service there in 1907.

MEL ROBECK, Pasadena, California

#### BLUK BALLAD

*Oggie google wago mo  
Fasto maro Cook de bo  
Lalu galu sando fando here's for luck;  
Ingle wingo fer so kink  
Sando fago wastel dink  
If I only was a wiggy Gliggys Bluk.*

*Brother Seymore [sic.] fer de ser  
Sister Cripe kalate jer  
Indi pindo gardo fandel heap of muck;  
Za to nica sel san do fan  
Indo sero ostra lan  
For I feel I soon will be a Gliggys Bluk*

*Halleluja, it am so!  
Destel redo cari fo  
Estra! Mado in den al the other truck;  
Manto elstra so de fas  
Leto insu kan der las  
For I swer I'll live and die a Gliggys Bluk!*

Photo: A Historical Account of the Apostolic Faith



▲ First gospel wagon used in open-air services by the Apostolic Faith Mission of Portland, Oregon.



◀ In 1905, eight Armenian families migrated to Los Angeles, California, as a  
result of a prophecy written by an uneducated Russian lad, who was under  
the power of the Holy Ghost for seven days and seven nights, warning that  
all Christians would be massacred by the Turks unless they fled to America  
where God would prosper them. The Armenians established the first Pente-  
costal church in Los Angeles at 919 Boston Street, in the large home of Demos  
Shakaran. Later they participated in the Azusa Street Revival. Seated, each  
holding an Armenian Bible, are Demos and Grace Shakaran, with daugh-  
ter, Hamas, between them. Standing, daughters and son are, left to right:  
Erchen, Lily, Isaac, Margaret, Esther, and Sirron. A grandson, Demos Shakaran,  
founded The Full Gospel Business Men's Fellowship International in 1951.

*Full Gospel Men's Voice, September 1956*



## SOME KEY PEOPLE IN THE AZUSA REVIVAL



**THOMAS BALL BARRATT (1862-1940).** A well-known Methodist minister in Oslo, Norway, he came to the United States on a fundraising project and was baptized in the Spirit in 1906. He later founded the Filadelfia Church in Oslo.



**FRANK BARTLEMAN (1871-1936).** The primary chronicler of Pentecostal origins in Los Angeles, he wrote books, articles, and tracts about the Azusa Revival and other themes. He later traveled for 43 years as an itinerant evangelist in the U.S. and overseas.



**ALEXANDER ALFRED BODDY (1854-1930).** An Anglican rector in Sunderland, England, he was baptized in the Spirit in 1907 under the ministry of T.B. Barratt of Norway. He became editor of the Pentecostal periodical *Confidence* (1908-26).



**IVEY GLENSHAW CAMPBELL (1874-1918).** After attending services at William Seymour's Azusa Street Mission in Los Angeles, she was baptized in the Spirit and soon began to preach in various churches and conferences in Ohio and Pennsylvania.

She was one of the preachers at a Pentecostal camp meeting in Alliance, Ohio, in 1907, that had a major impact on the spread of Pentecostalism in the northeastern U.S.



**GASTON BARNABAS CASHWELL (1862-1916).** A Southern Holiness minister, he borrowed money to travel by rail to the Azusa Street Revival. After being baptized in the Spirit, he returned to Dunn, North Carolina, and began a meeting in December 1906 which heavily influenced the Fire-Baptized Holiness Church, the Holiness Church of North Carolina, and other groups. He became known as the Apostle of Pentecost to the South.



**GLENN A. COOK (1867-1948).** A former holiness Baptist minister working in Los Angeles, he received the Holy Ghost in the fall of 1906 at the Azusa Street Mission. He quit his job at a local newspaper to be a volunteer and later business manager at the Azusa Street Mission. He took the Pentecostal message to St. Louis, Memphis, Indianapolis, and other Midwestern cities.



**FLORENCE LOUISE CRAWFORD (1872-1936).** After being healed and baptized in the Spirit at Azusa Street, she worked with William Seymour in publishing *The Apostolic Faith* paper. She went on to found the Apostolic Faith Mission of Portland, Oregon.



**WILLIAM H. DURHAM (1873-1912).** Pastor of the North Avenue Mission in Chicago, he was baptized in the Spirit at Azusa Street in 1907. Crowds flocked to his church afterward. He is best known for his teaching on the "finished work of Calvary."



**FRANK J. EWART (1876-1947).** After being baptized in the Spirit in 1908, he became assistant pastor to William H. Durham in Los Angeles and then pastored a church in Belvedere, California. He wrote several books on the Pentecostal movement and doctrines.

**LUCY F. FARROW.** Born in slavery in Norfolk, Virginia, she became associated with Charles Parham in Houston. She later became a worker at Azusa Street and went as a missionary to Liberia.



**ELMER KIRK FISHER (1866-1919).** A former Baptist pastor, he was baptized in the Spirit at Joseph Smale's New Testament Church in Los Angeles. After assisting William Seymour for a time, he founded the Upper Room Mission in downtown Los Angeles.



**ALFRED GOODRICH GARR (1874-1944).** One of the first to be baptized in the Spirit at Azusa Street, beginning in 1907 he served as a missionary to India and Hong Kong. He later established a church and the Carolina Evangelistic Association in Charlotte, North Carolina.



**THOMAS HEZMALHALCH (1848-1934).** An Englishman who came to the U.S. in the 1880s, he was baptized in the Spirit and attended the Azusa Street Revival. He ministered in places like Zion, Illinois; Pueblo, Colorado; and Indianapolis, Indiana, before traveling with John G. Lake in 1908 to help form the Apostolic Faith Mission in South Africa.



**JULIA W. HUTCHINS.** She was the founder of a Holiness mission in Los Angeles where William J. Seymour came to preach in February 1906. Afterward she barred him from holding meetings after she learned he was preaching about the baptism in the Holy Spirit.



**CLARA E. LUM (d. 1946).** A secretary and editor of *The Apostolic Faith*. Earlier she had worked in Charles Parham's home. In 1908, she joined Florence Crawford in founding the Apostolic Faith Mission of Portland, Oregon.



**CHARLES HARRISON MASON (1866-1961).** Baptized in the Spirit at Azusa Street in 1906, he helped to spread the modern Pentecostal movement and was the founder of the Church of God in Christ in Memphis, Tennessee.

**ROBERT EDWARD MCALISTER (1880-1953).** After participating in the Azusa meetings in 1906, he returned to Canada to establish and pastor churches in Westmeath, Ottawa, and London, Ontario. He helped to found the Pentecostal Assemblies of Canada.



**CLAUDE ADAMS MCKINNEY (1873-1940).** Soon after hearing about the Pentecostal outpouring at Azusa Street, he received the baptism in the Holy Spirit in late 1906 and organized a Pentecostal church at Akron, Ohio.



**JENNIE EVANS MOORE (1874-1936).** She is reportedly the first woman in Los Angeles to speak in tongues. She was a worker at the Azusa Street Mission and later became William Seymour's wife. Upon her husband's death, she became pastor of the mission.



**CHARLES FOX PARHAM (1873-1929).** Often called the father of the Pentecostal movement, he founded Bethel Bible School in Topeka, Kansas, where the Pentecostal movement began in 1901. He popularized the doctrine that speaking in tongues is the initial evidence of being baptized in the Spirit. William J. Seymour attended Parham's Bible school in Houston, Texas, in 1905-06.



**EVAN JOHN ROBERTS (1878-1947).** A miner and blacksmith turned evangelist, he became the leader of the Welsh revival, beginning in 1904. This had a great impact on the Pentecostal movement and Azusa Street.



**WILLIAM JOSEPH SEYMOUR (1870-1922).** This humble black pastor born to former slaves in Centerville, Louisiana, was one of the most influential and respected early Pentecostal leaders. A student of Charles F. Parham in Houston, Seymour went to Los Angeles to preach at the invitation of a small group of believers. Although he had not experienced the baptism in the Holy Spirit, he began to teach this experience when he reached Los Angeles. A result of his teachings was the Azusa Street Revival. He remained pastor of the church until his death in 1922.



**JOSEPH SMALES (1867-1926).** Former pastor of First Baptist Church in Los Angeles, he visited the Welsh Revival and returned to Los Angeles to found the First New Testament Church. He and his church soon embraced the Pentecostal movement beginning in 1906, with the advent of the Azusa Street Revival.



**ERNEST SWING WILLIAMS (1885-1981).** Originally a member of the Holiness Movement, he was drawn to Azusa Street from Denver and was baptized there in the Holy Spirit. He later pastored Highway Tabernacle in Philadelphia before becoming general superintendent of the Assemblies of God (1929-49).

**ADOLPHUS SPALDING WORRELL (1831-1908).**

A Baptist preacher and editor of *The Gospel Witness*. He attended the Azusa Street meetings and became a strong defender of the revival. He also produced the Worrell New Testament.



**FINIS EWING YOAKUM (1851-1920).** A medical doctor who experienced divine healing and started the Pisgah Home Movement in Los Angeles. He was baptized in the Holy Spirit and prayed for the sick.

**GLENN GOHR,** assistant archivist, Flower Pentecostal Heritage Center.

A drunkard got under conviction in a street meeting, and raised his hand to be prayed for. They prayed for the devil of drink to be cast out, and the appetite was gone. He came to the meeting and was saved, sanctified, and baptized with the Holy Ghost, and in three days from the time he was drunk he was speaking in a new tongue and praising God for Pentecost. He hardly knows himself. *The Apostolic Faith*, September 1906, p.3

## AZUSA POEMS

Attempts to ridicule tongues speakers in the form of poetry appeared in a number of newspapers around the country. The contribution at right appeared in a 1907 Ohio newspaper. It takes note of the phonetic cloudburst that seemed to have fallen on the people of the Apostolic Faith. Like the poet whose work was attached to the cartoon entitled, "Summer Solstice Sees Strenuous Sect Sashaying," (see page 37) that was published in Los Angeles in 1906, this poet is impressed, though probably not in a favorable way, by the freedom to speak that women enjoy within the newly emerging Pentecostal movement. The poet's observation may be based on reports of the activities of Miss Ivey Campbell, who took the message of the Azusa Street message from the Mission to Ohio and Pennsylvania in late 1906 and early 1907.

MEL ROBECK, Pasadena, California



▲ William J. Seymour grew up on the property to the left of this picture, in Verdunville, Louisiana. The Seymour family was Roman Catholic. Because the Catholic church was 6 miles from their home, it is probable that Seymour occasionally attended the Baptist church that was located next door. The Baptist church is pictured in the background. Much of the Seymour family, including his parents and several siblings, are buried in this cemetery.

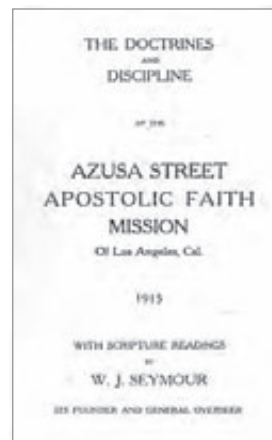
MEL ROBECK, Pasadena, California

## THAT GIFT OF TONGUES

Hallelujah! Allelulah! We will have that gift of tongues.  
Sing Glory, for the women folks may henceforth use their lungs.  
For howsoever handicapped they have been heretofore,  
Unlimited loquacity is theirs forevermore.  
For every lingo 'neath the stars, unloosened and set free,  
We'll hoorah in the glad refrain!  
"Coo Chee, choo chee, choo chee!"

All gibberish and guttural, from India's coral strand  
To Greenland's icy mountains, we'll shout to beat the band!  
And every grunt and snort and sniff, some meaning will convey  
When this phonetic cloud-burst strikes on Pentecostal day.  
Old orators upon the stump and sailors on a spree  
In lingual stunts are down and out,  
"Coo Chee, choo chee, choo chee!"

Altho' the jargon's scarce arrived, faint fumbings fill the air,  
Don't fret and stew, you'll have your fill, for no one needs  
despair.  
Stenographers from Business Schools now daily drop the hint  
That there are words unknown to us, we've never seen in print.  
And if you'll listen on the streets, you'll quite agree with me  
That automobiles sneeze these words,  
"Coo Chee, choo chee, choo chee!"



▲ In 1915, William Seymour compiled *The Doctrines and Discipline of the Azusa Street Apostolic Faith Mission*. It closely paralleled the *Doctrines and Discipline* that John Wesley compiled for use in the Methodist Church, and the statement of faith is strongly rooted in the 39 articles of the Anglican Church.

◀ On July 12, 1906, William J. Seymour writes to W.F. Carothers, the state director of the Apostolic Faith Movement in Texas, asking him to forward his credentials with the Apostolic Faith Movement. This letter is questionable because John G. Lake did not move to Portland, Oregon, until May 1920. Chances are this is not the original letter, but a retyped copy.

*D. Lake's Church  
and Bible Training Institute  
JOHN G. LAKE, Governor  
127 Fourth Street  
Portland, Oregon.*

Los Angeles, Cal.  
July 12th, 1906.

Brother Carothers:

Dear Brother in Christ Jesus: Grace and peace from God our Father and Christ our Redeemer be with you all saints. Amen. Dear Brother Carothers: We are having victory every night for 3 months. People are getting saved three times a day. Justified, sanctified, baptized with the Holy Ghost and the gift of tongues as a witness. Praise the Lord, amen. Dear Brother Carothers, please send me my credentials for Bro. Parham said he was going to have them by the first of April. I was not at home, so I want you to please send it to me so I can have to show to get water. We have workers gone to India. I'll send their way since they got the baptism with the Holy Ghost. Some going to Jerusalem—about 4 workers; their fare is paid. Some are going to Africa, some to China. The Lord is working mightily. So, bless you all. I hope you will send me 100 buttons for the workers. Now is Brother Parham and there is not. He has some of the finest singers in the world baptized with the Holy Ghost. The Holy Spirit sings through them and more marvelous right along while singing is going on. So I am working wonderfully in this City. I want to get you all to pray a special prayer for us on Tuesday night at 8 o'clock.

Yours in Christ.

W. J. Seymour.  
Sept. 214 300  
Los Angeles

note  
Bro. Parham.  
I sent him credentials and wrote  
Bro. Ayler to send him the buttons.

California Birth Record of Death		Date Taken By
NAME OF DECEASED	DATE OF DEATH	LOCAL REPORTED BY
NAME: WILLIAM JOSEPH SEYMOUR	DATE: SEP 28 1922	LOCAL REPORTED BY: W. J. SEYMOUR
<p>Place of Birth: ...                      Cause of Death: ...                      Date of Birth: ...                      Sex: ...                      Color: ...                      Height: ...                      Weight: ...                      Eyes: ...                      Hair: ...                      Occupation: ...                      Education: ...                      Religion: ...                      Marital Status: ...                      Name of Spouse: ...                      Name of Children: ...                      Name of Parents: ...                      Name of Siblings: ...                      Name of Grandparents: ...                      Name of Great-Grandparents: ...                      Name of Uncles: ...                      Name of Aunts: ...                      Name of Nephews: ...                      Name of Nieces: ...                      Name of Cousins: ...                      Name of In-laws: ...                      Name of Friends: ...                      Name of Acquaintances: ...                      Name of Neighbors: ...                      Name of Strangers: ...                      Name of Others: ...</p>		

▲ Death certificate of William J. Seymour, September 28, 1922.





## JENNIE SEYMOUR

Jennie Evans (Moore) Seymour is reportedly the first woman in Los Angeles, California, to speak in tongues. Born in Austin, Texas, on March 10, 1874, she was

the daughter of Jackson and Eliza Moore. Leaving her native state of Texas, Jennie found work as a servant in the home of Walter B. Cline and lived on Grand Avenue in Los Angeles. Later, she became a cook for an influential white family and lived at 217 North Bonnie Brae Street.

William Seymour arrived in Los Angeles in February 1906. After being locked out of a Holiness church because the church rejected his Pentecostal interpretation of Scripture, he ministered to a small group of believers in the home of Richard and Ruth Asberry at 214 North Bonnie Brae Street. Most worshipers were African-Americans, with occasional visits from whites. Jennie Moore lived across the street and regularly attended the meetings.

God gave Moore a vision of three cards. Each card had two languages written on it — French, Spanish, Latin, Greek, Hebrew, and Hindustani. She did not know what this vision meant.

On April 9, 1906, Edward Lee spontaneously burst forth in an unknown tongue after Seymour prayed with him. That evening as Seymour testified, and Lee lifted his hands and spoke in tongues again, the believers were swept to their knees by a tremendous power.

Jennie Moore fell to the floor and immediately began speaking in tongues. As she spoke she was reminded of her vision. It seemed like “a vessel broke within me and water surged up through my being.” She spoke in all six languages on the cards in her vision. After each message in tongues was an interpretation in English. After this, Moore, who had never played the piano before, went to the keyboard and played the instrument while singing in tongues.

As revival continued, Seymour rented an abandoned warehouse at 312 Azusa Street and started the Apostolic Faith Mission. From this humble location, Pentecostal truth was spread around the world. Jennie continued to play the piano for services and served as an evangelist, city missionary, and song leader. Two years later, she married William J. Seymour, the pastor, on May 13, 1908.

The congregation at Azusa Street continued at a reasonable size until Seymour's unexpected death from a heart attack on September 28, 1922. Jennie, “an evangelist of power and note greatly loved by all,” took over the leadership. After the Mission was torn down by the city in 1931, she held meetings in her home on Bonnie Brae Street until her health broke. Jennie Seymour died on July 2, 1936.

A historical marker reminds present-day believers of the location of the Azusa Street Revival. The Bonnie Brae Street home, also in downtown Los Angeles, is now a museum owned by the Church of God in Christ, and the piano that Jennie (Moore) Seymour played under the anointing of the Spirit can still be seen there.

**GLENN GOHR**, assistant archivist, Flower Pentecostal Heritage Center



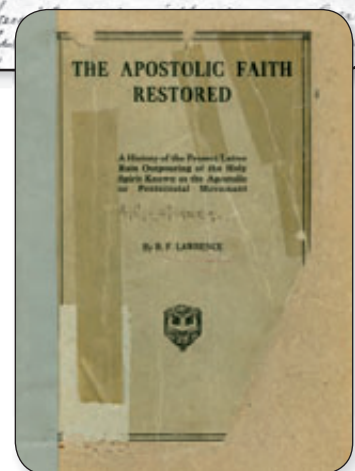
▲ The 13th issue (May 1908) of *The Apostolic Faith*, originating in Los Angeles, California, is published. The issue contains the classic masthead and announces the next issues will be published from The Apostolic Faith camp meeting, Portland, Oregon. The May 1908 issue is the last of the undisputed issues to be published for the Azusa Street Mission.



◀ The January 24, 1904, issue of the *Joplin (MO) Daily News Herald*, reporting miraculous cures at Charles F. Parham's meetings in Galena, Kansas.



▲ Apostolic Faith Mission letterhead



► In 1916, Bennett F. Lawrence wrote *The Apostolic Faith Restored*, one of the first histories of the Pentecostal movement.



## Everwitnss Account

## 'DARLING THAT WORK IS OF GOD'

"I was justified about 35 years ago and lived it, but when I heard of sanctification and divine healing, I fought against them. Finally I was taken sick with the rheumatism and thought I was going to die. Then I had my husband lay his hands on me and pray for me, and the dear Lord did wonderfully heal me. Then I sought for sanctification, and on March 1, 1906, the Lord wonderfully sanctified me. Last August my husband went through the South preaching holiness. When he came back, he heard about the meetings in Los Angeles where the people had the baptism with the Holy Ghost and speaking in tongues. He said if it was of God, he wanted it, and if not he wanted nothing to do with it. He went up to Los Angeles and came back and said to me, 'Darling that work is of God, and I am going back to Los Angeles and stay at the Azusa Mission until I get the baptism with the Holy Ghost.' I said, 'You were a Christian when you were in Oklahoma, you came to California and got sanctified, now you are ready to get something else. How many religions do you want?' He paid no attention to me but went to the Mission and came back with the baptism and speaking in tongues. I did not fight it but sought for the baptism with all my heart and on the 30th of November, God baptized me with the Holy Ghost, spoke through me in another language and gave me the interpretation. O, glory to God for this wonderful salvation."

**MOLLIE MCCAULEY** *The Apostolic Faith*, February–March 1907

## The Earthquake!!!

[illegible]

▲ On April 19, 1906, Los Angeles, California, feels two earthquakes. A.G. Garr and Frank Bartleman both record that windows broke, chimneys fell, floors heaved, and people ran into the streets. Two days later, on April 21, 1906, angered by the fact local evangelical pastors were calling it a natural disaster, Bartleman begins work on his famous “The Earthquake!!!!” tract. He completes it on April 24, and has 25,000 printed that day and begins to distribute them immediately.

**CECIL M. ROBECK, JR.**, Pasadena,  
California

[illegible]

▲ On December 13, 1906, the Superior Court of the State of California approved the application by the trustees of the Stevens African Methodist Episcopal Church to sell the property to William J. Seymour. On March 8, 1907, Pastor Seymour calls for a business meeting. The Mission elects officers, adopts a constitution, and agrees to purchase the Mission from the Stevens African Methodist Episcopal Church. The purchase price is \$15,000, and they put \$4,000 down.

<div style="display: flex; justify-content: space-between;"> <div style="width: 40%;"> <p style="text-align: center;"><b>California State Board of Health</b></p> <p style="text-align: center;"><b>BUREAU OF VITAL STATISTICS</b></p> </div> <div style="width: 60%; text-align: right;"> <p>State Index No. _____</p> <p>Local Register No. <b>1503</b></p> </div> </div>	
<div style="display: flex; justify-content: space-between;"> <div style="width: 40%;"> <p>PLACE OF MARRIAGE</p> <p>County of <b>Los Angeles</b></p> </div> <div style="width: 60%; text-align: center;"> <p><b>Certificate of Marriage</b></p> </div> </div>	
PERSONAL AND STATISTICAL PARTICULARS	
<p>Full Name of Bride <b>William J. Seymour</b></p> <p>Residence <b>314 N. Bonnie Road</b></p> <p>Age <b>35</b> years <b>1020</b></p> <p>Color or Race <b>Caucasian</b></p> <p>Single or Married <b>Single</b></p> <p>Birthplace <b>St. Mary</b> (State of <b>California</b>)</p> <p>Occupation <b>Teacher</b></p> <p>Name of Father <b>Samuel Seymour</b></p> <p>Birthplace of Father <b>San Bernardino</b> (State of <b>California</b>)</p> <p>Height <b>5' 10"</b></p> <p>Weight <b>160 lbs.</b></p> <p>Birthplace of Mother <b>St. Mary</b> (State of <b>California</b>)</p>	<p>Full Name of Groom <b>Leamie E. Moore</b></p> <p>Residence <b>314 N. Bonnie Road</b></p> <p>Age <b>36</b> years</p> <p>Color or Race <b>Ethiopian</b></p> <p>Single or Married <b>Single</b></p> <p>Birthplace <b>Port of Spain</b> (State of <b>Trinidad</b>)</p> <p>Occupation _____</p> <p>Name of Father <b>Jackson Moore</b></p> <p>Birthplace of Father <b>St. Vincent</b> (State of <b>Trinidad</b>)</p> <p>Height <b>5' 10"</b></p> <p>Weight <b>160 lbs.</b></p> <p>Birthplace of Mother <b>Mary Elizabeth Williams</b> (State of <b>Virginia</b>)</p>
<p>Maiden Name of the Bride, if she was previously married _____</p> <p>We, the groom and bride named in this certificate, hereby certify that the information given therein is correct to the best of our knowledge and belief.</p> <p style="text-align: center;"> <span style="margin-right: 100px;"><b>William J. Seymour</b></span> <span><b>Leamie E. Moore</b></span> </p>	
<p><b>CERTIFICATE OF PERSON PERFORMING CEREMONY</b></p>	
<p>I hereby certify that <b>William J. Seymour</b> and <b>Leamie E. Moore</b> were joined in marriage by me in accordance with the laws of the State of California, at <b>Los Angeles</b> this <b>31st</b> day of <b>May</b> 19<b>20</b>.</p> <p>Signature of Minister <b>Edmund J. Lee</b></p> <p>Signature of Officiant <b>Edmund J. Lee</b></p> <p>Signature of Witness <b>Edmund J. Lee</b></p>	
<p>C. D. EDDIN Register (County Recorder)</p>	

▲ The marriage certificate of William J. Seymour and Jennie Evans Moore, who wed on May 13, 1908. They were married in a private ceremony performed by Edward S. Lee. Mattie Lee and Richard Asberry acted as witnesses.





Ask the Superintendent —

## THE AZUSA STREET REVIVAL: CELEBRATING THE PAST, ANTICIPATING THE FUTURE

*The Assemblies of God is a product of the Azusa Street revival. Many of our early leaders were influenced by the outpouring of the Holy Spirit that took place at this revival. In his quarterly interview with Enrichment, General Superintendent Thomas E. Trask reflects on the importance of that revival in church history and its influence on the Assemblies of God. But more than that, Trask focuses on what we must do as a Movement to maintain the Pentecostal fervor that began in that revival.*

### WHY IS THE AZUSA STREET REVIVAL RECOGNIZED MORE THAN OTHER EARLY 20TH-CENTURY REVIVALS?

**TRASK:** Two major events took place at Azusa Street. First, there was a great outpouring of the Holy Spirit. The Pentecostal experience can be traced down through the centuries, but this supernatural visitation of God at Azusa Street brought an awareness that this New Testament church experience was for the 20th-century church.

People from around the world were drawn to the revival and were baptized in the Holy Spirit. Many of these men and women became prominent figures in the Pentecostal movement.

Second, there was a zeal for missions that characterized the revival. People filled with the Holy Spirit went to many continents to preach the gospel in the power of the Holy Spirit. The results of the Azusa outreach have greatly affected the world for Christ.

### WHAT WERE SOME OF THE CHARACTERISTICS OF THE AZUSA STREET REVIVAL?

**TRASK:** The unity at Azusa Street is what made the revival so powerful. Azusa Street participants did not favor any racial or ethnic group, social or economic class, denomination, age, or gender. The only explanation for this equality is a sovereign work of the Spirit.

God said, “I will pour out my Spirit on *all* people” (Joel 2:28, emphasis added). People who are open to the Spirit will accept all whom God calls. If we claim to be a church of all nations, let all nations come. People will sense whether a church embraces all people groups, tribes, and ethnic backgrounds.

Both the ethnic church and the blended church have their place. The New Testament church is a blended church with people from many ethnic backgrounds. Members love one another and appreciate one another’s culture. Only God can make that possible. If any church should be blended, it should be the Pentecostal church because this church believes in the supernatural power of God to change people.

When you read the personal accounts that came out of Azusa Street, you understand that love for others characterized this revival. Paul said, “Love never fails” (1 Corinthians 13:8). Love accompanies the work of the Spirit. One cannot be truly Pentecostal and be narrow-minded, hard-hearted, mean-spirited, or critical.



## Love prevailed at Azusa Street, and it still prevails today wherever the Spirit is present.

---

Love prevailed at Azusa Street, and it still prevails today wherever the Spirit is present. A Spirit-filled church is a church of love and compassion. Love brings joy and peace. Love brings resolution to tense situations. Love is what the Spirit of God brings. It cannot be manufactured. Love must characterize the life of the Spirit-filled believer. When Christ's love and Spirit are present in the church, people will sense it is genuine and be drawn to it. Love attracts people.

### WHAT LESSONS CAN THE MODERN PENTECOSTAL MOVEMENT LEARN FROM THE AZUSA STREET REVIVAL?

**TRASK:** We can learn four lessons from Azusa Street. The first is simplicity. One danger of today's society is its complexity. The gospel and the work of the Spirit should be simple. People have said, "You have tongues in your churches. You will scare people away." No, the Bible says, "Tongues ... are a sign, not for believers but for unbelievers" (1 Corinthians 14:22). The Holy Spirit was able to move during the Azusa revival because of the simple faith of the people who attended.

The second is responsiveness. We must be responsive to the Spirit. A Christian needs to guard his heart in this area. We must have a desire to respond appropriately to the work of the Spirit of God.

The third is desire. James said, "Come near to God and he will come near to you" (James 4:8). We must have a spiritual hunger. We must be willing to seek God. Christians today are so time conscious. Every portion of the worship service is driven by time. The Holy Spirit, however, is not governed by time.

The fourth is a willingness to risk. The easiest way to ruin a Pentecostal service is for the pastor to be too controlling. A pastor must be willing to step aside so the Holy Spirit can move. It is easy to program God right out of the service.

As people of the Spirit, we must allow the Spirit to govern what happens. When the Holy Spirit runs a service, it is refreshing, renewing, and powerful. The Holy Spirit

can accomplish more in His time frame than we can ever accomplish in ours.

### HOW DOES HUMAN DESIRE WORK WITH SUPERNATURAL INTERVENTION?

**TRASK:** The issue of human desire and supernatural intervention is one in which we must be careful. We cannot relive the Azusa Street revival or recapture the events that took place there. But we can have revival. Here we must exercise caution. If we are not careful, in our desire for revival we may attempt to model today's revival after yesterday's experience. We must let the Holy Spirit bring revival about as He wills.

God is not limited by what has happened in the past; He is capable of infinite variety. He is able to accomplish through His Spirit what is necessary to meet the need today. Our responsibility is to seek Him and make ourselves available to Him without prescribing what we think He must do. We must allow the Lord to do it His way. If God wants to have another supernatural outpouring like the Azusa Street revival, He can do it. However, this revival may not look exactly like the Azusa revival. But that is okay. Will this revival have some of the same elements as Azusa? Yes. There will be love, the Spirit will move according to God's Word, and the supernatural will be evidenced. These elements will be in common because this is how God works as shown in His Word.

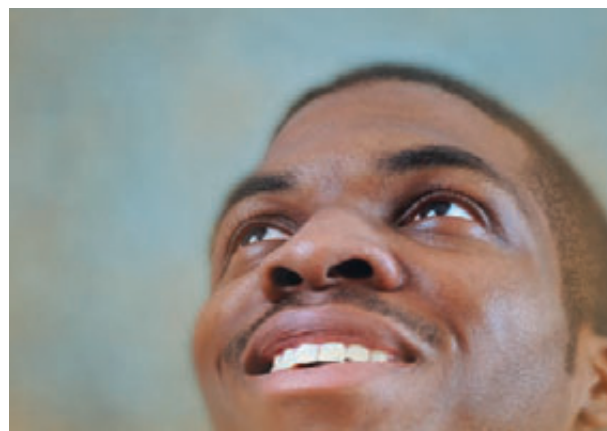
### WHAT MUST THE CHURCH DO TO MOVE BEYOND REVIVAL AND ALLOW THE SPIRIT TO CONTINUE HIS WORK?

**TRASK:** The church is often quick to define a process that is only in its early phase. We quickly bring closure to something new that has just begun.

Years ago my father invited an evangelist named Ruth Larson to preach. She said, "Most people stop praying when something begins to happen, and they never see the fruition or the fullness of it."

We can get caught up in the euphoria of what is happening and fail to remember what brought it about. A revival can be

**A revival can be valid and hearts can be changed, but if the mind is not renewed, the revival's effect on the heart will not endure.**



PHOTOS.COM

valid and hearts can be changed, but if the mind is not renewed, the revival's effect on the heart will not endure. Without renewal, the revitalization of ministry will also not occur. We can try to change the function of ministry without revival and renewal, but it will not enhance the ministry. A true change is needed. Change is why we have revival. Without each element, emptiness results.

#### **WHY IS THE PENTECOSTAL EXPERIENCE NECESSARY FOR EFFECTIVE MINISTRY?**

**TRASK:** There is nothing better than Pentecostal ministry. During the last 100 years, we have witnessed a sovereign move of the Holy Spirit. What we have enjoyed is also what we can look forward to.

Consider what has happened in the church during the last 100 years and what God is doing today. There are 600 million Pentecostals around the world. The church is growing so fast even statisticians cannot keep up with it. This phenomenal church growth is the work of the Holy Spirit. There will always be critics, naysayers, and agnostics. The Azusa Street revival had critics, and there are those who criticize God's church today. But God will continue to have a Spirit-filled people and a Spirit-filled church. The question is: do we want to be that church?

#### **ARE YOU OPTIMISTIC ABOUT THE FUTURE OF THE ASSEMBLIES OF GOD?**

**TRASK:** Yes, I am optimistic about the future of this church. Joel and Peter spoke about an outpouring of the Holy Spirit. We are living in the last days when God is pouring out His Spirit. We need to ask, though, *Am I going to be a person of the Spirit?* We choose whether we will be or not. The revival at Azusa Street came because participants hungered for God. Jesus said, "Blessed are those who hunger and thirst for righteousness, for they will be filled" (Matthew 5:6).

Our challenge today is having sufficient hunger in the church. Are we satisfied with programs, entertainment, doing our own thing, and going through the routine or ritual of church? Or is there a hunger stirring our heart that cries out for more of God?

Has the Assemblies of God exhausted all of God's surprises, workings, miracles, gifts, and supernatural power? No, we have not yet scratched the surface of what God wants to do in this church. Jesus said, "I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father" (John 14:12). If the Lord tarries, the church will see and confront an escalation of sin. Sin will increase because the enemy knows his time is short. But the Bible says, "Where sin increased, grace increased all the more" (Romans 5:20). We will see such an outpouring and supernatural manifestation of the power of God that even the agnostic and the atheist will take notice.

#### **AS WE CELEBRATE THE CENTENNIAL OF AZUSA STREET, WHAT ADMONITION DO YOU HAVE FOR OUR PASTORS?**

**TRASK:** Our past is wonderful, and the future has never been brighter. But where are we today? Are we people of the Spirit? Do we hunger and thirst after righteousness? Are we people of the Word? Are we open to the supernatural? Are we people of faith, commitment, vision, love, and passion? When these elements are present in a pastor and church, the Holy Spirit will move. The pastor or church will not have to work at it to make it happen. The Spirit of God will flow. And when it is flowing, it is effortless.

The Holy Spirit does not need to be driven. The church will be carried in the flow of the Spirit. I would encourage pastors to "seek first his kingdom and his righteousness, and all these things will be given to you as well" (Matthew 6:33). ■





# *“Signs” and the Azusa Revival*



—Jude.

BEGINNING OF WORLD W

"Fervently contend for the faith which was once delivered unto the saints."—Jude 3

Los Angeles, Cal., September, 1906.

Subscription Price

The Lord has given the gift of willing in unknown languages, also the gift of playing on instruments.

to carry on his own work. He can also publish his own papers without asking for money or authorization, since

A little girl who walked with crutches and had tuberculosis of the bones, as the doctors believed, was healed and dropped her crutches and began to skip about the yard.

In the meetings, it is noticeable that while some in the rear are opposing and arguing, others are at the altar falling down, under the power of God and feasting on the good things of God. The two groups are always mixed, but we appreciate our hill, so power is worth so tall can stop God's work, while the low commended indifferently through which to work.

The power of God now has this city agitated as never before. Footnote, has nearly won the day. The nine centuries are following, now being converted into a spiritual and filled with the Holy Ghost, speaking in tongues as they did on the day of Pentecost. The message that are daily preached in the building on Beacon street and at Mine

All over this ship, God has been working  
 down on His and coming down and putting  
 in saving and sanctifying and beginning  
 with the Holy Ghost.

Many have renewed the gift of singing as well as speaking in the inspiration of the Spirit. The Lord is giving new talents, to translators old songs like, now begun, to give the music that is being sung by the angels and let a heavenly choir all singing the same heavenly song in harmony. It is beautiful music, so instruments are needed in a

**THE OLD-TIME PENTECOST.**  
This work begins about five years ago last January, when a company of people under the leadership of Chas. Parkin, who were clothing God's word, landed for Pentecost

Many churches have been pouring the Pentecost, and Pentecost has come. The question is now, will they accept it? God has come in a way they did not look for. He has come in a humble way as of old, here in a meadow.

A Nazarene brother who received the baptism with the Holy Ghost in his own home.

The swillings are held in an old Methodist church that had been reserved in part to one of the city's leading firms, explained the mayor. The swilling is a religious ceremony, like a dance recognized with gifts, killing swillings in Boston have in the morning. The singing is different from anything he had seen and he found myself speaking in English, he said. The swilling is a religious ceremony, like a dance recognized with gifts, killing swilling in Boston have in the morning. The singing is different from anything he had seen and he found myself speaking in English, he said. The swilling is a religious ceremony, like a dance recognized with gifts, killing swilling in Boston have in the morning. The singing is different from anything he had seen and he found myself speaking in English, he said.

The wonder papers have been altered and attacked reports against the movement, but has only resulted in drawing hungry souls to volunteer that the Lord would not do a thing unless God was in it. So they are come and found it was indeed the power of God.

family worship, is trying to tell about it, said, "It was a baptism of love. Such shocking love! Such compassion toward a sinner! He would not let me go with my sins! People do it. I know what they are doing when they stand not against it. The devil wants you on a secret thing, he was always trying to get me to convert people. This baptism-life or work drives him."

He said that time had been so useful. His wife and he had been able to have lunch together and to talk to each other. He said that the building could be used for many other things. He said that the building could be used for many other things. He said that the building could be used for many other things.

There was too large for the synagogue, preached outside because there was not room for the people. This Pentecostal movement is too large to be confined in any denomination or sect. It works outside, drawing all together in one band of love, one faith, one hope of Christ.

The gift of language is given with the consciousness, "We go into all the world and preach the Gospel to every creature." The Lord has given languages to the untolded Greek, Latin, Syriac, French, German, Italian, Chinese, Japanese, etc. and languages of Africa, India and Bengali and districts of Africa, Ethiopia and other languages of the African, Egyptians, the Arab, etc. because He said, "I will send forth many apostles into all the world, and they shall preach the Gospel to every creature." The Lord has given languages to the untolded Greek, Latin, Syriac, French, German, Italian, Chinese, Japanese, etc. and languages of Africa, India and Bengali and districts of Africa, Ethiopia and other languages of the African, Egyptians, the Arab, etc. because He said, "I will send forth many apostles into all the world, and they shall preach the Gospel to every creature."

It was by impossible to show how many he had converted, standing and sitting in the big choir. They have been and are being given in all parts of the country about the wonderful gospel.

McGowan, a freshman, by itself, a who is a teenager and speaks an language, says like the meetings of and the last give his own which one for himself could suffer. He himself, important and made of the language.

A minister says that had showed him twenty years ago that the dress plan for women was that they might feature the old long-sleeved under dresses going to the edge held up on the way. It would be a sign to the female that the woman is old. The girls of long-sleeved dresses in the 1920s were dressed in the style of the 1920s. It would be a sign to the public that the dress was old.

...man who had been a prominent one and who was so possessed with domestic life that he had no time, and was on the point of leaving, was instantly deluged with the power. He then sought out the people of his kind and immediately, and he filled with a different spirit.

BY DANIEL WOODS

PHOTO ILLUSTRATION BY: RANDY CLUTE

For these sympathetic readers, multiple signs in the years prior to 1906 had pointed to the nearness of a monumental outpouring of the Holy Spirit. They were prepared to accept the revival because these signs appeared to be converging in Los Angeles and were radiating out from there.

In the end, however, those who supported the revival long enough to become part of the fledgling Pentecostal movement did so because they shared the Azusa leaders' assertion that this outpouring was quantitatively and qualitatively different from all previous moves of God — a sign that the pattern for the last revival of the Church Age had arrived.

The distinctive logic of the Apostolic Faith message began with the proposition that speaking in tongues was the Bible evidence of the baptism in the Holy Spirit, but quickly developed into a multilevel interpretation of *glossolalia* as a sign for unbelievers, as the key to signs following believers, and as the most important sign of the times.

## SIGNS POINTING TO AZUSA

Those influenced by what historians call the *radical Holiness movement* or *radical evangelicalism* found much that was familiar in the inaugural issue of *The Apostolic Faith*, including:

- a fervent commitment to salvation among the unconverted in every class and nation;
- a determination to live separate from the corruptions of the world — such as attending dances or theaters, using alcohol or tobacco, and (for some) enjoying coffee, pork, or even breakfast;
- an expectation that any real arrival of God's presence would affect the body as well as the soul — through instantaneous healings, demonstrative shouting, and involuntary trances; and,
- an insistence that any true encounter with God infuses believers with supernatural power

to be effective witnesses in the eleventh hour of human history.

These were large issues in nearly every testimony and report in the paper. While such news was exciting, few in 1906 were surprised to read that God was pardoning, purifying, healing, shaking, and calling rank sinners and respectable church folk wherever the spirit of the Los Angeles outpouring traveled.

Even the paper's reports of people speaking in tongues — except for its frequency — did not surprise most readers. For a decade or more before the Azusa revival, there had been occasional reports of *glossolalia* in Holiness publications. (See the October 1913 Word and Work below.) *Glossolalia* was described as ecstatic shouting in a heavenly language when God's presence overwhelmed a believer, and as the spiritual gift of a known foreign tongue that provided a shortcut for those called to the mission field.

During the same decade, Holiness-influenced evangelicals had steeled themselves against spiritualism, Romanism (a bloodless social gospel), and worst of all, dead formalism in their own churches. At the same time they searched the religious press for signs of the last great revival that would accelerate the ongoing separation between the wheat and the chaff. The intensity of the Azusa outpouring — its many claims of physical healings and *glossolalia*, along with its rapid spread to other churches and missions across the city, state, and nation — meant that expectant readers would closely track the revival's progress, just as they had recent outpourings in Chicago, Wales, and India. Was this another prelude to the final move of God, or was this its beginning?

## THE AZUSA REVIVAL AS A FLASHING SIGNAL

A careful reader of *The Apostolic Faith*

may have noted some ambivalence about the revival's orientation. The first statement of principles issued from Azusa Street claimed the Movement was essentially backward-looking, desiring "the restoration of the faith once delivered to the saints — the old-time religion, camp meetings, revivals, missions, street and prison work, and Christian unity everywhere."

*The Apostolic Faith* presented the revival's indescribable scenes and interpreted its larger meaning — the beginning of the final chapter in the history of the church — in a fresh, compelling way. Today we might call it *spin*. This spin along with the revival's impressive results, signaled readers that this might be more than simply a larger version of past outpourings. It might be a second — and last — Reformation.

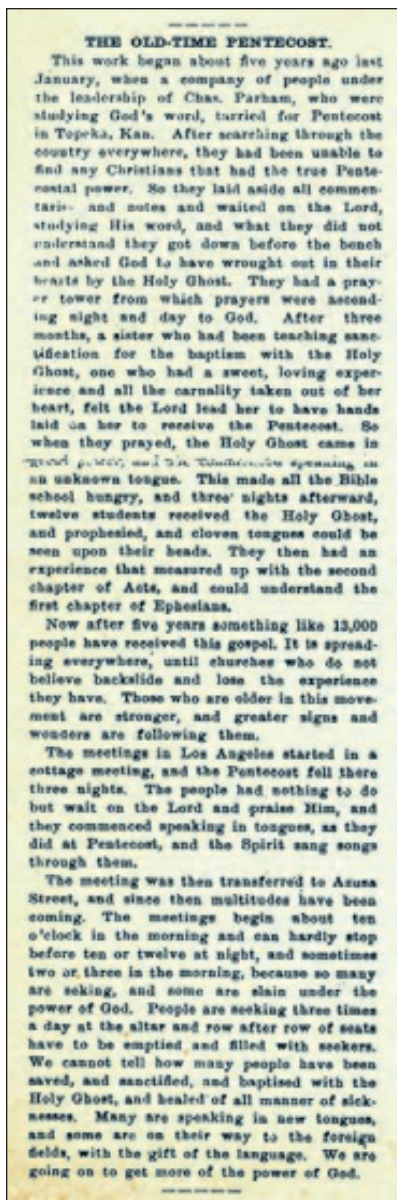
Despite the homage paid to recovering the old-time religion, contributors to *The Apostolic Faith* unanimously believed they were on



This page, out of the October 1913 Word and Work, contains the testimony of R.B. Swan, who received the baptism in the Holy Spirit in 1875.



the cusp of something totally new — at least something that no living person could recall. The paper looked beyond the shortcomings of past revivals and reported a return to the supernatural authority and effectiveness of the New Testament church, what one writer called *old-time Pentecost*. (See “The Old Time Pentecost” clip below.) At the same time, it looked forward, boldly announcing, “This is a worldwide revival, the last Pentecostal revival to bring our Jesus. The Church is taking her last march to meet her beloved.” At Azusa Street, the Holy Spirit was bringing together the beginning and the end of the Church Age, a



September 1906, The Apostolic Faith



Maria Woodworth-Etter (center in white dress) at a campmeeting in Charlevoix, Michigan

PHOTO: FLOWER PENTECOSTAL HERITAGE CENTER

return of apostolic power that would carry the gospel beyond the old Roman Empire to the four corners of the planet.

The emerging apostolic or Pentecostal logic went like this:

- God wants Christians to move beyond mere salvation to experience sanctification, “that act of God’s free grace by which He makes us holy.”
- Believers can no longer afford to conflate this second work with the greatly anticipated baptism in the Holy Ghost, which is a gift of power upon the sanctified life.
- Nor should they mistake the anointing that abides (so evident in the lives of great evangelists, writers, and missionaries in the past) for the glory and power of a true Pentecost.
- Those saints who truly receive the Spirit will have the same evidence as the disciples on the Day of Pentecost — all will speak in new tongues.
- These new tongues will be the sign in the end-times church that will open the spiritual ears of unbelievers, supercharge the witness of believers, and displace dead forms and fanaticisms with living, practical Christianity.

The goal remained the same: to reach every creature with the gospel before Jesus returns. The logic was simple enough to grasp, if not accept. Reaching the world required the same level of spiritual power that characterized the Church in the Book of Acts. This power was only available to those who had received the true

Pentecostal baptism. Without exception, the Baptism would be preceded by radical Holiness and evidenced by an outburst in new tongues.

The Apostolic Faith message, consequently, was more than the discovery of a new path to spiritual power. Its purveyors presented it as a flashing signal to alert all Christians that human and divine history were intersecting for the last time before the imminent return of Christ. (*An example of this can be seen in the above photo.*)

## A REVELATION WITH HISTORICAL CONTEXT AND BIBLICAL AUTHORITY

The Azusa leaders, to their credit, did not claim to have received this logic through a sudden revelation from God. Instead, they presented its evolution in a historical context. As the radical Holiness movement — especially after 1895 — became hungrier for a deeper blessing that provided supernatural power as well as purity, the unity of the Movement was endangered by claims that one group or another had discovered the real evidence of the Spirit-filled life.

These discoveries often conflicted. Members of B.H. Irwin’s Fire-Baptized Holiness Church, for example, believed they must feel an intense burning sensation that led to demonstrative shouting or dancing. Adherents of the Metropolitan Church Association, at first, had to jump in response to the Spirit’s presence; later they had to be willing to sell all their



**Charles F. Parham**



**Charles F. Parham's — Bethel Bible College  
(Stone's Folly), Topeka, Kansas**



**Workers at Bryan Hall, Houston, Texas.  
Parham is seated in the middle.**

PHOTOS: IFPHC

earthly goods for the support of their emerging organization. And, in several shadowy corners of the Holiness world, true believers discovered that they must submit the most intimate decisions of their personal lives to fellow seekers who barked directions from apparent trances, even instructing some saints to take the Death Route — to forego the pleasures of the marriage bed in their quest for ultimate purity and power.

In many instances, the so-called gifted people announcing these and other revelations proved to be manipulative, immoral, or just plain mean. But in every case, the result was a break in the Holiness ranks. Some attempted to protect the Movement through closer interdenominational unions under leaders whose preaching had proven both anointed and sober. Others emphasized a generalized increase in love and boldness as the only sure — and safe — sign of Spirit baptism.

Yet, many continued to search for the right formula, for the true evidence.

The Azusa leaders traced their Movement to one such group, a short-lived Bible school gathered in turn-of-the-century Topeka, Kansas, by Charles F. Parham. (See photos above.) After realizing that they had collectively searched the country everywhere and been unable to find any Christians that had the true Pentecostal power, Parham's students laid aside all commentaries and notes and waited on the Lord. During the first 3 days of 1901, after twelve of Parham's students had spoken in tongues, they realized that they had found an experience that measured up with the second chapter of Acts. Bolstered by a revelation that they were convinced came from the Bible instead of personal experience, Parham and his followers began to preach a message they called the Apostolic Faith as the solution to the Holiness conundrum.

During the next 5 years, more than 13,000 people received this gospel, most of them lived in Kansas, Missouri, and Texas. In early 1906, three African-Americans, including Seymour, brought the Apostolic Faith message from Houston, Texas, to Los Angeles, California. Los Angeles was one of the early 20th-century's great boomtowns. In April 1906, the power of God agitated this city as never before, overstepping every imaginable ethnic, class, and ecclesiastical barrier.

"Pentecost Has Come" proclaimed the first front-page headline of *The Apostolic Faith*. Since the meetings moved from a private home to a large, unplastered, barn-like room in an old Methodist church on Azusa Street, multitudes have been coming. Services began every day at 10 a.m. and rarely ended before midnight. Established evangelists and missionaries were being drawn to the Los Angeles meetings, even as newly called evangelists and missionaries

were leaving for destinations across the country and around the world.

The front page also carried a congratulatory letter from Parham, who was at that time ministering in Tonganoxie, Kansas (*below*). But the tenor of the paper left little doubt that the Azusa leaders

**LETTER FROM BRO. PARHAM.**

Bro. Chas. Parham, who is God's leader in the Apostolic Faith Movement, writes from Tonganoxie, Kansas, that he expects (D. V.) to be in Los Angeles Sept. 15. Hearing that Pentecost had come to Los Angeles, he writes, "I rejoice in God over you all, my children, though I have never seen you; but since you know the Holy Spirit's power, we are baptized by one Spirit into one body. Keep together in unity till I come, then in a grand meeting let all prepare for the outside fields I desire, unless God directs to the contrary, to meet and see all who have the full Gospel when I come."

believed the Apostolic Faith message was more likely to reach the world from Los Angeles than from a sleepy hamlet in the Midwest.

After Parham visited Azusa Street in October, he resolved any questions of leadership for Seymour and his coworkers. Parham also rejected the tongues he heard there as the clattering, jabbering, and sputtering of hypnotists, spiritualists, and people lacking good common sense and reason. But even before his arrival, the Los Angeles leaders seem to have understood that they were better positioned to spread the Pentecostal message that Parham and his students had discovered.

### THREE ROAD SIGNS MARKING AZUSA STREET

The Azusa leaders showed great faith when they launched their paper by printing 5,000 copies to be distributed without charge. Their confidence was rewarded. Reports in subsequent issues of *The Apostolic Faith* clearly demonstrate the far-reaching impact of their ideas. One might explain the paper's popularity with the imagery of a *light* (illuminating God's mysterious plan for the last days) or an *explosive* (blasting traditional expectations out of the Lord's way). But given the importance

of signs in 1906, a more apt image might be a *road map*.

There was ample material in the inaugural issue to help readers convert the language of signs into a mental map. This map traced the roads leading to the outbreak in Los Angeles from Wales, Chicago, and other recent revival hot spots. It also required the reader to place Los Angeles at the very center of any map tracking the current activities of the Holy Spirit. Additionally, this map marked a new route to the eleventh-hour harvest fields, one that began symbolically at Azusa Street, where the traveler accepted speaking in tongues as the proper Bible evidence of Spirit baptism.

Successful completion of the journey, however, demanded close attention to three other signs. By the time the Los Angeles leaders published their first paper they had begun to elaborate a more comprehensive interpretation of the importance of *glossolalia* that they couched in the familiar sign language of the New Testament: tongues was the most effective sign to unbelievers, the switch for releasing a surge of signs following believers, and the most urgent sign of the times.

- Tongues as a sign for unbelievers (1 Corinthians 14:22) — In September 1906, speaking in tongues meant communicating in an actual language one had never learned. This supernatural demonstration would draw sinners who



knew these languages to Christ, even as it convinced other Christians to admit the truth of the Apostolic Faith logic.

- Tongues and signs following believers (Mark 16:17) — Azusa leaders tapped

into the growing expectation of many in the Holiness movement that miracles should be normative whenever true believers set out to fulfill the Great Commission, but they made *glossolalia* the trigger to the full manifestation of these signs following. The other spiritual gifts, already in the church to a limited degree, would be released in an unprecedented flow in the lives of those who first received the gift of tongues.

- Tongues as a sign of the times (Matthew 16:3) — Like other premillennialists, the Azusa leaders saw these signs whenever the world was shaken by earthquakes and wars or shrunk by improvements in transportation and communication. In 1906, however, they placed great emphasis on the emerging separation of the wheat from the chaff among all who call themselves Christians — a distinction that would come about through the Apostolic Faith's revelation of the central role played by *glossolalia* in God's plan to wrap up the Church Age. The current revival would unify spiritually hungry believers from every class, ethnic, and denominational background, even as it suffered condemnation from nominal Christians, formalists and fanatics alike.

The map implied in the inaugural issue of *The Apostolic Faith* would have been clear enough to the paper's astute Holiness readers. Some quickly chose to look for another route, and some started down Azusa Street only to turn back after hitting a bumpy section of road. But many stayed on course, enduring and even contributing to future revised editions of the map, until they arrived in a new place — the Pentecostal movement, a worldwide city now inhabited by hundreds of millions. ■



**Daniel Woods, Ph.D.**, is professor of history at Ferrum College. He lives in Martinsville, Virginia, where he also serves as teaching pastor for The Church at Mercy Crossing.

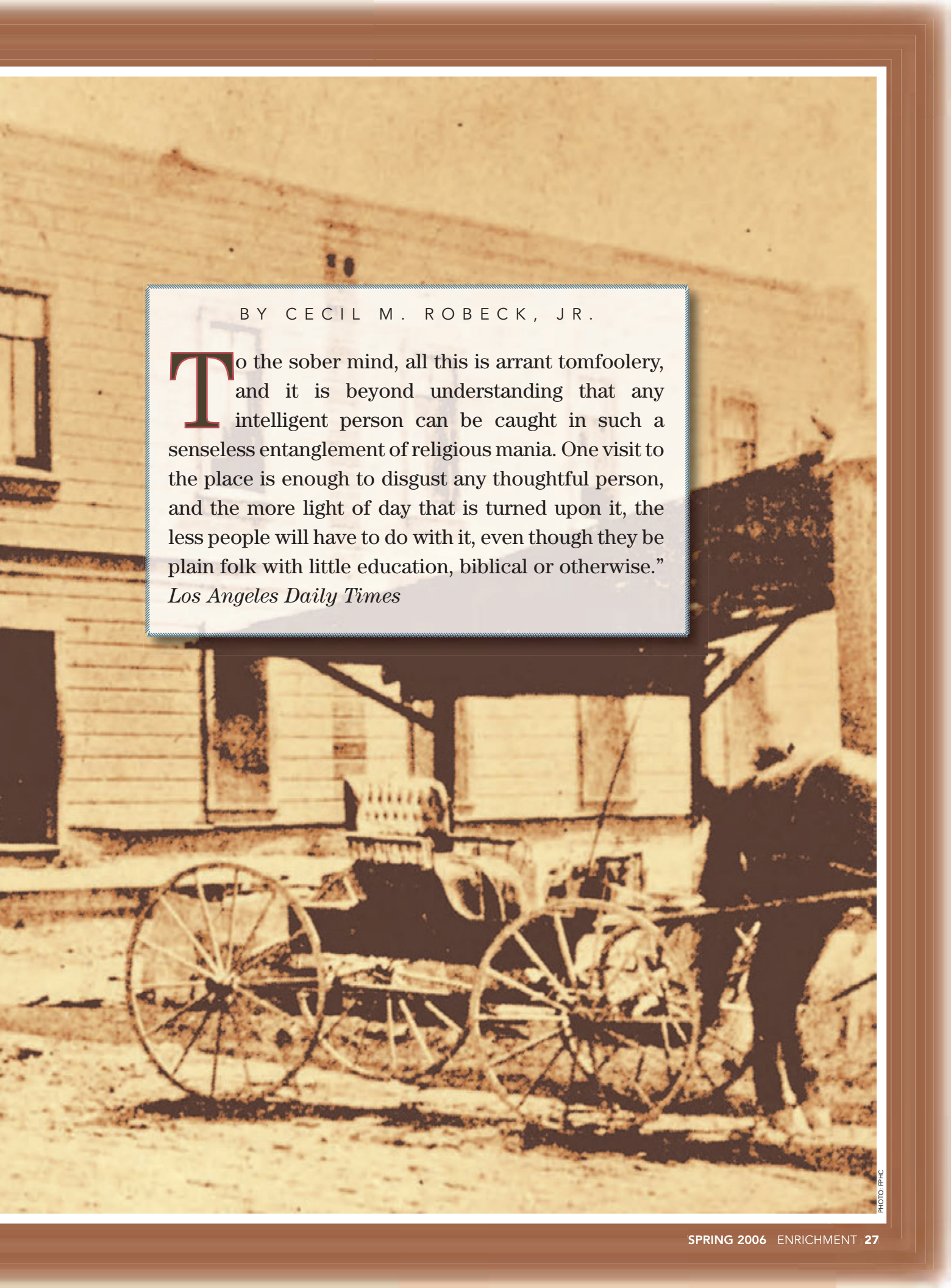


A sepia-toned historical photograph of a street scene in Azusa. The street is unpaved and dusty. On the right, there is a two-story wooden building with horizontal siding. A sign on the upper part of the building reads "FOR SALE". In the foreground, several men are standing on the street. One man on the left is leaning against a bicycle. The overall scene depicts a quiet street in a small town from the early 20th century.

AZUSA  
STREET:

*100*  
*years*  
Later



A sepia-toned photograph of a wooden building with a porch and a horse-drawn wagon in the foreground. The building has horizontal siding and a dark doorway. The wagon is made of wood with large spoked wheels. A person is partially visible on the right side of the wagon. The overall tone is historical and somewhat somber.

BY CECIL M. ROBECK, JR.

**T**o the sober mind, all this is arrant tomfoolery, and it is beyond understanding that any intelligent person can be caught in such a senseless entanglement of religious mania. One visit to the place is enough to disgust any thoughtful person, and the more light of day that is turned upon it, the less people will have to do with it, even though they be plain folk with little education, biblical or otherwise.”

*Los Angeles Daily Times*



As we enter the centennial year of the Azusa Street Mission and revival, I am still astonished at the intensity of antagonistic feelings that the revival engendered among the general population of Los Angeles in 1906. The writer of the opening quotation was identified only as a well-informed gentleman when his reflection appeared in the *Los Angeles Daily Times*. We do not know who he was. We do not know how he came to be described as *well-informed*. All we know about him was that he saw the revival as arrant tomfoolery and religious mania. His was one of many such judgments that fell upon the Mission. (See sample religious mania headlines below.)

Until recently, little was known about the Azusa Street Mission or the revival

that brought it into existence. Most of what was known about the revival was written by Frank Bartleman. The title of his book, *How Pentecost Came to Los Angeles*, first published in 1925, led people to believe that it was the story of the Azusa Street Mission and revival. Yet, of the 10 chapters found in this book, only one of them focuses on Azusa Street. There were brief comments about the Mission and the revival in two or three other chapters, but it contains only a single chapter on Azusa Street.

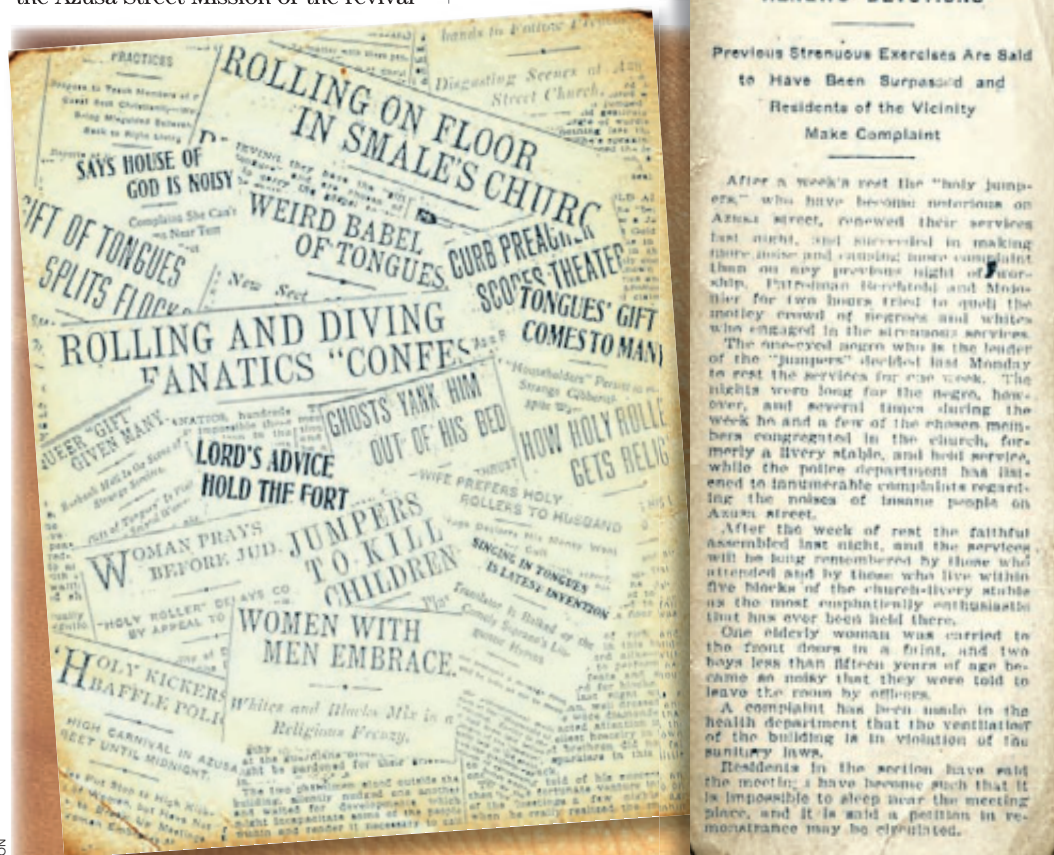
Between 1906 and 1909 when the revival was in full force, others wrote about it as well. Far too many stories that have

come down to us have been based rather uncritically on a relatively small number of oral or written accounts, many of them highly biased. Historians have used a few of them to sketch the basic storyline, but in the past 100 years, little new and useful material has been referenced. As a result, our knowledge of the depth and impact of the revival has been limited until now.

I have lived and ministered in Southern California for the past 35 years. During the

past 30 years I have made Azusa Street the primary focus of my historical research. With time as an ally, I have unearthed sources that most historians would not have time to find — a plethora of public documents such as maps, city directories, census materials, news articles, birth, marriage, and death records, and private documents such as correspondence and diaries. I have also interviewed several people who were present in those early years.

When I put together the thousands of details that emerged from these sources, I found a story that is rich and full. Unlike the judgment of arrant tomfoolery or religious mania that our unidentified writer claimed was the essence of the revival, Azusa Street is a fountain that produced a global movement that has changed the face of Christianity forever. Unlike the conviction of a Los Angeles preacher, who at the time viewed the Azusa Street Mission as nothing more than a place where



Los Angeles area newspapers were full of attention-grabbing headlines that ridiculed worshipers at the Azusa Street Mission and other congregations that were touched by the revival. Scores of such articles appeared in the secular press. Most of them focused on the phenomena that reporters saw — jumping, rolling, singing and speaking in tongues, shouting, and

spontaneous hugging and kissing across racial lines. Descriptions of Azusa Street's worship were often caustic. They stood against the dignified and proper forms of worship offered in the historic churches of Los Angeles. Given such reporting, it would not be difficult for the average reader to conclude that things were out of control at these places of worship.

“they rant and jump and dance and roll in a disgusting amalgamation of African voodoo superstition and Caucasian insanity, and will pass away like the nightmares of hysteria that they are,” I have come to appreciate the variety of ways that people responded when they encountered God at a deep personal level.

The Azusa Street revival began with the arrival of William Seymour in Los Angeles, California, on February 22, 1906. Born May 2, 1870, to former slaves Simon and Phillis Seymour, William was baptized and reared a Roman Catholic. Sometime after 1895, Seymour had a conversion experience and became first a Methodist, then a member of the Evening Light Saints — today’s Church of God (Anderson, Indiana). In 1900, he enrolled in God’s Bible School and Missionary Training Home, a Wesleyan Holiness school in Cincinnati, Ohio. It was here Seymour recognized his call to ministry. From Cincinnati he made his way to Houston, Texas, to Jackson, Mississippi, and to western Louisiana, where he visited with various pastors, or held meetings. Returning to Houston about 1905, he became friends with Mrs. Lucy F. Farrow, who had pioneered a Holiness church in the African-American community.

In July 1905, Charles Parham brought a ministry team to Houston to spread his Apostolic Faith message. Parham held meetings in the city for several weeks, where Farrow, who worked as a cook, fed his team. When Parham finished his Houston meetings and decided to return to Kansas, he invited Farrow to join his family as a nanny. She agreed and turned her congregation over to Seymour. While Farrow was with Parham in Kansas she was baptized in the Spirit. During this same period, Seymour covered her pulpit and a young woman from Los Angeles, Neely Terry, visited the congregation.

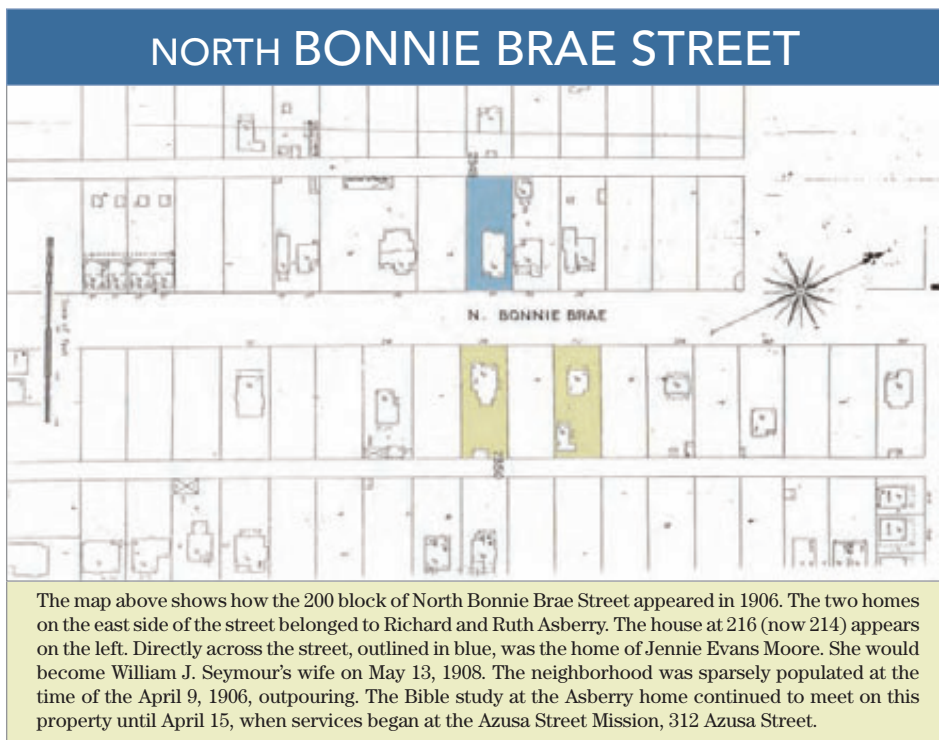
Parham and Farrow returned to Houston during the fall of 1905, and

Parham announced that he would begin a short-term Bible school in January 1906. As a result of Farrow’s urging, Seymour became one of Parham’s students, though he was required to sit in the hallway to conform to Texas’ racial segregation policies. In the meantime, Terry returned to Los Angeles where she told her pastor, Mrs. Julia W. Hutchins, about Seymour. Hutchins had pioneered a small storefront congregation at 1604 East 9th Street, near the corner of 9th and Santa Fe. She had long desired to be a missionary in Liberia, and was looking for a suitable successor. When Terry told her how appropriate she thought Seymour would be for the position, Hutchins invited him to come to Los Angeles. Parham was not anxious for Seymour to leave; Seymour had not yet been baptized in the Spirit. But Parham finally relented when he saw that Seymour was set to go.

When he arrived in Los Angeles, Seymour made his way to Hutchins’ mission, where, as its new pastor, he preached several times. Hutchins was convinced that Seymour’s teaching on the baptism in the Holy Spirit was not consistent with traditional Holiness doctrine and summoned the president of the Holiness

Association to conduct an inquiry. In the end, President Roberts agreed. Seymour was told that he could no longer teach his doctrine at that church. Unemployed and with no funds to return to Houston, Seymour was offered a room by Edward S. Lee at his home, and there in early March, Seymour began a home Bible study and prayer meeting. It quickly became too large for the small Lee home, so it was moved two blocks to the Asberry home at 214 North Bonnie Brae Street. (*See North Bonnie Brae Street map below.*)

On April 9, 1906, this prayer meeting composed of about 15 African-American saints was visited by a powerful encounter with the Holy Spirit. Several spoke in tongues, and the revival began in earnest. By April 12, they had found the empty building on Azusa Street. That evening, Seymour was baptized in the Holy Spirit. By April 15 (Easter), they were holding services. By April 17, a reporter from the *Los Angeles Daily Times* had visited their meeting, and the following day, April 18, the day of the San Francisco earthquake, the first article appeared in the Los Angeles press introducing Azusa Street to the world. (*See headline on the following page*)



FROM THE CECIL M. ROBECK, JR., COLLECTION





FROM THE CECIL M. ROBECK, JR., COLLECTION

## WHERE DID THEY MEET?

For years, the building on Azusa Street has also been an enigma. Most people are familiar with the same three or four photographs that have been published and republished through the years. They show a rectangular, boxy, wood frame structure that was 40 feet by 60 feet and desperately in need of repair. Seymour began his meetings in the Mission on April 15, 1906. A work crew set up a pulpit made from a wooden box used for shipping shoes from the manufacturer to stores. The pulpit sat in the center of the room. A piece of cotton cloth covered its top. Osterberg built an altar with donated lumber that ran between two chairs. Space was left open for seekers. Bartleman sketched seating as nothing more than a few long planks set on nail kegs and a ragtag collection of old chairs.

What the new sources have revealed about the Mission, however, is fascinating. The people worshiped on the ground level — a dirt floor, on which straw and sawdust were scattered. The walls were never finished, but the people whitewashed the rough-cut lumber. Near the door hung a mailbox into which tithes and offerings were placed since they did not take offerings at the Mission. A sign greeted visitors with vivid

green letters. It read “Mene, Mene, Tekel, Upharsin” (Daniel 5:25, KJV), with its Ns written backwards and its Ss upside down. Men hung their hats on exposed overhead rafters where a single row of incandescent lights ran the length of the room.

These sources also reveal that the atmosphere within this crude building — without insulation or air conditioning, and teeming with perspiring bodies — was rank at best. As one writer put it, “It was necessary to stick one’s nose under the benches to get a breath of air.”

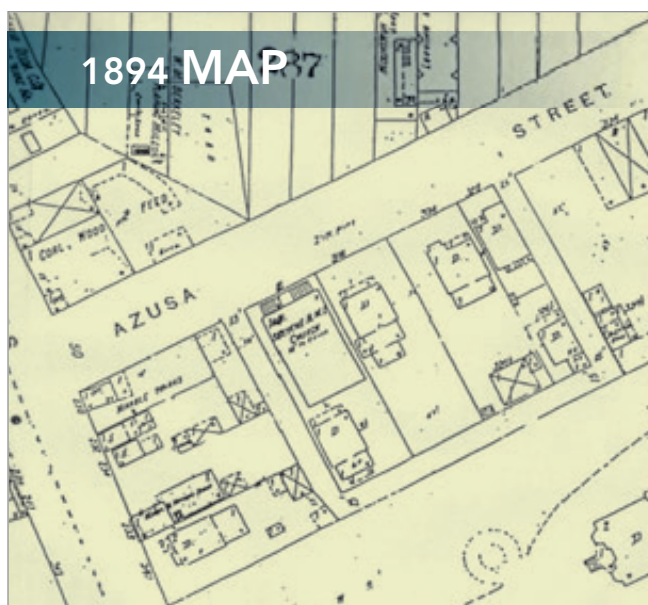
Several announced that the meetings were plagued by flies. “Swarms of flies,” wrote one reporter, “attracted by the vitiated atmosphere, buzzed throughout

the room, and it was a continual fight for protection.”

A series of maps drawn by the Sanborn Insurance Company give a clear picture of the neighborhood. The 1888 map above discloses that Azusa Street was originally Old Second Street. The street was never more than one block in length. It ended at a street paving company with piles of coal, along with heavy equipment. A small house, marked on the map by a “D” for domicile, sat on the front of the property with the address of 87. (*See highlighted section.*) A marble works business specializing in tombstones stood on the southeast corner of Azusa Street and San Pedro. Orange and grapefruit orchards

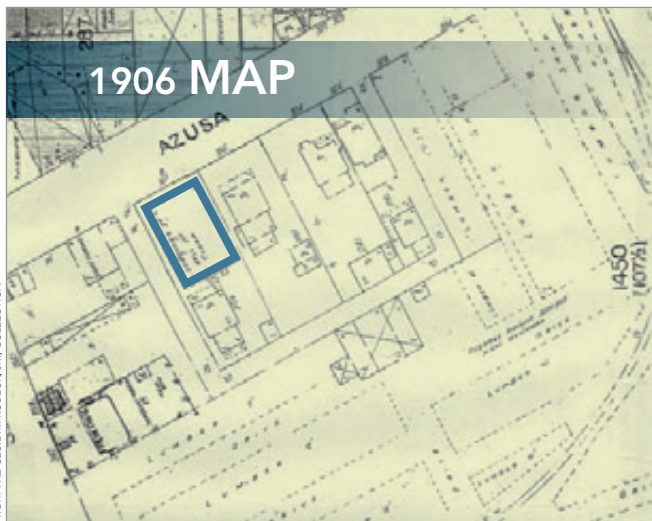
surrounded the property. On the right of the map a Southern Pacific railroad spur is clearly visible. The *City Directory* indicates that the neighborhood was predominantly Jewish, though other names were mixed among them.

A second map of the property was published in 1894. Old Second Street had become Azusa Street, and the address had been changed to 312. The house had been moved further back on the property where it served as a parsonage.



FROM THE CECIL M. ROBECK, JR., COLLECTION

## 1906 MAP



FROM THE CECIL M. ROBECK, JR., COLLECTION

The dominant building at 312 Azusa Street was the Stevens African Methodist Episcopal Church. At the front of the building a series of tiny parallel lines on the map mark a staircase that stood at the north end of the building providing entry to the second floor, the original sanctuary.

The only known photograph of the church from this period shows three interesting features (See photo).

First, it shows the original staircase. Second, and less obvious, the original roofline had a steep pitch. Third, three gothic style windows with tracery lines adorned the front wall.

By 1894, the citrus groves had largely disappeared. On the southern side they were replaced by lawn. The smell of orange blossoms and the serenity of the orchard were rapidly being replaced by the banging of railroad cars and the smell of new lumber. A growing number of boarding houses and small businesses, including canneries and laundries, were moving into the immediate area by this time. The property marked "YARD" on the map is the beginning of the lumberyard

that soon came to dominate the area. The *City Directory* reveals fewer Jewish names, and more racial and ethnic diversity in the neighborhood, including African Americans, Germans, Scandinavians, and Japanese.

Stevens AME Church occupied

from the front of the building and a rear stairwell was constructed, leaving the original entry hanging in space. The lower level was used to house horses and to store building supplies, including lumber and nails.

In 1906, a new Sanborn Map was published. (See 1906 map.) The building was marked with the words "Lodgings 2nd, Hall 1st, CHEAP." The transition of the neighborhood had continued. The marble work still occupied the southeast corner of Azusa Street and San Pedro, but a livery and feed supply store now dominated the northeast

corner. A growing lumberyard to the south and east of the property now replaced the once sprawling lawn. A Southern Pacific railroad spur curved through the lumberyard to service this business.

*The Apostolic Faith*, the newspaper of the Azusa Street Mission between September 1906 and June 1908, later referred to the nearby Russian community. Many of these recent immigrants were employed in the

lumberyard. They were not Russian Orthodox Christians as one might guess; they were Molokans — "Milk drinkers." This group had been influenced by some of the 16th-century Reformers. They did not accept the dairy fasts of the Orthodox Church. They were Trinitarians who strongly believed in the ongoing guidance of the Holy Spirit. Demos Shakarian, grandfather of the founder of Full Gospel Business Men's International, was among these immigrants who were led to Los Angeles through a prophetic word given in 1855.

Henry McGowan, later an Assemblies of God pastor in Pasadena, was a member



*Stevens African Methodist Episcopal Church (circa 1903)*

FROM THE MIRIAM MATTHEWS COLLECTION

the building at 312 Azusa Street until February 1904 when the congregation dedicated a new brick facility at the corner of 8th and Towne and changed their name to First AME Church. Before the congregation could decide what to do with the property on Azusa Street, however, an arsonist set the vacant church building on fire. The structure was greatly weakened, and the roof was completely destroyed. The congregation decided to turn the building into a tenement house. They subdivided the former second-floor sanctuary into several rooms separated by a long hallway that ran the length of the building. The stairs were removed



of the Holiness Church at the time. He was employed as a teamster. He timed his arrival at the nearby lumberyard so he could visit the Mission during its afternoon services.

This map suggests why some viewed the Mission as being in a slum. A better description would be an area of developing light industry.

In April 1906, when the people who had been meeting at the house at 214 North Bonnie Brae Street were forced to move, they found the building at 312 Azusa Street was for sale. The photograph below taken about the time that the congregation chose to move into the building shows the "For Sale" sign posted high on the east wall of the building, as well as the rear of the tombstone shop. Seymour, pastor of the Azusa Street Mission, and a few trusted friends met with the pastor of First AME Church and negotiated a lease for \$8 a month.

An early photograph reveals what the 1906 version of the map indicates. The pitched roof had not been replaced. The building had a flat roof. The staircase that had stood at the front of the building had been removed.

In a sense, this building suited the Azusa Street faithful. They were not accustomed to luxury. They were willing to meet in the stable portion of the building. The upstairs could be used for

In The Superior Court Of The State Of California,  
In And For The County Of Los Angeles.  
In The Matter of Application To Sell  
Property of The Stevens African  
Methodist Episcopal Church. } Order To Sell Property.  
In the above entitled matter; on reading and filing the petition  
of The Trustees, J. J. Hooper, H. B. Lewis, B. J. Jones, August Vena, Wm.  
McClain, Samuel Moore, Chas. J. Blackburn and J. Thomas Norris of the  
Stevens African Methodist Episcopal Church, and it satisfactorily  
appearing to the Court therefrom, and the evidence adduced in  
support thereof, that it will be to the benefit, interest and advantage  
of such church and congregation to grant the prayer of said  
petition, and it also satisfactorily appearing to the Court, by com-  
petent proof, that due notice of this application has been given,  
Now, Therefore, on application of said trustees, by their attorney,  
Chas. S. Darden,  
It Is Ordered that the said trustees may make, execute and ack-  
nowledge, under and in the name and on behalf of said Stevens  
A. M. E. Church, a corporation, convey, assign, transfer or set over  
unto said William J. Seymour, his successors or assigns the real  
estate, hereinafter described, and to perform any and all acts  
and execute all papers or cause the same to be done which  
are or may be necessary or proper to carry out and complete  
such transfer on the following described property, to-wit:  
Lots Seven (7) and Eight (8) of the Orange Tract, as per Map in Book  
Five (5), Page 349, Miscellaneous Records of said County, for a sum

Document showing the sale of the Azusa Street Mission for \$15,000.

prayer rooms, church offices, and a home for Pastor Seymour.

Articles of incorporation were filed with the state of California on March 9,

1907, and amended May 19, 1914. The church negotiated the purchase of the property for \$15,000 with \$4,000 down. It was given the necessary cash to retire the mortgage in 1908. The sale was recorded by the County of Los Angeles on April 12, 1908. (See court document above.)

## WHAT DO WE KNOW ABOUT THE PEOPLE?

The Azusa Street Mission was a place where many worlds were brought together. One newspaper writer described the people this way:

"All classes of people gathered in the temple last night. There were big Negroes looking for a fight, there were



PHOTO: FPHC



little fairies dressed in dainty chiffon who stood on the benches and looked on with questioning wonder in their baby-blue eyes. There were cappers from North Alameda street, and sedatedames from West Adams street. There were all ages, sizes, colors, nationalities and previous conditions of servitude.”

Cappers were typically the African-American baggage handlers at the various railroad stations that dotted downtown Los Angeles, while West Adams Street was largely the arena of wealthy whites.

*The California Eagle*, the preeminent African-American newspaper in Los Angeles, remembered Seymour as coming to town with the intention of starting an interracial fellowship. From the description above, it is clear that for several years he was successful. Here we find his vision made tangible through the secular press. While this description focuses on African-Americans and whites, other sources show that Latinos, Japanese, Native Americans, and others also frequented the revival.

The number of people who attended the Mission during the years 1906–09 ran into the thousands. Until now, the Azusa Street revival was viewed merely as an event to which everyone came. It is much more helpful to consider the Azusa Street Mission first as a stable congregation, and then look at the visitors who came.

The list of people whose attendance can be documented is more than 500. About 200 of them lived in Los Angeles and the surrounding communities. They formed the stable congregation. The remainder might be described as genuine seekers, critics, and revival chasers. Of the 200 regular attendees, about half were African American, about a dozen were Latino, and the

rest were a mix, but mostly white.

Most of those who came from outside Los Angeles were white. Many of them were baptized in the Spirit at Azusa Street and left for other places around the world, where they carried their own Apostolic Faith message. My list of names suggests that in any given service at the Mission, 30 percent of those in attendance were evangelists, pastors, teachers, and missionaries.

The secular press in Los Angeles claimed that services soared to between 500 and 700 attendees within 3 months of its founding. Arthur Osterberg estimated that as many as 1,500 people worshiped there on most Sundays in 1906. Services seemed to continue nonstop, while people came and went.

### WHAT DO WE KNOW OF ITS STAFF AND PROGRAMS?

One thing we have known is this: the Mission had a substantial staff of volunteers. The photograph seen here has been regarded as though it were the permanent staff. In reality, this photograph

was taken about August 1, 1906, and by the end of September, six people from this group had left the Mission to hold meetings elsewhere. Four of them never returned. By early 1907 three more had left for good, going to Portland, Oregon, and to Indianapolis, Indiana.

Just as important is the fact many people who served on the Mission’s staff were not pictured — altar workers and street preachers such as Abundio and Rosa de Lopez who worked especially with Latinos; those who corresponded on behalf of the Mission such as I. May Throop, Mrs. C.J. Hagg, and May Field Mayo; those who rolled and mailed *The Apostolic Faith* such as Tommy Anderson; those who organized the 1907 Camp Meeting such as R.J. Scott; board members such as Richard Asberry, Louis Osterberg, James Alexander, John Hughes, and Reuben Clark; and Edward S. Lee who was a frequent preacher at the Mission. In fact, the size of the staff suggests, in spite of Frank Bartleman’s protests to the contrary, that the Mission was highly organized.

The Mission had a regular membership. It had a board of trustees. It incorporated.



Featured in this photograph from left to right standing are: Phoebe Sargent, G.W. Evans, Jennie Evans Moore, Glenn A. Cook, Florence Louise Crawford, Thomas Junk, Sister Prince. Seated from left to right are Mrs. May Evans, Hiram W. Smith with Mildred Crawford on his lap, Elder William Joseph Seymour, and Clara Lum. This photograph should probably be dated in August 1906. By September, G.W. Evans, Florence and Mildred Crawford, Thomas Junk, and May Evans had left the Mission. Crawford returned in January 1907 but left the following month. Glenn Cook was gone from December 1907. Clara Lum left in May 1908.

PHOTO: PHHC





Third, they sent a streetcar load of supporters to take up the work of the persons who had been arrested. Their planning toward evangelistic outreach and their use of the streetcar system can only be described as intentional.

## WHAT DO WE KNOW OF THEIR BELIEFS AND WORSHIP?

Without a doubt, the statement of faith published by the Azusa Street Mission had a Holiness foundation. (See *"The Apostolic Faith Movement."*) The Holiness foundation could be found in its commitment to sanctification as the second and last work of grace, that is, as an event that took place subsequent to the first work of grace, justification. It is apparent in its call for individuals to live holy lives. Many of the hymns the Mission sang were drawn from the Holiness tradition. The theme song of the Mission, Frank Bottome's "The Comforter Has Come," was a song that reflected on Jesus' promise in John 14:16, but at Azusa Street it became a reflection on Acts 2:4.

The Mission's deep commitment to divine healing was also consistent with the teaching of the Holiness movement. It was rooted in the Holiness teaching that the Atonement provided a *double cure* (salvation/healing for soul *and* body) for the *double curse* (death of the body and the soul). Vocabulary like "Pentecostal," "Full Gospel," and "Spirit filled," so prevalent in *The Apostolic Faith*, was first used by Holiness people. One can find some of the same terms in the advertisement for God's Bible School that Seymour had attended. (See *"God's Bible School"* on the following page.)

The other substantial influence on the Mission's life and worship came from the African-American community. If you were to attend

# The Apostolic Faith Movement

Stands for the restoration of the faith once delivered unto the saints—the old time religion, camp meetings, revivals, missions, street and prison work and Christian Unity everywhere.

Teaching on Repentance—Mark 1: 14, 15.  
 Godly Sorrow for Sin, Example—Matt. 9: 13. 2 Cor. 7, 9, 11. Acts 3: 19. Acts 17: 30, 31.  
 Of Confession of Sins—Luke 15: 21 and Luke 18: 13.  
 Forsaking Sinful Ways—Isa. 55: 7. Jonah 3: 8. Prov. 28: 13.  
 Restitution—Ezek. 33: 15. Luke 19: 8.  
 And Faith in Jesus Christ.

**FIRST WORK.**—Justification is that act of God's free grace by which we receive remission of sins. Acts 10: 42, 43. Rom. 8: 25.

**SECOND WORK.**—Sanctification is second work of grace and the last work of grace. Sanctification is that act of God's free grace by which He makes us holy. John 17: 15, 17.—"Sanctify them through Thy truth; Thy word is truth." 1 Thess. 4: 3. 1 Thess. 5: 23; Heb. 13: 12; Heb. 2: 11; Heb. 12: 14.

Sanctification is cleansing to make holy. The Disciples were sanctified before the Day of Pentecost. By a careful study of Scripture you will find it is so now. "Ye are clean through the word which I have spoken unto you" (John 15: 3; 13: 10); and Jesus had breathed on them the Holy Ghost (John 20: 21, 22). You know, that they could not receive the Spirit if they were not clean. Jesus cleansed and got all doubt out of His Church before He went back to glory.

The Baptism of the Holy Ghost is a gift of power upon the sanctified life; so when we get it we have the same evidence as the Disciples received on the Day of Pentecost (Acts 2: 3, 4), in speaking in new tongues. See also Acts 10: 45, 46; Acts 19: 6; 1 Cor. 14: 21. "For I will work a work in your days which ye will not believe though it be told you."—Hab. 1: 5.

**Seeking Healing.**—He must believe that God is able to heal.—Ex. 15: 26: "I am the Lord that healeth thee." James 5: 14; Psa. 103: 3; 2 Kings 20: 5; Matt. 8: 16, 17; Mark 16: 16, 17, 18.

He must believe God is able to heal. "Behold I am the Lord, the God of all flesh; is there any thing too hard for Me?"—Jer. 32: 27.

Too many have confused the grace of Sanctification with the endowment of Power, or the Baptism of the Holy Ghost; others have taken "the anointing that abideth" for the Baptism, and failed to reach the glory and power of a true Pentecost.

The Steps unto Heaven—Conviction, deep and pungent; Repentance; Surrender; Godly Sorrow; Restitution.

Conversion; Pardon; Regeneration; Washing of Regeneration; Conception; Witness; Baptism by Immersion (single); Consecration, in sentiment or promissory, in reality, forsaking all, for a hundred-fold; Sanctification, from inbred Sin and from inbred Disease; Born of God; Witness; Anointing of Holy Ghost that abideth; Baptism of Holy Ghost—Pentecost; Gift of Tongues; Sealing the Saints; Refining Fire; Earnest of our Inheritance. Redemption—Dead Raised; Living Changed in a moment; the one, true, Glorious Church set in order; Adoption; Perfect Bodies; GLORIFICATION.

The blood of Jesus will never blot out any sin between man and man they can make right; but if we can't make wrongs right the Blood graciously covers. (Matt. 5: 28, 24.)

We are not fighting men or churches, but seeking to displace dead forms and creeds of wild fanaticisms with living, practical Christianity. "Love, Faith, Unity" is our watchword, and "Victory through the Atoning Blood" our battle cry. God's promises are true. He said: "Be thou faithful, over a few things, and I will make thee ruler over many." From the little handful of Christians who stood by the cross when the testings and discouragements came, God has raised a mighty host.

W. J. SEYMOUR, Azusa Street.

Pastor William J. Seymour developed this single-page flier for use at the Azusa Street Mission, officially known as the Apostolic Faith Mission, at 312 Azusa Street. It begins with words that Charles F. Parham had circulated in his own meetings. It outlines the basic commitments of the Apostolic Faith Movement including: (1) the restoration of the faith of the apostles; (2) old-time religion that included camp meetings, revivals, and street meetings; (3) ministry to the poor through rescue missions as well as work with prisoners; and (4) Christian unity everywhere. Seymour set forth his Holiness commitments in the theory of two works of grace: justification and sanctification, to which he added the Pentecostal distinctive of an experience of power on the sanctified life, the baptism in the Holy Spirit with the same evidence the disciples received in Acts 2:4.



the Azusa Street Mission, it would be impossible to believe that you were worshipping in anything other than an African-American church. Seymour, an African American, was the “nominal leader in charge,” according to Frank Bartleman, but one cannot escape the fact virtually everything about the services was overlaid by an African-American dominance. The frequency of hugging and kissing across racial lines would never have taken place in a white church under white

leadership at the time, not even in Los Angeles. It was not only possible; but it was also acceptable, if not encouraged at Azusa Street.

The fact the pastor was an African-American cannot be taken for granted. From the sermon fragments we have access to, and reports of Seymour’s preaching style provided by local newspaper reporters, it is clear that his preaching style reflected that of the African-American tradition. He preached sermons in a dialogical style known as *call and response*. He read a few words and expounded on them, read a few more words, and expounded on them. He stopped during his sermon to give people opportunity to offer their opinions, their affirmations, and their exaltations. And he shouted with the best of them.

Many of those who regularly attended Azusa Street had come from Holiness denominations that did not use musical instruments, but depended on singing in parts. For at least a year all music at the Azusa Street Mission was a cappella. But there were features at Azusa Street, such as the extensive use of rhythm, that one could find along the southern frontier, and especially among African Americans who had been part of the old slave praise houses. Many reports regarding Azusa Street’s music spoke of hand clapping, thigh slapping, and foot stomping, with shouts that went on in rhythm with the music.

African-American women usually led the congregation in the musical arena, especially in a new musical phenomenon that became known as singing in the Spirit. Virtually everyone who heard this was deeply moved. Parham complained that it was nothing more than a modification of the Negro chanting in the Southland, but his criticism was clearly in the minority.

Most secular newspaper reporters who came to ridicule the Mission sang a new tune when they witnessed singing in tongues. “The chorus of tongues,” wrote one, “while likewise unintelligible

was weirdly beautiful. A colored woman with the voice of a Patti began singing in a tongue, which probably never before was heard. Her voice was joined by a contralto of great depth and richness, but singing another tongue. Others took up the chant, each after her own tune and ‘tongues,’ till the building was vocal with the tones of golden mellowness. They say that the Holy Ghost tunes their voices.”<sup>1</sup>

In addition to time-worn Holiness hymns, highly rhythmic songs and choruses sung in parts, and singing in the Spirit, many people at the Mission wrote their own songs and shared them during the testimony services. Indeed, personal testimonies played an enormous role in the spread of the revival.

“The testimony meetings which precede the preaching often continue for 2 hours or more and people are standing waiting to testify all the time. Those who have received the baptism with the Holy Ghost testify that they had a clear evidence of sanctification first. Hundreds testify that they received the Bible evidence of speaking in a new tongues that they never knew before.”

According to secular newspapers, these testimony services were anything but dull, boring, or defeatist. People could hardly wait to get the floor. Reports indicate that once again African-Americans dominated them. They cried, shouted, shrieked, sang, prophesied, fell down in the Spirit, jumped, debated, tried to carry on conversations in tongues with one another at breakneck speed, and at the same time bear witness to what the Lord had done in their lives. It must have been incredibly exhilarating to be present in the swiftly paced testimony services of the Mission. As one reporter noted after trying to describe a dozen testimonies including one in which a white woman had “gradually worked herself into a frenzy and concluded in a jabber.”

“The spirit began to move faster. A mulatto woman with a high pompadour and a white woman in a corner battled

## GOD’S BIBLE SCHOOL

This advertisement for God’s Bible School appeared in 1896. The motto, “Back to the Bible,” points to the founder’s primitive convictions regarding how one should live as a Christian. Words such as Pentecostal and Spirit-filled were commonly used in the Wesleyan-Holiness movement and referred to the doctrine of sanctification. Aimee Semple McPherson would later identify each of the Foursquare churches as “lighthouses.”



One can almost hear the shouts and the prayers that carried the revival along. The second floor Upper Room was dedicated to prayer. There was a healing room upstairs, designated for those who wanted prayer for healing. The cottage behind the Mission became a place where Farrow prayed for people to be saved, sanctified, and baptized in the Holy Spirit. And prayer within the Mission's services was often long and loud. As one reporter put it, "No one in particular led in prayer. They all prayed. They all made different prayers and the confusion of tongues had the Tower of Babel backed off the boards."

The Azusa Street revival was something new in Los Angeles, a city already noted for its ability to tolerate a wide variety of religious claims. But when it came to this revival, one cynic reflected in the *Los Angeles Daily Times* about the appearance of yet another “new religion” in Los Angeles. “The intention seems to be,” he surmised, “to keep on inventing new religions until every man has his own. Then maybe we’ll have peace.”

In a sense, this anonymous cynic expressed the epitome of postmodern thought. In another way he expressed the frustration that many have felt for 150 years regarding the development of new denominations in American-born religious life. While some saw it as an answer to prayer, others were gravely threatened



*Joseph Smale*

Frank Bartleman mentioned that Joseph Smale, pastor of First New Testament Church in Los Angeles in April 1906, had to go to the

Azusa Street Mission to find his congregation. While his point is clearly overstated, Smale played a major role in attempting to provide space for this revival, not only in his own congregation, but also among the historic churches in Los Angeles. The speed with which the Azusa Street Mission grew in 1906; the fact many Holiness churches were either closing or had been greatly damaged when their people left to join the revival; the coverage that the revival received in the local press; and the questions that people in historic churches must surely have been raising to their pastors as a result of the news.

This cartoon was published in Los Angeles, California, at the top center of page 1, just below the masthead of *The Evening News*, July 23, 1906. The city had been rocked by what was taking place at the Azusa Street Mission. The Azusa Street Mission first opened its doors to a couple dozen worshipers on April 15. By July 22 attendance at the Mission was estimated at between 500-700 people. As a result, the city was abuzz with all that was going on. Sides were drawn. Ridicule abounded. The title, “Summer Solstice Sees Strenuous Sects Sashaying” is clearly a tongue-twister intended to ridicule speaking in tongues. July 22 was the summer solstice, the longest day of the year. The cartoon characters demonstrate the derogatory names being hurled at the people of the Mission. The language of “tongues” surrounding the woman at the lower left, ranges from *Opsquee* [Pig Latin] to *e pluribus unum* [Latin] with ditties and noises as well. The poem at the bottom of the cartoon takes a shot at the extensive role that women legitimately played in the Azusa Street meetings, based upon the Mission’s understanding of Joel 2:28,29. The reference to Paul, on the other hand, is to 1 Corinthians 14:34, “Let your women keep silence in the church,” the position of most traditional churches at that time. This cartoon not only ridiculed the Mission, it acted as a form of free advertisement as well.





# STIR CHURCHES TO MORE ZEAL

## New Creeds Alarm Los Angeles Ministers

Rev. E. J. Ryland, president of the Los Angeles Church federation, has called a meeting of ministers for next Tuesday evening to decide upon a course of evangelism for the summer. The meeting will be held at 5:30 o'clock in the coffee clubhouse at the corner of Third and Main streets, Los Angeles.

The subject was brought up at a meeting of the federation executive council held yesterday afternoon. Among those who urged that the churches reaffirm their faith in fundamental principles were D. K. Edwards, W. A. Brown and Dr. R. F. McLaren.

"This effort must not be construed," said Rev. Ryland today, "into a fight against the new creeds. Personally I find fanaticism among some of them, but it is probable that many of the clergymen and laymen in the federation have never made investigations along these lines and really do not know what is going on outside our own churches. The cause for the present movement is expressed in our belief that the workers in these so-called new religious departures have set us a good example in missionary effort, and we will seek to profit by it."

Not long ago Rev. Ryland, at the request of his fellow ministers, visited the building in Azusa street, where negroes and whites gather daily in religious worship and profess to have received "the gift of tongues."

Mr. Ryland reported his experience and expressed the belief that enthusiastic fanaticism is responsible for the claims of the Azusa street worshippers.

FROM THE CECIL M. ROBECK, JR., COLLECTION

forced the Los Angeles Church Federation to action.

In July 1906, the Los Angeles Church Federation scheduled a meeting. While they claimed this meeting was merely to develop an agenda for a cooperative summer program, the press was not fooled by their rhetoric. (See "Stir Churches To More Zeal.") They were attempting to find a way to counter the revival without looking bad. Smale, who was the former pastor of the prestigious First Baptist Church in Los Angeles, wrote an open letter to the Los Angeles Church Federation challenging them to give the

revival space, and to take a long, hard look at themselves. As a result of his intervention they developed a four-point plan that included a commitment to: (1) encourage their people to pray for revival in Los Angeles and to offer more prayer meetings at their churches; (2) hold cooperative street meetings and do evangelistic work throughout the summer; (3) canvass the city in a cooperative effort to offer church homes to unchurched people; and (4) work toward a citywide evangelistic campaign in 1907.

While Smale was not baptized in the Holy Spirit according to the teachings of Azusa Street, nevertheless, for several months he allowed the members of First New Testament Church who had entered fully into the revival, to speak in tongues, prophesy, cast out demons, pray for the sick, and be slain in the Spirit. While he disagreed with Seymour over doctrine, he was accepting of most of Azusa Street's practices. His support for the revival came to a sudden end, however, when a 16-year-old girl in his congregation, Lillian Keyes, the daughter of his longtime friend and supporter, Dr. Henry S. Keyes, spoke out against him. She prophesied that Smale was quenching the Spirit by not allowing the Spirit sufficient freedom in his services. This prophecy became a point of contention. Smale

suggested to Dr. and Mrs. Keyes that their daughter was out of order and might need psychological or medical help because it was not the Holy Spirit who was speaking. In fact, he implied, it might even be another spirit who was speaking through her (See "Miss Lillian Keyes.")

Dr. Keyes was incensed. When Lillian attempted to speak in the Spirit in a subsequent service, Smale stopped her. That was the last straw for Keyes. He left First New Testament Church, and with the aid of one of Smale's assistants, Elmer K. Fisher, he started what would

become the second major Pentecostal congregation in Los Angeles, the Upper Room Mission. (See photos on opposite page.) Smale responded by condemning the entire movement, suggesting Los Angeles was seeing lived out, firsthand, what the apostle Paul had condemned in 1 Corinthians 12-14. By November 1906, Smale was writing against the revival.

As if that were not sufficient to damage the revival, public criticism came from an unexpected corner — Parham. At the beginning of the revival, Seymour had acknowledged Parham as his father in the Apostolic Faith. When the revival began to build in Los Angeles and new Apostolic Faith congregations began to emerge, Seymour invited Parham to come and hold a citywide revival. Parham came in late October 1906, but within a week he tried to shut the revival down. When he saw what was taking place, he declared, "God is sick to His stomach." He was not happy about the interracial mixing that Seymour had encouraged. He was



FROM THE CECIL M. ROBECK, JR., COLLECTION





Elmer Kirk Fisher

not happy with most of the people who claimed they had been baptized in the Holy Spirit, labeling their experiences as counterfeit. He was not happy with the altar workers, many of whom he called fanatics. He was not happy that Seymour had commissioned

evangelists and missionaries to carry the Apostolic Faith message to the world. Parham tried to take over.

Seymour and his board of trustees were not happy with Parham, and asked him to leave. Bartleman later complained of what he viewed as Parham's high-handedness by observing, "We had prayed down our own revival."

Glenn Cook viewed Parham as simply

being puffed up, an arrogant man who strutted around with a high silk hat like a dictator. Neither man believed that the Azusa Street Mission needed to hear further from Parham. This clash led to criticism in the religious press (The secular press seemed to miss it.), and it led Parham to make various attempts around the country to undermine Seymour's ministry and the Azusa Street revival. (See

cartoon "The Foot Cannot Say.")

When the worship dynamic is as vital as it was at the Azusa Street Mission, when the worshipers there had been baptized in the Spirit in an encounter that was both life transforming and language altering, those touched by the revival could no longer sit still. They began to carry the message first to their neighbors, then to the nation, and finally to the world.

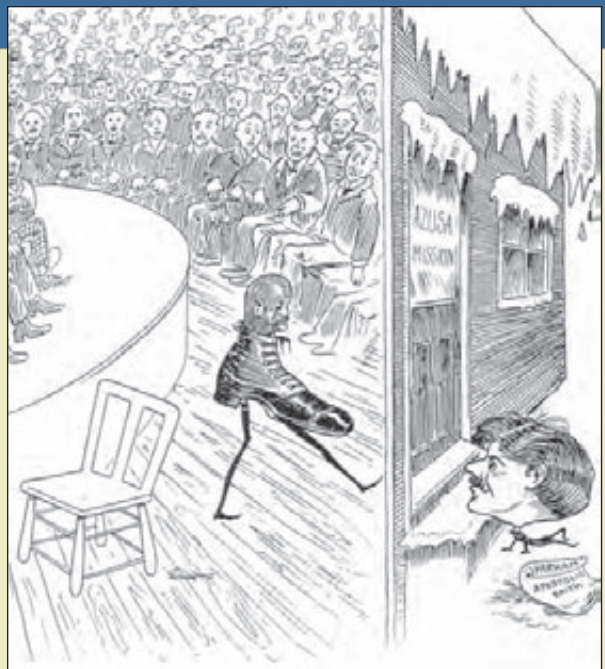


Upper Room Mission, Los Angeles, California

PHOTOS: FPMC

## "THE FOOT CANNOT SAY"

In late October 1906, Charles F. Parham came to Los Angeles at the invitation of William J. Seymour. Parham's frustration with the cultural differences between them, and his hatred of Glenn Cook, led him to condemn the Los Angeles revival. "God is sick at His stomach," he declared. When it became known that Parham was teaching that blacks would not be part of the "Bride of Christ," an outgrowth of his "British-Israel" theory, Seymour and the Board asked him to leave. This cartoon was published on the front cover of *The Burning Bush*, January 24, 1907, a Wesleyan-Holiness magazine. Just below the cartoon, the caption containing words loosely based upon 1 Corinthians 12:14–26 read, "THE FOOT CANNOT SAY TO THE HEAD, I HAVE NO NEED OF THEE." The caricatures and stereotypes portrayed in the cartoon are evident, though it is interesting to note that there are no black faces in the crowd. This cover demonstrates how division within the Church carries far reaching ramifications, in this case, from the Apostolic Faith Movement into the Holiness Movement.



FROM THE CECIL M. ROBECK, JR., COLLECTION

I have marked a map of 1906 Los Angeles to see where the Mission's members lived. Five neighborhoods stand out in stark contrast from the rest of the city. People were telling their neighbors and inviting them to the Mission.

By looking at the streetcar lines in Southern California, I noticed that at the end of every line was a mission founded by people from Azusa Street. Preaching points where street meetings were held can be plotted on the map. People were anxious to share their story, often at the tops of their voices.

Within 4 months of the Mission's founding, newly empowered evangelists had left the mission and were spreading out across the nation. Revivals were springing up elsewhere in California as well as in Washington, Oregon, Colorado, Minnesota, and Indiana. Within 8 months, missionaries were on the ground in Mexico, Liberia, Angola, and India, and the message had spread to Norway. Given the criticisms of the Holiness movement that the Azusa Street revival was spreading heresy with their tongues doctrine, it is not surprising to find such a

cartoon as that run in *The Burning Bush*. (See cartoon "Third Blessing.")

All of this activity contributed to a revival that has since spread around the world. Like most revivals, the actual revival lasted only 3 years. Such a highly energized religious experience cannot be sustained as normative long term. After a jumpstart like that which occurred on Azusa Street, there inevitably comes a time for ordinary Christians to settle down and get to work. Unfortunately, those who are deeply touched within a revivalist tradition tend to believe otherwise.

In 1908, Florence Crawford broke from Seymour, taking many churches with her. She claimed that the center of the revival had moved north to Portland, Oregon, and Los Angeles was only a memory. In 1911, William Durham came from Chicago, Illinois, to Los Angeles where he tried to restart the revival using his Finished Work theory of sanctification. In the short term he was successful, but he died within a year, and the only thing he managed to accomplish in Los Angeles was to split the churches that were already present.

In 1913, others at the Worldwide Apostolic Faith Camp Meeting in Los Angeles attempted to reinvigorate the revival by introducing as normative the idea that Apostolic baptism was genuine only if it were offered in the Name of Jesus Christ (Acts 2:38). This intervention served, once again, to fragment the churches in the area. Sadly, in each case, the witness to the interracial character of the revival in Los Angeles was undercut. These failures seemed to deny Seymour's message, that the color line could be destroyed through reliance on the blood of Jesus was part of the gospel.

Seymour had been faithful in getting things going, but in the end, the revival spread outside the four walls where he was pastor. He continued to lead his congregation until his death, September 28, 1922. At his death, his wife, Jennie Evans [Moore] Seymour succeeded him as pastor.

Following Seymour's death, the congregation stabilized at a couple dozen people, all of whom were African-American. In 1930, the Mission was faced with a

## THIRD BLESSING

This cartoon, with Satan grasping the country, was published on the front cover of *The Burning Bush*, one of the more radical of the Wesleyan-Holiness magazines. Its editors often picked fights, settled scores, and attempted to undermine the ministries of those with whom they disagreed in such cartoons. In this case, they have classed the Apostolic Faith Movement with the work of John Alexander Dowie at Zion, Illinois, and Mary Baker Eddy's Christian Science. One of the reasons for doing this is that there had been a recent fight within Holiness circles over the number of works of grace. Most Holiness people argued for two, salvation and sanctification. The theory that there were three had been condemned by most Holiness people before the Azusa Street revival. When they heard that Parham and Seymour were arguing that the baptism in the Spirit came upon those who had been sanctified, they assumed it to be a third work of grace. Parham and Seymour merely viewed it as an experience of power on the sanctified life.



FROM THE CECIL M. ROBECK, JR., COLLECTION



## Fire on Azusa Street

Everything about the Azusa Street Mission fascinated me — especially the prayer or ‘tarrying room’ on the second floor.

“Usually one hundred or more black, brown, and white people prayerfully waited there for the Holy Spirit to come upon them. Dozens of canes, braces, crutches and blackened smoking pipes leaned against the barn-like walls.

“Many times waves of glory would come over the tarrying room or meeting room, and people would cry out prayers of thanks or praise as they received the baptism in the Holy Spirit.

“Meetings used to go past midnight and into the early hours of the morning. Hours there seemed like minutes. Sometimes after a wave of glory, a lot of people would speak in tongues. Then a holy quietness would come over the place, followed by a chorus of prayer in languages we had never before heard.

“Many were slain in the Spirit, buckling to the floor, unconscious, in a beautiful Holy Spirit cloud, and the Lord gave them visions.

“How I enjoyed shouting and praising God. During the tarrying, we used to break out in songs about Jesus and the Holy Spirit: ‘Fill Me Now,’ ‘Joy Unspeakable,’ and ‘Love Lifted Me.’

“Praise about the cleansing and precious blood of Jesus would just spring from our mouths. In between choruses, heavenly music would fill the hall, and we would break into tears.

“Suddenly the crowd seemed to forget how to sing in English. Out of their mouths would come new languages and lovely harmony that no human beings could have learned.

“On the ground floor, where services seemed never to end, the metal mailboxes, the Azusa Street Mission’s ‘collection plates,’ were always filled with coins and paper money.

“Never did Charles [William, ed.] Seymour or any other preacher behind the shoebox pulpit ask for money. They had faith. All preachers had to do was preach. Anybody who had been blessed by the service gave generously.

“Hardly ever did the Azusa Street Mission advertise in newspapers about its services. People heard about them through word of mouth. In the same way that my mother and I felt a strong pull toward the mission, so did others.

“Many who came said that they knew nothing about Azusa Street and the Holy Spirit meetings until they had visions

of the mission and were instructed to go there. Others were moved by an invisible force to attend.

“Some who attended Azusa Street at the start had little understanding of what was happening, and feared the unknown.

“They had not even been taught by their pastors about being born again. Many had read in their Bibles in John 3:3 what Jesus had told Nicodemus: ‘except a man be born again, he cannot see the kingdom of God.’ But they had not given it much thought.

“Most had not learned about being baptized in the Holy Ghost and the gift or gifts that come with this experience.

“Old-line churches frowned on the Azusa Street Mission’s Bible teachings, ‘so-called miracles,’ and ‘noisy meetings.’ Their members who came just once to Azusa Street services and were found out, were often asked to leave their congregations.

“Some churches tried hard to get the city of Los Angeles to close down the Azusa Street Mission, but they failed. Individuals, too, worked to break up meetings. Fifty years later, while at a Golden Jubilee meeting of original Azusa Street members at Angelus Temple in Los Angeles, I heard a dramatic story about such an effort from two would-be saboteurs.

“When they were three blocks from the mission, their jaws locked so that they couldn’t talk over their plan of action. They became panicky, because now they were sure that a supernatural power had done this to them.

“Try as they might to turn back, some force kept them walking straight to the mission, where they tiptoed inside to a bench and sat down. Waves of glory swept over the place, and these men who knew nothing about being born again, felt drawn to talk to Jesus.

“In their mute reverence, God began to speak to their hearts, and they longed to cry out, ‘Lord, be merciful to me a sinner.’ But then God opened their mouths, and they began praising and glorifying Him for the wonderful thing He had done!

“They invited Jesus into their hearts, were converted and filled with the Holy Spirit. That night the men who had planned to wreck the meeting left the Mission in joy such as they had never before known.”

A.C. VALDEZ, SR.

FROM A.C. VALDEZ, SR., with JAMES F. SCHEER, *Fire on Azusa Street* (Costa Mesa, Calif.: Gift Publications, 1980), 9–11.



challenge by a new interloper, but in the end it failed. Ruthford Griffith came to the Mission in 1930 and stayed into 1931. He intimidated Jennie Seymour and her congregation and attempted to take over the church. He moved into the church building and began repairs on the structure. When he was confronted by the congregation, he sued them. The lawsuit initially led to a judgment in his favor and the sale of the property. On appeal, however, the court ultimately found in favor of Mrs. Seymour.

In July 1931, the termite-infested building that had seen enormously important days between 1906 and 1909 was demolished. Mrs. Seymour died July 2, 1936, and was buried in Evergreen Cemetery in Los Angeles. A final map (above), published in 1936, reveals nothing but a vacant lot on the site that had once borne witness to God's work in reshaping the face of global Christianity.

The story of the Azusa Street revival does not end in 1936, however. Since that time the Pentecostal and charismatic movement has been built on the foundations laid by evangelists and missionaries who carried the Apostolic



FROM THE CECIL M. ROBECK, JR. COLLECTION

crossed into many historic churches in the form of charismatic renewal, and into evangelical congregations through a third wave of revival. It has functioned as an icon of hope for oppressed people, as it did so effectively during the Apartheid era in South Africa. And it continues to point Christians toward the One who promised His followers that if they would go to

Faith message around the world. It has produced thousands of denominations,

Jerusalem and tarry, they would receive the Promise of the Father.



**CECIL M. ROBECK, JR.**, Ph.D., professor of church history and ecumenics at Fuller Seminary and director of the David J. DuPlessis Center for Christian Spirituality. He is an ordained Assemblies of God minister. Robeck is author of *Prophecy at Carthage: Perpetua, Tertullian, and Cyprian* (1992) and editor of *Witness to Pentecost: The Life of Frank Bartleman* (1985) and *Charismatic Experiences in History* (1985). He also is the author of *The Azusa Street Mission and Revival* (Thomas Nelson, 2006). For 9 years, he was editor of *Pneuma: The Journal of the Society for Pentecostal Studies*. He is also part of the Azusa Street Memorial Committee and has lectured locally on the early Pentecostal sites in Los Angeles at UCLA, Vanguard University, and the Japanese American National Museum.

#### ENDNOTE

1. The term "Patti" comes from the Italian, Adelina Patti (1843–1919), an internationally known opera star, the foremost bel canto and coloratura soprano of her day. By the 1890s, her name was frequently applied to outstanding African-American female singers. I believe the "Patti" to whom this reporter made reference was Jennie Evans Moore, the future wife of Pastor Seymour.

### Eyewitness Account

## Thirsting for Living Water

Over and over I have prayed God for power to work for Him and live for Him. When my husband first attended the Azusa Street meetings, I believed they were of God, but later on for one week I let Satan bring thoughts in my heart against them, and I was in darkness. Thank God, He brought me out of that darkness, and ever since then I have realized God's all-powerful hand was on the Mission. Although I had not been permitted to attend the Azusa St. Mission I have been privileged to witness for months the power of the Holy Ghost in my husband. The time came when I was able to attend two Sunday meetings, with a prayer in my heart which burst into praises as I saw His wonderful works. I got more thirsty than ever for the living

waters (John 4:10–14) from Heaven. I decided that my work should stop, except what was necessary, until my thirsty soul was satisfied. At about eleven o'clock on Tuesday, I knelt in prayer and praise. I felt the power of the Holy Ghost permeate my being, gradually taking control. He so gently laid me backward upon the floor, taking complete control. I continued preaching and singing in other tongues from 2 until 3 o'clock. How I praise Him. The Spirit sang through me, "The Comforter Has Come," "Down Where the Living Waters Flow," "Beautiful Beckoning Hands," in another language. He let us talk together for awhile in another tongue. Oh, what a privilege. Oh! how we praise God for leading us into the light shining down from heaven."

**MRS. ALSON VINCENT**  
*The Apostolic Faith*, May 1907

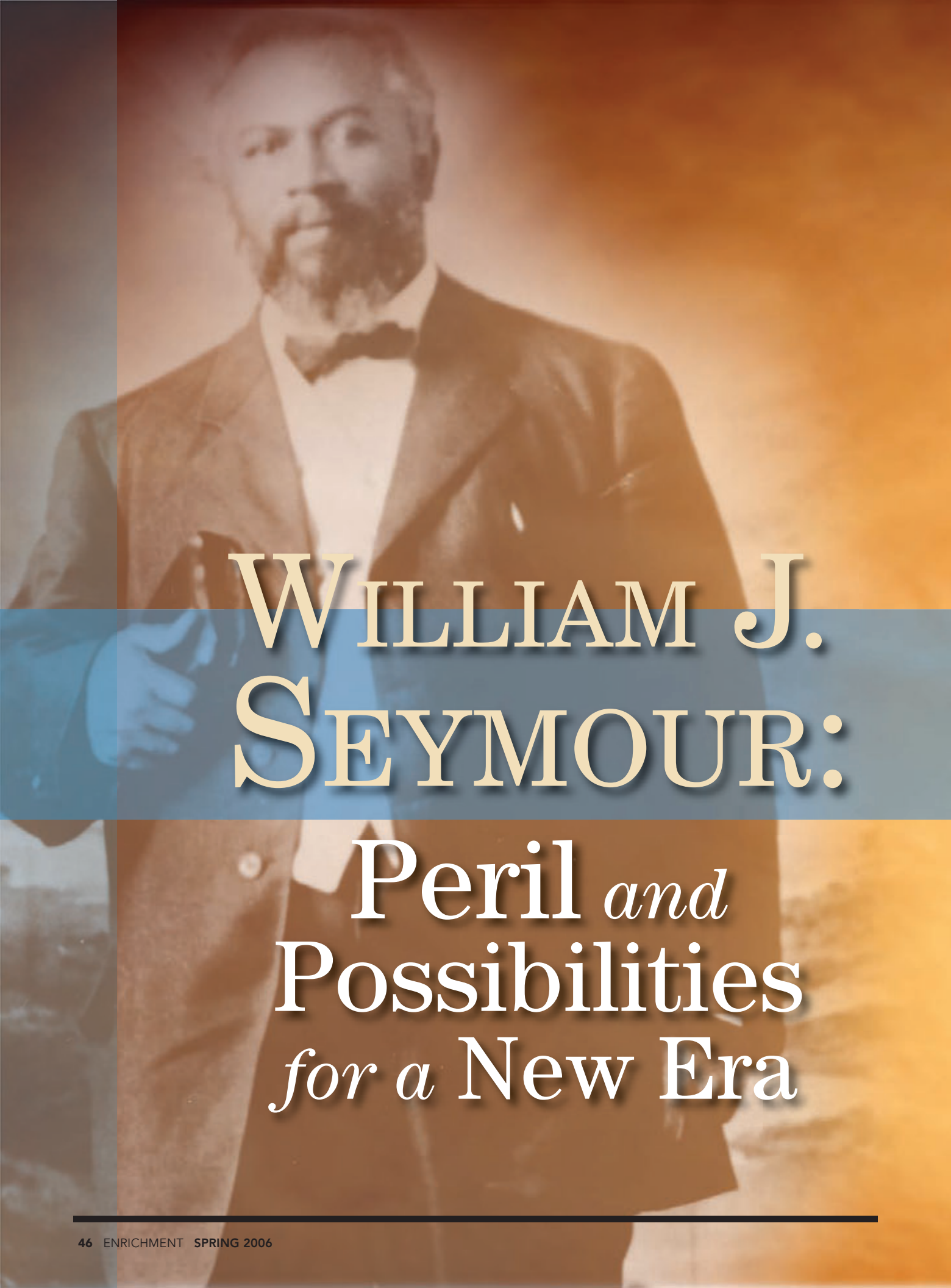










A sepia-toned portrait of William J. Seymour, an African American man with a full beard and mustache, wearing a dark suit and a bow tie. He is holding a book in his left hand. The background is a warm, orange-brown gradient. A blue horizontal band is overlaid across the middle of the image, behind the text.

# WILLIAM J. SEYMOUR:

Peril *and*  
Possibilities  
*for a* New Era



What can today's church leaders learn from the life and legacy of William Joseph Seymour, one of the most significant progenitors of modern Pentecostalism?

BY LEONARD LOVETT

Seymour's impact on the Pentecostal movement stemmed from his Afro-centric roots that evolved from the traditions of radical black slave religion. The role of theodicy also helped shape his faith. What can pastors discern from Seymour's deep commitment to his mission in the face of overwhelming odds. Seymour's leadership paradigm presents new directions and possibilities for ministry in a new era.





William J. Seymour

## ROOTS

William Joseph Seymour was born May 2, 1870, in Centerville, Louisiana, to Simon and Phillis Salabar Seymour, former slaves. Centerville, in St. Mary Parish, is located between Lafayette and Houma, Louisiana, in Bayou Teche country. During the late 1800s, the principal agricultural commodities were cotton, sugar cane, corn, and cattle. Seymour emerged from the womb of black slave religion with its roots in African soil. True leaders are born with potential, but are also made

from the cauldron of adversity.

While the importance and significance of African religious culture surviving in the New World has been debated by anthropologists, sociologists, and historians, evidence suggests that Seymour was indeed the fruit of black slave religion, which has its historic roots anchored deep in African and Afro-Caribbean religion. His deep religious yearnings were decisive in the formation of his faith.

Since most of the first slaves who were brought to the American colonies came from the Antillean subregion, it is possible that some of them had already made a partial transition from their native religions to Christianity prior to any systematic evangelization on the American mainland. It was from slave religion that an unstructured black style of worship developed as slaves encountered the almighty God of their fathers. Seymour maintained a deep sense of continuity with his historic roots. One's identity is bound up in one's own historicity.

While slaves were not educated in terms of Western standards and cultural ethos, their ancestral religions and the religious consciousness engendered in them were highly complex. Specific religious beliefs salvaged from Africa often came under vigorous assault by Protestant missionaries. It was the slaves' adaptation to Christianity without being completely divested of their native religious worship style that later impacted black religious lifestyle. This issue became problematic during the post-Azusa Street era.

Information on Seymour's childhood is scant. Around 1894, when Seymour was a young man, he moved to Indianapolis, Indiana, where he affiliated with the Methodist Episcopal church. It is speculated that his reason for moving to this urban center was employment. He worked as a waiter at several upscale hotels. His sojourn at Indianapolis was brief.

He later moved to Cincinnati, Ohio. Between 1900 and 1902, Seymour came in contact with the Holiness movement.

## *Eyewitness Account*

### What a Sweet Peace Did Flood My Soul

"I know when I really repented of my sins and turned away from them that God did for Christ's sake forgive me. He gave me the blessed evidence that the work was done. 'We know that we have passed from death unto life because we love the brethren,' and 'if any man be in Christ Jesus he is a new creature: old things are passed away; behold, all things are become new.' He has a new life implanted in his heart. God gives us all the evidence we need for every thing He does for us.

"After I was really converted to God, and wonderfully blessed of the Lord, I heard the Holiness people teaching that the Lord would sanctify our souls, but I did not see how it was that the Lord did not sanctify us when we were converted. So, I went to studying the Word of God, and soon found that I did not get sanctified when I was converted. Not only by reading the Word, but from the testimonies of others that had the experience. But you know, Satan was on hand to tell me that I could grow into it, so I tried to grow into the experience, and made a complete failure of it. But when I made a complete sacrifice to God — all on the altar — bless God, He really did sanctify my soul, and gave me the real evidence; the witness of the Holy Ghost that the work was done, and the carnal mind was destroyed; and, Oh, what a sweet peace did flood my soul. I was wonderfully anointed

time and again for the work of the Lord, and when I heard of the baptism with the Holy Ghost that some claimed they had received since they were sanctified, I said they never had been sanctified, or they would know better. But I went down to investigate the matter. And when I first went to Azusa Mission, I heard Brother Seymour preach the Word. He said that the disciples were sanctified before the day of Pentecost, and of course, I could not swallow that, because that was not in harmony with the rules and teachings of the Holiness church of which I was a member. He told us to search the Word, and so I began to do this, and the Word made it clear to my mind that his statement was true, and I became hungry for more of God. But the tongue business was a hard problem for me, and I took the 2nd chapter of Acts, and tried to harmonize my sanctified experience with the experience the people got on the day of Pentecost, but I could not get them to harmonize so I came to the conclusion that they got something that I did not get. I then began to tarry and pray night and day, and did not stop until I was wonderfully baptized with the Holy Ghost, and He gave me the blessed evidence which always follows, which is the speaking in tongues.

"The Holy Ghost has spoken five different languages through me since I got my Pentecost, some of which has been interpreted. I am glad the Lord knows all the languages of the nations."

W.A. LOVE *The Apostolic Faith*, February–March 1907

During this time, Seymour was attracted to the Evening Light Saints, a religious movement that was a precursor to the Church of God (Anderson, Indiana). Their biblical prophetic credo was based on Zechariah 14:7 "It shall come to pass, that at evening time it shall be light" (KJV). The influence of the Evening Light Saints had hardly waned when Seymour adopted their eschatological perspective that history was approaching a rapid cataclysmic ending. Seymour's premillennial eschatological perspective, however, ran counter to the Evening Light Saints. They were amillennialist and rejected special revelations.<sup>1</sup>

Seymour contracted smallpox while in Ohio and lost his vision in one eye.<sup>2</sup> He viewed this incident as a rebuke from God for avoiding his earlier call to ministry. At the turn of the century he moved to Houston, Texas, and reconnected with relatives and friends. Seymour conducted evangelistic campaigns in Louisiana and Texas, as he tried to live out the mandate of the gospel. He sought the counsel of Charles Price Jones, founder of Church of Christ Holiness USA, and pastor of Charles Harrison Mason (founder of the Church of God in Christ). Seymour returned to Houston where, for a brief time, he shepherded a small group under Lucy Farrow. Farrow encouraged Seymour to study with Charles Fox Parham.

## EVOLUTION THROUGH ADVERSITY

To accommodate Seymour at his Bible school, *(photo at right)* Parham allowed him to sit in the hallway and listen to classroom instruction. Segregation and Jim Crow laws prevailed to keep races separate. Seymour's treatment was not a snub, but was typical of the day. Here Seymour learned a new teaching: the baptism in the Holy Spirit was subsequent to salvation and



*Bonnie Brae Street house*

the sign of the Baptism was speaking in other tongues. This doctrine became the distinguishing feature of modern Pentecostalism.

The egalitarian climate for Seymour's mission was set when Julia W. Hutchins, pastor of a small Holiness mission in Los Angeles, California, invited him to preach. Seymour preached what he had learned from Parham about the baptism in the Holy Spirit with tongues as a sign. When Seymour returned to preach later that day, he was locked out of the building.

Edward S. Lee offered Seymour a room in his home. While there, Seymour

and Ruth Asberry home at 214 North Bonnie Brae Street *(above photo)*.

Several black washerwomen fueled the daily prayer in their thirst for God. They danced before the Lord until the floor caved in. Persons of various races appeared as curiosity seekers. The locked door became for Seymour "an open door that no one can shut" (Revelation 3:8).

With an intense hunger for God, Seymour began fasting and praying. John G. Lake recalled Seymour's testimony during this period. In Seymour's own words: "Prior to my meeting with Parham, the Lord had sanctified me

from sin, and had led me into a deep life of prayer, assigning 5 hours out of the 24 every day for prayer. This prayer life I continued for 3 1/2 years, when one day as I prayed the Holy Ghost said to me, 'there are better things to be had in the spiritual life, but they must be sought out with faith and prayer.' This so quickened my soul that I increased my hours



*Charles F. Parham's Bethel Bible School, Houston Texas*

started a home Bible study and prayer meeting. The meeting quickly became too large for the small Lee home, so it was moved two blocks to the Richard

of prayer to 7 out of 24 and continued to pray on for 2 years longer, until the baptism fell on us."<sup>3</sup> God continued to do great things with ordinary people.





*William J. Seymour and his wife,  
Jennie Evans Moore Seymour*

On April 9, 1906, several members of the informal Bible study began to speak in tongues. Lee asked Seymour to lay hands on him and pray. When Seymour laid hands on Lee, he fell to the floor as a dead man. Jennie Moore, who later married Seymour, spoke in six languages under the influence of the Spirit and played the piano as she sang in tongues. On April 12, Seymour received

his baptism in the Spirit, “falling to the floor like a dead man as he spoke in tongues.”<sup>4</sup> People coming off the street came under the influence of the Spirit as they entered the house. Seymour frequently preached from Mark 16 and Acts 2:4. He is said to have interpreted Scripture literally as he spoke under the anointing of the Spirit. The crowds were overwhelming and they were forced to move to a larger facility.

## WILLIAM J. SEYMOUR: An Early Model of Pentecostal Leadership

William Joseph Seymour, who served as the pastor of the Azusa Street Mission in Los Angeles from 1906 until his death, September 28, 1922, provides an excellent example of how many early Pentecostal leaders functioned. By most accounts, Seymour was a quiet, unassuming, gentle man who was held in high esteem by members of his congregation. Glenn Cook, the Mission’s staff manager during its earliest years, described Seymour as the meekest man he had ever met.<sup>1</sup>

The inclusive, egalitarian character of Seymour’s leadership style suggests that Seymour’s personality was well suited for ministry to those he led at the Mission. They were one of the most racially inclusive, culturally diverse groups to gather in the city of Los Angeles at that time. The mission included people from many classes, male and female, black, white, Hispanic and Asian, the highly educated and the illiterate, new converts, and highly trained longtime professionals in ministry.<sup>2</sup>

For Seymour to successfully lead the mission he had to be personally vulnerable — secure in who he was and what he was about — and provide a safe place for experimentation where new lessons could be learned and judgments could be rendered without grave consequences.

Seymour supported the ministry of women at the Mission. He placed them in leadership positions, assigning portfolios in preaching, evangelism, church planting, and world mission. He provided them with ministerial credentials. As a result, women were used extensively in a range of mission activities — in preaching and exhortation, in prayer, in testimony meetings, in music, in developing evangelism and outreach strategy, and elsewhere.

The social class from which parishioners came made no difference in their participation nor did experience in professional ministry give anyone advanced standing. Seymour made sure the priesthood of *all* believers was a reality rather than a mere theological ideal. Room was provided for children, janitors, washerwomen, and recent converts each to contribute something to the community. Seymour even gave space for his critics to make their case before his people. More than one

critic jumped at the chance to dress him down in front of them,<sup>3</sup> but Seymour took it in stride, learned from it, and moved on.

Seymour’s demeanor was disarming. Nothing seemed to disturb him. Cook observed, “He would sit behind that packing case [the pulpit] and smile at us until we were all condemned by our own activities.”<sup>4</sup>

Seymour was not vindictive, nor vitriolic, but was gentle, gracious, and soft-spoken. At the same time, Seymour was capable of providing correction when needed.

Seymour was not a highly educated man, but he was sure of what he believed. He spent many hours in prayer. He was not hesitant to voice his opinion on a subject.<sup>5</sup> He was careful, however, to address a subject only after critical self-evaluation or deep theological reflection. His willingness to be self-critical and reflective meant his teaching and subsequently what he considered the legitimate boundaries of the Mission’s religious experience might change. One example of this reflective, self-critical approach is easily identifiable in Seymour’s comments on the subject of tongues.

When Seymour’s flock began to speak in tongues, questions arose concerning how this phenomenon was supposed to work. As time went on, he suggested changes that moved his flock more in keeping with where he understood the biblical writers to be.

Extreme behavior and disorderly manifestations of speaking in tongues

were addressed in a similar manner. In the early days of the Azusa Street revival, Seymour recounted, there were many times when “we all used to break out in tongues; but we had learned to be quieter with this gift.”<sup>6</sup> Such a confession might have shaken some early Pentecostals with the fear that Seymour was quenching the freedom of the Holy Spirit to speak through them.<sup>7</sup> He pointed out, “for we want to be obedient to the Word, that everything may be done decently and in order without confusion.”<sup>8</sup> Change had come to make their practice consistent with that described in the Word.

With such extremes properly addressed in this manner, Seymour essentially provided a model of personal humility,



*William Joseph Seymour*

## THE STABLE AT LOTS SEVEN AND EIGHT

Seymour and company found a rundown former sanctuary of the Stevens African Methodist Episcopal Church (now First AME Church) at 312 Azusa Street. The legal description of the property was "lots seven and eight of orange tract, City of Los Angeles, County of Los Angeles, State of California."<sup>5</sup> A square, structured building, measuring 40 feet

by 60 feet near downtown Los Angeles and close to a freight terminal, became the new home of this band of believers. Revival continued there nonstop for 3 years, night and day. The building had been converted into a stable. A crude pulpit was made from wooden shoe crates and placed on a level floor. The building was humble in appearance. The pews were made from nail kegs and rough wooden planks. An altar

was built. Seymour and other church workers lived on the second floor. A long narrow room on the second floor became the Pentecostal upper room.

In spite of the ridicule from news reporters, the revival continued drawing crowds from every walk of life. Everything was spontaneous. People prayed, sang hymns, spoke in tongues, read Scripture, gave their testimony, shook, prophesied, and fell as they were

love for the people, openness to correction, obedience to the Word, and vulnerability. He could be wrong. He was open to learn and to change when necessary, and he expected the same from his followers. Once he was convinced he was wrong, or his position was untenable in light of his understanding of the Word, he confessed it publicly, acknowledged the change, and moved on.

As the revival spread it was inevitable that new works, even works close enough in geographic proximity to be considered competitive, would arise.<sup>9</sup> A lesser man might have grumbled about their proximity or the resulting proselytism that inevitably occurred. Seymour did not. Instead, he embraced them, celebrated the spread of the revival, and advertised the other meetings. Seymour invited prayer on their behalf, published testimonies provided by their leaders, preached in their churches, and invited their participation in leadership at the Azusa Street Mission, even during his absence. He organized meetings every Monday morning in which these leaders could gather for prayer, mutual support, counsel, and Bible study. These meetings also served the revival for both short- and long-term strategic planning. Through these meetings, leaders coordinated the spread of the revival into outlying areas by taking advantage of Los Angeles' burgeoning streetcar system.<sup>10</sup>

These factors point to Seymour as a man with a measure of humility and self-control. He provided effective leadership by modeling his commitment to a community of believers under the authority of Scripture, rather than under a strong hierarchy or personal pride of place. Seymour seemed to understand his role in leadership as one of empowering his people for the work of ministry, and his people treated him with respect, love, and open signs of affection.

### CONCLUSION

"'Not by might, nor by power, but by My Spirit,' says the Lord of hosts" (Zechariah 4:6) is a text to which many Pentecostal preachers make appeal. They employ this text to encourage Pentecostal people to be led completely by the Holy Spirit. It is also a text that sets the standard for Pentecostal leadership regardless of the venue.

Like those in other religious traditions, Pentecostals are an imperfect people. They, too, are tempted to follow the crowd, to seek acceptance, and at times, to compromise their ideal. Still the ideal stands, "You shall receive power" (Acts 1:8), and the consistency with which Pentecostals are reminded of that ideal, and the effectiveness of the appeal, and the willingness of

Pentecostal people to own that ideal all contribute substantially to the kind of leadership that emerges within the Pentecostal movement. This is a never-ending task, and one that surely shows mixed results at the end of the Movement's first century of existence. One need only be reminded of how the Baptist Bible translator, A.S. Worrell, came to view the leadership of William J. Seymour after visiting the Azusa Street Mission in 1906, to recognize that true Pentecostal leadership is possible only if one recognizes and submits to the application of Zechariah's prophecy to the person who leads.

The writer has not a single doubt but that Brother Seymour has more power with God, and more power from God, than all his critics in and out of the city. His strength is in his conscious weakness, and lowliness before God; and so long as he maintains this attitude, the power of God will, no doubt, continue to flow through him.<sup>11</sup>



**CECIL M. ROBECK, JR., Ph.D.,** Pasadena, California. This article is abridged from the author's article, "A Pentecostal Perspective on Leadership."

### ENDNOTES

1. Glenn A. Cook, *The Azusa Street Meeting* (Los Angeles: Glenn A. Cook, n.d.), 1.
2. "How Holy Roller Gets Religion," *Los Angeles Herald* (Los Angeles) 10 September 1906, 7.
3. Glenn A. Cook, *The Azusa Street Meeting*, 2; W.B. Godbey claimed he preached at the Mission, "serving them, the Lord helping me." When he faked tongues by speaking in Latin and they judged him to have been baptized in the Spirit, he took the opportunity to declare that they had received a demonic counterfeit themselves, and he proceeded to publish his account of the episode in W.B. Godbey, *Tongue Movement, Satanic* (n.p.: Pillar of Fire, 1918), 4.
4. Glenn A. Cook, *The Azusa Street Meeting*, 2.
5. "Tongues Mission, Azusa Street, Los Angeles, California," *The Free Methodist* (Chicago) 7 May 1907, sec. 9, p. 297.
6. W.J.S., "Gifts of the Spirit," *The Apostolic Faith* 1.5 (Los Angeles) January 1907, sec. 2, p. 5.
7. Compare Bartleman, *How Pentecost Came to Los Angeles*, 34, 69, 87–89.
8. W.J.S., "Gifts of the Spirit," *The Apostolic Faith* 1.5 (Los Angeles) January 1907, sec. 2, p. 5. Compare 1 Corinthians 14:40.
9. The competing missions included the First New Testament Church, the 8th and Maple Mission, the Upper Room Mission, Parham's Apostolic Faith Mission at the WCTU, Peoples' Church, and the Vernon Mission just to name a few. In addition, Los Angeles loosened its controls on street preaching, where various speakers vied for attention.
10. Untitled Item, *The Apostolic Faith* 1:6 (Los Angeles) February–March 1907, sec. 1, p. 1.
11. A.S. Worrell, "Work Increasing," *The Apostolic Faith* [Los Angeles] 1.6 (February–March 1907), 5.4.





*William J. Seymour standing outside of the Azusa Street Mission*

“slain in the Spirit.” The most popular song was “The Comforter Has Come.” Frank Bartleman wrote: “the color line was washed away in the blood. Indeed, the ‘color line was overcome by the blood.’”<sup>6</sup> Where the Spirit of the Lord is, there is liberty. To be racist and Spirit-filled is a logical contradiction.

In October 1906, Parham visited the Mission and was extremely critical of Seymour. He ridiculed Seymour’s behavior as animalistic and disgusting. Parham attempted to take over but was rebuffed by Seymour’s followers. William H. Durham was invited to preach at the Mission and lobbied for control. Seymour eventually regained control and locked out Durham.

Seymour’s marriage to Jennie Moore became a point of controversy for Clara Lum and Florence Crawford. Lum, editor of *The Apostolic Faith*, seized the mailing list and moved to Portland, Oregon, to join Crawford. Seymour was unable to retrieve the mailing list despite several attempts. Several ministers began siphoning off members from the mission and this proved painful to Seymour.<sup>7</sup> In a letter addressed to *The Apostolic Faith*, just 2 years after the Azusa Street revival began, Mason wrote: “The fight has been great. I was put out, because I believed that God did baptize me with the Holy Ghost among

you all. Well, He did it and it just suits me. ... His banner over me is love.”<sup>8</sup>

Religious and civil persecution began to plague African-American Holiness-Pentecostal adherents. Mason and D.J. Young were sent by Charles P. Jones to investigate the explosive revival in Los Angeles in 1907. After receiving the baptism in the Holy Spirit, Mason returned and parted ways with Jones and founded the Church of God in Christ. His friend, the late Bishop Mack E. Jonas was among the first African-Americans to have received the baptism in the Holy Spirit at the Azusa Mission. (See eyewitness account on page 54.) In later years, Mason provided a covering for many Assemblies of God ministers.

A few years after this 3-year revival, however, many converts of the Apostolic Faith Mission were suffering from within and without their celebrated enclaves. Soon they were in triple jeopardy — African-American, poor, and Pentecostal. To view the world only from the vantage point of the privileged can impose severe limitations on our spirited vision. The insults and abuse inflicted on these early pioneers caused them to develop a worldview that was much closer to reality than the views of the privileged few. The

unjust suffering these faithful servants endured gave them special insight into the work of the Spirit in the world. Their suffering forced them to reject the abstract god of the philosophers for a more concrete God who could be encountered and known at a deeply personal level. Their God was more than Paul Tillich’s *Ground of Being* but rather a *Battle Axe* in the time of trouble and a *Shelter* in the time of a storm.

It was in God’s providence that Seymour would start

the revival that ushered in 20th-century Pentecostalism. The converted livery stable in the ghetto of Los Angeles became a beacon to the world and the birthplace from which virtually all 20<sup>th</sup>-century Pentecostals trace their lineage. At least 26 church bodies trace their Pentecostal doctrine to Azusa Street. No prior revival bore such interracial and ecumenical fruits. Not only did persons of various races in North America participate, but adherents from more than 52 nations also responded to the Holy Spirit. Seymour died on September 28, 1922, and lies in repose at Evergreen Cemetery in Los Angeles. He now belongs to the ages, but his spiritual legacy lives on.



*William J. Seymour’s gravestone  
Evergreen Cemetery, Los Angeles*





## Given Six Languages

**I**went to Azusa Mission to make fun, but a little girl about eight years old got up and testified to the saving power of Jesus, and while she spoke, the Holy Ghost convicted me of my sins. I went to the altar and cried out to the Lord to save me from sin. Now I can witness His saving power and His cleansing power and His keeping power. O how I praise Him for saving, cleansing and baptizing me with the Holy Ghost. He has given me six languages. Now God has called me out into His work and O how I delight in His service."

**MACK E. JONAS** *The Apostolic Faith*,  
February–March 1907

### POSSIBILITIES FOR THE FUTURE

What can pastors learn from the life and legacy of William J. Seymour?

First, 21st-century observers of religion have noted that the geocentric shift of Christianity has moved from the northern hemisphere to the southern hemisphere. The most visible manifestation of this shift is the rapid rise of charismatic renewal within the body of Christ. Following the *cloud* of God's decisive movement in our time has far-reaching implications for the Church. First Corinthians 1:27–29 says: "But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things — and the things that are not — to nullify the things that are, so that no one may boast before him." An ordinary person can do extraordinary things when fully yielded to God.

Second, from adversity we discover our identity. The New Testament church grew during persecution. It is through the *scattering* that God's decisive *kairos* (time) is realized. Seymour was vigilant and steadfast during the dark days of adversity.

Third, from Seymour we learn that oral theological discourse is valid within

a literary culture. Many New Testament gospel narratives survived through the medium of oral tradition. George Buttrick stated: "Scholars grope through deserted shrines in search of God, while He can be found by a lowly saint upon his knees." When leaders seek God's will through prayer and postpone their selfish agendas, they can be assured of the advent of surprise by God.

Fourth, God does not promise success, but does require faithfulness. Seymour's premature death at 52 years

old is troubling. Though dead, the historical legacy of William J. Seymour speaks from the grave. God rewards faithfulness.

Fifth, when the debate regarding the progenitor of modern Pentecostalism has ended, we must make a choice. Walter J. Hollenweger, renowned authority on world Pentecostalism, has succinctly stated: "In the final analysis the choice between Parham and Seymour is not an historical but a theological one. Where does one see the decisive contribution of Pentecost: in the religious experience of speaking in tongues as seen by Parham, or in the reconciling Pentecostal experience as seen by Seymour (which of course includes *glossolalia* as an important role)?"<sup>9</sup> Will your choice be tongues of men and angels or agape love? Athens or Jerusalem? Africa or Europe? Topeka or Los Angeles? Babel or Pentecost? Polarization or unity? Separation or reconciliation? Bondage or liberation? The Azusa Street revival bore fruit that was reconciling, ecumenical, and reflective of authentic *koinonia* between God and His creation. Ought we do less? ■



**Leonard Lovett, Ph.D.**, is pioneer dean emeritus of C.H. Mason Seminary, an affiliate of the Interdenominational Theological Center, Atlanta, Georgia; the Church of God in Christ first ecumenical officer of Urban Affairs; and author of *Close Your Back Door* and *Kingdom Beyond Color*.

#### ENDNOTES

1. Mel Robeck, "William Joseph Seymour," in *The New International Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess and Eduard Van Der Maas (Grand Rapids: Zondervan, 2002, 1053–1058; Corroborated in Douglas Nelson, "For Such a Time as This: The Story of William J. Seymour and the Azusa Street Revival," (Ph.D. diss., University of Birmingham, England); and in Cheryl J. Sanders, *Saints in Exile: The Holiness Pentecostal Experience in African-American Culture* (New York: Oxford University Press, 1996).
2. C.W. Shumway, "A Study of the Gift of Tongues" (A.B. thesis, University of Southern California, 1914).
3. Larry Martin, *The Life and Ministry of William J. Seymour* (Joplin, Mo.: Christian Life Books, 1999), reprinted from John G. Lake, "Origin of the Apostolic Faith Movement," *The Pentecostal Outlook*, September 1932, originally written in 1911.
4. Lake, "Origin of the Apostolic Faith Movement."
5. Martin, 155.
6. Frank Bartleman, *How Pentecost came to Los Angeles* (Los Angeles, Calif., 1925).
7. Robeck.
8. Leonard Lovett, "The Black Origins of the Pentecostal Movement," in *Aspects of Pentecostal-Charismatic Origins*, ed. Vinson Synan (Plainfield, N.J.: Logos, 1975); German Ross, *History and Formative Years of the Church of God in Christ* (Memphis, Tenn.: Church of God in Christ Publishing House, 1969).
9. Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, Mass.: Hendrickson Publishers, 1997) 23.







# *The Gracious Theology*

of William J. Seymour  
and the Azusa Street Mission

BY DOUGLAS JACOBSEN

In the summer of 1906, the Apostolic Faith Mission on Azusa Street in Los Angeles erupted into a Spirit-filled revival different in scope and fervor from any revival that had happened before. Led by William J. Seymour, the spiritual intensity of the Azusa Street revival was red hot for more than 2 years before slowly cooling off. During that time, virtually everyone who was anyone within the emerging Pentecostal movement felt its impact.



Many traveled hundreds or thousands of miles to Los Angeles to see firsthand what was going on. Others who could not travel to Los Angeles kept close tabs on the revival through accounts from friends or via the published reports issued by the Mission. Some rejoiced in what was happening at the Mission, others were curious, still others were skeptical or even decidedly critical. Regardless of one's opinion, the revival at Azusa was hard to ignore.

The Azusa Street Mission quickly became the grand central station of global Pentecostalism. People came and went. As they crossed paths they made new friendships and revived old ones. While

## The Azusa Street Mission quickly became the grand central station of global Pentecostalism

at the Mission they dreamed together of how they could turn the world upside down for Jesus through the power of the Spirit. They came to the Azusa Street Mission as scattered individuals seeking God's power, but they left as members of a self-conscious community of Pentecostal believers and coworkers.

In essence, the Pentecostal movement was born at the Los Angeles revival. Before the Azusa meetings, Pentecostalism had been a small regional religious phenomenon limited mostly to the Midwest. At Azusa, Pentecostalism became a national and global movement of faith.

### THE NEED TO THEOLOGIZE

The clamor of the meetings and the diversity of its participants cried out for interpretation; the Azusa revival was not a self-explaining event. In the fervor of the moment, the experience was sufficient. But with time, the experience gave rise to theological reflection as the faithful asked themselves what was happening. What was God doing? How was one to



*William J. Seymour*

PHOTO: FPHC

make sense of this explosion of spiritual piety and power? How could Pentecostals with different church backgrounds and divergent theological orientations talk to each other about the new Spirit-filled movement in which they were corporately engaged? What language best captured the Azusa vision of God, the Pentecostal

experience of the Spirit, and the church's mission in the world?

These questions demanded answers. The Azusa revival was not overwhelmingly driven by theological concerns or dominated by theological reflection. However, the diversity of experiences at the Azusa meetings and the diversity

of participants (each with his/her own pre-Azusa understanding of Christian faith) created a situation where theological reflection became necessary, whether it was desired or not.

The person most responsible for trying to make theological sense of the unruly spirituality of the meetings was the pastor of the Azusa Street Mission, William J. Seymour. Seymour was the main spokesperson for the Mission, but he was not the only leader. Clara Lum deserves recognition for her role in keeping the Mission's semimonthly newspaper (*The Apostolic Faith*) up and going. Without that publication, the work of the mission would have been much less well known.

## UNEASINESS WITH THEOLOGY

Seymour and the other leaders of the Azusa Street Mission were not, at first, enamored with the idea of producing a theology for the Movement. Theology was suspect. It was seen as a potential block to the free flow of Pentecostal faith. Theology was something to be overcome, not embraced. As *The Apostolic Faith* put it: "There was a time when we were fed upon the theological chips, shavings, and wind, but now the long, long night is past." One can almost hear the hallelujahs and amens shout off the page in response.

Elsewhere, *The Apostolic Faith* reported: "There have been those who have sought for the Baptism and could not get it, because they did not come humbly as a little babe. They did not give up their doctrines and opinions; they did not empty out so they could get the filling." Then the paper explained that the new Pentecostal message had not been explicitly "revealed to our great theologians." The Pentecostal gospel came straight from God. It was accessible to everyone, even the most uneducated.



PHOTO: FPMC

Clara Lum

Early Pentecostals believed that theology did not help bring Pentecost to people. There was also great fear that theological reflection might quench the Spirit. A column in one of the mid-1907 editions of *The Apostolic Faith* warned: "When we received the baptism in the Holy Ghost, the power came down in such a mighty way, and after a time people began to consider and got us to talking thought ... [which] put straps and bands on the Holy Ghost." The paper exhorted its readers to throw off all the straps and bands of theology and "be free in the Holy Ghost, and let Him have right of way."

Leaders of the Azusa revival did not want anyone "talking thought" about what was happening and potentially squelching the work of the Spirit in their midst. They wanted the Spirit to keep

moving, and the way to do that was to focus on the Word. As stated in *The Apostolic Faith*: "We are feeding upon the Word, which is revealed by the Holy Ghost — the whole Word and nothing but the Word." God's Word was good, but human words of theology were viewed as dangerous and unhelpful.

## SOUND DOCTRINE

As negative as the comments above seem, the Azusa Street Mission was not as opposed to theology as might at first seem to be the case. The Mission's public denigrations of theology need to be examined side by side with the Mission's frequent calls for sound doctrine. (See inset below taken from the December 1906, *The Apostolic Faith*.)

While the Azusa Mission had pledged itself to "not fighting men or churches" but to encouraging love and respect among all Christians, leaders of the Mission were not averse to making agreement on sound doctrine a condition of fellowship. Seymour and his colleagues thought that some theological fights were worth having. They were convinced that maintaining sound doctrine would inevitably result in some splits and divisions in the Christian community.

Seymour knew that many in the Pentecostal movement wanted to ignore

theological differences and luxuriate in the heavenly unity of the Spirit. He quoted such persons as saying: "Let us all come together; if we are not one in doctrine, we can [still] be one in spirit." But his response to such sentiments was opposed to this view. He declared, "We cannot all be one, except through the Word of God." He reminded his readers that views contrary to Scripture had to be expunged from the community. Seymour believed that failure to do this would lead to spiritual fornication. The only way to remain pure was to fortify the walls — to build clear boundaries of sound

We believe in old time repentance, old time conversion, old time sanctification, healing of our bodies and the baptism with the Holy Ghost. We believe that God made Adam in His own image, according to Gen. 5. 1; Ps. 8. 4; and Matt. 19. 4. We do not believe in any eighth day creation, as some have taught, and we do not believe in the annihilation of the wicked.

We stand on Bible truth without compromise. We recognize every man that honors the blood of Jesus Christ to be our brother, regardless of denomination, creed, or doctrine. But we are not willing to accept any errors, it matters not how charming and sweet they may seem to be. If they do not tally with the Word of God, we reject them.

The Apostolic Faith,  
December 1906



theology around the community of the faithful. This was “the only way to keep foul and false hellish spirits out of the church of Christ.”

## THEOLOGICAL ESSENTIALS

The first issue of *The Apostolic Faith* included a creed for the Mission. This creed said that the Apostolic Faith movement focused first on “the restoration of the faith once delivered unto the saints — the old time religion, camp meetings, revivals, missions, street and prison work, and Christian Unity everywhere.” The publication listed the following as essential: repentance (including godly sorrow, confession of sins, forsaking sinful ways, and restitution), faith in Jesus Christ, sanctification as a second work of grace, the baptism in the Holy Spirit with the evidence of speaking in new tongues, and healing. (See “*Apostolic*

*Faith Movement*” on page 35.)

The editor then clarified two points where confusion might exist regarding the precise stance of the mission. First, baptism in the Holy Spirit was different from “the anointing that abideth.” Leaders of the Azusa Mission believed that anyone who stopped short of the full baptism in

graciously covers.” Azusa did not promote cheap grace. Restitution for past sins was part of the message. But in those cases where restitution was impossible, God’s grace was sufficient to cleanse the offense and set things right.

This list of doctrines, along with the two clarifications, explains the importance of

## While Seymour was clear about the basic essentials of Pentecostal theology, he never forgot that God could and did work with people in different ways.

the Holy Spirit and was content with the mere anointing of the Spirit would surely “fail to reach the glory and power of a true Pentecost.” Second, “The blood of Jesus will never blot out any sin between man and man they can make right; but if we can’t make wrongs right the Blood

doctrine in the basic theological orientation of the Azusa Mission. The mission’s theology centered on the life of faith as lived within the community of believers — where “godly sorrow for sins” was expected and where “sins between man and man” were dealt with directly. Azusa’s theology was neither particularly speculative nor was it especially informed by the longer history of the church. Rather, the theology of the Mission focused on pastoral concerns, the most important of which was helping people receive and retain a true Pentecost.

## THEOLOGICAL GRACIOUSNESS

Even though the leaders of the Azusa Mission emphasized sound doctrine and the need for theological boundaries, they remained committed to Christian tolerance and graciousness. *The Apostolic Faith* declared that the Spirit was not going to consign to hell those who disagreed with the Mission’s theological emphases. Some differences of doctrine were mere differences (as opposed to heretical differences), and Christians had to learn how to live together without being judgmental.

The Mission’s monthly paper said: “We [have] to recognize every man that honors the Blood. So let us seek peace and not confusion. We that have the truth should handle it very carefully. The moment we

### *Eyewitness Account*

## Transformed Through the Blood

Beloved, I was saved about 17 months ago from a wretched life. When I called on God, He heard my prayer and saved me instantly. What convinced me of the reality in salvation, was the peace that came into my heart. The desire for opiates went out immediately, and I was cured of the drug habit. The Lord has also healed many others of the drug habit. And God has healed my body, after being afflicted over six and a half years. When all physicians failed, the Man Christ Jesus healed me. The devil had me bound hand and foot for years. Thinking myself wise, I became foolish. But, beloved, God sent His transforming power through the Blood of Jesus and burst all the shackles, and shook off the handcuffs of hell, and today I am a free man in Christ Jesus.

Then He sanctified me wholly and gave me a clean heart. Then He baptized me with the Holy Ghost on Jan. 22, at Azusa Mission. Dear ones, all I live for is Christ. I sold out, body, soul, and spirit to Him. My desire is to point souls to the bleeding Lamb of Calvary that takes away the sin of the world. The Holy Ghost, the third person of the Trinity, speaks through me in the languages of the nations whenever He chooses. And He is now engaged in pulling the rope that rings the joy bells of heaven in my heart. And there is a revival going on in my soul continually, and the choir is singing and praising God in the unknown tongues. The Holy Ghost is the leader and is well qualified. He came from the college in heaven. Beloved, it is no more I but Christ. To Him be all the glory.”

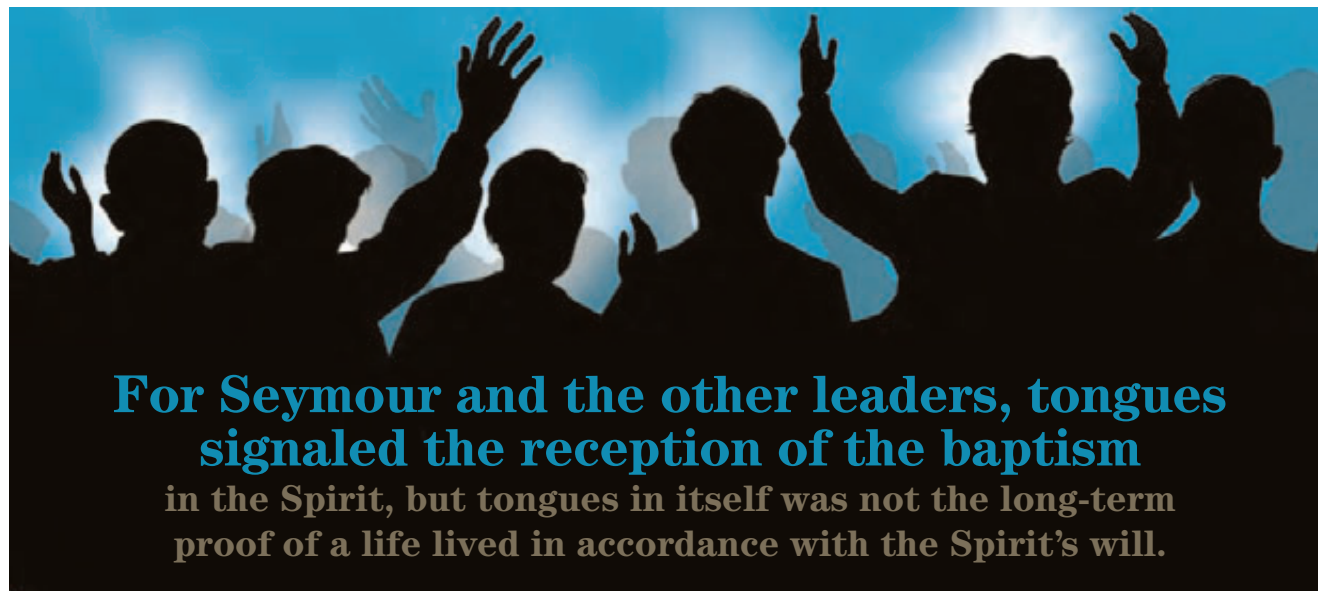
**TOM ANDERSON**, *The Apostolic Faith*, February–March 1907

feel we have all the truth — more than anyone else — we will drop. We must deal patiently with the Lord's people."

The trick was getting the balance right. That is never easy, but the Mission tried to hold its contradictory impulses of theological purity and Christian unity in creative tension. *The Apostolic Faith* explained: "We recognize every man that honors the

Mission — from the merely justified and the merely sanctified to those who were fully baptized in the Spirit. The paper said: "We do not say that we do not need the justified or the sanctified brother simply because he does not speak in tongues or does not prophesy; but we realize that it takes the justified, the sanctified, and the Pentecost brother all to make the body of

Seymour and others frequently reiterated that the gift of tongues was never to be sought as an end in itself. Seeking tongues for their own sake was *prima facie* evidence that a person had misunderstood both tongues and the baptism in the Spirit. Seymour was adamant on this point, saying: "Beloved ... we are not seeking for tongues, but we are seeking



**For Seymour and the other leaders, tongues signaled the reception of the baptism in the Spirit, but tongues in itself was not the long-term proof of a life lived in accordance with the Spirit's will.**

blood of Jesus Christ to be our brother, regardless of denomination, creed, or doctrine. But we are not willing to accept any errors, it matters not how charming and sweet they may seem to be."

While Seymour was clear about the basic essentials of Pentecostal theology, he never forgot that God could and did work with people in different ways. What was the norm was not always the way things happened, and where people were in their spiritual journey today was not, necessarily, where they would be tomorrow. Christian fellowship at Azusa was not based on complete doctrinal agreement, but on the rule of gospel graciousness — accepting each other as brothers and sisters in Christ regardless of one's present level of spiritual experience.

This rule had been practiced at the Azusa Mission from the beginning. As early as December 1906, *The Apostolic Faith* explicitly declared that all Christians were welcomed as equals at the

Christ." Elsewhere the paper stated: "If a man is saved and living according to the Word of God, he is our brother, [even] if he has not got the baptism in the Holy Spirit with tongues."

The Azusa Mission was a place for all Christians; anyone who trusted in the blood of Jesus for salvation was welcome. Leaders of the Mission even said: "There is no difference in quality between the baptism in the Holy Ghost and sanctification. They are both holiness. Sanctification is the Lord Jesus Christ crowned in your heart and the baptism in the Holy Spirit is His power upon you. It is all holiness. It makes you more like Jesus. It is Jesus in justification, Jesus in sanctification, and Jesus in the baptism in the Holy Ghost."

## **TONGUES AND LOVE**

Speaking in tongues as the sign of the baptism in the Spirit was a major plank in Azusa's theological worldview, but

the baptism in the Holy Ghost and fire. And when we receive it, we shall be so filled with the Holy Ghost, that He Himself will speak in the power of the Spirit."

Seymour recognized that the experience of tongues differed from individual to individual. Some received the ability to speak in tongues at their Baptism and continued to exercise that gift throughout their lives. Other recipients spoke in tongues at their Baptism and then never spoke a word in tongues again. He explained this phenomenon by saying that there was a difference between tongues as a witness to the baptism in the Spirit and tongues as a continuing gift of the Spirit.

Some devout seekers experienced an awkward delay between their seeming reception of the Spirit and their ability to speak in tongues. Seymour and the leaders of the Mission had no simple explanation for why this happened, but they knew from past precedent that a week or more could separate the baptism in the Spirit



**Character and Work of the Holy Ghost.** His character is love. If you find people that get a harsh spirit, and even talk in tongues in a harsh spirit, it is not the Holy Ghost talking. His utterances are in power and glory and with blessing and sweetness. The character of the Holy Ghost is precisely like Jesus the Word of truth, for the Holy Ghost is "the Spirit of truth." He speaks always of the Word and makes everything like the Word. Jesus was the Son of God, the suffering Christ; and the Holy Ghost comes into the world to reveal this suffering Christ to us. He is a meek and humble Spirit—not a harsh Spirit. He is a Spirit of glory. When He comes into a believer, He comes to tell them all about Jesus' salvation. He reveals Christ. He paints Him as the wonderful Son of God, the brightest gem the Father had in heaven,—our only hope of salvation and reconciliation with the Father. How sweet it is to have the Holy Ghost come to you and show you Jesus through the Word. He witnesses and reveals through the Word, and never gets outside of the Word.

*The Apostolic Faith, May 1908*

from the first time the recipient spoke in tongues. Seymour's advice to people in this baptized-without-tongues predicament was to "get to praying or praising God in the liberty of the Spirit" and eventually tongues would follow.

For Seymour and the other leaders, tongues signaled the reception of the baptism in the Spirit, but tongues in itself was not the long-term proof of a life lived in accordance with the Spirit's will. While tongues was the sign that one had received the baptism in the Spirit, the Mission said it was "another thing to keep the anointing" of one's baptism, another thing with another sign. Thus, *The Apostolic Faith* ultimately identified "the real Bible evidence" of the Spirit's baptism with the notion of "divine love, which is charity."

The final edition (May 1908) of the *Apostolic Faith* concluded: "If you find people that get a harsh spirit, and even talk in tongues in a harsh spirit, it is not the Holy Ghost talking. His utterances are in power and glory and with blessing and sweetness ... He is a meek and humble Spirit — not a harsh Spirit." (See "Character and Work of the Holy Ghost" above.) Tongues was seen as a valid sign of the baptism in the Spirit only if recipients showed other evidence of God's loving and

redemptive influence in their lives.

The ultimate sign of the Spirit's presence in a person's life was communal rather than individual. Love was the long-term manifestation of the baptism in the Spirit. The communal manifestation of that love was the ability to care for and respect each other regardless of race, class, gender, and age. That is exactly what Seymour said happened at the Azusa revival.

*The Apostolic Faith* paper reported: "All classes and nationalities meet on a common ground." People from all nationalities and races felt free to be themselves. The paper explained: "If a Mexican or German cannot speak English, he gets up and speaks in his own tongues and feels quite at home for the Spirit interprets through the face and people say amen. No instrument that God can use is rejected on account of color, or

the people of the earth — a God whose church needed to transcend the divisions of human culture and ethnicity.

Many at the Azusa Street Mission also believed traditional gender roles were being washed away by the Spirit. *The Apostolic Faith* declared, "In Christ Jesus there is neither male nor female." Therefore, it was "contrary to Scriptures that woman should not have her part in the salvation work to which God has called her." In keeping with this sentiment, leaders of the Mission declared: "We have no right to even lay a straw in her way. ... It is the same Holy Spirit in the woman as in the man." This meant equality should be the rule in Christian marriage. As Seymour wrote: "God does not make the husband the tyrant or cruel sovereign over the wife, neither does He make the wife to exercise tyranny over the husband, but makes them both one."

## Seymour believed that God was "melting all races and nations together," blending "all races and nations into one common family in the Lord."

dress, or lack of education. This is why God has so built up the work." Seymour believed that God was "melting all races and nations together," blending "all races and nations into one common family in the Lord."

This was not merely a social phenomenon, but an expression of Christ's own character and being. Seymour said that Christ was "neither black, nor white, nor Chinese, nor Hindu, nor Japanese, but God." The God that was worshiped at the Azusa Mission was the God of all

At Azusa, everyone stood together on equal ground before God and with each other, and what held them together in fellowship was a gracious theology of Spirit-inspired love. While Pentecostal faith involves many wonderful dimensions of spiritual experience, Seymour and the leaders of the Azusa Street Mission knew what was most important. A Spirit-filled community of believers is known above all else by its humble love for every brother and sister in the Lord and, indeed, for every person in the world. ■



**Douglas Jacobsen, Ph.D.**, is distinguished professor of church history and theology at Messiah College, Grantham, Pennsylvania. His forthcoming books include: *Gracious Christianity: Living the Love We Profess* (Baker Books, February 2006) and *Pentecostal Theology: Writings From the First Generation, 1900–1925* (Indiana University Press, June 2006).

### ENDNOTE

1. This essay is excerpted and adapted, with permission of the publisher, from *Thinking in the Spirit: Theologies of the Early Pentecostal Movement* (Indiana University Press, 2003). *Thinking in the Spirit* received the 2005 Pneuma Award from the Society for Pentecostal Studies for best book of the year.







# AZUSA

## Street Revival

### *Timeline*

BY CECIL M. ROBECK, JR.



**May 2, 1870:** William J. Seymour is born to Simon and Phillis (Salabas) Seymour in Centerville, Louisiana.

**September 4, 1870:** William J. Seymour is baptized at the Church of the Assumption (Roman Catholic) in Franklin, Louisiana.

**1870:** Biddie Mason establishes a Bible study in her home in Los Angeles, California, that becomes Stevens African Methodist Episcopal Church.



**1888:** Stevens African Methodist Episcopal Church constructs a 40 feet by 60 feet church building at 312 Azusa Street.



**1895–99:** William J. Seymour lives in Indianapolis, Indiana. He is saved in a Methodist Church, but later joins the Evening Light Saints (Church of God, Anderson, Indiana).

**January 22, 1898:** In Los Angeles, California, Joseph Smale becomes the pastor of First Baptist Church.

**Summer 1900:** William J. Seymour is employed as a farm laborer in Verdunville, Louisiana.



**January 1, 1901:** At the short-term Bible school established by Charles F. Parham in Topeka, Kansas, Agnes N. Ozman speaks in tongues. Parham interprets this phenomenon to be the Bible evidence of the baptism in the Holy Spirit.



**1901–02:** Seymour moves to Cincinnati, Ohio, where he attends God's Bible School, a Wesleyan Holiness Bible school run by Martin Wells Knapp. While he is in Cincinnati, he contracts smallpox and loses sight in his left eye.

**1902–04:** Seymour moves to Houston, Texas, where he worships in the African-American community. He also holds meetings in Lake Charles, Louisiana.

**1904:** The Welsh revival begins under the leadership of Evan Roberts.



**February 21, 1904:** Stevens African Methodist Episcopal Church completes and dedicates a new building at 8th and Towne in Los Angeles, California. The congregation changes its name to First African Methodist Episcopal Church (FAME) and moves into their newly constructed sanctuary. This leaves the property at 312 Azusa Street vacant.

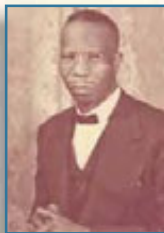
**March 10, 1904:** An unknown arsonist sets fire to several buildings in Los Angeles, California, overnight, including the vacant sanctuary at 312 Azusa Street. The pitched roof and much of the internal walls of the second floor sanctuary are destroyed. The building is declared a total loss. The board at First African Methodist Episcopal Church decides to repair the building. They give it a flat roof, and build a series of rooms on the second floor. The ground floor is let out to a local contractor for storing materials.

# AZUSA Street Revival Timeline

**Winter 1905:** Seymour visits Charles Price Jones and/or Charles Harrison Mason, and cofounders of the Church of God in Christ, in Jackson, Mississippi. Pastor Joseph Smale of Los

Angeles, California, visits the Welsh revival, where

he befriends Evan Roberts. Three hundred Russian and Armenian Molikans arrive in Los Angeles, with more than 1,000 others to follow — among them is the Shakarian family. They have immigrated in response to a prophecy received by this community in 1855.



**January 1905:** William F. Manley holds a tent meeting at the corner of West 1st Street (now Beverly Blvd.) and North Bonnie Brae Street in Los Angeles, California. Mrs. Julia W. Hutchins, recently expelled from Second Baptist Church for teaching "Holiness," attends his meetings.

**Spring 1905:** Seymour worships in a small, African-American Holiness congregation founded by Mrs. Lucy F. Farrow.

**June 1905:** Convinced that Los Angeles, California, needs a revival like that in Wales, Pastor Smale begins holding protracted meetings at First Baptist Church in Los Angeles.



**July 10, 1905:** Charles F. Parham's team arrives in Houston, Texas, to hold Apostolic meetings in Bryan Hall.

**Mid-July 1905:** Mrs. Julia W. Hutchins and J.W. Slaughter apply for a permit to

hold street meetings at 1st and San Pedro Streets. Their application is denied. Mrs. Hutchins establishes an unnamed Holiness Church at 9th and Santa Fe Streets.

**Mid-August 1905:** Charles Parham employs Lucy F. Farrow as the governess of his children and moves to Melrose, Kansas. He leaves part of his evangelistic party in Houston, Texas. Mrs. Farrow turns the pulpit of her congregation over to William J. Seymour. He begins to serve as the church's pastor. While Seymour is pastoring Lucy F. Farrow's congregation, Miss Neely Terry, a member of Mrs. Hutchins' congregation in Los Angeles, California, visits relatives in Houston. She attends the church and is favorably impressed by Seymour's preaching.

**August 22, 1905:** Warren Faye Carothers invites Parham's Houston, Texas, contingent to begin meetings in his church, the Christian Witness Tabernacle in Brunner, Texas. He receives the baptism in the Holy Spirit that week and his congregation becomes an Apostolic Faith Church.



**August 28, 1905:** Charles Parham begins meetings in Baxter Springs, Kansas.

**September 6, 1905:** Parham opens up a month-long meeting in Columbus, Kansas. Lucy F. Farrow is baptized in the Spirit during this month of meetings. In the meantime, Parham is watching events unfold in Zion, Illinois, where John Alexander Dowie is faltering. Meanwhile, in Los Angeles, California, Joseph Smale is in trouble with his board of trustees at First Baptist Church.

**September 11, 1905:** Joseph Smale is given an ultimatum by his board to either drop the protracted meetings and stop preaching revival or leave. Smale leaves.

**September 22, 1905:** Smale holds an organizational meeting for a new congregation. It will be called First New



Testament Church. Frank Bartleman begins to attend this church, which will meet in a theater, Burbank Hall.

**Fall 1905:** The young men of First Methodist Church in Los Angeles, California, where Florence Crawford is a member, begin to hold all-night prayer meetings.



**October 15, 1905:** Parham gathers his traveling party of 22 people, and takes the overnight train to Old Orchard, Texas, where he holds meetings through October 21.

**October 22, 1905:** Parham begins meetings in Bryan Hall. Parham and Carothers agree to work together in spreading the Apostolic Faith throughout Texas.



**December 1905:** Parham announces that he is the projector of the Apostolic Faith Movement. He sets up his home in Houston, Texas, and announces that



he will begin a short-term Bible training school at the corner of Rusk Avenue and Brazos Street. Lucy F. Farrow encourages William Seymour to talk to Parham and enroll in his school.

**January 2, 1906:** William J. Seymour begins classes with Charles F. Parham. Due to Texas' Jim Crow laws, Seymour sits in the hallway rather than in the classroom with the white students. The course of study will last 10 weeks.

**Early February 1906:** William J. Seymour receives an invitation from Mrs. Julia W. Hutchins to serve as pastor of the Holiness Church congregation she has founded in Los Angeles, California. Parham tries to talk Seymour out of accepting the call, but relents when Seymour persists. Seymour leaves Houston, Texas, before he has finished his



**MR. SEYMOUR'S CALL.**  
 "Mr. W. J. Seymour has the following to say in regard to his call to this city:  
 "It was the divine call that brought me from Houston, Texas, to Los Angeles. The Lord put it in the heart of one of the saints in Los Angeles to write to me that the Lord would have me come over here and do a work, and I came, for I felt it was the leading of the Lord. The Lord said the saints, and I came to take charge of a mission on Azusa Pl. Street, and one night they looked for their mission man, and afterwards got Mr. Roberts, the president of the Holiness Association, to come down and settle the doctrine of the baptism with the Holy Ghost, that it was simply justification. He came down and a great many holiness preachers with him, and they stated that justification was the baptism with the Holy Ghost. But you they did not have the evidence of the second chapter of John, for when the disciples were all filled with the Holy Ghost, they spoke in tongues as the Spirit gave utterance. After the gentlemen heard me speak of what the true baptism of the Holy Ghost was, he said he wanted it too, and told me when I had finished it to let him know. So I resumed it and let him know. The beginning of the Pentecost started in a prayer meeting at the Azusa Street Mission."

a train headed to Denver, Colorado, where he will change to one going to Los Angeles, California. He spends the night at the Pillar of Fire Training School founded by Alma White, and leads the group in prayer before they eat their evening meal.

**February 22, 1906:** Seymour arrives in Los Angeles, California.

**February 24, 1906:** Seymour preaches his first sermon as pastor of the Holiness Church at 9th California and Santa Fe. He continues preaching on Sunday, February 25; Tuesday, February 27; and Friday, March 2, while holding meetings at 3 p.m. each afternoon.

**March 4, 1906:** Seymour preaches the morning service, but is locked out when he returns for the evening service. Mrs. Hutchins expresses concern that his doctrine of baptism in the Holy Spirit is not correct Holiness doctrine. She calls for a meeting with the leaders of the Holiness Church of Southern California. Seymour finds housing with Edward S. and Mattie Lee.

**Mid-March 1906:** J.M. Roberts conducts a meeting in which Seymour is allowed to preach or explain his doctrine on the baptism in the Holy Spirit, while the leaders and pastors of the Holiness Church listen to his presentation, ask questions, and take a vote. They conclude that his doctrine is not consistent with the position of the Holiness Church and tell him if he is to continue as pastor of the church at 9th and Santa Fe he must stop teaching it. Seymour refuses their mandate, gently but firmly. He begins an evening prayer meeting at the Lee home at 114 South Union Street, near West 1st Street and North Bonnie Brae Street. Frank Bartleman attends at least one of these meetings.



**March 12, 1906:** The meeting outgrows the Lee house and moves to the home of Ruth and Richard Asberry

course of study and before he has been baptized in the Holy Spirit.

**Mid-February 1906:** W.F. Carothers conducts a farewell service and Parham's students lay hands on Seymour and pray for him. Seymour boards

at 214 (now 216) North Bonnie Brae Street. The meetings are held each night throughout the remainder of the month and on into the month of April.

**March 26, 1906:** Mrs. Cenna Osterberg testifies at her son's church, the Full Gospel Tabernacle, and tells of the meeting she attended at the Asberry home the previous evening. Her son, Arthur, is embarrassed by her testimony and decides to investigate. His board members join him. He is convinced that Seymour's message is right.



**April 6, 1906:** No one has been baptized in the Spirit and spoken in tongues yet. The group at the Asberry house decides to engage in a 10-day fast while they pray for the baptism in the Spirit.

**April 8, 1906:** Elmer K. Fisher of Calvary Baptist Church in nearby Glendale resigns his pastorate. Inspired by reading R.A.



Torrey on the Holy Spirit, he has been preaching the need for revival at this church. His board, however, wants him to change his preaching emphasis. He joins the staff at Smale's First New Testament Church the following week.

**April 9, 1906:** Edward S. Lee is baptized in the Spirit and speaks in other tongues in the late afternoon when William J. Seymour and Lucy F. Farrow lay hands on him for healing at his house. At 7:30 p.m., the group moves to the Asberry home on Bonnie Brae for the evening meeting and before the night is over, Jennie Evans Moore and several others have joined him. The news spreads throughout the Holiness network in the city.

**April 12, 1906:** William J. Seymour receives his baptism in the Holy Spirit and speaks in tongues.

**April 13, 1906:** Good Friday. Seymour and his friends lease the property at 312 Azusa Street and begin cleaning it up. Arthur G. Osterberg leads the work detail, which includes blacks, whites, and Latinos.



**April 14, 1906:** Three African-American men, Horace B. Duncan, Fred Coker, and Will Allen, are dragged by a mob of 7,000 people to the town square in Springfield, Missouri, future home of the Assemblies of God, and lynched.

**April 15, 1906:** Easter. Jennie Evans Moore and Ruth Asberry attend Smale's First New Testament Church for the morning service. At the close of the service, Smale opens the floor for testimonies. Jennie Evans Moore testifies of what has taken place at the Asberry prayer meetings, and ends her testimony by speaking in tongues. The congregation, including Frank Bartleman, is electrified. That evening, services begin at the Azusa Street Mission.

**April 17, 1906:** The *Los Angeles Daily Times* sends a reporter to the evening service. The reporter finds a small congregation of African-Americans with a sprinkling of whites.

**April 18, 1906:** At 5:48 a.m., San Francisco, California, is rocked by an earthquake. During the next 4 days the city burns. The first report on the Azusa Street Mission appears under the title, "Weird Babel of Tongues," in the *Los Angeles Daily Times*. The Mission begins to grow.



**April 19, 1906:** Los Angeles, California, feels two earthquakes. A.G. Garr and Frank Bartleman both record that windows broke, chimneys fell, floors heaved, and people ran into the streets.

**April 21, 1906:** Angered by the fact local evangelical pastors were calling it a natural disaster, Bartleman begins work on his famous "The Earthquake!!!" tract. He completes it on April 24, and has 25,000 printed that day and begins to distribute them immediately.



**May 1906:** William H. McGowan, a member of the Los Angeles Holiness Church, begins to stop by the Azusa Street Mission while his truck is being loaded with building materials at a nearby lumber yard. Convinced what is happening there is of God, McGowan testifies at the Los Angeles Holiness Church and invites the entire congregation to join him and see for themselves. Pastor William Pendleton takes up the invitation, and soon, nearly the entire congregation has been baptized in the Spirit.





**May 11, 1906:** Between Frank Bartleman's efforts as well as the efforts of Francis W. Manley in Oakland, California, "The Earthquake!!!" tract has been printed 125,000 times. The Los Angeles police department has sent out an officer to get to the bottom of it. Frank Bartleman is pleased with himself, "I have never written a tract that had so much influence." The mission continues to grow.

**May 29, 1906:** Abundio and Rosa de Lopez attend the Azusa Street Mission. He claims he came seeking sanctification. He also heard about the baptism in the Holy Spirit.

**June 5, 1906:** Abundio L. Lopez is baptized in the Holy Spirit at the Azusa Street Mission.

**June 6, 1906:** In a Los Angeles Church of God tent meeting, Henry Prentiss, a young African-American preacher, uses explicit language and points his finger at a white woman in the congregation whom he names as a sinner. A riot ensues in which calls are made to lynch Prentiss. Tent ropes are cut. Prentiss is arrested on charges of disturbing the peace.

**June 11, 1906:** The press rediscovers the Azusa Street Mission. Attendance is reported as several hundred people, both black and white, in meetings that resemble a Negro revival meeting in the South. The reporter is awed by the phenomenon known as singing in the Spirit.

**June 12, 1906:** Henry Prentiss is put on trial before Judge Joseph Chambers. Prentiss is found guilty.

**June 14, 1906:** Henry Prentiss is sentenced to 30 days on the chain gang.

**June 16, 1906:** The Reverend A.G. Garr, pastor of the local Burning Bush congregation, visits the Azusa Street Mission and is baptized in the Spirit. Soon his wife and much of his congregation have done the same.



**June 25, 1906:** Ansel H. Post, an evangelist with Francis Manley's Household of God, is holding meetings in Pasadena, California. He attends the Azusa Street Mission this afternoon and is baptized in the Spirit in a public display of emotion. He will begin preaching the Apostolic Faith the next day in his Pasadena tent.

**Early July 1906:** At the Azusa Street Mission, A.G. and Lillian Garr announce God has called them to be missionaries in India. Within 15 minutes, they have been given \$1,200 toward their expenses. After Seymour prays over them, they travel to Chicago and on to Danville, Virginia, to hold meetings, finish some personal business, and arrive in India in January 1907.

**July 4, 1906:** Driven by a complaint to the city council, the city of Pasadena, California, assigns a police officer to enforce a curfew of 10 p.m. and to make sure Ansel H. Post's services are not too noisy. Still upset, Mrs. West, a local rooming house owner, begins to circulate a petition to get rid of Post.



**July 10, 1906:** Franklin E. Hill, pastor of the Second Nazarene Church, is baptized in the Spirit at the Azusa Street Mission. Much of his congregation joins him as he establishes an Apostolic Faith congregation at 51st and Central. In Pasadena, California, the city council revokes Post's permit to hold the tent meeting under duress from his neighbors because of the noise from his meetings. Post refuses to move. Apostolic Faith services begin in the Monrovia Holiness Church.

**July 12, 1906:** Seymour writes to W.F. Carothers, now the state director of the Apostolic Faith Movement in Texas, and asks him to forward his credentials with the Apostolic Faith. Pastor Pendleton is summoned before the board of elders of the Holiness Church that oversees the congregations in Southern California. They try to persuade him that he is wrong and pass a resolution on what they call the Azusa Street teaching of "a third work of grace." In Pasadena, California, in the middle of his evening service, A.H. Post is arrested for disturbing the peace.



The *Times* sends a reporter to Burbank Hall. Smale is away, but an evangelist named John Boyd leads services in which people speak in tongues, bark, and are slain in the Spirit. That same night, 500 people attend the Azusa Street Mission. In Pasadena, California, Post stands trial before Justice McDonald. He is found

guilty and sentenced to 50 days in jail or a \$50 fine. The judge offers Post another option. If he will move his tent within 48 hours, the court will suspend the sentence. Post takes his tent down.

**July 14, 1906:** City Prosecutor George B. Beebe visits the Azusa Street Mission at the insistence of the Los Angeles Police Department. He declares there is no need to file charges against the group. In Pasadena, California, Post finds another building and the process begins again. Neighbors complain to the city. The landlord is pressured to break the lease. They will move again.

**July 16, 17, 1906:** Glenn Cook travels from the Azusa Street Mission to begin a series of meetings at the Monrovia Holiness Church. He preaches on Abraham's willingness to offer up Isaac as a sacrifice to God. The local people are horrified the Apostolic Faith people are going to start sacrificing their babies and children. They pressure the local marshal to put an end to the meetings. He attends, but finds nothing wrong.



**July 21, 1906:** In Monrovia, California, Pastor Owen Adams of the Holiness Church is so taken with the Azusa Street revival, he purchases \$25 worth of streetcar tickets so the people of his congregation can go back and forth between Monrovia and Los Angeles.

**July 23, 1906:** *The Evening News* publishes a cartoon at the top of page 1, entitled, "Summer Solstice Sees Strenuous Sects Sashaying." It is a tongue twister. People are attracted to the Azusa Street Mission by this cartoon. The *Los Angeles Daily Times* runs an article on First New Testament Church entitled, "Queer 'Gift' Given Many," in which attention



Continued on page 69

# AZUSA Street Revival Timeline

is called to the actions of Lillian Keyes, the 16-year-old daughter of a prominent surgeon, Dr. Henry S. Keyes. Pastor Smale writes a letter to the Los Angeles Church Federation, challenging them to take some positive action.

**July 24, 1906:** The Los Angeles Church Federation meets to determine what it can do to meet the challenges being leveled at them by the burgeoning movement begun at the Azusa Street Mission and to respond to Pastor Smale. They agree to add an evening prayer meeting to their weekly services, to call their people to make commitments to pray for revival, to begin cooperative street meetings one night each week in front of different downtown churches, followed by an evangelistic service, to initiate a regular process of canvassing neighborhoods for new immigrants and sharing their names with member pastors, and to move toward a citywide evangelistic meeting in 1907.

**July 30, 1906:** The *Houston Chronicle* carries news of the Azusa Street revival even as it anticipates Parham's return to Houston, Texas, from a series of meetings.

**Late July:** Lucy F. Farrow boards a train in Los Angeles, California, bound for Houston, Texas. She will testify at Charles Parham's encampment about what is happening in Los Angeles.

**Circa August 1, 1906:** Seymour and a group of people who form the initial staff at the Azusa Street Mission pose for a photograph. Within a week, Florence Crawford leads a contingent of workers —



including half of the group photographed — up the Pacific coast, holding meetings in Ventura, Santa Barbara, San Jose, Oakland, San Francisco, and Woodland, California.

**August 3–24, 1906:** Lucy F. Farrow attends Parham's camp meeting in Houston, Texas, where she gives her testimony and prays for people.

**August 9, 1906:** Parham arrives in Houston, Texas. Mrs. Anna Hall asks for permission to go to Los Angeles, California.

**August 10, 1906:** Lucy Leatherman, Andrew Johnson, and Louise Condit leave

the Crawford party in Oakland, California, and turn East.

**August 14, 1906:** William H. Pendleton is charged with the error that the baptism in the Holy Ghost is received after sanctification and not at sanctification.

**Mid-August 1906:** Martin L. Ryan, pastor of a small mission in Salem, Oregon, visits the Azusa Street Mission and is baptized in the Spirit. He returns to Salem and begins writing to the Mission, asking them to send a team of workers to hold Apostolic Faith services in his congregation. Lucy Leatherman writes from Denver, Colorado, that they have participated in Apostolic Faith meetings in Colorado Springs and Denver.

**August 24, 1906:** Frank Bartleman begins the 8th and Maple Church.



**August 27, 1906:** The Holiness Church Association holds a special business meeting and attempts to get Pendleton to recant. He refuses, and Pendleton and his congregation are told that they can no longer use the Los Angeles Holiness Church property. They join the 8th and Maple congregation the following Sunday, and Frank Bartleman makes William Pendleton the copastor. The Azusa Street Mission begins street meetings in nearby Whittier, California.

**August 31, 1906:** Andrew Johnson notes his arrival in New York City with Lucy Leatherman and Louise Condit.

**September 1906:** The Elysian Heights Church of the Nazarene is split when some members begin to speak in tongues. Apostolic Faith meetings continue in



Los Angeles, Pasadena, Monrovia, and Whittier, California. African-American Holiness Evangelist Edward (sometimes called Joseph) McCauley visits the Azusa Street Mission where he is baptized in the Spirit. In early September, Andrew Johnson and Louise Condit leave New York for Jerusalem. The Azusa Street Mission publishes the first issue of *The Apostolic Faith*.

**September 3, 1906:** Brigidio Perez attends the Azusa Street Mission and is baptized in the Holy Spirit.

**September 13, 1906:** Seymour holds meetings at The Barracks on the corner of Greenleaf and Hadley in Whittier, California.

**September 14, 1906:** At the First New Testament Church, 16-year-old Lillian Keyes hands a note to Pastor Smale telling him, "Thus saith the Lord ... you have grieved the Holy Ghost." Smale is upset and writes a response to Dr. and Mrs. Keyes suggesting Lillian has gone off into fanaticism. Dr. Keyes is deeply offended. Meanwhile, Charles F. Parham leaves Kansas for Zion, Illinois, arriving the next day. His detour to Zion will last about 6 weeks.



**September 15, 1906:** George Berg, a veteran Holiness missionary to India, visits the Azusa Street Mission and is baptized in the Spirit. He and his wife, Mary, will return as Apostolic Faith missionaries to India in February 1908. Andrew Johnson, Louise Condit, and Mrs. Bushnell, from New York, sail from New York City. In Los Angeles, California, the Azusa Street Mission holds a service at the train depot as Mrs. Julia W. Hutchins, her husband Willis, and her niece, Leila McKinney, leave for a missionary term in Liberia. They will stop off in Chattanooga, Tennessee, where Julia Hutchins will hold meetings.

**September 18, 1906:** Dr. Henry S. Keyes is interviewed by the *Los Angeles Daily Times*. He agrees to write in tongues, and prevails on L.C. LeNan to provide





an interlinear interpretation. The *Times* publishes it the following day with the title, "Hand Made Chicken Tracks on Paper."

**September 19, 1906:** Lillian Keyes tries to prophesy in First New Testament Church, and Smale publicly censures her. Dr. Keyes barks like a dog.

**Mid-September 1906:** T.B. Barratt, a Methodist pastor from Christiana (now Oslo), Norway, has spent nearly a year in the United States raising funds for a new mission in Oslo. He has been staying at the Alliance House in New York City. He reads *The Apostolic Faith* newspaper and becomes excited. He writes to the Azusa Street Mission for more information.



**September 20, 1906:** At the Azusa Street meeting in Whittier, California, Peter Morris tries to stop the meeting, ultimately giving its sponsor, Mr. W.S. Lemon, a black eye. Morris is arrested, and the next day he is fined \$10. Los Angeles, California, papers pick up on the story regarding the Smale versus Keyes exchange.

**September 22, 1906:** A week-long race riot begins when whites slaughter blacks in Atlanta, Georgia. Many are killed. Troops are called in to quell the riot.

**September 23, 1906:** Dr. R.J. Burdette, pastor of Temple Baptist Church, labels what is taking place at the Azusa Street Mission as an amalgamation of African voodoo superstition and Caucasian insanity. He predicts participants will pass away like the hysterical nightmares that they are. Two major newspapers



cover the story. Dr. Keyes begins a new congregation this Sunday in a rented hall. Elmer K. Fisher agrees to serve as pastor. The congregation will become known as the Upper Room Mission.

**September 25, 1906:** The revival has spread to the People's Church led by the Reverend Thomas Atteberry. It began when Glenn Cook, Bridget Welsh, and Adolph Rosa went to the People's Church

in mid-September and shared their testimonies. Atteberry is baptized in the Spirit and joins the revival.

**September 27, 1906:** Pastor Smale attempts to clear the air by sending a letter to Dr. Keyes claiming he never suggested Lillian Keyes was involved in spiritualism. The Keyes-Smale relationship, however, was beyond repair.

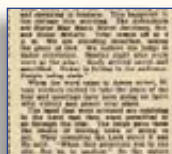
**September 28, 1906:** Mrs. I. May Throop writes a letter to T.B. Barratt in response to a letter received from him at the Azusa Street Mission.

**October 1906:** The Holiness Church in Sawtelle, California, near Santa Monica, becomes an Apostolic Faith Mission due to the testimony of Carrie Poole who received her baptism in the Spirit at the Azusa Street Mission. Antoinette Moomau, a Presbyterian missionary in Shang-hai, China, visits the Azusa Street Mission and receives the baptism in the Spirit. She returns to China as an independent Apostolic Faith missionary until her death on March 25, 1937.

**October 2, 1906:** T.B. Barratt writes to the Azusa Street Mission to inquire further about how to receive the baptism in the Holy Spirit.

**October 4, 1906:** Henry Prentiss is approached by police officers as he holds an Apostolic Faith street meeting in downtown Los Angeles, California. He begins to speak in tongues. The officers take him into custody. The city's insanity committee gives him a hearing. Judged sane, he is released.

**October 7, 1906:** Four workers from the Azusa Street Mission who are holding services in Whittier, California, Henry McLain and his wife, Mae Mayo, and Agnes Jacobsen, are arrested for disturbing the peace. In New York, T.B. Barratt has a wonderful experience of God between 5 and 6 p.m.



**October 8, 1906:** The workers arrested in Whittier, California, appear before Judge Gidley. The judge gives them a choice. They can leave town, or choose between a \$30 fine or 30 days in jail. The women leave town, but Henry McLain chooses jail, becoming Azusa Street's first martyr. Meanwhile, 15 more workers come from Los Angeles, California, by streetcar to replace those who have been arrested. Glenn Cook responds to T.B. Barratt's inquiry of October 2, advising him that the Holy Ghost only comes in when you come to an end of self.

**October 15, 1906:** Glenn Cook writes another letter to T.B. Barratt in response to Barratt's request for further information on the baptism in the Spirit. Barratt has told him of praying and feeling the Spirit moving. Cook informs him speaking in tongues should follow the Baptism and encourages him to continue his quest.

**Mid-October 1906:** Smale writes an article on the gift of tongues. In the article, he claims the Apostolic Faith people believe all Christians should speak in tongues, and the Bible evidence of baptism in the Spirit is speaking in tongues. He labels these teachings as erroneous. He went on to argue the arrival of tongues in Los Angeles, California, had broken the unity of the intercessors who had been praying for revival.

**October 23, 1906:** T.B. Barratt notes, "Am seeking the gift of tongues and the other signs of Pentecostal Power, God in His mercy will give me."

**October 26, 1906:** Charles F. Parham arrives in Los Angeles, California. T.B. Barratt again writes to the Azusa Street Mission for advice. He has asked for written certification from a physician regarding a certain claim to healing.

**Early November:** In a sermon preached at the Azusa Street Mission, Parham declares, "God is sick to His stomach" with what is going on at the Mission, and Parham moves to take control. Parham is told he is no longer welcome at the Mission. He gathers his Texas friends and leaves. *The Apostolic Faith* reports that



Abundio and Rosa de Lopez are busy ministering to local Latinos on the Plaza (*La Placita*) of Los Angeles, California. They are altar workers at the Azusa Street Mission, and, until at least 1909, Abundio Lopez is also designated as a missionary at the Gospel Detective Mission, aimed at ministering to Latino workers for the Southern Pacific Railroad.

**Continued on page 103**







BY DAVID D. DANIELS, III

## **God Makes *no* Differences *in* Nationality:**

The Fashioning of a  
New Racial/Nonracial  
Identity at the  
Azusa Street Revival





The Azusa Street revival offered all races the opportunity to wear a new racial identity fashioned out of the new charismatic experiences of the revival. Far from being fully developed, this racial identity was a work in process that was being crafted during the glow of the revival. People soon began modeling this new identity within the confines of the revival and the emerging Pentecostal movement.

The new racial identity at the Azusa Street revival looked beyond the racial divide of the era and reflected a racial vocabulary, symbolism, and vision that differed drastically from the dominant society of that day.

"The 'color line' was washed away in the blood" was the radical statement Pentecostal Pastor Frank Bartleman later attached to the Azusa Street revival of 1906. This phrase described the contours of the new racial identity. Bartleman's phrase captured the social and religious implications of the identity-making process the revival had undertaken. As the heart cry of the Azusa Street revival, this phrase expressed the aspirations of Christians envisioning a racial identity, rejected the racial etiquette of its era, and reached beyond the color line that separated the races to define itself.<sup>1</sup>

An analysis of the racial rhetoric in the *Apostolic Faith* papers points to the material utilized during the revival to design this new racial identity. Since identity making is often dynamic, this article is only proposing that the new racial identity was made available at the Azusa Street revival. How it was donned is beyond the purview of this article. This article also examines the racial context in which this new identity was fashioned and the features that adorn it.

## AN AZUSA ALTERNATIVE TO RACE

The Azusa Street revival built a racial identity around a text in the "Pentecost" book. Acts 17:26 says, "From one man he made every nation of men, that they should inhabit the whole earth." At the

revival, this text was recast in terms of nationalities instead of nations. The participants believed all classes and nationalities meet on a common level. The revival leveled racial hierarchy by placing all nationalities and classes on an equal footing before God and each other. While the concept of race informs the *Apostolic Faith* papers, the language of race escapes it. *Nationalities*, a key term of the early 20th century, functioned as the term of choice.<sup>2</sup>

The constructing of racial identities in early Pentecostalism preceded the invention of *white* as a racial category that described the people of European descent. While the differences in language, food, fragrances, and custom heightened the differences between European immigrants more than it emphasized the commonalities in United States immigrant society pre-World War I, the major differences among European nationalities or races, according to scientists, were identified as biological.<sup>3</sup>

*Race making* as a term broadens the process of identity formation to review the changes, clustering, and the alliances of the race-making process. More than a black-white exchange, race making engulfs the internal debates in the making of whiteness as well as the making of Hispanicness or Asian-Americanness.

During this era, nationality and language were the key markers of *race*. In the conversations, politics, and scholarship of the time, the term race was nearly synonymous with nationality. The speakers of

this time referred to the Germans, Irish, Italians, Polish, Lithuanians, and Persians as different races. Discrimination against certain European races (the Irish, Poles, Italians) was rampant.

At the revival, however, race competed with nationality as the category used to organize the society. While the racial categories of *white* and *colored* were used in the *Apostolic Faith* papers, its usage was rare and limited. There were few instances where *white* was used to refer to people of European descent and where *colored* was used to describe African-Americans. Surprisingly, *Negro* was never used.

The word *nationality* was regularly used in the *Apostolic Faith* papers. The various articles reinforced the perspective of one writer: "God makes no difference in nationality." Throughout the *Apostolic Faith* papers, the nationalities present at the revival were listed: Chinese, Ethiopians, Germans, North American Indians, Mexicans, and others.<sup>4</sup> (See below, "The Same Old Way.")

In a sense, in *The Apostolic Faith*, the world was organized linguistically. The revival offered an alternative to the trilogy of races (Causasoid, Mongoloid, Negroid), or the four European races (Alpine, Mediterranean, Nordic, Semitic) and the four others (Ethiopian, Mongolian,

### THE SAME OLD WAY.

It has been said of the work in Los Angeles that it was "born in a manger and resurrected in a barn." Many are praising God for the old barn-like building on Azusa street, and the plain old plank beside which they kneeled in the sawdust when God saved, sanctified and baptized them with the Holy Ghost. Those who know God feel His presence as soon as they cross the threshold. "Can there any good thing come out of Nazareth?" "Come and see." This is the Nazareth of Los Angeles. Some have come from long distances to this spot, directed of the Lord, and the humble have always been greatly blest. The work began among the colored people. God baptized several sanctified wash women with the Holy Ghost, who have been much used of Him. The first white woman to receive the Pentecost and gift of tongues in Los Angeles was Mrs. Evans who is now in the work in Oakland. Since then multitudes have come. God makes no difference in nationality, Ethiopians, Chinese, Indians, Mexicans, and other nationalities worship together.

The Apostolic Faith, September 1906

Malay, American), or nationalities grouped into 40 races (Irish, Italians, Syrians, Greeks, Hungarians, Poles, Serbo-Croatians, Japanese, Filipinos, Mexicans, Negroes, et al.).

The revival focused on organizing people around their languages. These included the languages of “India, China, Africa, Asia, Europe, and islands of the

through its linguistic organization of humanity advanced a nonracialism. The revival stressed language and downplayed race as a marker of identity. Nonracialism avowed human commonality and equality. Nonracialism served as a new basis for Christian unity, bridging the racial divide and the color line.

## LEVELING HIERARCHY OF THE RACES

The Azusa Street revival became a place where an African-American congregation opened itself to a new racial arrangement. The revival introduced a framework that grounded the racial identity of early Pentecostals and challenged the racial hierarchy of the United States. The various races at the Azusa Street revival shared power, exchanged culture, and promoted a new racial identity framed by languages.

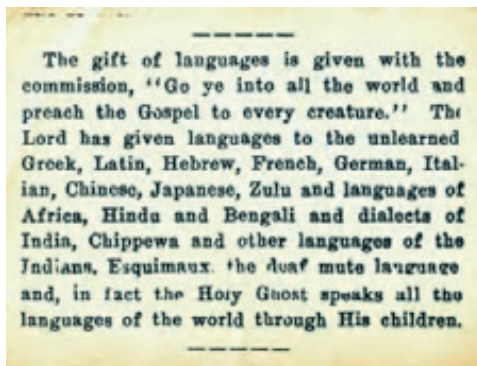
The impact of the new racial framework introduced by the revival differed depending on where the races fit within the racial hierarchy of society. For whites the myths of racial superiority were deflated. The singularity of white identity was not only supplanted by the plurality of nationality, but also by the equality of nationalities. Along with the nationalities of Europe were the nationalities of Asia, Africa, and South America. For African-Americans, the myth

of inferiority was undercut.

Intertwined with the dismantling of the racial hierarchy of people was the racial hierarchy of power. Structurally, the races shared power. Blacks and whites constituted the leadership during the revival. In addition, there was also the dismantling of the racial hierarchy of culture. Revival participants engaged in the exchange of culture across the races. Thus, the new racial identity created cultural, social, and ecclesiastical expressions where blacks and whites learned from each other.

The racial symbolism of the Azusa Street revival countered the schema society associated with the terms *dark/darkness*. At Azusa Street, these terms were never applied to African-Americans or their institutions, whereas, among the general American public phrases such as *darkies* or *darky camp meeting* were bantered about.

The Azusa Street revival used the term *dark/darkness* theologically, referring to being benighted and non-Christian, applying the term to African indigenous religion and Roman Catholicism. Both religions were deemed different from Christianity, defined as synonymous with Protestantism. Consequently, African indigenous religion and Roman Catholicism were placed theoretically on an equal plane.<sup>6</sup>



The Apostolic Faith, September 1906

Sea, as well as the learned languages of Greek, Latin, Hebrew, French, German, Italian, Chinese, Japanese, Zulu, Hindu, Bengali, and Chippewa.” Among the languages of Africa, they cite Cru (Kru), Zulu, and Ugandan. These languages were listed on par with all languages of the world. The linguistic framework or the languages of the world provided a lens through which one could view humanity in terms other than race.<sup>5</sup>

Possibly, the Azusa Street revival

## Eyewitness Account

### Went to Digging and the Lord Sanctified Me

**P**raise God for a full and a free salvation. In April, 1906, I came to the Azusa Street Mission, came to the meeting time after time, but did not go to the altar until my aunt was getting her Pentecost and it made me hungry; so I went to digging and the Lord sanctified me, and kept me sanctified. I went on for three months and then went for my Pentecost. I did not get it when I first knelt, but I went away and came back,



Frank Cummings

and when I came back my little sister had her's, and when I saw her, I got sick of self and got on my knees and did not get up till I received mine. Hallelujah — Our family is all saved and baptized with the Holy Ghost and ready for God to send us wherever He will.”

**FRANK CUMMINGS**  
The Apostolic Faith,  
April 1907

## BEYOND THE COLOR LINE

The Azusa Street revival rejected the premise of the color line based on a scheme of racial superiority and inferiority, and of white purity and pollution. They rejected the purported need for a color line to protect and preserve the purity of the white race from racial pollution biologically through anti-miscegenation laws, and socially through pro-segregation practices. While it is unclear whether they supported interracial marriage, some scholars contend they did theoretically.

To appreciate the revival's daring venture in identity making, the pervasiveness of the color line needs to



highlighted. The color line was drawn in new ways during the harrowing years between the post-Reconstruction Era and World War I to help visualize the contours of the racial boundaries. As the color line demarcated the spaces restricted to different races, these spaces expanded during this era to embrace congregations, neighborhoods, schools, hospitals, restaurants, and cemeteries and determined where different races worshiped, resided, learned, received health care, dined, and were buried. For most Americans at the dawn of the 20th century, the color line was not washed away, rather it was being drawn in starker terms; it burrowed more deeply through United States religious, social, and political institutions.<sup>7</sup>

While the racial order of the United States was being organized in terms of colored, white, and in-between, all nationalities were grouped into one of these groups. On the colored side were:

## The new racial identity at the Azusa Street revival looked beyond the racial divide of the era and reflected a racial vocabulary, symbolism, and vision that differed drastically from the dominant society of that day.

African-Americans, Mexicans, Puerto Ricans, Chinese, Japanese, and Filipinos. On the white side were: English, Scottish, French, Dutch, Danes, Germans, and other northwestern Europeans. Not yet included as white were the Irish, Italians, Greeks, Hungarians, and other eastern Europeans. According to many scholars, it would take from 15 to 35 years after the beginning of the Azusa Street revival for more of these European nationalities to become classified as white.<sup>8</sup>

Yet, the existence of racial in-betweens among the Europeans makes the identity making of the revival more stunning. The color line divided more than blacks from whites; it also divided Italian, Irish,



Photo: PHMC

Featured in this photograph from left to right standing are: Phoebe Sargent, G.W. Evans, Jennie Evans Moore, Glenn A. Cook, Florence Louise Crawford, Thomas Junk, and Sister Prince. Seated: Mrs. May Evans, Hiram W. Smith with Mildren Crawford on his lap, Elder William J. Seymour, and Clara Lum. This photograph should probably be dated August 1906. By September, G.W. Evans, Florence and Mildred Crawford, Thomas Junk, and May Evans had left the Mission. Crawford returned in January 1907 but left the following month. Glenn Cook was gone from December 1907. Clara Lum left in May 1908.

and Persian immigrants from the native-born Americans of English and German descent. Unless we view this period through the lenses of mid-20th century segregation and racism, we fail to capture the complexity of the racial context in which the Azusa Street revival engaged in identity making.

identity of the revival. Leaders of the revival described it as a work begun among the colored people, noting whites later joined, and were followed by multitudes from different continents. This work began in an African-American holiness congregation and, later, moved to an African-American house church that relocated first to Bonnie Brae Street and next to 312 Azusa Street.

Historian Cecil M. Robeck, Jr., has tracked the revival from its beginning as a small all-black revival in February 1906, to a black revival with a few whites in April 1906, to 300 whites and about 25 blacks by September 1906. Robeck contends official membership was interracial, albeit predominately black, with a disproportionate number of whites in leadership positions. (*See photo above.*) The Azusa Street revival, according to Robeck, included two periods of high visibility within their global circle, periods where the revival attracted an interracial audience, 1906–08 and 1911. In Robeck's assessment: "Clearly, Seymour may be credited with providing the vision of a truly color-blind congregation."<sup>9</sup>

In addition to a color-blind congregation, Seymour and the Azusa Street revival developed a nonracial identity. Besides a variety of nationalities integrating a previously all-black revival, what is astonishing about the Azusa Street revival is the conversions that occurred in the

Within the racial context of its era, the Azusa Street revival broke with the dominant racial arrangement. Within the world of the color line or a world fractured by the color line, the new racial identity of the Azusa Street revival was fashioned. At the revival, the dominant racial identity in the society was removed and a new racial identity was donned. Thus, they challenged the biblical appropriateness of Christians adhering to the color line and encouraged the races to crisscross the spaces freed from the barriers of color, engaging in racial intermingling that trespassed into new racial zones.

Essential to the fashioning of the new racial identity was the racial history and

racial consciousness of whites such as Frank Bartleman, G.B. Cashwell, and others. These individuals had admitted to being prejudiced but experienced a conversion in racial consciousness that led them not only to reject prejudice and willingly associate with other races, but also to educate their networks about interracial association. Their change of racial consciousness was a component in their formation of a new racial or nonracial identity.

The racial miracle of the Azusa Street revival advertised the virtues of this new racial identity that founded ecclesial, liturgical, organizational, and social expressions, expressions embedded in interracial leadership, interracial structures, and multiracial worship. By making the crossing of the color line a constitutive element of their identity, they fashioned a new racial identity that defied the racial categories of their era.

From the revival, participants who traveled to Asia, Africa, and Europe most likely viewed the world linguistically rather than racially. They contended that God revealed to some people the country of their missionary service through the gift of tongues they received.

## AMIDST AND AFTER THE REVIVAL

The racial/nonracial identity advanced by the Azusa revival failed to receive universal acceptance within the ranks of the early Pentecostal movement. The Azusa identity stood in contrast to the framework of Charles Parham and others. Parham spewed out the dominant racial epithets: "buck" and "darky camp meeting." He disassociated himself from the new racial/nonracial identity promoted by the revival.<sup>10</sup>

Yet, a vital interracial or nonracial sector within Pentecostalism found expression in various cities across the United States. Black holiness congregations in Portland, Oregon; Memphis, Tennessee; Indianapolis, Indiana; and New York City, embraced the nonracialism of the

Azusa Street revival, replicating nonracial relations in their respective cities.

The nonracialism possibly explains the relationship between Howard Goss and other Assemblies of God pioneers who, prior to 1914, held credentials in the Church of God in Christ. The nonracialism might also illuminate the relationship between the Church of God in Christ and at least three other white fellowships led by L.P. Adams, William Holt, and August Feick, respectively from 1910 to 1932. The multiracial or nonracial relationships in the Pentecostal Assemblies of the World also reflect the vision of the revival.<sup>11</sup>

The fragility of the new racial/nonracial identity can be seen in the differences in the breadth of the equality of the races. Some advocated racial and social equality between the races. All color and racial barriers were to be dismantled. Others distinguished between racial and social equality. They supported racial equality, affirming the equality of the races and the rights of all races to equal and fair treatment, but they rejected social equality, the rights of all races to interact as equal in social settings — ranging from churches to homes. These distinctions offer a context to map the range of early Pentecostal responses to the new racial/nonracial identity.

## CONCLUSION

The color line, at least symbolically and discursively, was washed away in the blood. For some of the participants, the revival introduced a new racial/nonracial identity. The mere existence of this new identity was in itself the self-understanding of the emerging Pentecostal movement. The opportunity for different races at the revival to practice a new racial/nonracial identity opened up new possibilities for being Christian in the United States. The new identity espoused a racial vocabulary defined linguistically, a racial symbolism that minimized racial prejudice, and a racial/nonracial vision of the church and society that anticipated a postracist era. It most likely became the framework that oriented the multiracial

congregations and fellowships that dotted the nascent Pentecostal movement. To even imagine a way of worshiping and living that looked beyond the color line created space for power sharing, culture exchanges, and institution building between the various races. ■



**David D. Daniels, III, Ph.D.**, is professor of church history, McCormick Theological Seminary, Chicago, Illinois.

### ENDNOTES

1. Frank Bartleman, *Another Wave Rolls In!: What Really Happened at Azusa Street* (Monroeville, Pa.: Whitaker Books, 1970), 55.
2. *The Apostolic Faith* 1:5 (Los Angeles), 1; reprinted in Fred T. Corum and Rachel A. Harper Sizelove, comp., *Like As of Fire*; republished by E. Myron Noble (Washington, D.C.: Middle Atlantic Regional Press, 2001), 17.
3. Stephen Jay Gould, *The Mismeasure of Man* (New York: W.W. Norton and Company, 1981).
4. *The Apostolic Faith* 1:1 (Los Angeles), 3; reprinted in Fred T. Corum and Rachel A. Harper Sizelove, comp., *Like As of Fire*; republished by E. Myron Noble (Washington, D.C.: Middle Atlantic Regional Press, 2001), 3.
5. David R. Roediger, *Working Toward Whiteness: How America's Immigrants Became White* (New York: Basic Books, 2005), 50; *The Apostolic Faith* 1:4 (Los Angeles), 1; *The Apostolic Faith* 1:1 (Los Angeles), 1; *The Apostolic Faith* 1:6 (Los Angeles), 1,3; reprinted in Fred T. Corum and Rachel A. Harper Sizelove, comp., *Like As of Fire*; republished by E. Myron Noble (Washington, D.C.: Middle Atlantic Regional Press, 2001), 13,1,21,23.
6. *The Apostolic Faith* 1:5 (Los Angeles), 3; *The Apostolic Faith* 1:1 (Los Angeles), 2; reprinted in Fred T. Corum and Rachel A. Harper Sizelove, comp., *Like As of Fire*; republished by E. Myron Noble (Washington, D.C.: Middle Atlantic Regional Press, 2001), 19,2.
7. August Meier and Elliott Rudwick, *Along the Color Line: Explorations in the Black Experience* (Urbana, Ill.: University of Illinois Press, 1976).
8. David R. Roediger, *Working Toward Whiteness: How America's Immigrants Became White* (New York: Basic Books, 2005), 138.
9. Cecil M. Robeck, Jr., "Azusa Street Revival," in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess and Gary B. McGee (Grand Rapids: Zondervan, 1988), 33.
10. *The Apostolic Faith* 1 (Baxter Springs), December 1912, in D. William Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought* by D. William Faupel (Sheffield, UK: Sheffield Academic Press Ltd., 1996).
11. David D. Daniels, "Charles Harrison Mason: The Interracial Impulse of Early Pentecostalism" and David Bundy, "G.T. Haywood: Religion for Urban Realities" in *Portraits of a Generation: Early Pentecostal Leaders*, ed. James R. Goff and Grant Wacker (Fayetteville, Ark.: University of Arkansas Press, 2002), 255–270,237–254.







# Holiness Advocate

Vol. VI

In essentials, unity; in non-essentials, liberty; in all things, charity.

CLINTON, N. C., MAY 15, 1906.

## FAITH.

FAITH. Faith is that which believes in God, and that which believes in the love of God in his heart, and that which believes in the life of obedience to his will, and that which believes in the power of the Holy Spirit to work in the heart, and that which believes in the resurrection of the dead, and that which believes in the life to come.

God. Sanctification brings the inward heart of the Christian into captivity to the love of God in his heart, and that which believes in the life of obedience to his will, and that which believes in the power of the Holy Spirit to work in the heart, and that which believes in the resurrection of the dead, and that which believes in the life to come.


## HOLY T...

HOLY T... The very heart of the Christian is the heart of the Holy Spirit, and that which believes in the power of the Holy Spirit to work in the heart, and that which believes in the resurrection of the dead, and that which believes in the life to come.



It was just as if you had been born of a new life, and that which believes in the power of the Holy Spirit to work in the heart, and that which believes in the resurrection of the dead, and that which believes in the life to come.





# A Portrait *of How the* Azusa Doctrine of Spirit Baptism *Shaped* American Pentecostalism

BY HAROLD D. HUNTER

The 20th century witnessed the birth and phenomenal growth of what is known in North America as the classical Pentecostal movement. During the first half of the century the reactions of traditional church leaders, theologians, psychologists, and sociologists were almost unanimously negative. Many believed Pentecostals were emotionally disturbed, mentally limited, inherently sociologically deprived, and concluded that the pneumatic unction claimed by Pentecostals was not genuine. Many today hold these same views, yet the ecclesiastical landscape has been so sufficiently rearranged many traditions have reevaluated their opposition to the Pentecostal movement.

This is due largely to the metamorphosis of the Movement itself and the fact its influence has spread to much of Christianity around the world. The surprise for many in the 1960s was that this expanse included the mainline Protestant churches and the Roman Catholic Church.

The wider Christian community has also had to reckon more seriously with Pentecostalism because of the dramatic increase in the size of the Movement. Some were startled when David Barrett's 1982 *World Christian Encyclopedia* named classical Pentecostalism as the largest group in the Protestant family. Most impressive has been the impact on theological inquiry. Although studies in pneumatology preceded the 20th century, some periods have been characterized by *benign neglect*. Today the trickle of research in pneumatology has turned into a flood. There are now lengthy bibliographies devoted solely to the Holy Spirit. Pentecostal studies were added to the curriculum of universities — Harvard, Cambridge, the University of



Photo: IPHC Archive and Research Center

**G.B. Cashwell**

## SPIRIT BAPTISM AND XENOLALIA

When Agnes Ozman (*see photo*) spoke in tongues at the opening of the 20th century in Charles Fox Parham's Bethel Bible College in Topeka, Kansas, she helped build the framework of the first version of the initial-evidence doctrine propagated

instantly given the language needed for their missionary endeavor.

Although it was reported that Ozman spoke and wrote Chinese for days in 1901, she would later write that at the time she did not consider tongues-speech the exclusive evidence of Spirit baptism.

Ozman did not immediately join a Pentecostal denomination. In 1911, she and her husband Philemon LaBerge joined the Oklahoma Conference of the Fire-Baptized Holiness Church. Ozman had been exposed to Fire-Baptized adherents prior to having spoken in tongues in Topeka. Parham met Fire-Baptized enthusiasts in Topeka on his arrival in 1898 and encountered FBHC founder B.H. Irwin sometime before 1901.

*Xenolalic* Spirit baptism was taught at the Azusa Street revival and then spread around the globe. Pentecostal Holiness Church leaders such as G.B. Cashwell (*above photo*) and G.F. Taylor encouraged potential missionaries to trust God to provide the necessary languages. Cashwell believed learning foreign languages in colleges would take too long and Jesus would come soon. Taylor ridiculed

# When Agnes Ozman spoke in tongues at the opening of the 20th century in Charles Fox Parham's Bethel Bible College in Topeka, Kansas, she helped build the framework of the first version of the initial-evidence doctrine propagated in North America.

Amsterdam, the University of South Africa, and Trinity College (Singapore) — where previously such courses were unheard of. increasingly clear that informed theologians can no longer make the Holy Spirit a mere addendum to their systems.

The following analysis shows how the teaching of initial evidence Spirit baptism spread by the Azusa Street revival changed North American Christianity. This change is well illustrated by groups in the South, especially those identified with the Wesleyan wing of the Holiness movement.

in North America. Parham taught that subsequent to salvation a person must be sanctified and made free from all sin. Those sanctified were candidates for the baptism in the Holy Spirit with the invariable sign of speaking in tongues. These tongues were defined as known human languages, which gave rise to the technical term *xenolalia*. The idea that initial-evidence tongues were *xenolalic* was not only an irrefutable evidence of a divine act, but many also believed this meant missionaries had no need to learn new languages because they would be



Photo: Flower Pentecostal Heritage Center (FPHC)

**Agnes Ozman LaBerge**



“scholarly clergymen and high-steeple officials” who wondered how to spread the gospel as being “19 centuries behind the times.” So, while Pentecostal churches and periodicals struggled to spread their message throughout the Southeast, they also solicited collections for foreign missions.

Shortly after Cashwell’s 1907 revival at Dunn, North Carolina, laypeople and leaders set out to places such as China, Japan, and India. Among those was PHC minister T.J. McIntosh.

McIntosh, who apparently was the first Pentecostal missionary to reach China, was the test case that revised a critical piece of this emerging formula. McIntosh was one of many who believed his *xenolalic* tongues were Chinese. Once in China he lamented in the *Bridegroom’s Messenger*, “Oh! How we would love to

speak to these poor people. Of course, God speaks with our tongues, but not their language.” Reports that McIntosh and other missionaries were unable to communicate with people because God did not miraculously provide them with a foreign language caused considerable discomfort for Pentecostals. This news also elicited further criticism from their opponents.

The teaching on Spirit baptism was modified in Cashwell’s inaugural issue of *The Bridegroom’s Messenger* 1:1 (1 October 1907). Here he specifically contrasted *xenolalia* with languages learned at colleges for evangelizing the world. He called the “gift of tongues” (1 Corinthians 12) *xenolalic* in contrast with initial-evidence tongues or *glossolalia*. Cashwell argued that McIntosh and others who thought they had the gift of tongues were pure

in their motives, but mistaken. Cashwell criticized the disunity these misunderstandings were causing, and called on Pentecostals to pray that missionaries would attain the necessary gift. As for himself, Cashwell realized that he had only obtained manifestations of tongues, but he continued to expect the gift of tongues just as much as he expected to see Jesus. In subsequent years, the PHC greatly escalated its missionary outreach, but also made concessions by adopting stringent requirements for its missionaries, utilizing translators, and sponsoring a more traditional approach to acquiring foreign languages.



Charles H. Mason

## THE INVARIABLE SIGN

As various Holiness denominations were introduced to the fledgling Pentecostal movement through accounts of the Azusa Street revival or by their own members who went to Los Angeles, they uniformly grappled with the doctrinal consequences of this new spiritual dynamic. Many realized they must abandon the idea that they had been baptized in the Spirit when they were sanctified. This transition was met with strong resistance by some, yet many were willing to seek the Pentecostal baptism in the Spirit.

Holiness Pentecostals were extremely interested in how Spirit baptism could enhance their ministry. When one considers their long-standing emphasis on the practical outworkings of Holiness theology, their fixation on Holy Spirit empowerment seems natural.

For African-American Holiness Pentecostals such as W.J. Seymour and C.H. Mason (*above photo*), emphasis was also placed on racial reconciliation. After the temple is cleansed, reasoned these warriors, it must be filled. Here *glossolalia* was the initial physical evidence and empowerment was the prize. Also, the congregation was expected to accept public manifestations of tongues-speech, particularly the *charism* of tongues.

What did not remain without controversy, however, was the belief that Pentecostal baptism in the Spirit was



The Bridegroom's Messenger, Atlanta, Georgia, October 1, 1907

always evidenced by speaking in tongues. When Taylor of the PHC adopted the new teaching, he judged that tongues as initial evidence was scripturally sound. He believed that when groups refused to accept this position, it was grounds for division in the Holiness movement. And Taylor was not disappointed when his own church and other like bodies suffered losses due to including the new Pentecostal dimension of spirituality to their strict Holiness statement of faith.

A.B. Crumpler embraced the name Pentecostal Holiness Church as early as 1898. Apparently, Crumpler appropriated this name from a series of books devoted to the Holiness Movement. Published in Cincinnati, Ohio, by Martin Wells Knapp, the books were known as the Pentecostal Holiness Library.



Photo: PHC

A.B. Crumpler

The convention of the PHC, which met in Magnolia, North Carolina, in 1901, decided to change the name of the church. Many members, wishing to avoid social embarrassment, did not include the word *holiness* when referring to their church. Instead they claimed to be members of the Pentecostal church. The official deletion of the word *Pentecostal* — which was opposed by Crumpler — was designed to force adherents to be more straightforward about their commitment to holiness. After that convention the official name was The Holiness Church of North Carolina. After many members received the baptism in the Spirit according to Acts 2:4, the word *Pentecostal* was restored to the church's name on November 25, 1909, at Falcon, North Carolina. The church then returned to its original name, the

## AZUSA STREET, THE ASSEMBLIES OF GOD, AND SPIRIT BAPTISM

**T**he Azusa Street revival was not the only source of influence for Pentecostal believers and leaders who founded the Assemblies of God, yet it was a significant source. Foremost among our leaders who received the baptism in the Holy Spirit at the Azusa Street Mission was Ernest S. Williams, the second longest serving general superintendent of the General Council of the Assemblies of God (1929–49).

The Assemblies of God's first general chairman was indirectly a product of the Azusa revival. E.N. Bell received the baptism in the Holy Spirit under the ministry of William Durham. Durham was pastor of the Northside Mission in Chicago. He had been baptized in the Spirit at the Azusa Mission. It was Durham's teaching on the finished work of Calvary that influenced the Assemblies of God doctrinal statement on sanctification.

Many of our Fellowship's founders came from the Apostolic Faith Movement, Zion, and the Christian and Missionary Alliance. But the Pentecostal impact of Spirit baptism — as a distinct, separate, subsequent experience from salvation with the initial physical evidence of speaking in other tongues as the Spirit gives utterance — made by the Azusa revival on the Assemblies of God and other traditional Pentecostal churches is a legacy for which we are grateful and for which we must earnestly contend.

Charles H. Mason, founder and presiding bishop of the Church of God in Christ, had also received the baptism in the Holy Spirit at the Azusa Mission. Mason was present at the founding meeting of the Assemblies of God in Hot Springs, Arkansas, to give his blessing to the newly formed Pentecostal organization. Seymour

chose not to attend. One can only surmise as to why. In earlier years, an unfortunate incident occurred. Florence Crawford separated her ministry from Seymour's and the Azusa Mission and moved to Portland to begin her own mission. Because Seymour felt this separation was done in an unethical manner, he altered the bylaws of the Mission to prohibit white leadership.

The doctrinal change that resulted is most critical to Pentecostal believers. Seymour moved away from tongues as the initial physical evidence and began to teach that love was the first and major evidence of Spirit baptism. While he did not reject tongues, he did reject the Pentecostal distinctive he had learned under Charles Parham while attending the Apostolic Faith Bible School in Houston, Texas. He apparently held to this altered doctrinal position for the rest of his ministry.

The Assemblies of God, and other traditional Pentecostal churches, have held to the Pentecostal distinctive that tongues speaking is the initial physical evidence of Holy Spirit baptism. This is critical to maintaining the biblical integrity of the experience. When one looks at revival and church growth around the world, it is largely Pentecostal revival with a strong emphasis on Spirit baptism with tongues speaking as the initial evidence. May the Assemblies of God and other traditional Pentecostal churches cherish this legacy of Azusa until Jesus comes.



**JAMES K. BRIDGES** is general treasurer of the Assemblies of God, Springfield, Missouri.



Pentecostal Holiness Church.

Another example is the Nazarene Church founded by Phineas F. Bresee. It was first known as the Pentecostal Church of the Nazarene. The term *Pentecostal*, however, was dropped after the Azusa Street revival.

The commitment to the emerging, initial-evidence teachings can be measured by what was written at the time about the Spirit baptism of persons who could not hear or speak. The first issue of *The Apostolic Faith* 1:1 (September 1906) refers to *Esquimaux* as a language for the hearing and speech impaired. (See clip on page 74 in this issue.) By contrast, the early PHC paper, *The Holiness Advocate*, 15 May 1906, (below) reported on the hearing and speech impaired who were



Photo: Nazarene Archives, Kansas City, Missouri

Phineas F. Bresee

Spirit baptized but did not speak in tongues. Yet, Taylor firmly stated in *The Spirit and the Bride* that hearing- and

speech-impaired believers must speak in tongues to be certifiably baptized in the Spirit. King's *The Apostolic Evangel* 1:1 (15 February 1909) reprinted a report from *Confidence* claiming a hearing- and speech-impaired woman "began to speak under the power of the Spirit. She began to speak in Hindustant and testified to Mohammedans. Afterwards she lost Hindustani and got the Telegu, her native language."

More potent illustrations of the reactions to Spirit baptism dogma arising from the Azusa Street revival can be found among well-known Holiness groups in the South including the Church of God in Christ, the Church of God (Cleveland, Tennessee), the PHC, and the FBHC.

## FORGOTTEN ROOTS OF THE AZUSA STREET REVIVAL

Writing during the glow of the Azusa Street revival, V.P. Simmons claimed to have 42 years of personal exposure to those who spoke in tongues. Published in 1907 by *Bridegroom's Messenger* and circulated as a tract, Simmons chronicled the history of Spirit baptism from Irenaeus (2nd century) up to and including a group from New England whom he personally observed manifesting tongues-speech as they continually partook of a spiritual baptism.<sup>1</sup> Identified as Gift People or Gift Adventists, they were widely known for their involvement with spectacular *charisms*. Early Pentecostal periodicals reported that tongues-speech was known among these groups since the latter part of the 19th century. Some groups were said to number in the thousands.<sup>2</sup>

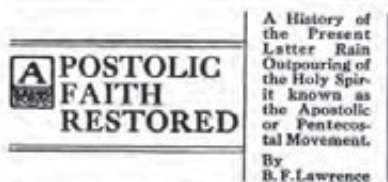
William H. Doughty, who, by 1855, had spoken in tongues while in Maine, was counted among that number. Elder Doughty moved to Providence, Rhode Island, in 1873 and assumed leadership among those exercising the gifts of the Spirit.<sup>3</sup> Doughty's mantle was passed on to Elder R.B. Swan who, reacting to the Azusa Street revival, wrote a letter



The Holiness Advocate, May 15, 1906

explaining that the Gift People in Rhode Island had experienced speaking in tongues as early as 1874–75. (See below, “The Work of the Spirit in Rhode Island.”) B.F. Lawrence followed Swan’s letter describing an independent account of a woman who spoke in tongues in New York, perhaps prior to 1874, a result of her contact with the Gift People.<sup>4</sup> (See below

## THE WORK OF THE SPIRIT IN RHODE ISLAND



### Article IV.—The Work of the Spirit in Rhode Island.

In this chapter we will satisfy ourselves with presenting an account of the work of God beginning in 1874. It is written for us by a present minister of the movement, R. E. Swan, Pastor of the Assembly meeting at 7 Winter St. Providence, R. I.

My own heart was made to burn within me as I read the following. It is so very like the present work of God. I want you to notice especially the dates. There is a mistaken impression that this Movement is a mushroom growth, originating in California in 1906. This is not the case. God, Who in sundry places, at diverse times poured out His Spirit with the sign of tongues, sent the outpouring at Los Angeles after He had prepared for it by smaller, but by no means less genuine, works in other places.

It shall be our endeavor to show something of these preparatory works in the next few articles. Observe, also, how many of our present ministry received the baptism prior to that outpouring.

The letter from Brother Swan follows:

"I was converted and joined the Stewart Street Baptist Church in Providence, R. I. in 1864, and remained a member for several years; after which I left them under the following circumstances:—I providentially came in contact with a small company of believers who were looking for the soon coming of Jesus, and who were teaching the receiving of the Holy Spirit and the gifts as taught in 1 Cor. xiv. Chapter. This appealed to myself and wife, and we, with them, became earnest seekers for the baptism of the Spirit.

"In the year 1875 our Lord began to pour upon us His Spirit; and wife and I, with a few others, began to utter a few words in the 'unknown tongue.' I recall one incident at that time, in connection with this gift, of a sister (who at present is a member of my assembly) who was wrought upon by the Spirit to speak. She did not want this gift and refused to do so. One evening at a gathering held at my home, she was again wrought upon, but she kept her lips closed. We labored with her to yield to the Spirit, and when she did, she broke forth in a volume of words in the unknown tongues which continued for quite a time. Her name is Amanda Doughty. Her husband is an Elder in my assembly. They live at 1104 S. Broadway, East Providence, R. I.

"In the year 1874-5 while we were seeking the baptism, there came among us several who had received the baptism and the gift of tongues a number of years before this and they were very helpful to us. They are now sleeping in Jesus, but at your request for names I will append them as follows: Wm. H. Doughty of Maine, father-in-law of Amanda Doughty above noted; Zina Ford of Concord, N. H.; Wm. Hawkes of East Boston, Mass.; Eliza Libbey of Lawrence, Mass.; Rose Jenkins of Vermont; Rosa Childs of Hartford, Conn. (By the locations here given, it is evident that there was considerable territory reached with this light at that early day. Ed. Note.)

From B.F. Lawrence, "A History of the Present Latter Rain Outpouring of the Holy Spirit Known as the Apostolic or Pentecostal Movement," The Weekly Evangel, 22 January 1916.

right, "A Wonderful Healing Among the Gift People.")

Stanley H. Frodsham quotes Pastor Swan's claim to having spoken in tongues in 1875. Swan speaks of great crowds drawn from five states and specifically mentions his wife — along with Amanda Doughty and an invalid hunchback who was instantly healed — among those who spoke in tongues during this time.<sup>5</sup>

Simmons said that Swan's group adopted the name "The Latter Rain" after the advent of the Pentecostal movement. Their activities extended throughout New England states, especially Rhode Island, New Hampshire, Massachusetts, Vermont, and Connecticut, with the 1910 Latter Rain Convention held October 14–16 in Quakertown, Connecticut.<sup>6</sup> Frank Bartleman frequently referred to joint speaking engagements with Swan, specifically recounting a 1907 tour that included a convention in Providence, Rhode Island, where he spoke 18 times.<sup>7</sup>

Previously overlooked in related investigations is whether the Doughty family counted among the Gift People overlap with the Doughty who traveled with Frank Sandford (*photo opposite page*). Lawrence attests that Swan's circle included William H. Doughty's daughter-in-law, Amanda Doughty, and her unnamed husband, an elder in the Providence congregation.<sup>8</sup> Simmons says that William H. Doughty had two sons, the oldest, Frank, who was ordained. Could the unnamed brother of Frank be Edward Doughty, who at the end of the 19th century was part of Sandford's entourage?<sup>9</sup> So it seems.

Most of the groups named here have similar stories. For example, among the Fire-Baptized Holiness ranks was Daniel Awrey (*photo opposite page*) who had spoken in tongues in 1890 in Ohio. His residence was in Beniah, Tennessee, where an outbreak of speaking in tongues was reported in 1899. F.M. Britton (*photo opposite page*) wrote about people speaking in tongues in his Fire-Baptized

revivals that predated the Azusa Street revival. Also, a revival in Cherokee County, North Carolina, in 1896, that gave the Church of God (Cleveland, Tennessee) many of its early leaders reported an outburst of speaking in tongues among several of the adherents.

Given the above accounts, there is some debate as to whether Parham first heard speaking in tongues while at Sandford's

## A WONDERFUL HEALING AMONG THE GIFT PEOPLE



### Article VI.—Incidents of the Spirit's Work from 1901 to 1904.

#### A WONDERFUL HEALING AMONG THE GIFT PEOPLE.

We have seen that in diverse places and at diverse times, God had poured out His Spirit in the time between 1875 and 1900. Indeed, we have had fragments indicating that the speaking in tongues was known prior to 1875 in a quite wide degree.

The gift people, of whom Brother Swan wrote in his account of the work in Rhode Island and Massachusetts, were a well known body before his time, as he admits. In the state of New York lived a woman who told the following story regarding her association with them; the story is vouched for by good authority.

She said that, in her youth, a body of them worshipped in her neighborhood and were despised and hated by the professors about them. It was regarded as a disgrace to attend their meetings, and the better class of persons generally refused to do so.

Her sister was at that time a confirmed invalid—a hunchback. Hearing of the healings reported to be performed by the Gift People, she desired her father to take her to one of their meetings in the hope that she might find help. This he refused to do. The woman who told the story was then a wild, high-spirited girl, on the lookout for a chance to have a lark. When her father refused to take her sister to the meeting, she promised her that she would herself take her at the first opportunity.

One Sunday morning, therefore, when the old folks went to their regular place of worship, she went out and got a rig ready, carried her sister out to it and drove her to the Gift meeting. When they arrived, they saw a man who had his limb broken who was carried into the meeting. The people went to prayer, and presently one from among them arose, went to the man with the broken limb, laid hands on him, and in the name of Jesus bade him arise and walk. He did so, much to the astonishment of the visitors. (I, myself, have seen such things done in the last few years. Editor.) Then, turning to the invalid sister, he laid hands upon her, bidding her to be straight in the name of Jesus. She was instantly healed. This wrought such conviction upon the heart of the girl who had brought her there that she fell prostrate under the convicting hand of God, and when she arose she had yielded her heart to God. It was the custom of these people to pray over the new converts, and after prayer, to decide which gift they should receive. They did so with her and decided that she should have the gift of tongues. They laid hands on her according to the scripture and she spoke in other tongues. This account was given to a minister in New York State by the woman herself a few years ago, and is doubtless true.

From B.F. Lawrence, "A History of the Present Latter Rain Outpouring of the Holy Spirit Known as the Apostolic or Pentecostal Movement," The Weekly Evangel, 12 February 1916.





*Frank Sandford*

Shiloh in Maine or while he was among Fire-Baptized enthusiasts.

## CASHWELL STORMS THE SOUTH WITH THE MESSAGE OF AZUSA Pentecostal Holiness Church

Crumpler, founder of the PHC, learned of the Pentecostal mission from Bartleman's reports of the Azusa Street revival that were published in 1906 in J.M. Pike's *Way of Faith*. Cashwell, a North Carolina

plans for a New Year's Eve revival. Along with many laypeople, most of the ministers of the PHC, the FBHC, and the Free-Will Baptist Churches sought and accepted the Pentecostal experience.

Cashwell preached Seymour's doctrine. Crumpler made his opposition to Cashwell clear. Although Crumpler was willing to

Baptism. Crumpler was fighting a losing battle. In the same 15 May 1906 issue of the *Holiness Advocate* in which he unconditionally attacked the new doctrine, more than a dozen testimonies from Holiness people who had obtained or hoped soon to receive the tongues experience appeared, including one that scolded Crumpler for helping Satan and hurting God's work by denying the essentiality of tongues.

Two parties developed in the PHC: Pentecostal and non-Pentecostal. An issue developed in the 1907 annual meeting with Crumpler, the president, leading the attack against the Pentecostal faction, and Vice President A.H. Butler defending them. Crumpler and Butler were both re-elected

**It has become increasingly clear  
that informed theologians can no longer  
make the Holy Spirit a mere  
addendum to their systems.**

preacher in Crumpler's church, traveled to Los Angeles and obtained the Pentecostal experience firsthand.

After a hasty return to his hometown of Dunn, North Carolina, Cashwell rented a large tobacco warehouse and announced

accept speaking in tongues, he did not accept the fact it was the initial evidence of the baptism in the Holy Spirit. Through his paper, Crumpler insisted that tongues-speech was only one of many gifts of the Spirit that could accompany a spiritual



*Daniel Awrey and family*



*S.D. Page and F.M. Britton (right)*

and the issue was put off for another year. The climatic battle occurred at the 1908 convention that met in the Holiness

pastor for several years. The convention ended with Butler as president. Under Butler's leadership, a Pentecostal view

Carolina, where they, along with several more Fire-Baptized people, received the Pentecostal experience.

## The commitment to the emerging, initial-evidence teachings can be measured by what was written at the time about the Spirit baptism of persons who could not hear or speak.

Tabernacle at Dunn, North Carolina, on November 26, 1908. Crumpler, who was unanimously re-elected, finally brought the matter to a head by walking out of the convention. Only a small portion of the church supported him. He soon returned to the Methodist Church in Clinton, North Carolina, where his ministerial license was restored in 1913, and he served as a supply

of Spirit baptism was incorporated into the PHC Articles of Faith in 1908.

### Fire-Baptized Holiness Church

While visiting Canada, J.H. King, general overseer of the FBHC, learned about the Azusa Street revival from a friend, A.H. Argue. Argue told him about the revival and gave him a copy of Seymour's *The Apostolic Faith*. King put it away for later reading.

The reaction to Cashwell's message among Fire-Baptized members was mixed. Many Fire-Baptized members were excited to hear Cashwell. Several members from King's Toccoa, Georgia, congregation went to Dunn, North

King did not go to the meeting, but in January he spent 10 days fasting for divine guidance. Apparently, some in King's congregation accepted the initial-evidence doctrine before he returned to his church after his fast or had ever spoken favorably of it. It was not tongues-speech itself, but the initial-evidence doctrine that troubled him. King withstood Cashwell, in private as well as in public, during his first 3 days at Toccoa. King felt he had bested the new doctrine at each confrontation.

King put together an issue of *Live Coals* (13 February 1907) prior to Cashwell's arrival at Toccoa. The issue included an article written by J. Hudson Ballard that refuted the initial-evidence doctrine. Attention was drawn to the Book of Acts to support the argument that some passages refer to tongues in connection with Spirit baptism while other passages do not. Further, the article noted that tongues are not mentioned as an evidence in the Epistles. Also, tongues could not be



Photo: IPHC

A.H. Butler

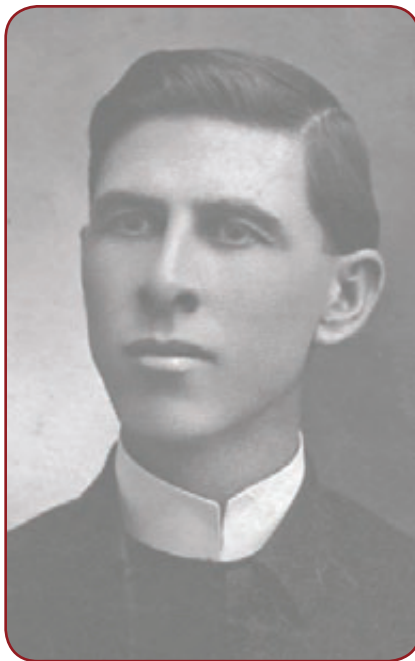


Photo: IPHC

J.H. King



Photo: FPHC

A.H. Argue



the exclusive evidence since this would exclude an untold number of Christians throughout Church history from the blessing. The article pointed out that the group mentioned most in connection with tongues, the Corinthians, were barely saved, and certainly unsanctified. Last, if the gift were for all Christians, it would have been included in the lists of spiritual gifts in Romans 12:6–8 and Ephesians 4:11–13. The study concluded that tongues should be used privately, that the church needs unction for evangelism instead of tongues, and that love is the chief evidence of the grace of God.

On February 14, though, King made a study of key New Testament Greek words. To his surprise, he found that neither Acts nor the best commentators available to him — Dean Alford's *Critical Notes on the New Testament* and Adam Clarke's *Commentary* — supported his anti-initial-evidence arguments. He was particularly impressed with Acts 8:18 that says Simon Magus "saw." The Greek term *idon* translated "saw" can also mean "hear." So, Simon Magus must have heard speaking in tongues. Although Alford's work did not support the idea of initial-evidence Spirit baptism (especially involving permanent *xenolalia*), he did argue that both the Ephesian Pentecost and this episode in Samaria included speaking in tongues. With his arguments now refuted, King, that night, sought for the Pentecostal baptism. On February 15, 1907, King received the baptism and spoke with other tongues.

In the April 1908, Anderson, South Carolina, meeting of the FBHC, the denomination changed the Basis of Union to incorporate the doctrine of Pentecost "according to its scriptural aspect."

### Church of God (Cleveland, Tennessee)

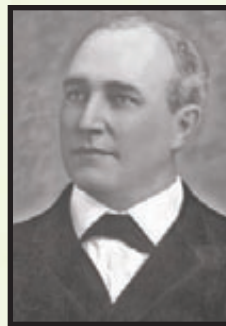
A.J. Tomlinson, (photo next page) the first general overseer of the Church of God (Cleveland, Tennessee), faithfully recorded in his 1913 *The Last Great Conflict*, how he became enlightened

## Holiness bodies that became Pentecostal adopted other Pentecostal tenets of faith that made them uniquely Pentecostal.

### Eyewitness Account

#### Came 3,000 Miles for His Pentecost

About two months ago, I began to read in the *Way of Faith* the reports of the meetings in Azusa Mission, Los Angeles. I had been preaching holiness for nine years, but my soul began to hunger and thirst for the fullness of God. The Spirit led me more and more to seek my Pentecost. After praying and weeping before God for many days, He put it into my heart to go to Los Angeles to seek the baptism with the Holy Ghost. My wife prayed and wept with me till we both got the witness that it was the will of God for me to go. The devil fought me and laid the hand of affliction on my wife, and I felt it almost impossible for me to come. The night I left home, wife and I prayed and wept before the Lord and God gave the victory, and we both consented on our knees that if we died we would be in the order of the Lord and that God would take us home. I immediately rose and took my valise in hand, went to the depot, and started for Los Angeles. Glory to God. I was six days on the road, was fasting and praying to the Lord continually. As soon as I reached Azusa Mission, a new crucifixion began in my life and I had to die to many things, but God gave me the victory.



G.B. Cashwell

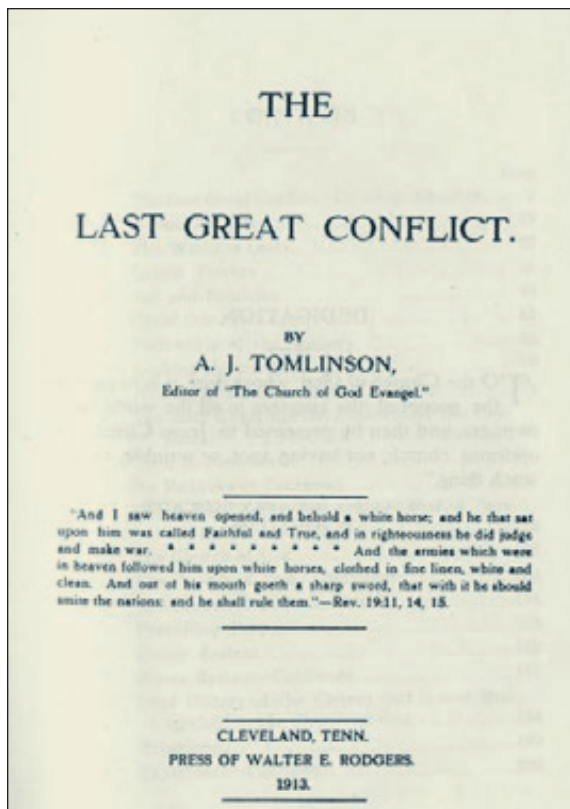
"The first altar call I went forward in earnest for my Pentecost. I struggled from Sunday till Thursday. While seeking in an upstairs room in the Mission, the Lord opened up the windows of heaven and the light of God began to flow over me in such power as never before. I then went into the room where the service was held, and while Sister Lum was reading of how the Holy Ghost was falling in other places, before I knew it, I began to speak in tongues and praise God. A brother interpreted some of the words to be, 'I love God with all my soul.' He filled

me with His Spirit and love, and I am now feasting and drinking at the fountain continually and speak as the Spirit gives utterance, both in my own language and in the unknown language. I find that all has to be surrendered to God, our own language and all, and He speaks through us English, German, Greek or any other tongue in His own will and way.

"The Lord also healed my body. I had been afflicted with rheumatism for years, and at a healing service held here, I was anointed and prayed for and was immediately healed of rheumatism and catarrh, and have a sound body and clothed in my right mind."

G.B. CASHWELL

*The Apostolic Faith*, December 1906



A.J. Tomlinson, first general overseer of the Church of God (Cleveland, Tennessee)

on Spirit baptism theology in January 1907. No source is given, but the papers by Seymour and Pike that influenced other Holiness leaders in the South are the likely source.

According to *The Last Great Conflict* and B.F. Lawrence's *The Apostolic Faith*,

in June 1907, Tomlinson and M.S. Lemons met with M.M. Pinson who was then under Cashwell, in Birmingham, Alabama. Cashwell went to Cleveland, Tennessee, in January 1908, and it was there that Tomlinson spoke in tongues, which he described as 10 different languages. Tomlinson had already begun to preach on the Azusa version of Spirit baptism, but after the Cleveland meeting he had experienced it himself. He combined his typical picturesque manner of expression and his interest in ecclesiology to suggest that Seymour was the recent originator of this crucial doctrine. He stated:

"Where did Martin Luther get the doctrine of justification by faith? From the Church of God. Where did John Wesley get the doctrine of sanctification

blue sea, yea, and many parts of the world. Where did he get the doctrine — the baptism in the Holy Spirit and the speaking in other tongues as the Spirit gives utterance as the evidence? From the Church of God."

An incident in 1909 further reflects resistance to the Azusa version of the Spirit baptism theology in Cleveland, Tennessee. In 1909, Tomlinson, the pastor of a local Church of God in Cleveland, left the congregation in the care of John B. Goins while he traveled overseas. Goins began preaching that tongues should not be singled out as the only evidence of Spirit baptism. In his absence, Tomlinson was excommunicated and a fight ensued in the congregation. Tomlinson's return to Cleveland led to court action, and Goins was able to keep many of the people for some time.

In 1910, Tomlinson was serving as general moderator of the Church of God when on 1 March 1910 he began publishing a periodical entitled *The Evening Light and Church of God Evangel*. The heading of the first issue quotes Act 2:1,4; 10:46. This issue and

**As various Holiness denominations were introduced to the fledgling Pentecostal movement through accounts of the Azusa Street revival or by their own members who went to Los Angeles, they uniformly grappled with the doctrinal consequences of this new spiritual dynamic.**

as a definite and instantaneous experience subject to justification? From the Church of God. Where did Dr. Simpson get the doctrine of divine healing? The Church of God. Where did Dr. Seamore [sic] get the doctrine he preached in Los Angeles, California, a few years ago, that not only stirred that city and our own beloved America, but also the countries across the deep

the one following dated 15 March 1910, contain accounts of people speaking in tongues due to their Spirit baptism. More than once these issues and many that follow refer to tongues as the Bible evidence of the baptism in the Holy Spirit. This Pentecostal emphasis is in stark contrast to Tomlinson's previous paper known as *The Way* (1904–05).



## AZUSA PITS MASON VERSUS JONES OVER THE FUTURE OF THE CHURCH OF GOD IN CHRIST

In early 1907, the news of the Azusa Street revival came to C.H. Mason and C.P. Jones, founders of the Church of God in Christ. They reacted differently. Mason, convinced from an early age that “God endowed him with supernatural characteristics, which were manifested in dreams and visions,” felt strangely drawn to investigate the Pentecostal services in Azusa.

Mason says these supernatural phenomena ended after his Spirit baptism.



C.P. Jones

Photo: FPHC

## The 20th century witnessed the birth and phenomenal growth of what is known in North America as the classical Pentecostal movement.

Jones — who may have known Seymour personally — was cool to the idea of going to California, but two other men went along with Mason.

Mason said, “The first day in the meeting I sat to myself. I saw and heard some things that did not seem scriptural to me ... when I heard some speak in tongues I knew it was right.”

Five weeks later, Mason and his party left California having all spoken in tongues. Mason’s friendship with Seymour may have begun prior to the Azusa Street revival, but after Azusa Street, Mason and Seymour remained lifelong friends. Clearly, they both affirmed racial inclusivism.

On their return to Memphis, Tennessee, Mason and his followers found that another Azusa Street veteran, Glenn A. Cook, a native white of Los Angeles, had preceded them with the Pentecostal message. The intrusion of Pentecostal doctrine under Cook’s and Mason’s leadership alienated Jones, who was then general overseer and presiding elder.

In 1907, the General Assembly of the

Church of God in Christ was preoccupied with the Pentecostal issue. After a lengthy discussion, the Assembly withdrew from Mason. Those who promulgated the doctrine of speaking with tongues were denied the right hand of fellowship. Thereupon, Mason and most of the preachers and membership of the church withdrew from the Assembly. Jones remained in control of the non-Pentecostal faction. The name of his group was changed to The Church of Christ (Holiness) USA. Jones’ group never did achieve great size, especially compared to Mason’s group. However, some of the songs he wrote such as “All I Need” are still sung in Pentecostal churches.

Later in 1907, the Pentecostal faction met with Mason for their reorganization. The name Church of God in Christ was retained and the Pentecostal distinctive was incorporated into the articles of faith.

## PENTECOSTAL TENETS ACCOUNT FOR BOTH UNITY AND DIVISION

Holiness bodies that became Pentecostal

adopted other Pentecostal tenets of faith that made them uniquely Pentecostal. Prominent among them were teachings such as healing was provided in the Atonement, the soon return of the Lord, some added feet washing to Communion services, constant praying and much fasting, daily extended study and memorization of Scripture, mutual accountability, several days and nights spent in regular worship services, revivals, conventions, retreats, camp meetings, witnessing, evangelism, world missions (including the legendary one-way ticket missionaries), visiting those in prison, and helping the poor.

Influential ecumenists are quick to point to the four classic marks of the Church, but in ecumenical dialogue the greatest emphasis lies on unity and catholicity. Pentecostals who are true to their Azusa roots ask why there is a tendency to play down the marks of holiness and apostolicity. Talk about apostolic tradition among conciliar ecumenists usually excludes *charismatic* gifts. The Pentecostal movement has clearly released some *charisms* that were repressed. This is the result of life-transforming encounters with the Holy Spirit that engender a passion for truth and a willingness to break barriers of class, race, gender, and age. Some Pentecostals even propose evangelization as a fifth mark of the Church. This kind of emphasis left the pioneers open to tying permanent *xenolalia* to Spirit baptism. At all times, however, Scripture was the ultimate authority.

For generations Holiness Pentecostals were known for the fervency of their faith, and their complete resolve to hold tenaciously to common beliefs in the face of opposition. Frequently they were victims of verbal and even physical persecution.

On one hand, the in-breaking of Pentecostal spirituality into Holiness groups brought new organizations into existence. Such was the case with



**Bishop W.E. Fuller, Sr.**

Photo: IPHC

## The message of racial reconciliation that accompanied Spirit baptism, and that rang out loud and clear from the Azusa Street Mission, is still heard in Pentecostal circles today.

the Plessey versus Ferguson case (known as Separate but Equal), the Ku Klux Klan, and other forms of institutional racism gained ground in the South. Bishop W.E. Fuller, Sr., believed even to his death that he was treated fairly by Bishop J.H. King, general overseer of the FBHC. Fuller's group

met in Anderson, South Carolina, on 1 May 1908 and adopted the name Colored Fire-Baptized Holiness Church. The church is now led by Bishop W.E. Fuller, Jr., and has been known as the Fire-Baptized Holiness Church of God of the Americas since 1926. Bishop Fuller, Jr., has warmly embraced the current IPHC general superintendent James D. Leggett. So, the message of racial reconciliation that accompanied Spirit baptism, and that rang out loud and clear from the Azusa Street Mission, is still heard in Pentecostal circles today. ■



**Harold D. Hunter, Ph. D.,** is director of the International Pentecostal Holiness Church Archives and Research Center in Bethany, Oklahoma.

### ENDNOTES

1. V.P. Simmons, "History of Tongues," *Bridegroom's Messenger*, 1:3 (December 1907): 2; idem, *Bridegroom's Messenger*, 34 (15 March 1902): 2; idem, *Bridegroom's*

*Messenger*, 46 (15 September 1909): 2.  
2. *The Apostolic Faith* [Los Angeles], 1:4 (1906): 3; V.P. Simmons, "History of Tongues," *Bridegroom's Messenger*, 1:3 (December 1907): 2; *Bridegroom's Messenger*, 34 (15 March 1909): 2; *Bridegroom's Messenger*, 46 (15 September 1909): 2; B.F. Lawrence, *The Apostolic Faith Restored* (St. Louis: Gospel Publishing House, 1916), 39–43; Charles Shumway, "A Critical History of Glossolalia," (Ph.D. diss., Boston University, 1919), 109; *The Apostolic Faith* [Baxter Springs], 2:6 (June 1926): 1–7.  
3. V.P. Simmons in *Bridegroom's Messenger*, 24 (15 March 1909): 2. V.P. Simmons, "Forbid Not To Speak With Tongues," *Bridegroom's Messenger*, 3:51 (1 December 1909): 3, refers to a Rhode Island camp meeting run by Elder W.H. Doughty "many years ago" that featured "much talking in tongues."  
4. The letter, reproduced in Lawrence, *Apostolic Faith Restored*, 38ff, concluded: A large number have [already] received their baptism and fillings, and on 9 April 1906, when the Holy Spirit fell at Los Angeles, we were holding a convention on the same day and God's blessing was present, one assembly was on the Pacific coast and the other on the Atlantic coast.  
5. Stanley H. Frodsham, *With Signs Following* (Springfield, Missouri: Gospel Publishing House, 1946), 10f.  
6. V.P. Simmons in *The Bridegroom's Messenger*, 34 (15 March 1909): 2; *Word and Work*, 32:11 (November 1910): 338f; Lawrence, 39. It was specifically noted that the group in Rhode Island included African Caribbeans.  
7. Frank Bartleman, *How Pentecost Came to Los Angeles*, 2d ed. (Los Angeles, 1925), 126, 101, 105f.  
8. Lawrence, 39.  
9. See: *Tongues of Fire*, 4:21 (1 November 1898): 168; Frank S. Murray, *The Sublimity of Faith* (Amherst: Kingdom Press, 1981), 232, 247; William Hiss, "Shiloh, Frank W. Sandford, and the Kingdom," (Ph.D. diss., Tufts University, 1978), 247; James R. Goff, Jr., *Fields White Unto Harvest: Charles F. Parham and the Missionary Origins of Pentecostalism* (Fayetteville, Arkansas: University of Arkansas Press, 1986), 57. Murray counts Edward Doughty among "the seventy."

Free-Will Baptists who were exposed to the Azusa Street revival through the preaching of Cashwell in Dunn, North Carolina, and elsewhere. Free-Will Baptist conferences such as Cape Fear (incorporated in 1855) that later accepted the Pentecostal message evolved into the Pentecostal Free-Will Baptist Church headquartered in Dunn, North Carolina.

On the other hand, division would not be absent among Holiness Pentecostals. By 1918, a group of whites in the PHC who were originally part of the FBHC prior to its merger with the PHC in 1911 resisted the idea of wearing ties and eating pork. They withdrew and reorganized themselves as the Pentecostal Fire-Baptized Holiness Church. This group exists today, but its numbers have steadily declined through the years.

In 1908, the FBHC suffered a division along racial lines as Jim Crow laws, court decisions such as those resulting from













# Portrait of a Generation:

Azusa Street Comes To Chicago

BY EDITH BLUMHOFER



The Lord is doing wonderful things here in Chicago,” Mrs. E.W. Stirling exulted early in 1907. “Even the children are receiving the baptism in the Holy Ghost and speaking in tongues. On the 21st of December [1906] in a little mission on Halsted Street, the Lord baptized me in the Holy Ghost at 1 o’clock in the night. I began to speak in tongues. There were many present at that time, and I went around shaking hands and speaking in tongues. O, the deep settled peace in my soul.”<sup>1</sup>

An array of ordinary people scattered across Chicago’s varied neighborhoods echoed Mrs. Stirling’s sentiments: God was at work in Chicago in 1907, not so much in the city’s hundreds of stately churches, but in the storefront missions where people pursued a longing to know God. What was happening seemed to participants wonderful, miraculous, and most often related to a new thing that had arrived unexpectedly in the city in the summer of 1906. It had come from Los Angeles courtesy of the postal service and personal ambassadors.

Word of revival at the Apostolic Faith Mission on Azusa Street in Los Angeles heartened Chicago’s radical evangelicals to expect dramatic answers to their own prayers for renewal. At Azusa Street people prayed for the baptism in the Holy Spirit, spoke in tongues, entreated God to heal the sick, and gave uninhibited expression to their emotions — all in a context charged with convictions about the end times. Letters of inquiry poured in, people traveled long distances to see

for themselves, and the convinced left to spread the word of the restoration in their day of New Testament Christianity.

The Azusa Street Mission began chronicling the revival in September 1906 in the *Apostolic Faith*. Copies of that paper reached Chicago shortly after the revival’s first irrepressible ambassadors stopped in the city on their way to the ends of the earth as ambassadors of this end-times restoration of the faith once delivered to the saints.

Especially between 1906 and 1908, revival ebbed and flowed at Azusa Street. What happened there did not occur in a vacuum. Many revival participants had long been associated in various far-flung, popular, religious networks that nurtured flourishing varieties of radical evangelicalism. A look at how Azusa Street came to have meaning in Chicago suggests how this new thing interacted with other impulses that inclined people toward its message.

A portrait of Chicago’s early Pentecostals reminds one that Azusa Street’s



*First Issue of The Apostolic Faith, September 1906*

impact on ordinary people who never visited Los Angeles was at least as important as its influence on those who did. This portrait also reveals gender and ethnic diversity, doctrinal and practical variety, and an assortment of rival personalities who would never have agreed to pose together. Without formal cooperation — sometimes without even common civility — they made pre-World War I Chicago a strategic hub for global Pentecostalism. Like their cohorts at Azusa Street, Chicago Pentecostals believed they were part of a last-days event — the restoration of New Testament signs and wonders heralded the imminent end of time. God was gathering His remnant, bypassing the cultural elite, and imparting wisdom about the times to people deemed foolish by the world. Even as they prayed for renewal, those who embraced the Apostolic Faith believed they were also the sign that God’s last gracious showers had already begun to fall.



*Azusa Street Mission, 1928*

Photo: Flower Pentecostal Heritage Center

Design by Randy Clute



## ROOTS

The Apostolic Faith Movement had its roots in Kansas where it emerged and then floundered in 1901. In 1903, it regrouped in southeastern Kansas and moved to Texas, growing mostly by word-of-mouth as participants networked around the country. In 1906, William Seymour and Lucy Farrow brought the Apostolic Faith Movement to Los Angeles. In the fall of 1906, its progenitor, Charles Parham, preached the Apostolic Faith message north of Chicago in Zion City before he briefly visited Azusa Street.

Apostolic Faith teaching came to Chicago via Azusa Street and Zion, into a religious setting stirred by reports of revivals abroad and heartened by signs of awakening at hand. Its promoters were restless, dedicated, mobile, outspoken, impressionable, and stubborn. They threw themselves utterly into a lifestyle mandated by their newly invigorated sense of their strategic role in God's plan for the ages. A constituency on the margins of the Christian mainstream ever eager to gain new spiritual heights, these men and women responded readily to intimations that a new dispensation had begun.

## WORD ARRIVES

With its multiple passenger rail terminals (more than two dozen lines converged in Chicago in 1906), Chicago was the nation's hub for cross-country travel. In July 1906, A.G. and Lillian Garr, members of a small holiness group known as the Burning Bush, arrived from Los Angeles. They told old friends what they had seen and experienced at Azusa Street, severed ties to the Burning Bush, and prepared to sail for India and Hong Kong as ambassadors for the Apostolic Faith.<sup>2</sup> In August, a group en route from Azusa Street to Jerusalem passed through Chicago, sharing their testimonies of revival wherever people would listen.<sup>3</sup> One member of this party, a restless personal worker named Lucy Leatherman, had long been a familiar figure on

the Chicago storefront missions scene. She now claimed a striking baptism in the Holy Spirit: "The Lord endued me with power from on high and tongues of fire have sat on me, and I speak other languages. Just before I left California I met an Arab and he said I spoke one of the most skilled dialects of Arabic. Praise God!"<sup>4</sup>

Leatherman knew her way around Chicago and made the most of her brief visit.<sup>5</sup> In September 1906, Chicago's curious had the opportunity to hear the founder of the Apostolic Faith Movement, Charles Parham, who made a case for the Apostolic Faith at Volunteer Hall in the Ravenswood neighbourhood during his visit to nearby Zion City.<sup>6</sup> Mabel Smith, a Texan in Parham's evangelistic party, accepted invitations to explain the Apostolic Faith in Chicago, as well.<sup>7</sup>

These Apostolic Faith promoters audaciously announced the imminent end of history and set their message of the restoration of New Testament experiences firmly in an end-times calendar. This self-understanding set them apart, but their religious style struck a familiar note among those who had been following a revival that stirred among Chicago's Swedish Baptists from the beginning of 1906. These immigrant Baptists were in the throes of an emotion-packed renewal they called the *new movement*. Tears, tongues, healings, and other scenes familiar to Apostolic Faith people marked Chicago Swedish



A.G. Garr



Lillian Garr



John H. Sinclair

Baptist prayer meetings for months before the Azusa Street revival began in April 1906.

By the spring of 1907, when four Azusa Street participants left California professing a call to preach Pentecost in Chicago, their commission seemed belated since the city already had at least six thriving Pentecostal missions and a growing roster of energetic evangelists.<sup>8</sup> One of these, Elder John H. Sinclair, liked to boast that he was the first in Chicago to receive the baptism in the

Photos: FPHC

Photos: FPHC

---

**God was at work in Chicago in 1907,  
not so much in the city's hundreds of stately  
churches, but in the storefront  
missions where people pursued a longing  
to know God.—Mrs. E.W. Stirling**



Photos: FPHC

*North Avenue Full Gospel Assembly, the second location of William Durham's mission, in downtown Chicago.*

*William H. Durham*

Holy Spirit, but at least one of Lucy Leatherman's contacts had prior claim to that distinction.

During Leatherman's whirlwind visit to Chicago in August 1906, she convinced Mrs. Whitnall to pray earnestly for the baptism in the Holy Spirit. On 31 August, while riding the elevated railroad, she felt the power come on her and spoke in an unknown tongue.<sup>9</sup> Her husband thought she was losing her mind, but she knew exactly what was happening and explained it eagerly in letters and personal testimony.

Even if Sinclair was not the first Chicagoan to respond to the Apostolic Faith with tongues speech, the mission he led became the Apostolic Faith Movement's first Chicago hub.

### **WORD TAKES ROOT**

Sinclair was an immigrant blacksmith whose trade provided a comfortable

living for his family.<sup>10</sup> He preached most evenings at a mission in a working-class neighborhood on West 63rd Street on Chicago's South Side. When travelers from Azusa Street passed through in the summer of 1906, Sinclair began praying for the baptism in the Holy Spirit. He spoke in tongues on 20 November 1906, and the mission — already a magnet for seekers and the curious — soon overflowed.

Sinclair never visited Azusa Street. He heard the message secondhand, pursued the experience for himself, and presided over a mission where from the fall of 1906 a steady stream of reports from Azusa Street and elsewhere fueled protracted prayer meetings for the baptism in the Holy Spirit.

Sinclair's associate evangelist at first seemed less amenable. In 1906, William Durham had pastoral responsibilities at two Chicago missions — one on the

North Side, the other on the south. A member of an Iowa-based Holiness group known as the World's Faith Missionary Association (WFMA), Durham was direct, uncompromising, energetic, and deeply committed to holiness and evangelism. What seemed clear to Sinclair puzzled Durham who was certain he already had the baptism in the Holy Spirit, though he had never spoken in tongues. But he observed that people in both of his missions now spoke in tongues — some 55 in all — making him question his own experience.<sup>11</sup>

Durham decided to resolve his doubts by visiting Azusa Street for himself. He arrived in February 1907. Among the first people he met was H.L. Blake, an acquaintance from the WFMA. The two participated in the services. On 25 February, Blake spoke in tongues; 10 days later, Durham did, too. He then testified to an experience that left him "perfectly

## THREE PENTECOSTAL WOMEN

Close-ups of three females whose lives were transformed by the Movement's first intensity highlight some ways other than the preaching, missions, and fervor in which the Apostolic Faith Movement impacted everyday living.

### LUCY LEATHERMAN— A PENTECOSTAL MISSIONARY

Lucy Leatherman's experience illustrates how the Apostolic Faith brought a clear sense of direction to the lives of some



Photo: FPHC

*Lucy Leatherman in native dress, 1914*

single women. Nine years since consecrating her life to Christ (1898), and 8 years since leaving the Missionary Training Institute in New York, Leatherman believed she was called to missionary work. For at least 5 of those years she had moved restlessly in radical Protestant networks writing, testifying, visiting, and praying, living by faith (or hand-to-mouth)

and going wherever she thought the Holy Spirit directed. She was unrooted, disconnected from family, and had no real home or income. From Shenandoah, Iowa (where, in 1900, she was listed as an authorized missionary of the WFMA), to Topeka, Kansas (where she first met Charles Parham in 1901), to Chicago, across Minnesota and the Dakotas, to Oregon, Washington, and California, she moved primarily among people engaged in a battle for souls. Spiritual longings consumed her.

In Portland, Oregon, Leatherman found the 1905 World's Fair "all foolishness." She labelled San Francisco "a modern Sodom" where there was "no rest for the sole of [her] foot."<sup>1</sup> In Los Angeles, she worked in any tent meeting or mission that would let her help. In May 1906, an acquaintance told her about Azusa Street. She visited and was not immediately enamored, but later returned and spoke in tongues. She believed the experience divinely gifted her to communicate the gospel in Arabic. In short, it confirmed her call to Palestine. As her friend Clara Lum put it, Leatherman had "received the gift of tongues for the field."<sup>2</sup> After this experience Leatherman was among a group of people similarly detached from ordinary life and equally intent on traveling the globe. Her moment had come. She stopped drifting and joined likeminded individuals whose glimpses of spiritual realities animated their lives.

### BESSIE MAE DURHAM— A PENTECOSTAL WIFE

No Apostolic Faith preacher's wife exceeded Bessie Mae Durham in enthusiastic support for her husband's work. An Illinois native who grew up in southwest Minnesota, Bessie Mae was described by her WFMA friends as having a beautiful Christian character and a consecrated life. She taught school before she accepted Durham's proposal of marriage in 1905.

Durham seldom mentioned his wife or his children. The family lived in the mission. There Bessie Mae bore three children and reared them among the coming and going and noisy fervor that characterized each day and stretched into the early morning hours. As Durham's wife, she had little privacy, few resources, and a steady stream of visitors in need of hospitality. Endless meetings commanded her time, but she seemed wholehearted in her embrace of a life marked more by palpable spiritual excitement than by this world's comforts.

On 9 August 1909, Bessie Mae bore her third child — a girl named Bessie. Ten days later Bessie Mae died from complications of childbirth leaving Durham with a newborn and two toddlers — a son and a daughter. She was 27 years old. One can only imagine what she endured during the last weeks of her life: unabated comings and goings; noisy meetings day and night; summer heat; the rumble of the elevated railroad just outside the front window; and concern for two toddlers, ages 3 and 1.

Durham took Bessie Mae to her family plot in Minnesota for

burial and returned to Chicago to preach a convention. He had rarely made time for his wife; weighty spiritual matters consumed him as he worked to advance God's kingdom. On Bessie Mae's death, he took no time to grieve. Instead, driven by constant religious excitement, he declared his intention to "make myself an offering to the whole Pentecostal



Photo: FPHC

*William H. and Bessie Mae Durham*

movement."<sup>3</sup> Six months later, little Bessie died. Amid these personal tragedies, Durham began sensing enormous spiritual conflict everywhere he turned. He now objected to Holiness language about sanctification and began proclaiming what became his signature view — the finished work of Calvary — borrowing language and sentiment from the WFMA.



## IRENE PIPER—A PENTECOSTAL DAUGHTER

William and Lydia Piper's six children were socialized in the colorful and controversial world of radical evangelicalism. Their childhoods coincided with John Alexander Dowie's disgrace and fall, an event that directly impacted their lives because it altered their father's standing. From the shambles of what had seemed to be a utopian Zion, they transitioned to the intense and demonstrative world of early Pentecostalism where everyone — man, woman, and child — might manifest spiritual gifts. The Pipers soon noticed the transfer of this radical equality from the sanctuary to the domestic circle.

Irene, the eldest child, was in Pennsylvania with her grandparents when the first stirrings of Pentecostal faith disturbed tradition at the Stone Church. Lydia Piper's letters kept the child abreast of events, and when she returned home, her mother noticed approvingly that Irene was very hungry for the baptism in the Holy Spirit. In November 1907, the child spoke in tongues. For the next week, playtimes in the Piper home were regularly interrupted by messages in tongues and interpretations addressed by Irene to other children, urging them to get closer to Jesus. Her playmates seemed moved by the Spirit.

A week later, Irene accompanied a member of the Stone Church to a Chinese laundry where the friend reported that the child spoke and understood Chinese. A few days later, Lydia Piper thought she heard Irene speak German. When adults marveled, the child rebuked them. "God," she told her mother, "says I must not answer you because you don't talk about Him."<sup>4</sup> For a time, conversation in

an unknown tongue occurred occasionally in the household. Irene was either speaking or interpreting, to reprove (perhaps too much levity) or exhort (perhaps her siblings to seek the baptism in the Holy Spirit). The Pipers drew encouragement from Irene's new role despite its subversion of the usual parent-child relationship.

Like several of her siblings, Irene Piper later abandoned the Pentecostal movement. She attended college in Boston, taught piano, and died at the age of 86 in New Hampshire.

Encounters with early Pentecostalism impacted people in different ways. Some found direction and purpose; others reflected on their initial experiences and backed away. Some grew weary in a surfeit of spiritual gifts; others turned their invigorated spiritual energies to causes that endured. The initial burst of enthusiasm could not be sustained. The work of sustaining the Movement and building an enduring foundation began only after the first burst of restless passion subsided and defining and tackling the task became a priority.



EDITH BLUMHOFER, Ph.D., Wheaton, Illinois

### ENDNOTES

1. "Another Missionary, Once at the Training Home," *Missionary World*, December 1906, 1.
2. Clara Lum, "Pentecostal Wonders," *Missionary World*, September 1906, 4.
3. William Durham, "Our Book and Other Personal Matters," *Pentecostal Testimony* 1:8 (n.d.): 16.
4. Lydia Piper, "Lo, Children Are an Heritage of the Lord," *Latter Rain Evangel*, December 1908, 5.

conscious outwardly and inwardly that I was fully baptized in the Holy Ghost."<sup>12</sup>

Like other Azusa Street enthusiasts, Durham preached his way back home, stopping to visit with people he knew from the WFMA to explain his new understanding of the times and the Holy Spirit. Meanwhile, nightly prayer meetings primed his Chicago congregation for his return. He arrived in April — just in time for Easter — to a tumultuous welcome. The missions could not hold the crowds, and meetings ran day and night. Durham's wife, Bessie Mae Whitmore, was among the first to speak in tongues. Durham expanded the mission to accommodate those who "came from near and far to witness the mighty works of God."<sup>13</sup>

By the end of 1907, the number of Pentecostal missions in Chicago had at least doubled, supplemented by an

unknown number of house meetings.<sup>14</sup> Durham coped with the limited space in his missions by planting new Italian, Persian, and Swedish Pentecostal missions as well as new English-speaking neighborhood gatherings. His swelling congregation purchased the North Side mission where he had preached for several years, and renovations doubled seating capacity. Durham then concentrated his efforts on Chicago's North Side, while Sinclair served the mission on the South Side. Between 1908 and 1910, Durham immersed 800 people in his mission's new baptistry.<sup>15</sup>

Early in 1908, Durham reported: "The meetings are getting better all the time." Hundreds from Chicago, and hundreds from a distance had been baptized in the Spirit since his return from Azusa Street a year earlier, among them were many

Christian workers.<sup>16</sup> Speaking in tongues, interpretation of tongues, enthusiastic worship, and constant meetings were the most obvious characteristics of Durham's meetings. But, as in Los Angeles, these traits pointed to a broader reality — a reshaped worldview, a reinvigorated identity as pilgrims and strangers, an animated intimacy with the indwelling Christ. "To me the Holy Ghost is given," they sang, "An earnest of the joys of heaven!

Since He has taken full control  
I've Pentecost in my soul."

And, "Tis heaven below my Redeemer to know

For He is so precious to me."

In time, this personal Pentecost came to mean a privileging of utterance gifts, especially tongues and interpretation. Durham was known for his messages in

tongues. Others in his mission compiled interpretations of messages in tongues given by unnamed people “completely under the power of the Spirit.” The mission printed 30,000 of these under the title *Heavenly Messages*.<sup>17</sup>

Intent on convincing his old friends of his new views, Durham made several forays to Minnesota where he had started his WFMA ministry and had married Bessie Mae. There he saw firsthand that the Apostolic Faith brought sharp division as well as heightened spiritual enthusiasm. He had shouted and prayed at Azusa Street with H.L. Blake, but within a year, Blake backed away from

his embrace of the Apostolic Faith. The problem was tongues. Like many of his WFMA cohorts, Blake concluded that speaking in tongues was not the uniform initial evidence of the baptism in the Holy Spirit. Blake now cautioned that speaking in tongues “kept eyes on the Holy Ghost” instead of on Christ and thus opened the door to excess.<sup>18</sup>

The WFMA had nurtured Lucy Leatherman, William Durham, and other Apostolic Faith zealots. In religious disposition, it had much in common with Azusa Street, but it resisted the view that the Apostolic Faith was a restoration of New Testament faith and a sign that the end times had arrived. “He is the One and not His gifts, which He will distribute severally as it pleaseth Him, and whatever pleaseth Him pleaseth His chosen ones,” WFMA leaders urged. “‘Christ is All,’ and no gift or blessing is to be compared with Himself.”<sup>19</sup> The Apostolic Faith Movement permanently split and irreparably weakened the WFMA.

Durham, meanwhile, gained ever more prominence among Chicago Pentecostals. He had a regular preaching circuit that took him to homes and missions on Chicago’s North Side. His efforts overlapped with the local Swedish Baptist revivals, drawing some of the same people.

From Durham’s Chicago mission, Luigi Francescon brought the Apostolic Faith message with enduring success to Italian immigrants in Brazil as well as back home to Italy. Daniel Berg and Gunnar Vingren left Durham’s mission for Brazil where they transformed a modest Swedish



*Aimee Semple McPherson*

Baptist outpost into a beachhead for Pentecostalism. Aimee and Robert Semple interned for a year (1909) with Durham before sailing for Hong Kong. Robert Semple died there. Aimee Semple McPherson — whose interpretations of Durham’s tongues speech seemed so remarkable that they were often taken down stenographically and published — cherished lifelong memories of Durham’s formative influence on her and Robert Semple.

Durham was the uncontested leader of Chicago’s North Side Pentecostals. On the South Side, his erstwhile associate, John Sinclair, called his mission the Christian Apostolic Assembly. He moved the mission into a spacious 700-seat tabernacle on Wentworth Avenue. Sinclair networked with Pentecostals who had little to do formally with their North Side cohorts. His principal associates had been followers of John Alexander Dowie, the man responsible for Sinclair’s conversion, and participants in the Chicago branch of the Christian and Missionary Alliance. Under the supervision of William MacArthur (father of the family that established the MacArthur Foundation and the MacArthur genius grants), the Chicago Alliance observed the growth of Pentecostal fervor around the city



*Daniel Berg*



*Gunnar Vingren*



*Luigi Francescon*



*John Alexander Dowie*

Photos: PHC



Stone Church, Chicago, Illinois, 1910



Lydia Piper



William H. Piper

## What was happening seemed to participants wonderful, miraculous, and most often related to a new thing that had arrived unexpectedly in the city in the summer of 1906.

and added a meeting of their own “to pray especially that we might receive all that God was willing to bestow.”<sup>20</sup> By June 1907, Alliance members were speaking in tongues and actively networking with the city’s Pentecostals, especially with those nearby on the South Side.

The South Side was home to the Stone Church, another congregation that rivaled Durham’s as a center of spiritual vitality. Formed in 1906 by a former overseer in John Alexander Dowie’s Zion, the Stone Church was located in a neighborhood in transition where it mobilized many, especially former members of Dowie’s Christian Catholic Church.

William and Lydia Piper, both ordained by Dowie, led the church. With personalities as strong as Durham’s, they, at first, kept their congregation of some 600 aloof from the Apostolic Faith views that fascinated many of their acquaintances in Zion City. Piper thought the Apostolic Faith divisive and resolved to exclude it without actively opposing it. In June 1907, he relented, inviting three friends from Zion City to explain their Pentecostal experiences to the congregation. These friends had embraced the Apostolic Faith under the

preaching of Charles Parham. None had visited Azusa Street, but each knew it well secondhand.<sup>21</sup>

The Stone Church promptly became a Pentecostal congregation. “God gave us very deep and precious meetings every night in the week for many weeks,” the Pipers reported. “Soon the Spirit of God was poured out, and from week to week people were baptized.”<sup>22</sup> Lydia Piper readily spoke in tongues; her husband

did not until February 1908. He then became the leading figure among South Side Pentecostals.

Chicago was big enough to assure ample space for two of the early Pentecostal movement’s strongest personalities.<sup>23</sup> Durham and Piper each issued a nationally circulated monthly paper. Durham’s *Pentecostal Testimony*, like Piper’s *The Latter Rain Evangel* (below), gained wide influence among Pentecostals by developing doctrine, exposing disagreements, raising support for missionaries, and weighing in on Pentecostal practice.

Durham spent

much of 1911 in Los Angeles and on the road, taking up the battle that he thought *was* the Pentecostal movement. Durham was unhappy with some of the practical and doctrinal directions he thought the Apostolic Faith was taking. His successor at his principal North Side mission, former German Methodist pastor Frederick Link, managed what Durham had never even attempted — cooperation with the Stone Church where the emphasis on tongues



William Durham's  
Pentecostal Testimony



William H. Piper's  
The Latter Rain Evangel



## Singing in a New Voice

Thank God for deliverance from all sin, through the precious Blood. I had been sanctified and anointed with the Holy Ghost years ago. Have been ten years in His work. When I came to Azusa Mission, I went in for the baptism with the Holy Ghost immediately. Had some digging to do, but the Lord met me. I was filled with the Holy Ghost many times and was shaken many times by the power of God. But when I became a little child, clay in His hands, He baptized me with the Holy Ghost. At first He spoke just a few words through me. But recently He spoke different languages and sang songs in unknown tongues. Just lately the Lord healed



Clara E. Lum

me of quite a severe sickness. He has given me better health than ever, for which I thank Him. O, it was so sweet to have Him talk and sing through me when I was sick, during the night seasons. Sometimes I sang for hours and in a new voice and it did not tire me. He also interpreted. He said, "Jesus is coming." It rejoiced me so much, and then He sang a song right from heaven about His coming. O, praise God for the privilege of being in His work here."

**CLARA E. LUM**  
*The Apostolic Faith,*  
February–March 1907

speech as uniform initial evidence was less robust than in the North Side mission. Concerned about disunity in the ranks, the Pipers arranged a meeting with the leaders of Chicago's English-speaking Pentecostal missions to discuss unity. "Wherein were differences in doctrine," Piper reported, "God overruled and enabled us to be patient with each other."<sup>24</sup>

In December 1911, Piper became seriously ill. He died, at age 42, on 29 December. A month later, Durham returned to Chicago to establish a new base of operations. He started at the Persian mission, a place he had helped pioneer, and in the spring moved to a new hall of his own. He wrote enthusiastically about the prospects, citing the "old and young, black and white, Italians, Persians, Scandinavians, Germans, Indians, Baptists, Methodists, and Salvationists who came."<sup>25</sup> Late in the spring, he became ill. In July he traveled to Los Angeles where, the day after he arrived, he died at age 39.

Both the Stone Church and Durham's principal mission on North Avenue continued to function, as did the ethnic missions clustered around them, but the deaths of Durham and Piper marked the end of the first phase of the Pentecostal movement in Chicago. Their tenure as Pentecostal leaders was brief and shaped by the intensity of the Apostolic Faith Movement's confidence about its central role in the rapidly unfolding plan of the ages, but their legacies endured. ■



**Edith Blumhofer, Ph.D.**, is professor of history and director of the Institute for the Study of American Evangelicals at Wheaton College. Her most recent book is *Her Heart Can See: The Life and Hymns of Fanny J. Crosby* (2005).

### ENDNOTES

1. *Apostolic Faith* 1:6 (Los Angeles), February–March 1907, 8.

2. "Good News From Danville, Virginia," *Apostolic Faith* 1:1 (Los Angeles), September 1906, 4.
3. "Missionaries to Jerusalem," *Apostolic Faith* 1:1 (Los Angeles), September 1906, 4; Mrs. E.D. Whitnall, "Pentecostal Experience," *Word and Work* 30:10 (October 1908), 303.
4. "Another Missionary," *The Missionary World*, October 1906, 5.
5. "Notes," *The Missionary World*, September 1904, 5; *The Firebrand*, September 1900, 1; *The Missionary World*, September 1902, 3; "Another Missionary, Once at the Training Home," *The Missionary World*, December 1906, 1.
6. "Effect of the Tongues Movement," *Free Methodist*, 6 November 1906, 9.
7. Bennett F. Lawrence, *The Apostolic Faith Restored* (St. Louis: Gospel Publishing House, 1916), 67.
8. *Apostolic Faith* 1:8 (Los Angeles), May 1907, 2.
9. Mrs. E.D. Whitnall, "Pentecostal Experience," *Word and Work* 30:10 (October 1908), 303.
10. Larry Martin, *In the Beginning* (Duncan, Okla.: Christian Life Books, 1994), 57–59; "Instantly Healed of Catarrh of the Stomach, Heart Trouble, and Hemorrhage. Delivered from Rome," *Leaves of Healing* 6:23 (31 March 1900): 734; "Obeying God in Baptism," *Leaves of Healing* 4:34 (18 June 1898): 675.
11. *Pentecostal Testimony*, Winter 1909, 5.
12. "A Chicago Evangelist's Pentecost," *Apostolic Faith* 1:6 (Los Angeles), February–March 1907, 4.
13. "Mission in Chicago," *The Household of God* 3:11 (November 1907): 10, 11.
14. E.N. Bell, "Testimony of a Baptist Pastor," *Pentecostal Testimony* (Winter 1909): 8.
15. William Durham, "A Glimpse of a Gracious Work of God in Chicago," *Word and Work* 32:5 (May 1910): 156.
16. E.N. Bell, "Testimony of a Baptist Pastor," *Pentecostal Testimony* (1908): 12; "Letter From Brother W.H. Durham," *Apostolic Messenger* 1:1 (February–March 1908), 1.
17. "Interpretation of Tongues," *Bridegroom's Messenger* 2:23 (1 October 1908): 1.
18. H.L. Blake, "Candid Letter," *The Missionary World*, April 1908, 4.
19. "Convention Report," *The Missionary World*, October 1907, 2.
20. W.T. MacArthur, "The Promise of the Father and Speaking With Tongues in Chicago," *The Christian and Missionary Alliance* (27 July 1907): 44. See also the article with the same title in the same publication, 26 January 1907, 40.
21. William Hamner Piper, "Long Weary Months of Spiritual Drought Broken by the Gracious Coming of the Holy Spirit," *Latter Rain Evangel* 1:1 (October 1908): 3.
22. Recounted in Gordon P. Gardiner, "Out of Zion ... Into All the World," *Bread of Life* 31:4 (April 1982): 5–12.
23. The two never appeared on each other's platforms or participated in each other's conventions, though these drew hundreds of people for protracted meetings. Only once did Piper run an announcement of Durham's upcoming convention, *Latter Rain Evangel*, January 1910, 3.
24. "The Chicago Convention," *Latter Rain Evangel*, January 1912, 2.
25. William Durham, "The Great Chicago Revival," *Pentecostal Testimony*, July 1912, 14.

# AZUSA

## Street Revival

### Timeline

BY CECIL M. ROBECK, JR.

Continued from page 70

**November 1, 1906:** Henry Prentiss leads a group of 15 men from the Azusa Street Mission to Whittier, California, where he proceeds to hold a street meeting at the corner of Greenleaf and Philadelphia. He competes for a crowd with a man who is already speaking on temperance on the opposite corner. The crowd erupts and city marshals escort Prentiss away from the crowd.

**November 2, 1906:** Glenn Cook responds to T.B. Barratt's letter of October 26. He urges Barratt to keep his eyes on Jesus and argues, "I do not feel clear to go to the world for evidence (of healing), and reputable physicians are not numerous in the narrow way." In Whittier, California, Henry Prentiss, Tom Anderson, C.H. Nichols, and William Millson are arrested for disturbing the peace. They are released on \$100 bail each.

**November 6, 1906:** Los Angeles newspapers carry advertisements that Parham will now be holding meetings elsewhere. He attempts to establish an Apostolic Faith Mission of his own in Los Angeles.

**November 7, 1906:** Henry Prentiss and his friends ask for a trial by jury. The jury deliberates from 3 p.m. until 11:30 p.m., but fails to reach a consensus. A mistrial is declared, and a new trial is set for November 23.

**November 15, 1906:** Ophelia Wiley, an African-American woman with Florence Crawford's evangelistic party, goes to Salem, Oregon, where she holds meetings in the church led by M.L. Ryan. In New York City, T.B. Barratt is baptized in the Holy Spirit after Lucy Leatherman lays hands on him and prays over him.

**November 19, 1906:** After running out of funds and being forced to beg on the streets of Naples, Italy, Andrew Johnson decides to sail for Gothenburg, Sweden. Louise Condit continues on to Jerusalem.

**November 22, 1906:** Clara Lum writes to T.B. Barratt and rejoices in the collection of letters that Barratt has sent to the Mission. She reports she had read his



last letter to the crowd during one of the Mission's services, and G.B. Cashwell had been so excited at hearing it that he had been baptized in the Spirit as a result. She urges him to keep writing and claims the Lord will use him in this ministry.

**November 23, 1906:** All charges against Henry Prentiss and his friends are dismissed.



**November 25, 1906:** Ivey Campbell arrives in East Liverpool, Ohio, from the Azusa Street Mission.

**November 27, 1906:** Ivey Campbell holds a meeting at the Broadway Mission in East Liverpool, Ohio. She gives her testimony of being baptized in the Spirit, but most people are skeptical and reject it.

**November 28, 1906:** Parham sends a telegram to his following in Zion, Illinois, in which he resigns as head of the movement. B.H. Irwin writes to T.B. Barratt from Salem, Oregon, after reading Barratt's letter of November 13 to the Azusa Street Mission, and shares his own experience of being baptized in the Spirit.

**Early December:** The Azusa Street Mission announces it will now lead the Pacific Coast Apostolic Faith movement. The Mission produces stationery with this information on its letterhead. In

Long Beach, California, with the aid of many people from the Azusa Street Mission, Edward McCauley establishes an Apostolic Faith Mission. In Ta-ming-fu, Chi-Li Province, China, Bernt and Magna Berntsen, independent Norwegian missionaries, read an early issue of Azusa



Street's *The Apostolic Faith* and become hungry for the baptism.

**December 1, 1906:** Parham writes an open letter explaining his actions at the Azusa Street Mission. He accuses the mission of being overrun by hypnotic influences, familiar-spirit influences, spiritualistic influences, mesmeric influences, and all kinds of spells, spasms, and falling in trances. Meanwhile, the missionaries from the Azusa Street Mission who are going to Africa arrive in New York City. These missionaries include: Samuel and Ardella Mead, Robert and Myrtle Shideler, Lucy F. Farrow, Julia and Willis Hutchins, Leila McKinney, George and Daisy Batman and their three children, Bessi, Robert, and an unnamed infant.

**December 4, 1906:** Glenn Cook leaves for Lamont, Oklahoma, where he will conduct a camp meeting.

**December 5, 1906:** Ivey Campbell begins a month of meetings at the South Street mission in Akron, Ohio. Within a month, at least 40 people have been baptized in the Spirit. Among those who visit the mission is Levi Lupton, an evangelist from the Society of Friends (Quakers). He conducts a Bible school in Alliance, Ohio.



# AZUSA Street Revival *Timeline*

[illegible]

**December 8, 1906:**  
The missionaries headed to Africa and Pastor Thomas Ball Barratt all board the *S.S. Campania* and sail from New York to Liverpool, England. The group traveling to Liberia has recruited three new missionaries from New York City, Mr. F.M. Cook, Mrs.

**December 11–18, 1906:** Glenn Cook holds meetings in Lamont, Oklahoma. He moves on to Chicago.

**December 14, 1906:** Parham's aides hold meetings in nearby Whittier, California,

promising dignified religious services instead of the type of religious anarchy found at the Los Angeles Azusa Street meetings.

**December 15, 1906:** Florence Crawford and her daughter, Mildred, arrive in Salem, Oregon. People are already speaking and writing in tongues. Ryan's congregation has been turned upside down by the revival.



**December 16, 1906:** Thomas B. Barratt sails from Liverpool, England, to Oslo, Norway.

**December 22, 1906:** Azusa Street missionaries sail aboard the *S.S. Buruto* from Liverpool, England, to Monrovia, Liberia. They arrive in Liberia before the first of the year.

**December 23, 1906:** Henry Prentiss, Curtis Nichols, Orly Nichols, Tom Anderson, William Millson, and Isaac Berg hold a meeting at Miller's Hall in Anaheim, California.

**December 25, 1906:** Henry Prentiss is accosted by a group of young men in Anaheim, California, who are upset because of the meetings he has been conducting in Miller's Hall. The men begin to taunt him with a rope, telling him they will hang him. Marshall Steadman appears, and Prentiss retreats to the home of George Berg.

**December 28, 1906:** Mary (sometimes called Mamie) L. Corlette, a member of First Friends Church in Cleveland, Ohio, and a student at Levi Lupton's Alliance Ohio Bible School, receives the baptism in the Spirit and speaks in tongues. In Whittier, California, Henry Prentiss is arrested again, this time the charge is vagrancy. A trial by jury is set for January 5, 1907.

### December 29, 1906:

Florence Crawford travels to Portland, Oregon, where she holds meetings in St. John's Gospel Mission. The Azusa Street missionaries, the Meads and the Shidlers, board the *S.S. Guelph* and travel to Lobito Bay, Angola.



**December 31, 1906:** Parham returns to Zion, Illinois, in time for the New Year's Eve festivities. In Portland, Oregon, Florence Crawford is issued a citation for the mistreatment of her daughter. The charge is she has not been enrolled in school, and she is attending too many church services. In Dunn, North Carolina, Gaston Barnabas Cashwell, recently baptized in the Holy Spirit at the Azusa Street Mission in Los Angeles, California, begins to hold Apostolic Faith meetings in an old warehouse. They will last a month. As a result, several existing Holiness denominations will become Pentecostal denominations.

**January 1907:** Six months after leaving the Azusa Street Mission, the Garrs arrive in Calcutta, India.

**January 2, 1907:** Florence Crawford is told by Judge Frazer that she must enroll her daughter in school by January 4 or leave town, and she is forbidden to let Mildred attend the evening meetings. Florence Crawford argues with the judge.

**January 4, 1907:** Florence Crawford does not enroll her daughter in school, claiming she has a cold. A probation officer is sent to investigate. Crawford informs the probation officer that she intends to leave town as soon as her daughter recovers. Florence Crawford continues to preach for 3 more days, reporting that 38 people received the baptism in the Spirit, and, then, she boards a train for Los Angeles, California. In Cleveland, Ohio, J.E. Sawders, who received the baptism in the Spirit the week before under Ivey Campbell, begins a week of meetings at First Friends Church. All goes well at first, but by the week's end, problems arise.

**January 5, 1907:** Henry Prentiss argues his case in the Whittier, California, court. The jury deliberates, but is unable to reach a verdict. The trial is declared a mistrial. A retrial is scheduled for January 10.

**January 7, 1907:** Pastor Malone of First Friends Church calls a special, executive business meeting to discuss the ministry and message of J.E. Sawders after the Sunday morning service. They set up a task force to study his ministry the next day. In Seattle, Washington, Mr. and Mrs. Thomas Junk are ministering in a local congregation. She will die shortly thereafter, but Thomas Junk will become an independent Apostolic Faith missionary in Northern China.

**January 10, 1907:** Charles Parham attends a service at First Friends Church, then, stands and tells the congregation that J.E. Sawders, Ivey Campbell, and the Azusa Street Mission have it all wrong. The real gift of tongues is never accompanied by spasms, jerks, or foolishness. It is a dignified gift. He asks them to let him show them the real “Pentecost,” but they are no longer interested. In Whittier, California, Judge Gidley dismisses the charges against Henry Prentiss.

**January 12, 1907:** The revival breaks out in Oslo, Norway, after T.B. Barratt begins preaching there.

**January 18, 1907:** Glenn Cook begins meetings in Indianapolis, Indiana. Among those in the Apostolic Faith Mission congregation are the Reynolds family and the Flower family.

**January 27, 1907:** Edward (sometimes called Joseph) McCauley leads a group in street meetings at First and Pine Streets in Long Beach, California.



**February 1907:**  
C.H. Mason, J.A. Jeter, and J.D. Young arrive at the Azusa Street Mission from the Church of God in Christ. In Liberia, the entire Batman family, Mrs. Cook, and Mrs. Lee all perish from

malaria or black water fever.

**February 17, 1907:** Edward and Molly McCauley, A.C. Conway, Mack Jonas, and Floyd Bailey are arrested while holding a street meeting at First and Locust Streets in Long Beach, California, in violation of a new statute designed to stop their street meetings.



**February 18, 1907:** McCauley and his group are brought before Judge Hart. He hears the case and decides to pass sentence the next day.

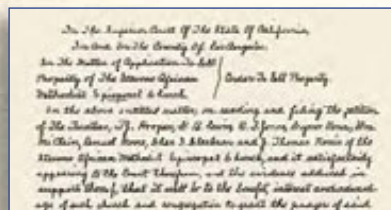
**February 19, 1907:** Judge Hart dismisses the case saying the charges are too indefinite.

**February 26, 1907:** Pastor William H. Durham (from Chicago) attends the Azusa



Street Mission where he is baptized in the Spirit. He will return to Chicago where he will establish several Pentecostal missions in the city.

**March 8, 1907:** Pastor Seymour calls for a business meeting. The mission elects officers, adopts a constitution, and



agrees to purchase the Mission from First African Methodist Episcopal Church. The purchase price is \$15,000 and they put \$4,000 down.

**March 9, 1907:** The Alliance Monthly Meeting of Friends votes to remove Levi Lupton from its membership.

**March 19, 1907:** Florence Crawford leaves her family in Highland Park and travels to Oakland, San Francisco, San Jose, and Santa Rosa, California, for 6 weeks of meetings.

**March 23, 1907:** Joshua W. Sykes has established a group in East Los Angeles, California, called the Apostolic Church. He adopts the teachings of the Azusa Street Mission, but he insists baptism into his congregation must be done in the name of Christ, instead of through the traditional Trinitarian formula.

**April 9, 1907:** The Azusa Street Mission celebrates the first anniversary of the revival.

**April 16, 1907:** The county clerk of Los Angeles, California, certifies the Articles of Incorporation for the Apostolic Faith Mission.

**April 18, 1907:** Thomas Hezmalhalch, J.O. Lehman, Celia Smock, and Elnora

Hall arrive in Indianapolis, Indiana, to aid in the work of the Apostolic Faith Mission.

**April 22, 1907:** Rachel Sizelove, Clara Lum, Mae Mayo, Tom Anderson, and R.J. Scott seek out a site for a possible camp meeting. They choose the Arroyo Seco, a canyon with a creek that runs from the San Gabriel Mountains above Pasadena, to Los Angeles, California. They break into Seymour's Monday morning leaders' meeting and receive approval to undertake the camp meeting.

**April 30–May 1, 1907:** Frank Bartleman holds meetings in Conneaut, Ohio, before moving on to Cleveland, Youngstown, Akron, New Castle, and Columbus.

**May 1907:** Frank L. Cummings is ordained to the ministry in the Church of God in Christ. Cummings was in one of the original Asberry prayer meetings with William J. Seymour. *The Apostolic Faith* is published in a run of 40,000 copies.



**May 1, 1907:** Pastor William J. Seymour begins a 5-month trip to Texas, Indiana, Illinois, and Virginia. Glenn Cook travels to Memphis, Tennessee, to hold meetings.

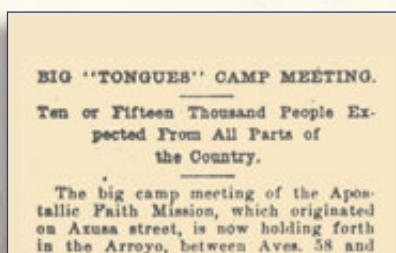
**May 4, 1907:** Florence Crawford arrives again in Portland, Oregon, where she conducts meetings from May 5 through July 16.



**May 5, 1907:** Tom Hezmalhalch leaves Indiana for Zion, Illinois. J.O. Lehman will follow him later.

**May 7, 1907:** Glenn Cook leaves Indianapolis, Indiana, for Lamont, Oklahoma, to hold meetings lasting until the end of the month. Edward McCauley baptizes 50 new converts at Terminal Island, California. His congregation in Long Beach, California, is growing.

**June 1, 1907:** The first Apostolic Faith camp meeting under the auspices of the Azusa Street Mission and in cooperation with other local Pentecostal missions



begins. It is held in the Arroyo Seco, which runs between Pasadena and Los Angeles, California. Under the direction of Robert J. Scott, this camp meeting will run through September.

**June 2, 1907:** Edward McCauley is arrested during the evening service for disturbing the peace. William J. Seymour and the Cummings family arrive in Indianapolis, Indiana. The Cummings family is en route to Africa to serve as Azusa Street missionaries. Seymour will spend the next 2 weeks in Indianapolis.

**June 3, 1907:** Edward McCauley is tried before the court and found guilty. He is given a choice between a \$10 fine or 10 days in jail.

**June 10, 1907:** The press reveals that the police chief had been sending undercover officers to Seymour's meetings as a result of anonymous complaints. They are criticized for not holding the color line.

**June 13, 1907:** Levi Lupton opens a Pentecostal camp meeting on his property in Alliance, Ohio. E.W. and Mary Vinton, George Berg, Frank Bartleman, Ivey Campbell, and H.W. Allen, all from the Azusa Street Mission, participate.

**June 14, 1907:** Glenn Cook is interviewed by Captain Asch of the Indianapolis Police Department about possible criminal activity. No charges are filed.

**June 15, 1907:** Pastor William J. Seymour, aided by Glenn Cook, holds a baptismal service in Full Creek, California,



near the Indiana Avenue Bridge. Two hundred people attend and 13 are baptized. Among those baptized was Bennett F. Lawrence, who would later write the first history of Pentecostalism, entitled *The Apostolic Faith Restored* (St. Louis, Mo.: Gospel Publishing House, 1916). The crowd took the streetcar to Murphy Hall where they conducted a feet washing and Communion service.

**June 22, 1907:** A gang of young men invade the Lupton camp meeting with "squirt guns" filled with diluted sulfuric acid. The clothes are burned off some people, and many receive painful burns. No one is arrested.

**June 23, 1907:** Levi Lupton forms a new group called The Apostolic Faith Association. C.A. McKinney, the pastor of the South Street Mission in Akron, Ohio, is elected vice president. Frank Bartleman and J.H. King become board members.

**June 24, 1907:** Lupton and several others travel to Columbus, Ohio, where they incorporate The Apostolic Faith Association of Alliance. Lupton takes the title of Apostle.

**Late June 1907:** William J. Seymour leaves Indianapolis, Indiana.

**July 11, 1907:** Florence Crawford has been conducting meetings in Portland, Oregon, on behalf of the Azusa Street Mission. That morning her daughter, Mildred, falls and breaks her arm. In keeping with Florence Crawford's wishes, her husband Frank Crawford refuses medical attention for their daughter.

**July 12, 1907:** Concerned neighbors call the Humane Society, which is responsible for child welfare, and demand an investigation into Mildred Crawford's condition.

**July 13, 1907:** Threatened with arrest, Florence Crawford is summoned home, while Frank Crawford agrees to have Mildred treated, but only by Dr. Henry S. Keyes, who has converted to the Apostolic Faith.

**July 14, 1907:** Mildred Crawford's arm is finally set.

**July 16, 1907:** Florence Crawford returns to Los Angeles, California.

**July 18, 1907:** At the Apostolic Faith camp meeting in the Arroyo Seco, Will C. Trotter, director of the Union Rescue Mission in Los Angeles, California, announces he has received the baptism in the Holy Spirit and will cast his lot with the Apostolic Faith Movement. Charles Parham is arrested in San Antonio, Texas, on charges of engaging in homosexual activity.

**July 23, 1907:** The board of directors of the Union Rescue Mission in Los Angeles, California, call in Will Trotter and ask him to explain himself. He tells them of his commitment to the Apostolic Faith. They declare his position to be vacant as of August 1, and advertise for a new director.

**August 7, 1907:** T.J. and Annie McIntosh arrive in Macao, China, to serve as Apostolic Faith missionaries after traveling from the Azusa Street Mission. In Greenwich, Connecticut, Lucy Leatherman and Adolph Rosa hold

an Apostolic Faith meeting in which locals physically attack them.

**August 8, 1907:** Reuben A. Torrey, president of the Moody Bible Institute in Chicago, preaches at the Methodist camp meeting in Huntington Beach, California, on the subject of the baptism in the Spirit. He strongly attacks the claims of the Azusa Street Mission.



**August 13, 1907:** Will Trotter leads the evening meeting of the Apostolic Faith camp meeting.

**August 20, 1907:** Fourteen-year-old Mabel Childs has typhoid. Her parents, who are attending the Apostolic Faith camp meeting, refuse medical attention. The sheriff's department begins to monitor the situation, claiming the child is the subject of terrible neglect.

**August 23, 1907:** The Health Department and the Humane Society debate how to respond to the Mabel Childs' case, but take a wait-and-see position.

**Early September 1907:** Florence Crawford leaves Los Angeles, California, and begins meetings in Santa Barbara, California. Pastor Seymour returns from his long trip.

**September 13, 1907:** M.L. Ryan, leading a group of 13 adults and 7 children, sails from Seattle, Washington, to Japan on the steamship *Minnesota*.

**September 15, 1907:** Bernt Berntsen travels to the Azusa Street Mission and receives the baptism in the Spirit. He becomes an ardent, independent Apostolic Faith missionary in Northern China where he leads his wife and children into the Baptism. They continue their work there through, at least, 1916.

**September 27, 1907:** M.L. Ryan's party lands in Yokohama harbor in Japan.

**September 29, 1907:** Longtime supporter of the Peniel Mission (a Holiness mission), George B. Studd, breaks with Peniel because they do not support the Azusa Street revival. Even though George Studd has not sought for the baptism in the Holy Spirit, he agrees with what the Azusa Street Mission is doing.



**October 9, 1907:** The Garrs arrive in Hong Kong and set up a missionary rest home at 4 Ladder Street.

**November 1907:** Florence Crawford leads a delegation — Mildred (her daughter), Will Trotter, James R. Conlee, and Sister Neal — on a trip to Winnipeg and Toronto Canada and Minneapolis, Minnesota. While Crawford is in Minneapolis, she concludes God is directing her to return to Portland, Oregon, to establish a permanent, independent work.

**November 15, 1907:** Rosa Harmon sends a letter saying that she, Edward, and Molly McCauley have arrived in Monrovia, Liberia, where they will become missionaries.

**January 19, 1908:** George B. Studd begins attending the Azusa Street Mission. He takes his friend, Cecil H. Polhill, a missionary currently on his way home (England) from a year of missionary service in China and Tibet with the China Inland Mission, to the Azusa Street Mission.

**February 2, 1908:** Pastor William J. Seymour scandalizes some of his members when he takes an offering to pay off the mortgage on the Mission. This is the first offering the mission has ever taken. Cecil Polhill gives \$1500 (about \$7,300 in 1908), about half of the cost of the property, to clear the mortgage.

**February 3, 1908:** Cecil Polhill is baptized in the Spirit. On his return to England, he will form the Pentecostal Missionary Union and will aid the sending of many missionaries from the English Pentecostal movement.

**February 23, 1908:** Henry Prentiss creates a disturbance at the Allen Chapel African Methodist Episcopal Church in Indianapolis, Indiana, when its pastor announces that Prentiss will speak on the gift of tongues.

**February 24, 1908:** Henry Prentiss is arrested the next evening while preaching along with two friends. The next day, his friends each pay a \$50 fine plus court costs, but Prentiss asks for a jury trial.

**March 4, 1908:** Henry Prentiss goes on trial at 2 p.m. before Judge Wallon. During the trial, he is fined \$25 plus court costs for being in contempt of court. In the end, he is found guilty. He pays \$65 in fines and fees.

**April 1, 1908:** Azusa Street missionaries Tom and Charlotte Hezmalhalch, John J. and Jenny Lake and their children, and Jacob and Lily Lehman board a train in Indianapolis, Indiana, for St. John's, Newfoundland.

Continued on page 107



# AZUSA Street Revival Timeline

**April 3, 1908:** The Hezmalhalches, Lakes, and Lehmans accompanied by Ida Sackett and the Schneiderman family, travel to Liverpool, England, aboard the *Empress of Ireland*.

**April 5–12, 1908:** The Azusa Street Mission conducts special anniversary services. The place is packed.

**April 16, 1908:** George Studd, accompanied by Richard Asberry and Joseph A. Warren, using money recently received from Cecil Polhill, pays off the Azusa Street Mission's mortgage at Security Savings Bank in Los Angeles, California.

**May 1908:** The 13th issue of *The Apostolic Faith*, originating in Los Angeles, California, is published. The issue contains the classic masthead and announces the next issues will be published from The Apostolic Faith camp



meeting, Portland, Oregon. It is the last of the undisputed issues to be published for the Azusa Street Mission.

**May 13, 1908:** William J. Seymour and Jennie Evans Moore are married in a



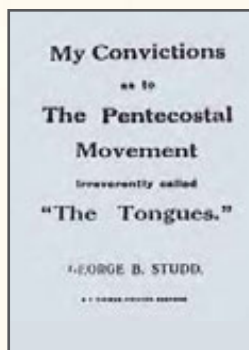
private ceremony performed by Edward S. Lee. Mattie Lee and Richard Asberry act as witnesses. Following the wedding, Clara Lum leaves the Azusa Street Mission and moves to Portland, Oregon, taking *The Apostolic Faith* newspaper subscriber list with her.

**May 14, 1908:** The Hezmalhalches, Lakes, Lehmans, and Ida Sackett arrive in Cape Town, South Africa. They hold services in that city for about a week.

**May 23, 1908:** The Hezmalhalch, Lake, Lehman, and Sackett party arrives in Johannesburg, South Africa.

**May 25, 1908:** Azusa Street's South-African party begins meetings among the natives, and report roughly 500 present at their opening service.

**May 14–18, 1908:** George Studd writes and publishes a pamphlet entitled, *My Convictions*. He describes the Apostolic Faith Movement in Los Angeles, California, as a "mighty work of God."



**June 1908:** An issue of *The Apostolic Faith* newspaper, allegedly published on behalf of the Azusa Street Mission in Los Angeles, California, appears. It does not have the traditional masthead.

**July and August 1908:** An issue of *The Apostolic Faith* is published. It has the original masthead, but Portland, Oregon, is named as the city of origin.

**July 25, 1908:** J.W. Sykes, H.A. Garrison, and Mary Taylor are arrested and arraigned for disturbing the peace with their meetings at 2815 West 10th Street in Los Angeles, California. The trial is set for August 3.

**August 3, 1908:** The court dismisses the case against Sykes, Garrison, and Taylor when no witnesses appear to testify against them. The court had given the witnesses the wrong time or date for the trial.

**August 4, 1908:** George Studd leaves the Azusa Street Mission and begins to attend the Upper Room Mission. The Upper Room Mission has offered him the opportunity to lead their daily noon meetings and give Bible studies.

**September 6, 1908:** After holding evening street meetings for 2 weeks at the corner of Marchessault and Juan Streets in Los Angeles' Chinatown, the Apostolic Faith people are attacked after dark by a group of Chinese who pelt them with rotten eggs.

**November 15, 1908:** The Apostolic Faith Mission of South Africa begins a paper called *God's Latter Rain*.

**December 23, 1908:** John Reid disembarks from his ship in Monrovia, Liberia, and finds Edward McCauley with a congregation of 145 people whom he has converted and baptized. Across the front of the church is a sign reading, "Apostolic Faith Mission."

**1909:** Hector and Sigrid McLean, China Inland Mission missionaries in the Szechwan Province of Western China, arrive in Los Angeles, California. They attend the Azusa Street Mission and are baptized in the Spirit. They leave the China Inland Mission and become independent Apostolic Faith missionaries until their retirement in 1927.

**March 7, 1909:** Ned Caswell writes in his diary, "Seymour is fatter. Crowd was smaller, but still good."

**March 14, 1909:** Ned Caswell attends the Azusa Street Mission again and says, "At Azusa St. there was a small crowd, Seymour and wife leading, and not much doing." The big days of the revival in the Mission seem to be at an end.



**June 16, 1909:** Edward McCauley's work in Monrovia, Liberia, now stands at 154.

**Mid-September 1909:** Frank Bartleman attends the Azusa Street Mission after an absence of 6 weeks. He reports: "Azusa had lost out greatly since we left. 'How the mighty have fallen' came to me most forcibly. But the Spirit came upon three of us mightily in prayer one evening there. He assured us He was going to bring the power back to Azusa Mission as at the beginning."

**October 3, 1909:** Ned Caswell records: "This afternoon I was at Azusa St. The crowd was fair and the meeting tame, as the inner circle retired to have a private meeting of their own. I saw Owen (Irish)

Lee and his wife, just down from Portland, where there seems to be considerable friction. I saw Seymour this week also."



**October 11, 1909:**

Jennie E. Seymour, Malinda Mitchell, and Edward W. Doak file articles of incorporation on behalf of the Azusa Street Mission in Portland, Oregon. They wish to establish a legal presence in Portland as an auxiliary body to the Apostolic Faith Mission of Los Angeles, California. Ned Caswell reports, "I was at Azusa St. a little while today. Only a few old-timers and not much stirring."

**January 1910:** Lillian Keyes applies to become a Presbyterian missionary in China. She signs a pledge that she will no longer teach Apostolic Faith doctrine.

**February 14, 1910:** H.M. Turney resigns from the Apostolic Faith Mission of South Africa. One congregation he has pastored will become the seed to the Full Gospel Church of South Africa. A second one will become the base church for the Assemblies of God of South Africa.



**March 8, 1910:**

Ansel H. and Henrietta Post arrive in Alexandria, Egypt, where they will minister until Ansel's death. From 1916 onward, they are Assemblies of God missionaries.

**June 1910:** Thomas Junk is working in Tsao Hsien in Shan-Tung Province. He ministers to the extremely poor people of the region, collecting orphans and people without relatives. He provides for them during a time of famine.

**November 13, 1910:** Ned Caswell writes, "At Azusa St. tonight a young, colored man preached and there was no regular testifying. What a change from the former Glory! The Seymours were not there."

**November 20, 1910:** "Azusa St. is awfully dead; the Seymours are not there." Ned Caswell.

**December 11, 1910:** Ned Caswell writes, "At Azusa St., an ignorant colored man was holding forth, alleging if people could not work miracles they 'had a means that they lived and are dead.' I called him down right in the midst of his sermon. They

probably have an ax for me now. It was a spiritless gathering."

**February 12, 1911:**



William H. Durham arrives in Los Angeles, California. He attempts to convince Elmer K. Fisher to abandon his view of sanctification as a second definite work of grace, and adopt Durham's 'Finished Work' theology. Fisher refuses.

**February 14, 1911:**

In Seymour's absence, William Durham begins a series of meetings at the Azusa Street Mission.

**February 25, 1911:**

The Azusa Street Mission is packed with worshipers.

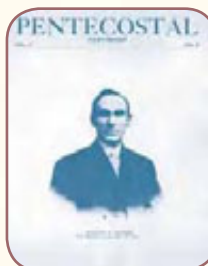


**April 30, 1911:**

Durham attempts to take over the Azusa Street Mission by asking the worshipers to side with him, against Pastor Seymour.

**May 2, 1911:** Seymour gathers the duly elected board of trustees to see what can be done to stop Durham's coup. They decide to padlock the Mission's doors. Durham is angered.

**May 7, 1911:** Durham opens the Full Gospel Assembly just blocks from both the Azusa Street Mission and the Upper Room Mission. Both missions suffer huge losses to Durham.



**July 12, 1912:**

William Durham dies of tuberculosis at age 39, leaving a wife and two small children.

**April 15, 1913:**

The Apostolic Faith World Wide

Camp Meeting begins in the Arroyo Seco between Pasadena and Los Angeles, California. Newspapers report 2,000 in attendance for the opening evening service. The meeting runs to June 1.

**October 9, 1913:**

Daniel Awrey reports preaching "to a large congregation in the Apostolic Faith Church" in Monrovia, Liberia, undoubtedly the church of Edward and Molly McCauley.

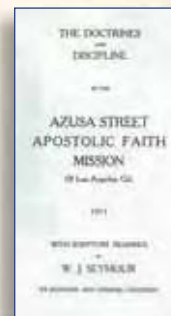


**April 1914:** The Assemblies of God is formed in Hot Springs, Arkansas. It brings together people from the Azusa Street Mission, from Parham's Apostolic Faith Movement, from C.H. Mason's Church



of God in Christ, from the Christian and Missionary Alliance, and from independent Apostolic Faith groups in the upper Midwest.

**1915:** Seymour compiles *The Doctrines and Discipline of the Azusa Street Apostolic Faith Mission*. It closely parallels the *Doctrines and Discipline*



that John Wesley compiled for use in the Methodist Church, and the statement of faith is strongly rooted in the 39 articles of the Anglican Church.

**September 28, 1922:** William J. Seymour suffers a heart attack and dies. He is buried in the Evergreen Cemetery in Los Angeles, California.



**Early July 1931:**

The Azusa Street Mission is demolished.

**July 2, 1936:** Jennie Evans Seymour dies. She is buried in the Evergreen Cemetery in Los Angeles, California.







*"Laying a Straw in Her Way":*

# *Women in Pentecostalism*



BY SUSIE STANLEY

Carrie Judd Montgomery, who was prominent in the healing movement at the turn of the 20th century, claimed both the holiness, and later, the Pentecostal labels. In defense of women's ministry, she quoted Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."<sup>1</sup> She claimed the fulfillment of Jesus' words at Pentecost in Acts 2 and that the experience at Pentecost served as a model for contemporary ministry. The power of God given to the first disciples was also available for Christians in subsequent generations.<sup>2</sup> Montgomery's understanding of Pentecost as the basis for women in ministry exemplified the holiness position.



## THEOLOGICAL BASIS FOR WOMEN PREACHERS

This article traces the theology that guided Pentecostalism in the expansion or restriction of the use of women's gifts in various avenues of ministry. Wesleyan Holiness doctrine provided a

heavy imprint upon many Pentecostals. Pentecostals, such as Montgomery, who formerly had been involved in Wesleyan Holiness groups, believed that sanctification followed salvation. Sanctification — termed *the baptism in the Holy Spirit* — imparted purity and the power of the Holy Spirit. Wesleyan Holiness adherents who embraced Pentecostalism accepted the

experiences of salvation and sanctification but maintained that speaking in tongues was evidence of the baptism in the Holy Spirit. In both cases, their understanding of the baptism in the Holy Spirit directly supported women in ministry. Acts 2 documented Jesus' followers being empowered by the Holy Spirit to spread the gospel throughout the Book of Acts. The Holy Spirit continued to impart gifts for

ministry regardless of gender.

Many Pentecostals stressed that the doctrine of the baptism in the Holy Spirit supported women in ministry and believed no other argument was necessary. One woman "maintained that when a believer received the baptism with

God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy" (Acts 2:17).<sup>4</sup> The Apostolic Faith published by the Azusa Street Mission provides an early example of this emphasis in a 1908 article.<sup>5</sup> (See "Who May Prophecy?")



Carrie Judd Montgomery

the Holy Ghost, she would come to see that Scripture did not prohibit women from preaching."<sup>3</sup>

Pentecostals focused on the fulfillment of Joel's prophecy that Peter incorporated into his sermon at Pentecost: "And it shall come to pass in the last days, saith

**WHO MAY PROPHECY?**

It is the privilege of all the members of the bride of Christ to prophecy, which means testify or preach. "And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy." Acts 2: 17, 18, and Acts 21: 9.

Before Pentecost, the woman could only go into the "court of the women" and not into the inner court. The anointing oil was never poured on a woman's head but only on the heads of kings, prophets and priests. But when our Lord poured out Pentecost, He brought all those faithful women with the other disciples into the upper room, and God baptized them all in the same room and made no difference. All the women received the anointed oil of the Holy Ghost and were able to preach the same as the men.

The woman is the weaker vessel and represents the tenderness of Christ, while the man represents the firmness of Christ. They both were co-workers in Eden and both fell into sin; so they both have to come together and work in the Gospel. (1. Cor. 11: 8, 9.) No woman that has the Spirit of Jesus wants to usurp authority over the man. The more God uses you in the Spirit, the more humbled and meek and tender you are and he more filled with the blessed Holy Spirit.

It is contrary to the Scriptures that woman should not have her part in the salvation work to which God has called her. We have no right to lay a straw in her way, but to be men of holiness, purity and virtue, to hold up the standard and encourage the woman in her work, and God will honor and bless us as never before. It is the same Holy Spirit in the woman as in the man.

The Apostolic Faith, January 1908

Joel's prophecy also supported the conviction that the end times were near. The fulfillment of Joel's prophecy at Pentecost signified the former rain while the Pentecostal movement at the turn of the 20th century ushered in the latter rain — a synonym for end times. The belief that the end of time was close at hand called for increased evangelism, and women were encouraged to join that effort.

Pentecostals, for the most part, did not stress equality in ministry beyond the example of

Pentecost. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for

ye are all one in Christ Jesus" (Galatians 3:28) appeared infrequently as the scriptural basis for Pentecostal women preachers. It is not surprising, though, that the women who founded two Pentecostal denominations utilized this passage.

Mary Magdalena Lewis Tate, founder of The Church of the Living God, the Pillar and Ground of the Truth, Inc., elaborated on the passage: "In reality, God does not see sex ... He sees a spirit. A woman receives the same Spirit as a man, therefore, she can do any work in the church that a man can."

Ida Robinson, founder of The Mount Sinai United Holy Church of America, Inc., quoted Galatians 3:28 but also rooted equality in Christ's redemptive act that abolished the inequality resulting from the Fall and replaced it with the equality that man and woman experienced at creation.<sup>6</sup>

No doubt, William Seymour's Wesleyan Holiness background predisposed his acceptance of women preachers. It was not an issue due to his

earlier experience with a woman Holiness pastor, Lucy Farrow, in Houston, Texas.<sup>7</sup> Hundreds of women preached in Wesleyan Holiness



*Mary Magdalena Lewis Tate*



*Ida Robinson*

denominations and served as role models for Pentecostals since few other denominations ordained women at the turn of the 20th century.

As illustrated by Seymour, experience as an affirmation of theology is an important means of support for women in ministry. Experience plays a vital role in Pentecostal theology. Scripture validates experience, as is illustrated by the frequent references to Pentecost. Women who had experienced the baptism in the Holy Spirit channeled that power into ministry. They also relied on God's call to confirm their ministry. Florence Crawford, founder of the Apostolic Faith denomination, is representative. Her son recalled: "One day as she sat meditating on her call, it seemed that a door opened right before her revealing the radiant light of Heaven. God spoke to her, saying: 'I have set before thee an open door, and no man can shut it' " (Revelation 3:8).<sup>8</sup> Crawford's call to ministry was experiential and Scripture confirmed it.



*Florence Crawford*



*The Apostolic Faith Mission, Portland, Oregon, founded by Florence Crawford in 1908*

PHOTO: FPHC

A HISTORICAL ACCOUNT OF THE APOSTOLIC FAITH, P. 25



## PROPHETIC AUTHORITY

Scholars often draw on the sociotheological analysis of Charles Barfoot and Gerald Sheppard who used the categories of prophetic and priestly authority to explain leadership roles available to Pentecostal women. The spiritual authority described thus far illustrates prophetic authority where the Holy Spirit empowers and gifts ministers. The acceptance of prophetic authority resulted in women serving as evangelists and healers, as well as workers in missions devoted to social ministries. In many cases, women supervised these parachurch ministries.

Prophetic authority relies on a divine call rather than ecclesiastical sanction, which is the case with priestly authority. Priestly authority emerges with the development of denominations that establish organizational structures.

Authority resides in the institutional hierarchy of the church.<sup>9</sup> Most Pentecostal groups restricted the leadership of women by prohibiting them from holding institutional positions.

The Azusa Street Mission valued prophetic authority at its inception. Prophetic authority flourished at missions, and Azusa Street welcomed women's giftedness for ministry. The evangelistic emphasis was also a key factor in the acceptance of women. Frank Bartleman celebrated the prophetic nature of the Azusa Street Mission: "We had no pope or hierarchy. ... We had no priest class. ... All were on a level. ... We did not honor men for their advantage in means or education, but rather for their God-given 'gifts.' ... All seemed to recognize this and gave way. It might be a child, a woman, or a man. It made no difference."<sup>10</sup>

The initial minimal institutional structure at the Azusa Street Mission consisted of six women and six men whose primary responsibility was to license missionaries and evangelists. It was not long, however, before priestly authority emerged at Azusa Street. The Doctrines and Discipline of the Azusa Street Mission of Los Angeles, California, stated that "all ordination must be done by men not women." A board of trustees, consisting of four men and Jennie Evans Seymour, William Seymour's wife, replaced the original leaders.<sup>11</sup> A 1915 revision of the Doctrines and Discipline ensured that Seymour's successors would be limited to "men of color."<sup>12</sup>

## PRIESTLY AUTHORITY

While prophetic authority opened doors for women, priestly authority slammed

### *Eyewitness Account*

## Music From Heaven

It has been often related how the Pentecost fell in Los Angeles over a year ago in a cottage prayer meeting. Sister Jennie Moore who was in that meeting and received her Pentecost gives her testimony as follows:

"For years before this wonderful experience came to us, we as a family, were seeking to know the fullness of God, and He was filling us with His presence until we could hardly contain the power. I had never seen a vision in my life, but one day as we prayed there passed before me three white cards, each with two names thereon, and but for fear I could have given them, as I saw every letter distinctly. On April 9, 1906, I was praising the Lord from the depths of my heart at home, and when the evening came and we attended the meeting the power of God fell and I was baptized in the Holy Ghost and fire, with the evidence of speaking in tongues. During the day I had told the Father that although I wanted to sing under the power I was willing to do whatever He willed, and at the meeting when the power came on me I was reminded of the three cards

which had passed me in the vision months ago. As I thought thereon and looked to God, it seemed as if a vessel broke within me and water surged up through my being, which when it reached my mouth came out in a torrent of speech in the languages which God had given me. I remembered the names of the cards: French, Spanish, Latin, Greek, Hebrew, Hindustani, and as the message came with power, so quick that but few words would have been recognized, interpretation of each message followed in English, the name of the language would come to me. I sang under the power of the Spirit in many languages, the interpretation both words and music which I had never before heard, and in the home where the meeting was being held, the Spirit led me to the piano, where I played and sang under inspiration, although I had not learned to play. In these ways God is continuing to use me to His glory ever since that wonderful day, and I praise Him for the privilege of being a witness for Him under the Holy Ghost's power."



PHOTO: FPHC



PHOTO: FPHC

*Piano played by Jennie Seymour*

JENNIE MOORE  
*The Apostolic Faith,*  
May 1907

other doors shut. This continued to be the case as Pentecostal denominations evolved. Organizational meetings voted to prohibit women from holding full ordination rights and other leadership positions.

In 1909, the General Assembly of the Church of God (Cleveland, Tennessee) concluded that the New Testament



PHOTO: PHC

A.J. Tomlinson

provided no basis for the ordination of women. The following year women were forbidden to hold positions in church government. A.J. Tomlinson, general overseer, defended women preachers in 1915 by referencing 1 Corinthians 11:5,13; Acts 2, and specific women as precedents. However, he claimed 1 Corinthians 14:34,35 and 1 Timothy 2:11,12 prohibited women from speaking, voting, or holding positions in church government.<sup>13</sup>

The Church of God continued to recognize prophetic authority by authorizing women as evangelists, but bowing to priestly authority, this position could not lead to ordination. Later, the office of evangelism was restricted to women and, ultimately, “lady evangelist” was the recognized office for licensed women. Their duties were limited until 1990 when the General Assembly decided to no longer use the title “lady evangelist” and substituted it with “licensed minister.” Licensed ministers could pastor, administer the ordinances, and preside over marriages. In 2000, the title “ordained minister” was replaced with “licensed minister” and “ordained ministers” became “ordained bishops.” The name change, however, did not open institutional leadership positions to women.<sup>14</sup>

Likewise, the first minutes of the Assemblies of God in 1914 recognized

a woman’s call to serve as an evangelist or missionary. While the Assemblies of God ordained women to these ministries, they restricted ordination to the office of elder or pastor to men. In 1935, however, the group granted women full clergy rights.<sup>15</sup>



Ordination is not always a valid measure of authority. The Church of God in Christ does not ordain women, yet they play an influential role in the denomination. Its Women’s Department “is unique because of its matriarchal structure of women’s leadership working parallel to and in partnership with the male episcopate of the church. The dual-sexed political structure of the church allows for a place for women’s leadership and expertise within the denomination, despite prohibitions of women in pastoral

roles.” Further, “Church Mothers play a major role in appointments, ordination, and other matters regarding men, although this is not codified information, but practice.”<sup>16</sup>

## “WOMAN’S PLACE” AND MALE HEADSHIP

The belief that a woman’s place is in the home and that women should submit to men (headship) supports the idea that priestly authority belongs to men. Some Christians maintain that a woman’s place is God-given. Invisible boundaries created by this perspective reinforce the conviction that women should not be leaders.

Advocates of headship believe that God has ordained a woman’s submission to man, but they overlook verses such as Ephesians 5:21 and 1 Corinthians 7:3,4. This restriction was present as early as 1908 at Azusa Street: “No woman that has the Spirit of Jesus wants to usurp

authority over the man”<sup>17</sup> By applying headship to the religious arena, women could not hold leadership positions over men. The Assemblies of God incorporated this view in its 1914 constitution: “Women are commanded to be in subjection and not to usurp authority

over man (1 Timothy 2:11–15).” In 1935, the group moderated its position and granted women full clergy rights.<sup>18</sup>

Affiliation with fundamentalists and other evangelicals who promote the concept of woman’s place and male headship has reinforced the male monopoly on leadership among Pentecostals.<sup>19</sup> Leaders in the charismatic movement also have reinforced headship with their emphasis on men covering the ministry of women. The belief in headship, however, is not universal among



charismatics. Daisy Osborn and Freda Lindsay rejected headship and assumed leadership roles alongside their pastor husbands.<sup>20</sup>

Women such as Maria Woodworth-Etter and Kathryn Kuhlman circumvented male priestly authority by remaining independent of any denomination. Other women, including Bishops Tate and Robinson, founded their own denominations. Aimee Semple



Kathryn Kuhlman



Aimee Semple McPherson

The International Church of the Foursquare Gospel produced a position statement affirming women in all areas of leadership,

starting point. Education is essential. Through education, the theological heritage can help dismantle the beams holding up the stained glass ceiling that has prevented



Spring 2001 issue, *Enrichment journal*

# JESUS HEALS!

**MRS. M. B. WOODWORTH-ETTER**

Camp Meeting  
**OTTUMWA**  
**JULY 8 TO 30**

**WEST PARK AVE.**  
COURT HILL CAR TO PARK AVE., THEN  
GO FOUR BLOCKS WEST FROM  
OTTUMWA CEMETERY.

**Salvation For Soul  
Healing For Body**

**THREE MEETINGS DAILY**  
Good Song Service at Each Meeting

Mrs. Woodworth-Etter has had a marvelously  
successful ministry of over forty years  
throughout the U. S. Her work has been  
blessed in the salvation of multitudes. Many  
thousands have been healed of all manner of  
diseases by the power of faith and through  
the laying on of hands. (Mark 16: 17, 18;  
James 5: 13, 14.)

**Come bring the sick and afflicted to be healed  
without money and without price through the name of JESUS.**

Those desiring to rent beds, cots, mattresses or comforts please give 3 days notice. Bring  
toilet articles, sheets and pillows. Meals may be secured on the camp ground.

Address communications to JOSEPH A. DARNER, 131 W. 2ND ST. OTTUMWA.

After Reading, Please Hand to Some One Sick or Afflicted, or Try Up to be Healed

Maria Woodworth-Etter

McPherson established the International Church of the Foursquare Gospel.

Throughout the years, priestly authority has increasingly held sway in Pentecostal churches, including those founded by women. Recently, several denominations have addressed the issue in an effort to open positions to women.

yet, in practice, “the vast majority of the denomination’s officers are male; all of the top positions are held by males and only a fraction of solo senior pastors are female [in 1994].”<sup>21</sup> Similarly, the Assemblies of God issued a position paper in 1990 explicitly rejecting headship in the church: “We do not find sufficient evidence in *kephale* to deny leadership roles to women. ... We conclude that we cannot find convincing evidence that the ministry of women is restricted according to some sacred or immutable principle.”<sup>22</sup> Yet, in 2004, the Assemblies of God reported that 4 percent of their senior or solo pastors were women. This does represent

an improvement since the percentage of women who are becoming senior pastors is increasing.<sup>23</sup>

## HOPEFUL SIGNS

Denominational statements, though, are not enough to challenge priestly authority. They are, however, a crucial

women from pursuing their calling and using their gifts in all areas of church leadership.

The spring 2001 issue of *Enrichment* journal (Assemblies of God) addressed women’s call to ministry. As an educational resource for pastors, materials such as this provide excellent tools for use in educating not only pastors but also people in the pews. Reflecting on the 1990 statement, one author declared: “There is a God-ordained equality of man and woman in His original creation. The New Testament affirms the equality of women in ministry. It also describes women as equal to men in their spiritual giftedness and identifies women’s ministry roles and titles identical to men’s, on all levels from that of disciple to, and including, that of apostle (Romans 16:7).”<sup>24</sup> This statement reflects a renewed emphasis on prophetic authority based on giftedness rather than sex.

Another article in the same issue of *Enrichment* restates the Holy Spirit’s role in determining one’s authority to minister: “The anointing of the Holy Spirit on a person’s life and ministry is a supernatural indicator of a God-ordained call. Human credentialing, while important, is secondary to the

awareness and evidence that, 'the Spirit of the Lord is upon me.'"<sup>25</sup> In both cases, priestly authority is specifically challenged by prophetic authority, drawing on the theological legacy of the Pentecostal movement with its emphasis on the Holy Spirit.

Theological arguments based on the baptism in the Holy Spirit and the Spirit's endowment of power and gifts have been used since the inception of Pentecostalism. Invoking this theological heritage is one means of expanding prophetic authority. To claim that once priestly authority prevails women are excluded forever from denominational leadership fails to take into account the moving of the Holy Spirit.

Another means of promoting prophetic authority is to hold conferences for women in ministry. The executive leadership of the Assemblies of God sponsored the first national Conference for Women in Ministry in 2001. Its purpose was "to affirm, encourage, motivate, and strengthen women in their many facets of ministry in our Fellowship."<sup>26</sup> The Task Force for Women in Ministry is holding three conferences in 2006.

In 1994, an interdenominational group, the Association of Full Gospel Women Clergy, was founded. It sponsors conferences, has a website, and issues a newsletter. The group actively promotes women using their gifts to minister in the church: "Our goals are to help women ministers develop their full potential in whatever areas of ministry they are called, to raise the consciousness of our churches around issues related to women in ministry, and to gain parity for women ministers with their male counterparts."<sup>27</sup>

The denominational statements, educational efforts, and organizations represent, to various degrees, a movement in Pentecostalism that is seeking to expand an understanding of prophetic authority by removing the

line distinguishing between prophetic and priestly authority.

"We have no right to lay a straw in her way."<sup>28</sup> The author of this 1908 statement in *The Apostolic Faith* did not heed his own admonition when he advocated male authority, as noted

above. Pentecostals, however, can follow his advice by using a sturdy, theological broom to remove the straw that has been strewn in women's way so the Holy Spirit's gifts can be utilized in all capacities in the church whether bestowed on men or women. ■



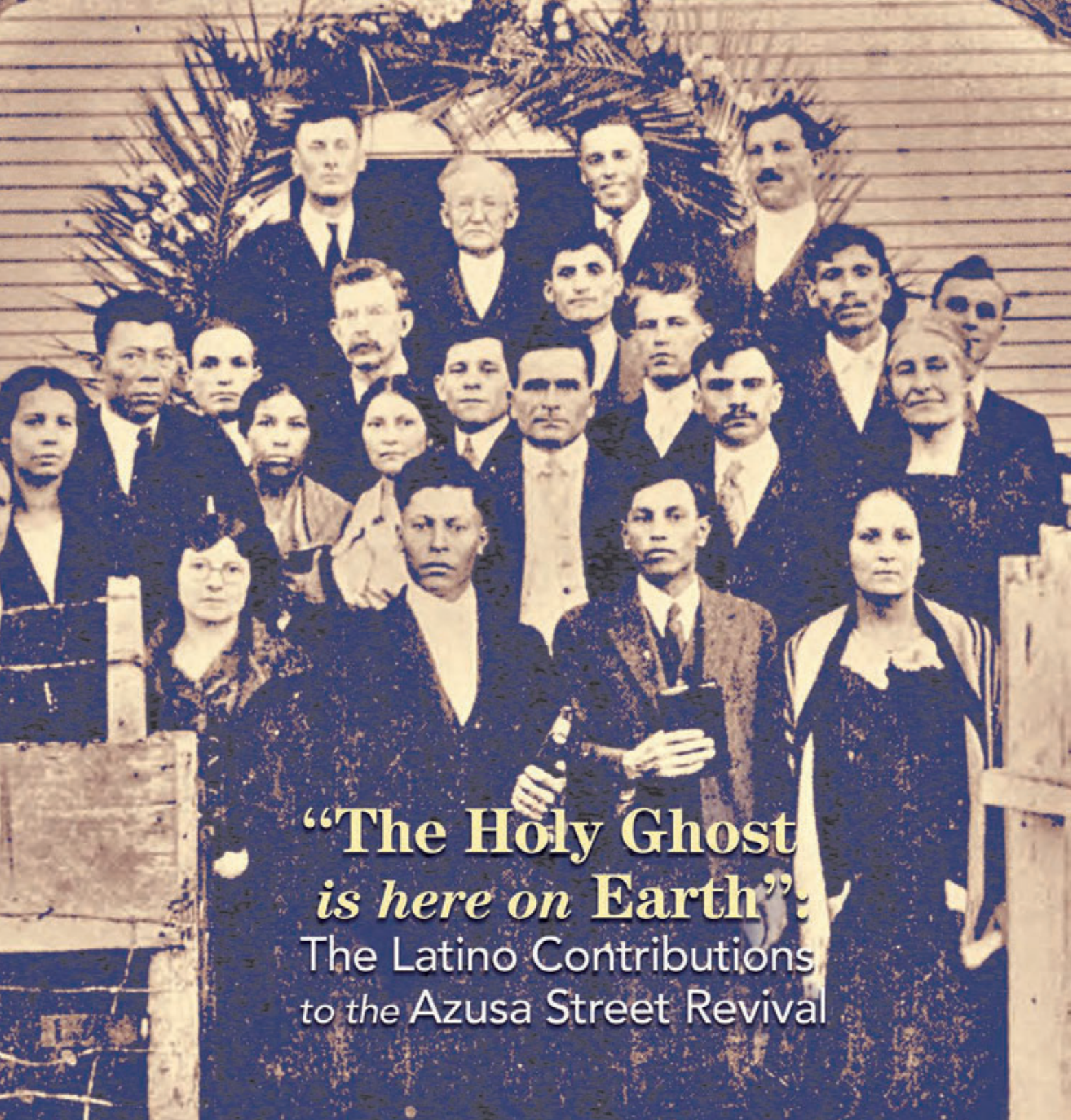
**Susie Stanley, Ph.D.**, teaches historical theology at Messiah College, Grantham, Pennsylvania. She serves as executive director of Wesleyan/Holiness Women Clergy, Intl. (<http://www.messiah.edu/whwc>). Her most recent book is *Holy Boldness: Women Preachers Autobiographies and the Sanctified Self*.

#### ENDNOTES

1. Scriptures are King James Version.
2. Daniel E. Albrecht, "The Life and Ministry of Carrie Judd Montgomery" (Ph.D. diss., Western Evangelical Seminary, 1984), 151,152. Due to time restraints, research for this article was drawn primarily from my personal library along with resources from the Flower Pentecostal Heritage Center. I am indebted to the authors of dissertations in this area, especially to David G. Roebuck who read a draft and offered helpful suggestions.
3. Quoting from *The Holiness Advocate* in Randall J. Stephens, "The Fire Spreads: The Holiness-Pentecostal Press and the Origins of Southern Pentecostalism" (Presented at University of Florida: Society for Pentecostal Studies, 2001, photocopy), 407.
4. David G. Roebuck, "Limiting Liberty: The Church of God and Women Ministers, 1886-1996" (Ph. D. diss., Vanderbilt University, 1997), 39,63.
5. "Who May Prophesy?" *The Apostolic Faith* 1:12 (Los Angeles), January 1908, reprinted in *The Azusa Street Papers* (Foley, Ala.: Harvest Publications, n.d.), 59. Page referenced is in the reprint edition.
6. Quoted in Estrela Y. Alexander, "Gender and Leadership in the Theology and Practice of Three Pentecostal Women Pioneers" (Ph.D. diss., Catholic University of America, 2002), 109,215.
7. Estrela Alexander, "The Women of Azusa Street" (Marquette University, Society for Pentecostal Studies, March 2004, photocopy), 2,3.
8. *An Historical Account of the Apostolic Faith, a Trinitarian-Fundamental Evangelistic Organization: Its Origin, Functions, Doctrinal Heritage and Departmental Activities of Evangelism* (Portland, Ore: Apostolic Faith Publishing House, 1965), 63.
9. Charles H. Barfoot and Gerald T. Sheppard, "Prophetic Vs. Priestly Religion: The Changing Role of Women Clergy in Classical Pentecostal Churches," *Review of Religious Research* 22, no. 1 (September 1980).
10. *Ibid.*, 8.
11. Alexander, "Women of Azusa Street," 6.
12. H.V. Synan, "William Joseph Seymour," in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess and Gary B. McGee (Grand Rapids: Zondervan, 1988), 781.
13. Roebuck, 147,145,90-94.
14. *Ibid.*, 17,330,331; and David G. Roebuck correspondence with Susie Stanley, 26 July 2005.
15. Deborah M. Gill, "The Contemporary State of Women in Ministry in the Assemblies of God," *Pneuma* 17 (Spring 1995): 33.
16. Anthea E. Butler, "A Peculiar Synergy: Matriarchy and the Church of God in Christ" (Ph.D. diss., Vanderbilt University, 2002), 2,4.
17. "Who May Prophesy?" 59.
18. Gill, "Contemporary State," 33.
19. Margaret M. Poloma, *The Assemblies of God at the Crossroads: Charisma and Institutional Dilemmas* (Knoxville, Tenn.: The University of Tennessee Press, 1989), 119; Roebuck, 5; and Alexander, "Gender and Leadership," 49.
20. Scott Billingsley, "New Prophets for Emerging American Subcultures: The Rise of Women and African American Evangelists in the Independent Charismatic Movement, 1950-2000," (Ph.D. diss., Auburn University, 2003), 68,79.
21. Alexander, "Gender and Leadership," 167,68.
22. Deborah M. Gill and Barbara Cavaness, *God's Women Then and Now* (Springfield, Mo.: Grace and Truth, 2004), 229,230.
23. Assemblies of God Ministers Report 2003. Provided by Deborah M. Gill.
24. Deborah M. Gill, "Ripe for Decision: Women-In-Ministry Issues of Century 21," *Enrichment* 6, no. 2 (Spring 2001): 41.
25. Beth Grant, "The Spirit of the Lord Is Upon Me: God's Validation for Ministry," *Enrichment* 6, no. 2 (Spring 2001): 32.
26. "National Conference for Women in Ministry," *Enrichment* 6, no. 2 (Spring 2001), 7.
27. "Introducing the Association of Full Gospel Women Clergy," organizational brochure, n.d.
28. "Who May Prophesy?" 59.







**“The Holy Ghost  
*is here on Earth*”:  
The Latino Contributions  
to the Azusa Street Revival**

BY GASTÓN ESPINOSA



As I brushed the sand out of my eyes to wake up, she began talking fast in some language I had never heard before. ... Then the language stopped, and she said: ‘Son, I have had the most glorious experience! I have just been baptized in the Holy Ghost and have been given the gift of tongues.’ ”



Susie Villa Valdez whispered these words to her 10-year-old son Adolfo, late one night in 1906.

"These are blessed times, Son," she declared. "The Holy Ghost is here on earth — like at Pentecost. Thank God we are alive to see the fulfillment of the promises of the Bible!"<sup>1</sup>

Valdez's new message took the devout Catholic family by storm. It was not long before she brought her son and ailing husband to the Azusa Street revival where they, too, were converted and received the Spirit baptism.<sup>2</sup>

Despite the powerful description given by A.C. Valdez of his mother's first experience at the Azusa Street revival, virtually nothing has been written about the Latino participation in and contributions to this historic event.<sup>3</sup> Latino involvement has long been overshadowed by an emphasis on the black and white origins of the revival.<sup>4</sup> Latinos, however, actively participated in the Azusa Street revival from 1906 to 1909. They were part of the first supernatural manifestation of the Holy Spirit, the first instance of divine healing, helped contribute to the revival's international and multilingual flavor, were recognized as leaders, conducted evangelistic and social work, and participated in a conflict that contributed to the Azusa Street revival's decline.

Latinos helped alter the calculus of the revival and transform what was early on an essentially biracial, American, and English-language prayer meeting on 212 Bonnie Brae Street into a multi-ethnic, multilingual, and international revival at 312 Azusa Street.<sup>5</sup> Although most of the names of the Latinos who participated in the revival have been forgotten, we do know the names of eleven who participated in, and in some cases, contributed to the Azusa Street revival: Abundio and Rosa López,

José Valdez, Susie Villa Valdez, A.C. Valdez, Brigido Pérez, Adolph Rosa, Juan Martínez Navarro, Luís López, and possibly Genaro and Romanita Carbajal de Valenzuela.<sup>6</sup>

## LATINO CONTRIBUTIONS TO THE AZUSA STREET REVIVAL

### First supernatural manifestation of the Holy Spirit

Although never discussed before, Latinos first participated in the Azusa Street revival a day before it officially began. On Friday, April 13, 1906, a Latino day worker was reportedly struck by the power of the Holy Spirit while preparing the Apostolic Faith Mission for the Saturday service. Arthur G. Osterberg, a key eyewitness and participant



A.C. Valdez

in the revival, reported that he and three laborers were clearing the mission of debris a day before the mission opened when a group of black women from the Bonnie Brae Street prayer meeting arrived. After they prayed for Osterberg's workers, one of his Latino day laborers fell to his knees amid the clutter and burst into tears. Osterberg reports that at least six other Latinos attended

see the web-exclusive memoir by Arthur G. Osterberg, "The Beginning Story of Azusa Street" at [www.enrichmentjournal.ag.org](http://www.enrichmentjournal.ag.org).)

Anglo-American participants in the revival were surprised by how easily Mexican Catholics were baptized in the Holy Spirit. Osterberg reported that Mexicans were the quickest to get their baptism in the Holy Spirit. He stated that although his theology was the best in the field, he was shocked to find Mexican Catholics receiving the baptism in the Holy Spirit before they were even converted. Osterberg was also struck by their piety. He stated that on more than one occasion he found himself kneeling on the sawdust-covered floor beside a Mexican Catholic who had tears running down his face even though Osterberg himself "hadn't yet gotten to the place where God was reaching me." He later interpreted this experience as evidence that God was trying to break down the walls separating Protestants and Catholics.<sup>9</sup>

### First miraculous healing at Azusa Street

Latinos were not only involved in the first supernatural manifestation of the Holy Spirit at the Azusa Street Mission, but also the first divine healing.<sup>10</sup> (See news clips from The Apostolic

## Latinos were not only involved in the first supernatural manifestation of the Holy Spirit at the Azusa Street Mission, but also the first divine healing.

the revival that first week.<sup>7</sup> Exactly who they were is unknown. Osterberg stated that this event signaled the first supernatural manifestation of the Holy Spirit at the Azusa Mission. He and others also interpreted it as a premonition that something historic was about to happen.<sup>8</sup> (For a rare unpublished eyewitness account of the Azusa Street revival,

Faith on the next page.) Shortly after the Apostolic Faith Mission opened, a Mexican man with a clubfoot was reportedly healed during a worship service. Osterberg stated that this was the first great miracle of the revival. He wrote: "All at once a man who had come in walking haltingly with a clubfoot, got up and went out into the aisle, and he was clapping his hands, and his face

was uplifted. His wife looked at him, and, pretty soon, she followed him. They walked toward the back and then toward the front [of the Mission], and by this time they were walking arm in arm, and he [was] clapping his hands, and his face [was] uplifted. That must have taken place for 4 or 5 minutes, then it quieted down, then he came down with his wife. I noticed when he came up the aisle ... he wasn't stumbling like he was when he walked into the meeting. I knew something had happened to his foot. ... For the first time he noticed — he stood there [in the Mission] moving it and then started to walk — then he started to shout 'Hallelujah.'<sup>11</sup>

The alleged healing left an indelible impression on Osterberg. He was so moved by the event that he closed his church and joined the Azusa Street Mission.<sup>12</sup> Mexicans also participated in many other healing episodes at the revival. The first edition of *The Apostolic Faith* describes a rough, poor Mexican Indian from central Mexico laying his dark brown calloused hands on a young white woman named Mrs. Knapp. This unnamed Mexican prayed for her healing during one of the revival meetings, and she was reportedly healed. (See *The Apostolic Faith*, September, 1906, insets.) A.C. Valdez claimed to have witnessed many healings at the mission, including the healing of his father. Abundio and Rosa López also stated that divine healing was part of their ministry.<sup>13</sup> One Pentecostal writer at the time attributed Latino receptivity to "immemorial traditions and belief in divine healing" and that one-fourth of their Southern California missions were made up of "Spaniards and Mexicans, among whom are many cripples and deformed."<sup>14</sup>

## MULTIETHNIC, INTERNATIONAL, AND MULTILINGUISTIC CHARACTER

Latinos contributed directly to the revival's multiethnic, international, and

multilinguistic character. There is little reason to doubt that the participation of Mexicans such as López, Valdez, Pérez, and many others altered the psychology of the revival and spurred Seymour on to reach out to other ethnic minorities. The mere fact most Mexicans attending the revival spoke *Spanish as their primary language* must have profoundly impacted how Seymour planned to minister to them and how he

Los Angeles, Aug. 12th, 1906. This will certify that my daughter, Mrs. S. P. Knapp, of Avenue 56 and Alameda street, was healed of consumption by God on the above date, God's Spirit working in answer to prayer and through a poor Mexican Indian. For particulars, inquire of Frank Gail, with Troy Laundry, corner 14th and Main, Los Angeles.

In a cottage meeting on Merton Ave., Elisian Heights, several souls have been bap-

On Aug. 11th, a man from the central part of Mexico, an Indian, was present in the meeting and heard a German sister speaking in his tongue which the Lord had given her. He understood, and through the message that God gave him through her, he was most happily converted so that he could hardly contain his joy. All the English he knew was Jesus Christ and Hallelujah. He testified in his native language, which was interpreted by a man who had been among that tribe of Indians. This rough Indian, under the power of the Spirit was led to go and lay his hands on a woman in the congregation who was suffering from consumption, and she was instantly healed and arose and testified.

The Apostolic Faith, September 1906

interpreted the larger significance of their presence. Mexican participation was also important in helping to make the comparison between Azusa Street and the first great outpouring of the Holy Spirit on the Day of Pentecost described in Acts 2, when every nation on earth was represented.<sup>15</sup>

The fact people spoke in other tongues and many foreigners attended the event is not accidental; these factors are probably related. The affirmation of speaking in unknown tongues may have helped create a welcoming environment for the 20 nationalities that reportedly participated at the revival. Mexicans appear to be the first and the largest major foreign language segment of the revival.

Regardless, the growing number and importance of Latinos attending the

Azusa Street revival prompted William J. Seymour and the Azusa Street leaders to print Abundio and Rosa López's testimonial in English and Spanish in the second issue of *The Apostolic*

SPANISH RECEIVE THE PENTECOST.  
[There are a good many Spanish speaking people in Los Angeles. The Lord has been giving the language, and now a Spanish preacher, who, with his wife, are preaching the Gospel in open air meetings on the Plaza have received their Pentecost. They are very happy, and God is using them. The following is their testimony and the translation.]—Ed.

Los Angeles, Cal., September 14.  
Soy testigo de el poder del Espíritu Santo, en perdón, en santificación, y bautismo en fuego. Acts 1:8; Mark 16:17,18. Doy gracias a Dios por esta combección y poder. Recibido de Dios conforme a sus promesas el os glara. John 16:13-14. Gracias a Dios por la ordenación de ir a la Calle de Azusa a la Mission Apostolic Faith. Oul time religion llo y mi Expoza el dia, 29th of May, 1906.

Por santificación en verdad y gracias a Dios por la dadiba del bautismo del Eplu Santo en fuego. 5th de June, 1906. No podemos expresar en nuestros corazones dia tras dia y momento tras momento usando el Sr como instrumentos para la salvación y sanidad de almas y de cuerpos y de cuerpos tomos tes tizo de estas permosas maravillas y milagros, en el Espíritu Santo y son promesas para cada uno de los que a Dios, se lleguen por medio del Sr. J. Cristo, San John 7:37-39; Rev. 22:17; Acts 2:37-39; James 1:5-7. Due Dios os Vendiga a todos. Acts 10, 34, 35; I John 1:1-3; Rev. 1:6, 7.

Abundio L. López an Wife, Rosa de Lopez.

The translation of the above into English is as follows:

We testify to the power of the Holy Spirit in forgiveness, sanctification, and the baptism with the Holy Ghost, and fire. We give thanks to God for this wonderful gift which we have received from Him, according to the promise. Thanks be to God for the Spirit which brought us to the Azusa Street Mission, the Apostolic Faith, old-time religion, I and my wife, on the 29th of last May. I came for sanctification, and thank God also for the baptism with the Holy Ghost and fire which I received on the 5th of June, 1906. We cannot express the gratitude and thanksgiving which we feel moment by moment for what He has done for us, so we want to be used for the salvation and healing of both soul and body. I am a witness of His wonderful promise and marvelous miracles by the Holy Ghost, by faith in the Lord Jesus Christ. May God bless you all.

The Apostolic Faith, October 1906

*Faith* newspaper (October 1906). (See "Spanish Receive the Pentecost.") This was not done for any of the other 19 nationalities that reportedly participated in the revival. Describing the impact of the revival on their lives, Abundio and Rosa López wrote: "We testify to the power of the Holy Spirit in forgiveness, sanctification, and the baptism with the Holy Ghost and fire. We give thanks to God for this wonderful gift, which we have received from Him, according to the promise. Thanks be



to God for the Spirit that brought us to the Azusa Street Mission, *The Apostolic Faith*, old-time religion. I [and] my wife, on the 29th of last May ... came for sanctification ... and [we] thank God for the baptism with the Holy Spirit and fire which I received on the 5th of June, 190[6]. We cannot express the gratitude and thanksgiving, which we feel moment by moment for what He has done for us, so we want to be used for the salvation and healing of both soul and body. I am a witness of His wonderful promise and marvelous miracles by the Holy Ghost, by faith in the Lord Jesus Christ. May God bless you all.”<sup>16</sup>

## AZUSA STREET REVIVAL EVANGELISTIC AND MISSIONARY WORK

Latinos took this newfound message of divine salvation and healing to their community. Abundio and Rosa López’s zeal propelled them to go to the Mexican Plaza district in downtown Los Angeles and conduct open-air evangelistic services. Their meetings must have attracted many Mexicans because the Mission leaders wrote that God was using them. Abundio retired in 1944 at the age of 75, after 40 years of ministry.<sup>17</sup>

Abundio and Rosa López were not the only Mexicans that spread the Azusa Street revival message. A young Mexican day laborer named Brigido Pérez began attending the revival in the summer of 1906. (See “*Preaching to the Spanish*.”) In September, he reportedly received the baptism in the Holy Spirit during the great surge in attendance. Like the Lópezes, Pérez felt called to go into the ministry. His newfound faith took him to San Diego, California, as

a home missionary, where he wrote: “Through the grace of Almighty God and faith in Jesus Christ, I can testify to sanctification and the baptism with the Holy Spirit and fire of love in my heart. How good He has been to me. On September 3rd, while I was praying, I felt in my heart that Christ our Savior wanted me to testify in His precious name in different parts of

the migrant farm labor camps throughout Los Angeles, San Diego, San Bernardino, and Riverside counties in California. Adolph Rosa, a Cape Verde Islander and former Methodist pastor, visited Azusa Street and then took the Pentecostal message to Oakland, California, where he preached to Portuguese- and Spanish-speaking audiences.<sup>20</sup> Susie Villa Valdez conducted evangelistic work throughout California.<sup>21</sup> (See “*Spreading the Full Gospel*.”) Following in the footsteps of his mother, A.C. Valdez (1896–1988) rode his bicycle up and down Southern California singing Pentecostal corridos, passing out evangelistic tracts, and preaching on street corners in Los Angeles, San Bernardino, Riverside, and San Diego. He went on to preach throughout the United States, Australia, New Zealand, India, China, and Japan.

He was one of the most important, if not overlooked, Pentecostal evangelists of the early 20th century.<sup>22</sup>

## PENTECOSTAL EVANGELISTIC — SOCIAL MINISTRY

One of the keys to the success of early Latino Pentecostal evangelists was their decision to mix evangelism, healing, and social ministry. They believed God wanted to heal the body,

mind, and spirit. Although early Latino Pentecostals did not advocate Walter Rauschenbusch’s social gospel theology, they did, nevertheless, conduct direct, spiritual-social work in their communities. Susie Villa Valdez, for example, worked for many years with prostitutes, alcoholics, single mothers, and other marginalized Mexican immigrants in Los Angeles. She and Mrs. Louis Osterberg teamed up to preach in migrant farm labor camps in Riverside and San Bernardino, California. Valdez also worked in Dr. Finis Yoakum’s Pisgah Home, a skid-row mission in Los Angeles. Memorializing his mother’s



The Apostolic Faith, November 1906

The Apostolic Faith, November 1906

the country.” The Azusa Street leaders followed his ministry in San Diego and later editorialized that “the Holy Ghost shines out of this brother’s heart.”<sup>18</sup>

By the fall of 1906, Mexican Pentecostal evangelists began spreading the Azusa Street message of spiritual and bodily redemption throughout California. As already noted, Rosa and Abundio López and Brigido Pérez preached in Los Angeles and in San Diego.<sup>19</sup> Future Apostolic Assembly evangelists Luís López, Juan Martínez Navarro, and Genaro and Romanita Carbajal Valenzuela took the Azusa message to

lay ministry, A.C. Valdez wrote: “As if it were yesterday, I remember her [Susie Valdez] hard but rewarding spiritual-social work with prostitutes and skid-row alcoholics done in the Lord’s name at Pisgah Homes. ... At midnight police picked up drunks and unloaded them at Pisgah Home, instead of jail. ... On nights when she wasn’t needed by Dr. Yoakum, my mother visited the slums, playing her guitar and singing sacred songs in the poorly lighted streets for anyone whom would listen. Without fear — she was armed with the Lord — she heard the troubles of many lonely and depressed people and usually introduced them to Christ. Around midnight she would walk the long way home, often arriving as late as 2 a.m.”<sup>23</sup>

Although Mexican women actively ministered at Azusa Street, there is no evidence that Valdez, López, or any other Latino women were ever ordained.<sup>24</sup>

## LATINO LEADERSHIP AT THE AZUSA STREET REVIVAL

A major reason why scholars have overlooked Mexican participation and contributions to the revival is that they were not leaders. This is true only if the notion of leadership is restricted to the ordination committee and the official pastoral staff at the Azusa Street Mission. If the notion of leadership, however, is expanded to include ordained and lay leaders, then Latinos served as leaders. They served as pastors, evangelists, home missionaries, social workers, and lay leaders who prayed with people at the altar during revival services.

In addition to these acts of leadership, the most compelling evidence that Mexicans served as recognized leaders in the revival was Seymour’s decision to ordain Abundio L. López and Juan Martínez Navarro.<sup>25</sup> The author of this essay has seen a copy of Abundio L. López’s ordination certificate signed by William J. Seymour in 1909. Ordination was granted to anyone regardless of



*Northern California Hispanic Conference, San Jose, California, 1923*

race, class, or education, but it was not offered to unproven leaders. Given Abundio’s active lay leadership role in the mission during the previous 3 years, the decision to ordain him seems natural.

## LATINOS AND THE DECLINE OF THE AZUSA STREET REVIVAL

By 1909, the growing role Latinos played in the Azusa Street revival may have in part contributed to a major conflict between the Mission leader (probably William J. Seymour) and the Mexican contingent. In the mind of Azusa Street revival historian and eyewitness, Frank Bartleman, Seymour’s dictatorial decision to ruthlessly crush a group of poor and illiterate Mexicans at the Azusa Street revival signaled the decline of the Holy Spirit’s work at the mission.<sup>26</sup> Bartleman wrote: “Old Azusa Mission became more and more in bondage. The meetings now had to run just in appointed order. The Spirit tried to work through some poor, illiterate Mexicans, who had been saved and ‘baptized’ in the Spirit. But the leader *deliberately refused to let them testify, and crushed them ruthlessly*. It was like murdering the Spirit of God. Only God knows what this meant to those poor Mexicans. Personally, I would

rather die than to have assumed such a spirit of dictatorship. Every meeting was now programmed from start to finish. Disaster was bound to follow, and it did so.”<sup>27</sup>

Although Bartleman does not explain why Seymour refused to let the Mexicans testify, he compared the action to “murdering the Spirit of God.”<sup>28</sup>

## AZUSA STREET AND THE BIRTH OF THE LATINO PENTECOSTAL MOVEMENT IN THE UNITED STATES

Regardless of why the conflict began, it resulted in the de facto expulsion of the Mexican contingent from the Azusa Street Mission around 1909–10. This event gave birth to the Latino Pentecostal movement. Between 1909–13, the author estimates that 200 Mexicans began attending the Upper Room Mission, the Seventh Street Mission, the Spanish Apostolic Mission, Pisgah Home Mission, and many other smaller Pentecostal missions in Los Angeles. While many joined existing Anglo and black Pentecostal congregations, others decided to form their own independent churches.<sup>29</sup> Around 1912, a Mexican named Genaro Valenzuela organized the Spanish Apostolic Faith Mission in Los Angeles. Azusa Street revival participants





PHOTO: FPHC

Francisco Olazábal

like George and Carrie Judd Montgomery influenced future pioneer Pentecostal evangelists like Valenzuela, Juan Lugo, and Francisco Olazábal to spread the Pentecostal movement. Lugo spread the fire of Pentecost to Puerto Rico in 1916 and New York City in 1931. Olazábal conducted large evangelistic healing campaigns in Los Angeles, San Antonio, El Paso, Houston, Chicago, New York City, Mexico City, and San Juan, Puerto Rico. They were joined in their pioneer



PHOTO: FPHC

George and Carrie Montgomery with daughter Faith

work in the United States and Puerto Rico by A.C. and Susie Villa Valdez,

## Eyewitness Account

### Unforgettable First Night<sup>1</sup>

Now I was eager to see what was happening on Azusa Street! On the next night she [A.C. Valdez Sr.'s, mother, ed.] invited me along. As we came within a block of a two-story, white-painted wooden building, I felt a 'pulling sensation.' I couldn't have turned away if I wanted to.

"Inside, the place looked like a big, plain barn. Most of the seats—rough planks on wooden nail kegs—were taken. There were as many black people as white. I couldn't understand why metal mailboxes were nailed to walls.

"As we moved toward an open spot on a rear bench, I suddenly felt a chill. How could that be? It wasn't cold at all. Then the hair on my arms, legs and head began to stand on end. It felt as if I were surrounded by God. I was trembling. So was mother and everybody else.

"On the platform, a black man—mother said it was Pastor W.J. Seymour—sat behind two wooden boxes, one on top of the other. They were his pulpit. Now and then he would raise his head and sit erectly, his large lips moving in silent prayer. He was a plain man with a short beard and a glass eye. He didn't seem like a leader to me, but when I saw what was going on, I knew he didn't have to be.

"Something unusual was happening. In most churches, kids would be running up and down aisles or twisting and turning in their seats. Here the children, seated between their parents—even babies in their mother's arms—were quiet. But it was not their parents who kept them still. Nobody even whispered. All the adults were praying with eyes closed.

"I knew the Spirit of God was there.

"Suddenly, people rose to their feet. Everywhere hands shot toward heaven. Mine went up, and I hadn't tried to raise them. So did the hands of smaller children and even those of babies in the arms of black mothers.

"Big, strong men began to cry out loud, then women. I felt

like crying, too. I didn't know why. I just felt, 'Thank You, God, for letting me be here with You.'

"As I looked out over the congregation, another chill ran down my spine. It was as if ocean waves were moving from one end of the congregation to the other—the most thrilling sight I had ever seen.

"Wave after wave of the Spirit went through the hall, like a breeze over a corn field. Again the crowd settled back into the seats. And prayers began to buzz through the hall. Then tongues of fire suddenly appeared over the heads of some people, and a black man with a shining face leaped to his feet. Out of his mouth poured words in some language I had never heard before. I began to tremble harder than before.

"When he finished, another black man rose and told us in English what the other man had said. It was a prayer to Jesus!

"Occasionally, as Pastor Seymour prayed, his head would bow so low that it disappeared behind the top wooden box. Just when quiet settled over the hall, a white woman came off the bench like a jack-in-the-box.

"'Oh, my blessed Jesus,' she cried out in excitement, 'I can see. I can see.' She placed her hands over her eyes. 'Oh, Jesus, thank You. Thank You for this miracle.'

"And she plunged out into the aisle and began to dance, her open palms reaching toward heaven. 'Thank You, Father. I can see. I can see!'

"Before the night was over, another blind person could see, the deaf could hear and the crippled could walk.

"It was so exciting!

"That was my first night of many in over three years at 312 Azusa Street."

A.C. VALDEZ, SR.

#### ENDNOTE

1. From A.C. Valdez with James F. Scheer, *Fire on Azusa Street: An Eyewitness Account* (Costa Mesa, Calif.: Gift Publications, 1980), 5–7.



PHOTO: FPHC



*Alice E. Luce with students at Latin America Bible Institute in California*

Abundio and Rosa López, Brigido Pérez, Francisco Llorente, Juan Martínez Navarro, Luís López, Antonio Castañeda Nava, Genaro and Romanita Carbajal Valenzuela, Rodolfo Orozco, Demetrio and Nellie Bazán, Francisco and his son Frank Ortiz, Solomon and Dionicia Feliciano,



*Henry C. Ball*

in turn helped spread the Pentecostal movement throughout Latin America.<sup>30</sup>

## CONCLUSION

During its heyday (1906–09), Latinos like Susie Villa Valdez and Abundio and Rosa López participated in the Azusa Street revival in Los Angeles. They took part in the first supernatural manifestation

into a multiethnic, multilingual, and international revival at 312 Azusa Street.

The spirit of the Azusa Street revival is alive and well in the Latino community today. The Latino Pentecostal/charismatic movement has grown from a handful of Latinos in 1906 to more than 150 million Latino men, women, and children throughout Latin America (141 million or 27 percent) and the United States (9 million or 28 percent) in 2004.

In the United States, there are 8 million Latino Protestants and other Christians. Sixty-two percent of all U.S. Latino Protestants identify themselves as Pentecostal, charismatic, Spirit-filled, or with a Pentecostal denomination. In total, 9 million U.S. Latinos (28 percent of all Latino Christians) are either Protestant Pentecostal (3.8 million) or Catholic charismatic (5.4 million). The Assemblies of God is the largest Latino-serving Pentecostal denomination in the United States with more than 2,092 Latino-serving congregations and missions

# Almost 100 years after the Azusa Street Revival erupted onto the stage of world history, millions of Latinos living throughout the United States and Latin America are still claiming that “the Holy Ghost is here on Earth — like at Pentecost.”

Jeannie Mishler, Clarissa Nuzum, H.C. Ball, Alice E. Luce, Frank and Aura Finkenbinder, and many others.

In 1915, Ball, Luce, and Orozco organized the Assemblies of God work among Latinos. In 1916, Llorente, Marcial de la Cruz, and Nava organized the Oneness Apostolic Assembly of the Faith in Christ Jesus, Inc., with the PAW. In 1923, Francisco Olazábal founded the Latin American Council of Christian Churches. These pioneers along with their converts and many others have

of the Holy Spirit, the first instance of divine healing, helped contribute to its international and multilingual flavor, were recognized as leaders, conducted evangelistic and social work, and participated in a conflict that reportedly quenched the Spirit-led spontaneity of the meetings and signaled its decline. Latinos helped alter the calculus of the revival and transform what was early on an essentially biracial, American, and English-language prayer meeting on 212 Bonnie Brae Street

and 770,000 Latino affiliates.<sup>31</sup> Almost 100 years after the Azusa Street revival erupted onto the stage of world history, millions of Latinos living throughout the United States and Latin America are still claiming that “the Holy Ghost is here on Earth — like at Pentecost.”<sup>32</sup>



Gastón Espinosa, Ph.D., is assistant professor of philosophy/religious studies, Claremont McKenna College, Claremont, California.



## ENDNOTES

1. A.C. Valdez and James F. Scheer, *Fire on Azusa Street* (Costa Mesa, Calif.: Gift Publications, 1980), 3,4.
2. Ibid.
3. The one exception to this statement is Cecil M. Robeck, Jr., "Evangelization or Proselytism of Hispanics? A Pentecostal Perspective," *Journal of Hispanic/Latino Theology*, 4, no. 4 (1997): 42–64. Although I wrote the original version of this essay before I read Robeck's article, I am nonetheless indebted to Robeck for identifying two quotes I used in the longer version of this essay in my Ph.D. dissertation and two sources I was unaware of — The Los Angeles Record and Church of God Evangel. Gastón Espinosa, "Borderland Religion: Los Angeles and the Origins of the Latino Pentecostal Movement in the U.S., Mexico, and Puerto Rico, 1900–1945" (Ph.D. diss., University of California, Santa Barbara, 1999), 117–140.
4. Walter J. Hollenweger, "Black Pentecostal Concept: A Forgotten Chapter of Black History: The Black Pentecostals' Contribution to the Church Universal," *Concept*, special issue, no. 30, (Geneva, World Council of Churches, June 1970); Leonard Lovett, "Black Origins of the Pentecostal Movement," in *Aspects of Pentecostal-Charismatic Origins*, ed., Vinson Synan (Plainfield, New Jersey: Logos International, 1975), 123–141; Douglas J. Nelson, "For Such a Time as This: The Story of Bishop William J. Seymour and the Azusa Street Revival" (Ph.D. diss., University of Birmingham, England, 1981); Iain MacRobert, *The Black Roots and White Racism of Early Pentecostalism in the USA* (New York: St. Martin's Press, 1988); Edith Blumhofer, *The Assemblies of God: A Chapter in the Story of American Pentecostalism*, vol. 1 (Springfield, Mo.: Gospel Publishing House, 1989), 98; and Harvey Cox, *Fire from Heaven* (Reading, Mass.: Addison-Wesley Publishing Company, 1995), 45–65. A notable exception to this line of interpretation is Robert M. Anderson, *Vision of the Disinherited: The Making of American Pentecostalism* (Peabody, Mass.: Hendrickson Publishers, 1992), 69; and Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge, Mass.: Harvard University Press, 2003), 226–235. Although Anderson and Wacker clearly mention the multiracial character of the Azusa Street revival, they do not explore in detail the contributions of Latinos nor that of other ethnic minorities. Mel Robeck's forthcoming book, *The Azusa Street Mission & Revival*, will examine the ethnic component of the revival.
5. Although the U.S. Latino Pentecostal movement was birthed primarily at the Azusa Street revival in Los Angeles, it also traces its origins back to Charles Fox Parham's work in Texas. Espinosa, "Borderland Religion," 151–153.
6. While the Valdez family was Roman Catholic, the Lópezes, Brígido Pérez, Adolph Rosa, and Luís López had Protestant backgrounds before attending the Apostolic Faith Mission. Espinosa, "Borderland Religion," 117–140.
7. Arthur G. Osterberg, "Oral History of the Life of Arthur G. Osterberg and the Azusa Street Revival," interview by Jerry Jensen and Jonathan Perkins (1966), transcript, Flower Pentecostal Heritage Center, Springfield, Mo.: 11.
8. Ibid.
9. Espinosa, "Borderland Religion," 117–140. Valdez and López (Supernatural Manifestations). *The Apostolic Faith* (Los Angeles), September 1906, 2. Osterberg (Divine Healing).
10. Nickel claims that this Mexican man's clubfoot had been "completely straightened." Nickel, 13, cited in Espinosa, "Borderland Religion," 138.
11. Osterberg, "Oral History," 12.
12. Mrs. Knapp, *The Apostolic Faith* (Los Angeles), September 1906, 2; *The Apostolic Faith* (Los Angeles), September 1906, 3; Valdez, *Fire on Azusa Street*, 27,34, especially 39. López, "Spanish Receive the Pentecost," *The Apostolic Faith* 1:2 (Los Angeles), October 1906, 4.
13. "A Revival in Los Angeles," *Pisgah* (December 1910), 13; "The Camp-Meeting at Pisgah Gardens," *Pisgah* (December 1913), 7.
14. Jennie Moore, "Music From Heaven," *The Apostolic Faith* (Los Angeles) May 1907, 3; Frank Bartleman, *Azusa Street* (Plainfield, N.J.: Bridge Publishing Inc., 1980, originally published in 1925), 145.
15. Emphasis mine. López, "Spanish Receive the Pentecost," 4.
16. Gastón Espinosa, "Your Daughters Shall Prophesy: A History of Women in Ministry in the Latino Pentecostal Movement in the United States," in *Women and Twentieth-Century Protestantism*, ed. Margaret Bendroth and Virginia Brereton (Chicago: University of Illinois Press, 2002), 25–48. I have a copy of Abundio López's Apostolic Faith Mission and Victoria Hall ordination certificates in my personal Latino Pentecostal History collection.
17. "Preaching to the Spanish," *The Apostolic Faith* (Los Angeles), November 1906, 4.
18. "Preaching to the Spanish," 4; "From Los Angeles to Home and Foreign Fields," *The Apostolic Faith* (Los Angeles) December 1906, 4.
19. Adolph Rosa, "A Portuguese Minister Receives His Pentecost," *The Apostolic Faith* (Los Angeles) October 1906, 1; "Spreading the Full Gospel," *The Apostolic Faith* (Los Angeles) November 1906, 1.
20. Valdez, *Fire on Azusa Street*, 25.
21. Ibid., 40ff.
22. Ibid., 24,25.
23. Espinosa, "Your Daughters Shall Prophesy," 2002.
24. I have a copy of Abundio López's ordination application along with several photos of him in my Latino Pentecostal History collection.
25. Although Douglas J. Nelson dismisses Bartleman's accusation by stating that it was inconsistent with Seymour's character to treat the Mexican contingent so poorly, prior to Nelson's dissertation, no one (not even Seymour's wife — who died in 1938) had ever come forward to deny, revise, or challenge the allegation first made by Bartleman in his well-known history of the Azusa Street revival in 1925, when many eyewitnesses were still alive. In fact, there is strong corroborating evidence to support Bartleman's report: (1) A.C. Valdez wrote that the Azusa Street revival came to an end (for him) in 1909; (2) around 1909–10 other Pentecostal missions in Los Angeles reported a large influx of already "Spirit-baptized" Mexicans; (3) Bartleman had very little to gain, politically or morally, by accusing Seymour of treating Mexicans so poorly during an age when Mexicans were being lynched along the United States-Mexico border and were viewed as cultural outsiders; (4) there is no mention of Latinos regularly attending the Apostolic Faith Mission after 1909 (or 1911 with my alternative dating — see my dissertation) — although several may have visited on occasion, and (5) this may help explain why Seymour did not make allotments for Mexicans to serve as Bishops and in the leadership of the Mission after he revised the Constitution and Articles of Incorporation in 1914. For a detailed discussion see, Espinosa, "Borderland Religion," 128–131, 139; Bartleman, *Azusa Street*, 145; and Nelson, "For Such a Time as This," 92.
26. Emphasis mine. Bartleman, *Azusa Street*, 145.
27. William J. Seymour, "Receive Ye the Holy Spirit," *The Apostolic Faith* (Los Angeles) January 1907, 2. For an explanation why the conflict erupted see Espinosa, "Borderland Religion," 128–131.
28. This estimate of 200 Latinos is based on the numbers of Latinos that reportedly attended the Upper Room, *Pisgah*, Midnight, the Spanish Apostolic Faith, and the Seventh Street missions. "Our Spanish Mission," *The Upper Room* (January 1911), 1; "Work Among Spanish," *Pisgah* (January 1909), 11,12; "A Revival in Los Angeles," *Pisgah* (December 1910): 13.
29. Los Angeles County City Directory (1912), 33, 1552; William McEuen, "A Survey of the Mexicans Living in Los Angeles" (M.A. thesis, University of Southern California, 1914), 38; Clifton Holland, *The Religious Dimension of Hispanic Los Angeles* (South Pasadena, Calif.: William Carey Library, 1974), 356,357; Valdez and Scheer, *Fire on Azusa Street*, 41,42; Nelson, "For Such a Time as This," 254; Ernesto S. Cantú and José Ortega, eds., *Historia de la Asamblea Apostólica de la Fe en Cristo Jesús* (Mentone, Calif.: Sal's Printing Press, 1966), 6; Nellie Rangel, *Historia de la Confederación Nacional de Sociedades Femeniles "Dorcas,"* (Rancho Cucamonga, Calif.: Apostolic Assembly of the Faith in Christ Jesus, 1986), 23–26; Juan Lugo, *Pentecostés en Puerto Rico O La Vida de un Misionero* (San Juan, Puerto Rico: Puerto Rico Gospel Publishing House, 1951); David Ramos Torres, *Historia de la Iglesia de Dios Pentecostal, M.I.* (Rio Piedras, Puerto Rico: Editorial Pentecostal, 1992); Espinosa, "Borderland Religion,"; Gastón Espinosa, "El Azteca: Francisco Olazábal and Latino Pentecostal Charisma, Power and Faith Healing in the Borderlands," *Journal of the American Academy of Religion* 67:3 (September 1999): 597–616.
30. Unless otherwise indicated, all statistics are rounded to the nearest 100,000 for imputed numbers more than 1 million and to the nearest 10,000 for imputed numbers more than 100,000. Gastón Espinosa, *Pneuma: The Journal of the Society of Pentecostal Studies* 26, no. 2 (2004): 262–292; Gastón Espinosa, "Changements Démographiques et Religieuses Chez les Hispaniques des Etats-Unis," *Social Compass: International Journal of the Sociology of Religion*, 51 (2004): 303–320; Gastón Espinosa, Virgilio Elizondo, and Jesse Miranda, *Hispanic Churches in American Public Life: Summary of Findings* (Notre Dame, Ind.: Institute for Latino Studies at the University of Notre Dame, 2003), 16; David Barrett, George Kurian, and Todd M. Johnson, *World Christian Encyclopedia* (Oxford University Press, 2001), 14. Assemblies of God current facts 2005 (based on calendar year 2004).
31. I would like to thank Glenn Gohr and Mel Robeck for feedback on an early draft of this manuscript.

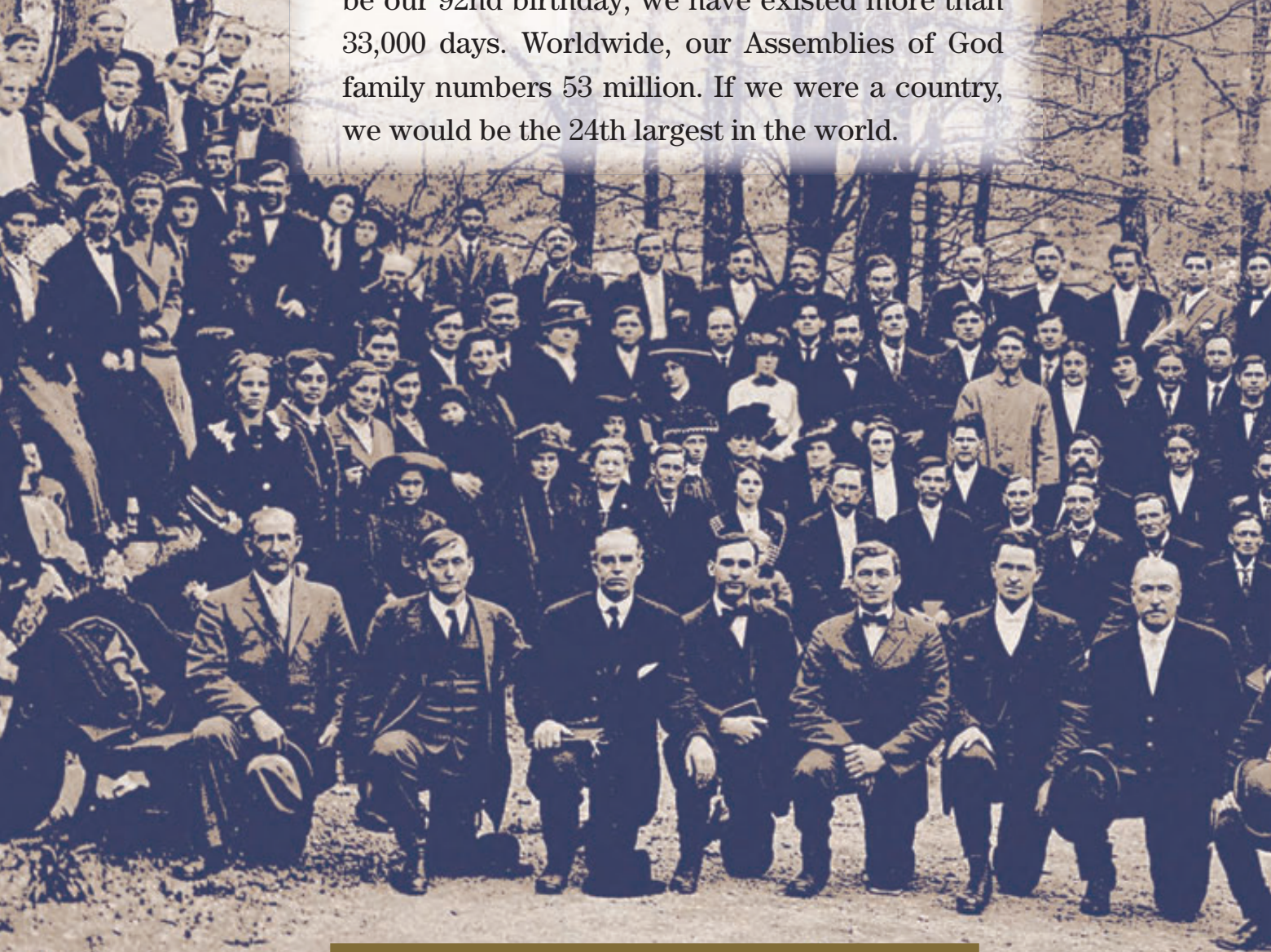






# This Pentecostal River<sup>1</sup>: *AZUSA*, the *Originating Effluence*

At its beginning in 1914, the Assemblies of God comprised only 300 persons. April 2006 will be our 92nd birthday; we have existed more than 33,000 days. Worldwide, our Assemblies of God family numbers 53 million. If we were a country, we would be the 24th largest in the world.



---

BY GEORGE O. WOOD





*Hot Springs Opera House,  
Hot Springs, Arkansas*



PHOTO: FPHC

PHOTO: FPHC



To grow from 300 to 53 million, an average of 6,226 persons must be born again for every day the Assemblies of God has existed, assuming no one has died in these 92 years.

Our church in Africa, Latin America, India, and other parts of the world grows exponentially. Yet, for the past several years, the Assemblies of God in the United States has only experienced a slow, incremental rate of growth. If the dynamic of the Holy Spirit's presence brings empowerment for witness, then the present lack of growth should gravely concern us.

Our future, should Jesus tarry, lies in a return to those foundational principles that birthed us as a Pentecostal movement.

Christians are meant to be a river from which life flows to the nations through the work of the Spirit in us.

## What made Azusa such a powerful revival? What can we learn from it? How should the outflow from Azusa affect this generation at the onset of the 21st century?

Concerning the Holy Spirit, Jesus said, "If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him" (John 7:37,38).

The river of the Spirit comes from within, but also has an external source: "In the last days, God says, I will pour out my Spirit on all people" (Acts 2:17). God is going to pour out His Spirit with or without the Assemblies of God; we choose whether we will exist within this mighty river of the Spirit.

Let us look back to the headwaters of this Pentecostal River. April 2006 marks the centennial of the Azusa Street revival of 1906–09. I call Azusa, in river terminology — *the originating effluence*.

*Effluent* means something that flows out. Without a doubt, and whether or



*Asberry home at 214 N. Bonnie Brae Street, Los Angeles, California*

not they realize it, what flowed out of Azusa Street has touched the lives of almost every Pentecostal or charismatic

humbly took a seat in the hallway and listened through the door. Seymour did not receive the baptism in the Holy Spirit in Houston, but he was persuaded that speaking in other tongues was the Bible evidence. He journeyed to Los Angeles to proclaim the availability of this experience. A woman pastor of a holiness mission in Los Angeles invited him to preach. He used Acts 2:4 as the text for his first sermon. When he returned to preach again that afternoon, he was locked out.

Seymour began holding cottage prayer meetings at the Asberry home on Bonnie Brae Street. On Monday night, April 9, 1906, the Spirit fell and approximately seven people were baptized in the Spirit. One of them, Jennie Moore — who later became Seymour's wife — not only spoke in other tongues as the Spirit gave utterance but also went to the piano and began to play hymns and gospel songs. She had no previous knowledge of how to play the piano. This God-given ability remained with her the rest of her life. Several days later, Seymour received the baptism in the Spirit.

Within 3 days the crowds streaming to the house had become so great the group needed to find a larger meeting place.

person living today. The early leaders of the Assemblies of God were directly or indirectly influenced by the Azusa revival, as was the leadership of every other Pentecostal denomination.

What made Azusa such a powerful revival? What can we learn from it? How should the outflow from Azusa affect this generation at the onset of the 21st century?

The Azusa revival began in the home of Richard and Ruth Asberry at 214 N. Bonnie Brae Street in Los Angeles, California. A one-eyed, African-American preacher named William J. Seymour had become persuaded of the reality of Acts 2:4 while attending a short-term Bible institute in Houston, Texas, led by Charles Parham. As a person of color, Jim Crow laws prevented him from sitting in the same classroom as the white students, so he



# The Mission stood in prophetic contrast to all that the world represents as wise, powerful, and wealthy.

Within a week they found a church that had been converted into a stable. For the next 3 years continuous daily revival was experienced in the Mission at 312 Azusa Street.

The Azusa revival began 10 days prior to the San Francisco earthquake of April 19, 1906. This earthquake lasted for moments, but the Azusa spiritual earthquake continues to reverberate and intensify worldwide.

Five effluences or outflows of the Azusa Street revival must characterize life on the river for the Pentecostal church.

## FIRST EFFLUENCE: A GREAT HUNGER FOR GOD

During the Azusa revival, there were many churches, good preachers, stirring liturgical services, and solid, fundamental doctrinal formulations. Azusa pioneers were driven by a hunger; not to know about God, but to know God; not to hear about God, but to hear God. They wanted to know the Lord in His fullness; thus, the term *full gospel*.

They took to heart what Jesus declared about the Spirit — that any who believed in Jesus could have *streams of living water* flow from within (John 7:37,38). The words *streams* or *rivers* represent a substantial body of water, surging powerfully — flowing out of the inner core of life. At Pentecost, as at Azusa, believers experienced this powerful infilling and outflowing through the Baptism and fullness of the Holy Spirit.

People came to the Mission on Azusa



Azusa Street Mission, Los Angeles, California, 1906

Street expecting an encounter with God. That expectancy and the reality of God's presence made them oblivious to things that seem to matter so much today: well-designed, comfortable sanctuaries; neatly packaged services that begin and end on-time; the hype of *star-quality* guest speakers and singers; homogeneity and upward mobility of church members;



Front Cover of Like As of Fire publication

social recognition; and ecclesiastical power.

The Mission stood in prophetic contrast to all that the world represents as wise, powerful, and wealthy. The people who came to Azusa Street knew only the wisdom, power, and wealth of God. Their humble meeting hall at 312 Azusa Street was described by Azusa participant and later editor of *The Pentecostal Evangel*, Stanley Frodsham, in

this manner: "The place had at one time been a Methodist Church, but it had been converted in part into a tenement house, leaving a large, unplastered, barn-like room on the ground floor. It was in the vicinity of a tombstone shop, some stables, and a lumber yard, a vicinity where no one complained of all-night meetings."

A leading Methodist layman, after visiting Azusa Street, wrote: "I bless God that it did not start in any church in this city, but in a barn, so that we all might come and take part in it. If it had started in a fine church, poor [African-American] people and Spanish people would not have got it, but praise God it started here. God says He will pour out His Spirit upon all flesh. This is just what is happening here."

I am not suggesting that God's presence cannot fill a cathedral or well-built sanctuary, but such edifices are worthless if the Spirit is absent, the poor are excluded, and the gospel is not proclaimed in its fullness.

The Azusa Street revival forces us to ask whether tightly structured services are a straitjacket to the Holy Spirit.



PHOTO: FPHC

**Frank Bartleman**

While no one should place a premium on slovenliness in worship, disorder, and rampant emotionality; nevertheless, is it not possible that a tendency toward *controlling* the service may preclude an opportunity for the Holy Spirit to move

women to pieces, and put them together again, for His glory. It was a tremendous overhauling process. Pride and self-assertion, self-importance and self-esteem, could not survive there. The religious ego preached its own funeral sermon quickly.

"No subjects or sermons were announced ahead of time, and no special speakers for such an hour. No one knew what might be coming, what God would do. All was spontaneous, ordered of the Spirit. We wanted to hear from God, through whomever He might speak. We had 'no respect of persons.' The rich and educated were the same as the poor and ignorant, and found a much harder death to die. We only recognized God. All were equal. No flesh might glory in His presence. ... Those were Holy Ghost meetings, led of the Lord.

His feet. They all looked alike, and had all things in common in that sense at least. The rafters were low, the tall must come down. By the time they got to 'Azusa' they were humbled, ready for the blessing. The fodder was thus placed for the lambs, not for giraffes [sic]. All could reach it."

The September 1906 issue of *The Apostolic Faith*, the Azusa Mission's publication, described the meetings this way: "[They] begin about 10 o'clock in the morning and can hardly stop before 10 or 12 at night, and sometimes 2 or 3 in the morning, because so many are seeking, and some are slain under the power of God. People are seeking three times a day at the altar and row after row of seats have to be emptied and filled with seekers. We cannot tell how many people have been saved, and

sanctified, and baptized with the Holy Ghost, and healed of all manner of sicknesses. Many are speaking in new tongues. ... We are going on to get more of the power of God."

God is no respecter of persons. He did not respect the Azusa Mission any more than the finest cathedral in the world. It is not the place that impresses Him, but the heart of those who come. Is there a hunger for the Lord?

When the time comes for you as ministers of this Movement to open God's Word to His flock, will you do it only to fill the appointed time, or will your heart be full of God first? Will you proclaim to hear others say to you, "Well done," or to have the Word of God confirmed with the authority of the Spirit's power as He comes to demonstrate the fullness of God in the assembly of His people? Will the services you lead be designed to entertain and motivate, or will they prayerfully be intended to reach the deepest hunger of saint and

## Five effluences or outflows of the Azusa Street revival must characterize life on the river for the Pentecostal church.

in sovereign fashion among the people of God?

Frank Bartleman, an Azusa Street veteran, described the services: "Brother Seymour [who was the Elder] generally sat behind two empty shoe boxes, one on top of the other. He usually kept his head inside the top one during the meeting. The services ran almost continuously. Seeking souls could be found under the power almost any hour, day and night. The place was never closed nor empty, the people came to meet God. He was always there. Hence, a continuous meeting. The meeting did not depend on the human leader. God's presence became more and more wonderful. In that old building, with its low rafters and bare floors, God took strong men and

It had to start in poor surroundings to keep out the selfish, human element. All came down in humility together at



PHOTO: FPHC

**Osterberg family portrait L-r: Louis, Terry, Esther, Arthur, Cenna**



sinner alike? Will life in the church you lead be a gloss, a thin veneer laid over a secular culture and mindset; or will a new life in Christ radically change the way people think and act?

Arthur Osterberg (*See Osterberg family photo, opposite page.*), an early leader in our Movement, visited Azusa as a young man while he was pastoring a small church at 68th and Denver in Los Angeles. He wrote concerning his own experience at Azusa: "Suddenly the Spirit would fall upon the congregation. God himself would give the altar call. Men would fall all over the house, like the slain in battle, or rush to the altar en masse, to seek God. The scene often resembled a forest of fallen trees. Such a scene could not be imitated. I never saw an altar call given in those early days. God himself would call them. And the preacher knew when to quit. When He spoke we all obeyed. It seemed a fearful thing to hinder or grieve the Spirit. The whole place was steeped in prayer. God was in His holy people. It was for man to keep silent. The Shekinah glory rested there. ... I have stopped more than once within two blocks of the place and prayed for strength before I dared go on. The presence of the Lord was so real."

Would it not be appropriate for us to humble our hearts before God and ask Him to grant us a sacredness of His presence whenever we meet for worship so all might be in awe of the Holy One whom we serve?

When one considers himself full and in need of nothing, he will block God from working in or through his life. God sends the rich away empty. But to the poor who hunger for Him — like Moses who longed to see God face to face — to them He grants the demonstration of His presence.

## SECOND EFFLUENCE: A LOVE FOR OTHERS

The Azusa Street revival witnessed the breakdown of barriers that normally divide people from one another:



*Early leaders of the Azusa Street Mission: (L-r): William J. Seymour and John G. Lake seated, and Brother Adams, F.F. Bosworth, and Tom Hezmalhalch standing, 1907*

race, class, gender, wealth, language, education, church affiliation, and culture.

Seymour served by divine appointment rather than successful political manipulation. The Mission had an integrated leadership and congregation. Although it was decades before the Civil Rights Movement, the Mission had an amazing lack of discrimination. This did not please all who observed, including Charles Parham, the spiritual father to Seymour. Parham, who was radically prejudiced, came to Azusa Street and denounced the mingling of races. Thereafter, his ministry declined. God will not bless such hostility toward anyone for whom Christ died.

Stanley Frodsham said of Azusa: "If a Mexican or a German cannot speak

English, he gets up and speaks in his own tongue and feels quite at home, for the Spirit interprets through the face and the people say, 'Amen.'"

Of the 13 issues of *The Apostolic Faith*, the only publications from the Azusa Mission that survive, none list the publisher or editor, preferring instead that the Lord get the credit. But most

of the issues contain a small inset setting forth some of the important principles Azusa stood for. Several of the insets contain this statement: "We are not fighting men or churches, but seeking to displace dead forms and creeds or wild fanaticisms with living, practical Christianity. 'Love, faith, unity' is our watchword, and 'Victory through the Atoning Blood' our battle cry."



*Charles Parham*

In Vinson Synan's history of the Pentecostal Holiness Church, *The Old-Time Power*, he explains how the

Holiness Church became Pentecostal largely through the instrumentality of G.B. Cashwell's ministry. Cashwell came to the Azusa Street Mission in 1906 from North Carolina. Synan states: "One of the major problems necessary for him to overcome was his ingrained ... racial prejudice. It was unsettling to this tarheel visitor to sit under the preaching of the black minister Seymour; but to have blacks lay hands on his head and pray for his Baptism was almost more than he could bear. Rather than receive the Baptism he admitted this caused 'chills to go down my spine.' Nevertheless, he sought for 5 days and nights in the mission's upper room before the Baptism came. During the latter part of his seeking, he discarded his racial problem and invited Seymour and several Negro [men] to lay hands on him in supplication. Finally, in early December, 1906, the 'power fell' and Cashwell received his Pentecost."

With this love for God's family, is it any wonder that the roots of American Pentecostal denominations and the modern charismatic renewal can be traced back to Azusa Street? A torch was passed to the present day.

Unfortunately, the Pentecostal movement quickly caved into culture, with its racism, Jim Crow laws, and segregation. For decades, the multi-racial, multicultural aspect of the Azusa revival was not lived out in our churches.

Charles Mason, an African-American minister and leader in a Baptist-Holiness group, visited Azusa in February/March 1907, receiving *the enduement from on high*. He returned to Memphis where he and a leading colleague differed on the baptism in the Spirit. They went separate ways. Mason formally incorporated the Church of God in Christ in August 1907. One benefit of incorporation was travel discounts that ministers of the organization received

from various railroads.

Between 1907 and 1910, white ministers who had associated with Charles Parham's Apostolic Faith movement began distancing themselves from him because of questions regarding his moral character, his divisive spirit, and racist statements. Some of these leaders — E.N. Bell, Howard A. Goss, D.C. Opperman, and Arch P. Collins — would later form the Assemblies of God. They approached Charles Mason regarding white Pentecostal ministers holding credentials with the Church of

God in Christ. Mason approved. About 350 ministers were credentialed. Mason did not lay hands on them, but gave that authority to Bell, Goss, Opperman, and Collins. These brothers, however, ultimately felt the need for a



PHOTO: PHHC

*The first Executive Presbytery of the Assemblies of God, Hot Springs, Arkansas, April 1914. Sitting, L-r: T.K. Leonard, E.N. Bell, Cyrus Fockler. Standing, L-r: J.W. Welch, J. Roswell Flower, D.C.O. Opperman, Howard A. Goss, and M.M. Pinson.*



PHOTO: PHHC

*Hot Springs Opera House, Hot Springs, Arkansas, site of the 1st General Council of the Assemblies of God*



separate organization. In April 1914, the formational meeting for that new organization, the Assemblies of God, was held in Hot Springs, Arkansas. Bishop Mason came to that first General Council, his choir sang, and he preached one of the sessions, giving his blessing and prayers to the new organization.

This racial segregation continued for decades. When the Pentecostal Fellowship of North America was formed 45 years ago, the black Pentecostal Church of God in Christ was not invited to join. In recent years, though, the Holy Spirit has intensified the pressure to return to the biblical model of Azusa, where the phrase “the colorline was washed away in the

Nearly 200 official delegates attended. Hard-hitting papers dealing with the racism of the past were presented in the day-time sessions. The evening sessions were open to the public and featured

When the foot washing was finished, Bishop Clemmons, cochair for this conference, went to the podium and requested that Trask stand by his side. In a dramatic and symbolic statement,

## **People came to the Mission on Azusa Street expecting an encounter with God. That expectancy and the reality of God’s presence made them oblivious to things that seem to matter so much today.**

great worship and preaching. On the last morning, a spirit of brokenness and repentance prevailed among the delegates. A white Assemblies of God pastor requested to wash the feet of

Bishop Clemmons said to Trask: “In 1914 we went our separate ways. But God has brought us together again.” They embraced, kissed each other on the cheek, and wept. I doubt that there was a dry eye in the house.

The Assemblies of God and the Church of God in Christ did not merge organizations, but both expressed regret that they ever parted because of race. A pledge was made to never let culture divide them again from the richness of friendship and fellowship in the gospel.

The Holy Spirit intended the Azusa revival — which embraced whites, blacks, Hispanics, Asians, rich, poor, middle class, young, mid-life and old, men and women — to become a model for shaping the 20th-century church. But participants failed to keep the Holy Spirit’s ideal. In the present hour, however, the church is witnessing the coming down of the dividing walls — and this Pentecostal revival will yet bear witness to the fact our unity in Jesus Christ transcends our differences.

What lesson can the church learn from Azusa today? Our relationship is monastic only if it is marked by hunger for God. God desires we not only love Him, but we also love one another. Do we love our brothers and sisters? The oppressed? The sinful? The outcast? The wounded? The rich and the powerful? The low and the needy? The different? Do our communities know us by our love?



*Donald Evans washing Ithiel Clemmons feet at PCCNA, Memphis, 1994*

Blood” was common. In October 1994, at a historic meeting in Memphis, the leaders of the Pentecostal Fellowship of North America, of which the Assemblies of God is the largest member, met to hold a dialogue of reconciliation with the black Church of God in Christ. The Pentecostal Fellowship of North America was dissolved. A new organization — The Pentecostal Charismatic Churches of North America, that embraced Pentecostals without regard to color — was formed.

one of the leading African-American ministers, Bishop Ithiel Clemmons (now deceased). (See photo above.) Afterward, a black bishop of the Church of God in Christ, from Los Angeles, Charles Blake, asked if a white minister would permit his feet to be washed. General Superintendent Thomas Trask raised his hand. Bishop Blake then washed the feet of our general superintendent. Grown men wept, and went to their knees in prayer, and then rose to embrace each other — without regard to color.

### THIRD EFFLUENCE: A COMMITMENT TO GOD'S WORD

The early Pentecostals of Azusa did not desire experience for experience sake. While there were a few minor, misplaced emphases at Azusa, their quest for a subjective, personal experience with God was within the boundaries of God's Word. They believed the Spirit did not go where His Word did not permit.

The Pentecostal movement has had its problems with personalities who emphasized and taught as truth matters not found in God's Word. The Assemblies of God has been much criticized at times for its insistence that God's Word must corroborate experience. Such criticism should be worn as a badge of honor. Scripture admonishes us not to be tossed about with every wind of doctrine (Ephesians 4:14).

The Azusa revival unabashedly proclaimed that the sure plumb line of truth was God's Word. Seymour and others were criticized sharply for their insistence on checking everything out with the Word. But they were unashamed. Seymour responded to these criticisms in the September 1907 issue of *The Apostolic Faith*: "We are measuring everything by the Word, every experience must measure up with the Bible. Some say that is going too far, but if we have lived too close to the Word, we will settle that with the Lord when we meet Him in the air."

Throughout this century, the Pentecostal church has occasionally taken on the character of Flip Wilson's satirical congregation: "The Church of What's Happening Now." Unashamedly, we want something to be happening in our midst, but at the same time, we must forsake novelty, the latest charismatic- or church-growth fad, and insist instead on an experience in God that is corroborated by Scripture.

### FOURTH EFFLUENCE: A DEDICATION TO EVANGELISM AND MISSIONS

The baptism in the Holy Spirit, as understood at Azusa, was not just for personal blessing; its central purpose was empowerment. This is a vital distinction because some have sought the Spirit for the experience itself, and not for a new boldness and competence to bear witness of Christ.

The first issue of *The Apostolic Faith*, page 1, September 1906, took up the cause of missions and sending missionaries. Missions did not develop later — it was front and center to their existence. And, they did not wait until they became big; they started missions

they think they do.

No one can be a disciple of Jesus Christ and ignore the Great Commission, or treat it as the Great Suggestion. The lack of a missionary emphasis is a spiritual death rattle for any pastor or church. It will be inexcusable on the Day of Judgment

From the missionary-mindedness of Azusa came a Movement of foot soldiers in the army of the Lord to the nations. Perhaps the greatest evangelism today is being done through Pentecostals. Azusa Street made a critical difference. Giant strides have been made toward completion of the unfinished task.

We need a rebirth of missionary zeal for our own country and the world. May the Lord help us emphasize the Azusa

**In recent years, though, the Holy Spirit has intensified the pressure to return to the biblical model of Azusa, where the phrase "the colorline was washed away in the Blood" was common.**

emphasis and giving in their first hours.

Leaders at Azusa Street took no offerings. There was a collection box in the back, but that did not mean giving was absent. Here is what they printed on that first page: "When Pentecostal lines are struck, Pentecostal giving commences. Hundreds of dollars have been laid down for the sending of missionaries and thousands will be laid down. No collections will be taken for rent, no begging for money. No man's silver or gold is coveted. The silver and the gold are His own to carry on His work."

From Azusa came a stream of missionaries, ministers, and Christian workers.

The lack of missionary zeal in any church or church leader is the most direct evidence possible that no revival is present. When people do not have God's heart for the world they do not have God's presence — even if

watchword: "When Pentecostal lines are struck, Pentecostal giving commences."

### FIFTH EFFLUENCE: A COMMITMENT TO THE RESTORATION OF THE NEW TESTAMENT CHURCH

Azusa pioneers were not interested in changing the mechanics of church traditions. Their desire was to become the Church described in the New Testament. Thus, they were part of what was called the Restoration movement.

Frank Bartleman well stated their intention: "Los Angeles seems to be the place, and this the time, in the mind of God, for the restoration of the church to her former place, favor, and power. The fullness of time seems to have come for the church's complete restoration."

The promise of Joel 2:28, quoted by Peter on the Day of Pentecost in Acts 2:17, is, "In the last days, God says, I will



## Memories of Azusa Street Mission<sup>1</sup>

**A**s this is the 60th year since the Spirit fell at Azusa Street Mission in Los Angeles, I have been asked to recount some of the events of those days. I wish my powers of description were such that I could relate the events with the vividness of which they are worthy.

Although my home was in Los Angeles, in the early summer of 1906 I was employed in Colorado, where I was deprived of the fellowship of other believers. About that time my mother's letters began telling of the blessing of God that was falling in a simple mission on Azusa Street in Los Angeles. Copies of *The Apostolic Faith*, published by the mission, were also sent to me.

My father had come under the blessing of the new experience and my mother wrote of the wonderful change it had made in him, although he had been a Holiness man since before I was born. Convinced that this could be none other than a work of God, I returned to Los Angeles in September 1907. I was filled with the Holy Spirit on October 2 of that same year.

My first contact with Pentecost was on a Sunday morning at a former Holiness church, located at Eighth and Maple Streets. The service was good, but not unusual. From there I walked to Azusa Street Mission, arriving when the altar service was at its height.

I wish I could describe what I saw. Prayer and worship were everywhere. The altar area was filled with seekers; some were kneeling; others were prone on the floor; some were speaking in tongues. Everyone was doing something; all seemingly were lost in God. I simply stood and looked, for I had never seen anything like it.

Before I began seeking the experience I spent a short time studying my Bible, seeking Scripture which might teach an experience subsequent to the experience of sanctification. I did not wish to be led into anything unscriptural, however much the Azusa Street worshipers might seem divinely blessed. Then the Lord prompted me and I felt I must seek, as my heart was extremely hungry.

I did not hurry into this experience. I remember the first time I went to the altar. I was there to ask God to search my heart. The next day I continued seeking God, hoping to get His assurance that all was well. When I obtained this assurance I began to seek that I might be filled.

I have enjoyed several unusual experiences with God, but none has excelled an experience I received one week before I spoke in other tongues. I was praying at the altar when the Spirit of God came over me, dealing with my very flesh. It

seemed like my soul was encased in a body which God was taking for himself. Then came a rest I cannot describe. I felt I could remain there forever, resting in the love and greatness of God.

Azusa Street Mission was a very humble place. There was no raised platform for the speaker; no musical instrument strengthened the singing. The benches were poor and not sufficient to fill the building; the preaching was so simple it could hardly be called preaching, but God was there. Some from cultured backgrounds affirmed that they had never heard in an opera such exquisite music as when the Spirit of God would sweep over the congregation in what became known as heavenly song.

Healing for the body was fervently taught, but it was not put in first place. Demons were cast out. *But worship was the principal thing.* As the doings of God were noised abroad, people came from all over the continent, among them leaders and ministers. These were filled with the Spirit during their stay after which they carried back to their fields of labor the story that Pentecost had come again as it came to the Church in the beginning.

All over the country spiritual fires were kindled and believers were filled. Some went to the ends of the earth testifying that Pentecost had come and Jesus would soon return.

My time at Azusa Street was of short duration, as I soon began my ministry

(untrained though I was).

Soon it will be 59 years since I was filled with the Holy Spirit. I still have my seasons of refreshing from the presence of the Lord, speaking in other tongues and at times shaking under the influence of the Holy Spirit. What a privilege to be filled with God, the holy God, devoted completely to His will! This is the human foundation to a Spirit-filled life, as Jesus our Lord and Saviour is the Foundation Divine.

We are living in days of apostasy. The spirit of the world in these last days would grip even the people of the Lord. But the Scripture bids us to "ask of the Lord rain in the time of the latter rain." God wishes to cover us with shining clouds and refresh us with a new spiritual downpour. May He humble our hearts, make us hungry again as at the beginning, and fill us anew with the richness of the Spirit which He has promised to pour out on all flesh.



*Ernest S. and Laura Williams*

**ERNEST S. WILLIAMS** served as general superintendent of the Assemblies of God from 1929 to 1949.

### ENDNOTE

1. Ernest S. Williams, "Memories of Azusa Street Mission," *The Pentecostal Evangel*, 24 April 1966, 7.

pour out my Spirit on all people.”

This pouring forth may be likened to the rain from heaven. Prior to the Pentecostal experience, the Church was in Egypt where the land was watered by human effort, the foot on the irrigation treadle. But Pentecost became the spiritual land of Canaan where the inhabitants drank “rain from heaven” (Deuteronomy 11:10,11).

The rains God sent to Canaan were both early and latter rains (Joel 2:23). The autumn or early rains of October and November were to soften the parched ground so seed could be sown. Then came the heavy rains of winter in December, January, and February. Finally, the latter rains of April — the most highly appreciated because they ripened the fruit and stayed the

of Christianity and personally seek a continued and vital experience with

**I am not suggesting that God’s presence cannot fill a cathedral or well-built sanctuary, but such edifices are worthless if the Spirit is absent, the poor are excluded, and the gospel is not proclaimed in its fullness.**

drought of the long dry summer. The latter rain was directly related to the ripening of the harvest.

What is our spiritual water source for this last day? Is it our own efforts to build a church? Is it our *smart* church strategies, well-laid plans, and church-growth proven methodologies? Or, is there a better water source — an outpouring of God’s Spirit on all human flesh?

In the last century, Azusa Street was the early rain. It infused the body of Christ with a restored sense of biblical identity and mission. It insisted on empowerment for witness. It compelled believers to desist from a passive mode

the living God.

Today, 100 years downriver, is it not time for a latter rain, the rain that ripens the final harvest?

Is not the Lord saying to His church: “If you will humble yourselves, and seek my face as you did in the beginning, I will pour out the latter rain on you. What I purpose to do in this latter rain is so copious that Azusa Street will seem as a small shower compared with the new visitation I will send. Cast aside your dependence on man, and the artifices of the flesh. Renew your heart toward Me, and I will visit you yet again.”

The second issue of *The Apostolic*

#### “THIS SAME JESUS.”

When the Holy Ghost fell on the one hundred and twenty it was in the morning of the dispensation of the Holy Ghost. Today we are living down in the evening of the dispensation of the Holy Ghost. And as it was in the morning, so it shall be in the evening. This is the last evangelistic call of the day. As John the Baptist was the voice of one crying in the wilderness: “Prepare ye the way of the Lord,” so the voice of warning is going out through the land today to prepare the world for the second coming of the Lord Jesus Christ. The angels said to His disciples as He was received up into Heaven, and they stood steadfastly gazing upward: “This same Jesus that was taken up from you into Heaven shall so come in like manner as ye have seen Him go into Heaven.” This same Jesus is coming back again to sit in the kingdom of His Father. This same Jesus that wore the crown of thorns and was lifted up between heaven and earth. This same Jesus that hung over yonder on Calvary, and now sits at the right hand of God the Father, is coming back to earth. Is not that enough to ravish your souls, dear ones?

*Faith*, October 1906, contained a message entitled, “This Same Jesus.” Its salient observation of the modern Pentecostal movement’s relationship to God’s prophetic purpose is even more relevant today than when the words were first given: “When the Holy Ghost fell on the 120, it was in the morning of the dispensation of the Holy Ghost. Today, we are living down in the evening of the dispensation of the Holy Ghost. As it was in the morning, so shall it be in the evening. This is the last evangelistic call of the day.”

## CONCLUSION

Let’s summarize the effluences of the Azusa revival. Will this Pentecostal river continue to flow ever more strongly? Will the outflows from Azusa characterize your experience until Jesus comes?

- A hunger for the Lord.
- A genuine love for others.
- Commitment to His Word.
- Dedication to evangelism and missions.
- Commitment to the restoration of the New Testament Church.

May God work among us in such a way that Azusa Street will only be a shower compared with what He does in the latter rain, which He will give in the final years of this decade, century, and millennium. ■



**George O. Wood, D.Th.** P., is general secretary for The General Council of the Assemblies of God, Springfield, Missouri.

#### ENDNOTE

1. The author served as secretary to the 1991 General Council Spiritual Life Committee and wrote the report that the Committee presented to the General Council in session. The above article copies or adapts some portions of that report.











Racial Reconciliation • Women in Ministry • The



# *The Lasting of the Azusa*

---



Poor • Charismatic Renewal • Evangelism



# Legacies Street Revival

BY VINSON SYNAN

Christianity was forever changed by the Azusa Street revival in Los Angeles at the beginning of the last century. Services were held three times a day, 7 days a week during its glory days from 1906 to 1909. Led by an African-American pastor, William J. Seymour, the meetings were held in a run-down mission under the name *Apostolic Faith*. As unlikely as it seemed at the time, the Azusa Street revival was destined to become a major turning point in world Christian history.



*Bethel Bible College (Stone's Folly), Topeka, Kansas*



*Parham's Bethel Bible School, Houston, Texas*



*Bonnie Brae Street house*

Those humble believers who gathered at Azusa Street in 1906 could not have imagined the historic results of the revival they helped unleash in Los Angeles. Today, the worldwide Pentecostal movement is the recipient of many lasting, influential, and far-reaching legacies of the Azusa Street revival.

## THE MESSAGE OF AZUSA STREET

The message that attracted multitudes to the Azusa Street Mission was considered new, novel, and revolutionary. Modern Christians could receive the baptism in the Holy Spirit as the apostles did on the Day of Pentecost with the Bible evidence



*Charles Fox Parham*

PHOTO: The Life of Charles F. Parham, 1920

of speaking in tongues. The theological father of this message was Charles Fox Parham, a former Methodist pastor who had joined the Holiness movement. At the Bethel Bible School (founded in Topeka, Kansas, 1898), Parham's

students affirmed that speaking in tongues was the evidence of this Pentecostal blessing. The first person to receive this phenomenon at Bethel was Agnes Ozman, whose experience on New Year's Day, 1901, became the prototype for modern Pentecostalism.

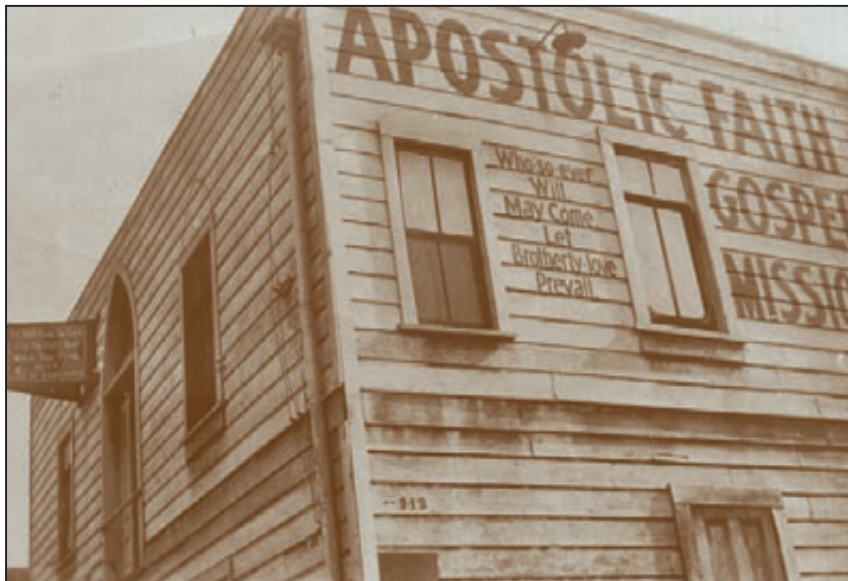
In 1905, Parham mentored William J. Seymour at another Bible school in Houston, Texas. Seymour then brought

the Pentecostal message to Los Angeles when he came to pastor a small Black Holiness church. Church members quickly rejected his message. After a month of home prayer meetings on Bonnie Brae Street, Seymour and several others spoke in tongues. This drew large crowds to the small house. While searching for a larger building in downtown Los Angeles, Seymour and his flock found an abandoned African Methodist Episcopal Church on Azusa Street. In April 1906, the historic services began.<sup>1</sup>



*Agnes Ozman LaBerge*





*The Apostolic Faith Mission*

## In contrast to critics who described Seymour as “dirty, collarless and uneducated,” he was an effective leader and entrepreneur of revival.

### THE MAN OF AZUSA STREET

The central figure at Azusa Street was African-American William Joseph Seymour. Seymour was born in Louisiana and as a child was a somewhat mystical Baptist. As a young man, he moved to Indianapolis where he joined a mostly white Methodist church. He later joined the Church of God (Anderson, Indiana), a Holiness group also known as the Evening Light Saints. Seymour, hungry for more Bible knowledge, attended classes at God’s Bible School in Cincinnati led by Martin Wells Knapp, and later at Parham’s Bethel Bible School in Houston, Texas.

Contrary to stereotypes, Seymour was a soft-spoken pastor known in the African-American church as a teacher rather than as a dynamic preacher. He was a deeply spiritual man who impressed all who met him.

William Durham said Seymour was “the meekest man I ever met,” a man who

maintained a “helpless dependence upon God” and a man who was “so filled with God that you felt the love and power every time you got near him.”

John G. Lake said, “I do not believe that any man in modern times had a more wonderful deluge of God in his life than God gave that dear fellow, and the glory and power of a real Pentecost swept the world.”

As to his preaching style, Arthur Osterberg said he was “meek and plain spoken and no orator. He spoke the common language of the uneducated class. He might preach for three-quarters of an hour with no more emotionalism than that there post. He was no arm waving thunderer by any stretch of the imagination.”

In contrast to critics who described Seymour as “dirty, collarless and uneducated,” he was an effective leader and entrepreneur of revival. His articles in *The Apostolic Faith*, the Azusa Street paper, reveal him dealing with the historical and theological challenges of the



*William J. Seymour*

Movement that was being unleashed from his church. *Christian History Magazine* listed Seymour as one of “the 10 most influential Christians of the 20th Century.”<sup>2</sup>

### THE MESSENGER OF AZUSA STREET

Few people recognize the critical role of Frank Bartleman. His articles on Azusa Street were published and republished in the Holiness press of the time. His hundreds of glowing reports of the Azusa Street services spread news of the revival



**Frank Bartleman and The Apostolic Faith Mission**

around the world. The two periodicals that had the greatest influence were the *Way of Faith* in Columbia, South Carolina, and *God's Revivalist* in Cincinnati, Ohio. Articles in *Way of Faith* were read avidly in the South and helped account for the fact the first part of the world where Pentecostalism took deep roots was the American South.

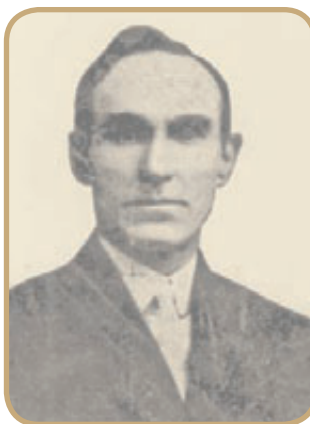
In *How "Pentecost" Came to Los Angeles* (1925), Bartleman gave most vivid eyewitness accounts of the Azusa meetings. Without Bartleman's journalism, it is doubtful the Azusa Street revival would have made the worldwide impact it did. The power of the religious press is one of the lasting legacies of Azusa Street.<sup>3</sup>

## THE MOVEMENT

One lasting and influential legacy of Azusa Street is the modern Pentecostal movement and its offspring, the charismatic movement. In many ways, the Azusa Street Mission was the prototype for modern Pentecostalism. Most of the news of the new Movement came from Los Angeles rather than from Topeka. The historical record shows that throughout the United States, Europe, Asia, Latin America, and Africa the first reports of the new movement claimed that it began in Los Angeles



**G.B. Cashwell**



**William H. Durham**



**A.H. Argue**

**Every classical Pentecostal movement around the world can trace its spiritual roots, directly or indirectly, to the humble mission on Azusa Street.**

under an African-American pastor. Years later, leaders such as J. Roswell Flower drew attention to the roots of the Movement in Topeka under Charles Parham.

The Movement spread around the world under the exciting ministries of the Azusa Street Pilgrims who received their Pentecostal experiences at Azusa Street. Among them were G.B. Cashwell (the American South), C.H. Mason (The Church of God in Christ), William H. Durham (Chicago, the American Midwest, and Canada), Mary Rumsey (Korea), A.H. Argue (Canada), and John G. Lake (South Africa). Later, those indirectly influenced by Azusa Street took the Pentecostal message and experience around the world. These included

Thomas Ball Barratt (Western Europe and Great Britain), Daniel Berg and Gunnar Vingren (Brazil), Luigi Francescon (Italy, Argentina, and Brazil), and Ivan Voronaev (Russia and the Slavic nations).

The first Pentecostal denominations were located in the American South where Pentecostalism initially gained a mass grassroots following. Most of these denominations had been formed before 1900. They were made up of churches that added the Pentecostal experience as a *third blessing* — an addition to salvation and entire sanctification. These included: the Church of God in Christ (Memphis, Tennessee), the Pentecostal Holiness Church (North Carolina), The Church of God (Cleveland, Tennessee), the United





**John G. Lake**



**Daniel Berg**



**Gunnar Vingren**



**T.B. and Laura Barratt**



**Luigi Francescon**



**Ivan Voronaev**

Holy Church (North Carolina), and the Pentecostal Free Will Baptist Church (North Carolina).

Later American Pentecostal churches from non-Wesleyan backgrounds included the Assemblies of God (Missouri), the Pentecostal Church of God (Missouri), the International Church of the Foursquare Gospel (California), as well as the Oneness denominations: the Pentecostal Assemblies

of the World (Indiana), and the United Pentecostal Church (Missouri). Every classical Pentecostal movement around the world can trace its spiritual roots, directly or indirectly, to the humble mission on Azusa Street. (*See The Pentecostal/Charismatic Genealogy Tree on page 151.*)

In 1960, the Pentecostal movement entered the mainline Protestant churches led by Los Angeles Episcopal pastor,

Dennis Bennett. Afterward, the Movement made rapid headway in major Protestant traditions under the name *charismatic renewal*. By 1967, Pentecostalism made major inroads into the Roman Catholic Church growing to more than 100 million participants by the year 2000. By 2005, statistician David Barrett estimated the number of Pentecostals and charismatics in the world at about 600 million. This massive movement is the major legacy of Azusa Street.

After only one century, the Pentecostal/charismatic movement had grown at such an amazing pace that by the year 2000, they were second in size only to the Roman Catholic Church as a worldwide family of churches.<sup>4</sup>

## THE LASTING LEGACIES OF AZUSA STREET

Perhaps the most important legacy of Azusa Street was the renewal of the *charismata* (gifts of the Spirit) for the modern church. For centuries, Western churches, both Roman Catholic and Protestant, had adopted the view that the gifts of the Spirit had ceased at the end of the Apostolic Age. Known as the cessation theory, this view became especially dominant among Fundamentalists and some Holiness groups that rejected Pentecostalism. With the explosion of tongues at Azusa Street, the attention of the Church was also drawn to the other gifts of the Spirit. In addition to *glossolalia*, the gifts of prophecy and healing came into prominence.

Pentecostals were the first Christians since the Early Church to associate speaking in tongues with the baptism in the Holy Spirit. Before 1901, thousands of people in Holiness and Keswick groups had claimed a baptism in the Holy Spirit with various evidences to validate their experience. After 1908, Pentecostals chose the phrase *initial evidence* to describe

their understanding of the Pentecostal experience. This meant the other gifts of the Spirit were also evident, although tongues was the first to be manifested, as it was in the Book of Acts. Since the major text used to validate the experience was Acts 2, the Movement was given the name *Pentecostal movement*.

After 1960, the charismatic movement claimed that other *charismata*, including the fruit of the Spirit, could be evidence of the Pentecostal experience. Referencing passages in Corinthians, the new Pentecostals in mainline churches chose to be called *charismatics* rather than Neo-Pentecostals, as they were first called. Thus, the name *charismatic* implied that all gifts of the Spirit were equally validating for the Holy Spirit baptism.

## RACIAL RECONCILIATION

The most striking and unusual feature of the Azusa Street meetings was the racial harmony that prevailed under the leadership of Seymour. This led Bartleman to

African-American hands were laid on the heads of white seekers, they were baptized in the Holy Spirit. They also looked to Seymour as their teacher and spiritual father.

**In the most racist period of American history, thousands of whites came to Azusa Street and submitted to church leadership that in the beginning was essentially African-American.**

say, "The color line was washed away in the Blood." Many people were amazed. In the most racist period of American history, thousands of whites came to Azusa Street and submitted to church leadership that in the beginning was essentially African-American. Although whites soon became the majority, Seymour continued as pastor and exercised pastoral and spiritual authority over the meetings. As

Although the Movement began among whites in Topeka under Parham, many historians now believe the Movement became a worldwide phenomenon with the African-Americans at Azusa Street. African-American worship styles spread worldwide from Azusa Street. The unscripted, Spirit-led services became the pattern for early Pentecostals. Other Azusa Street practices such as giving messages in tongues with interpretations

## Eyewitness Account

### They Speak With Other Tongues

During my research I was in correspondence with one of the few surviving eyewitnesses to the Azusa Street revival. He is Mr. Harvey McAlister of Springfield, Missouri, who wrote me that he had visited the Mission himself many times. He had one especially interesting incident to relate:

"My brother, Robert E. McAlister, now deceased, was in Los Angeles when the following incident took place and he reported it to me. The girl, whom I knew intimately, and I heard the incident also from her parents, was Kathleen Scott.

"This ... took place in what is known as Old Azusa Street Mission. People traveled from every part of the world to investigate what was happening there. There was a large auditorium with an 'Upper Room,' upstairs. The place was open day and night for several years, with preaching services two or three times daily, and people in prayer in the Upper Room day and night. At the close of the preaching, crowds would retire to the Upper Room to pray. When time came for preaching, someone would ring a bell and all would come downstairs for the services.

"Kathleen was in the Upper Room, teenage, at this particular time. A man entered the building, the service now being in process, and hearing people pray, he ventured upstairs to the prayer room. The moment he entered, Kathleen, moved by the Spirit, arose and pointed to the man as he stood at the head of the stairway, and spoke in a language other than her own for several minutes.

"The ringing of the bell, calling the people to the preaching service, interrupted. All the people arose and made their way to the stairway. The man, as Kathleen approached the stairs, took her arm and directed her downstairs to the speaker's desk and waited until order was restored in the auditorium. Then he spoke.

" 'I am a Jew, and I came to this city to investigate this speaking in tongues. No person in this city knows my first or my last name, as I am here under an assumed name. No one in this city knows my occupation, or anything about me. I go to hear preachers for the purpose of taking their sermons apart, and using them in lecturing against the Christian religion.

" 'This girl, as I entered the room, started speaking in the Hebrew language. She told me my first name and my last name, and she told me why I was in the city and what my occupation was in life, and then she called upon me to repent. She told me things about my life which it would be impossible for any person in this city to know.'

"Then [Mr. McAlister's letter concludes], the man dropped to his knees and cried and prayed as though his heart would break."

#### HARVEY MCALISTER

#### ENDNOTE

1. From John L. Sherrill, *They Speak With Other Tongues* (New York: McGraw Hill, 1964), 41,42.



became standard in Pentecostal services around the world. Another Azusa Street practice — singing in the Spirit (also known as the heavenly choir) — spread around the world. Prayer for the sick, although widely practiced before 1900 among Holiness evangelists, became as important as tongues in most Pentecostal services.

Pentecostalism spread widely among African-Americans after 1906, especially under C.H. Mason and the Church of God in Christ. Building on the Black Holiness movement that began in the African Methodist Episcopal church in Philadelphia in 1878, most of the sanctified churches eventually became Pentecostal. By the year 2000, the Church of God in Christ was the largest Pentecostal denomination in America with approximately 6 million members.

Although the color line reappeared among Pentecostals after 1910, the dream remained alive. This was demonstrated in 1994 with the Memphis Miracle when the all-white Pentecostal Fellowship of North America was succeeded by the Pentecostal/charismatic Churches of North America, an interracial and intercultural group.<sup>5</sup>

## WOMEN IN MINISTRY

The Azusa Street revival also brought women's ministries to the forefront. One of the most influential ladies at Azusa Street was Jennie Evans Moore, who married William Seymour in 1908. She served faithfully at his side during the great revival days and often filled the pulpit while her husband was away. After her husband's death in 1922, she pastored the church until 1931. She died in 1936. Other African-American women who played leading roles were Lucy Farrow and Julia Hutchins. Farrow, Seymour's prayer warrior, prayed hundreds of seekers through to the tongues experience. She later led a missionary band to Liberia where she planted Pentecostal churches. Julia Hutchins, who had locked Seymour out of her church, soon became a Pentecostal



PHOTO: PHC

*William and Jennie Evans Seymour*

and helped run the Mission.

Other important women at Azusa Street were Florence Crawford and Clara Lum. These white ladies served as staff at the Mission and helped with church administration. When Seymour started



*The Apostolic Faith, September, 1906*

his paper *Apostolic Faith*, in 1906 Lum and Crawford were the leading editors and promoters of the paper. At its height, *The Apostolic Faith* was mailed free to 50,000 subscribers. Lum was important in that she had served earlier as private



*The Apostolic Faith Mission, Portland, Oregon, founded in 1909, by Florence Crawford*

A Historical Account of the Apostolic Faith



**Bishop Ida Robinson**

secretary to Phineas Bresee, founder of the Church of the Nazarene.

In 1909, Crawford and Lum moved to Portland, Oregon, where they founded a congregation using the same name as the mother church in Los Angeles — Apostolic

in Holiness circles for decades before 1900, Maria Woodworth-Etter being the best known. After Azusa Street, Ida Robinson, Aimee Semple McPherson, and Kathryn Kuhlman carried forward the tradition. Indeed, Crawford, McPherson, and Robinson founded entire denominations.

One reason women flourished in the Pentecostal movement was the anointed use of the gifts of the Spirit. Using the prophet Joel as a guide, Pentecostal women included themselves in the “sons and daughters” who would prophesy and the “servants and handmaidens” on whom the Spirit would be poured out at the end of the age (Joel 2:28; Acts 2:17). Looking back, Azusa Street was a significant breakthrough for the cause of women in ministry.<sup>6</sup>

## THE POOR

Historians and sociologists now view the Azusa Street meetings as essentially a third-world phenomenon. In a way, Seymour represented the poor, disadvantaged, and disinherited people

to minister effectively. Not all people at Azusa Street were poor and uneducated. Reports often spoke of people in the meetings who were refined, well dressed, and educated. But most were disadvantaged people from the lower classes who left to establish mass Pentecostal movements around the world.

One reason for the massive growth of Pentecostalism is the acceptance of the miraculous. Most people around the world believe in the existence of spirits, both good and evil. For millions in pagan environments, a new believer does not need to change paradigms to become a Pentecostal Christian. In much of the world, demonic forces are cast out of those who are seeking deliverance and salvation. While much of Christianity holds the Western scientific worldview that denies the existence of demons, Pentecostals know demons are powerful, evil beings, and cast them out.

Those who become committed Christians break the power of sin in their lives, become honest, hard-working citizens, and begin to prosper. Pentecostals experience what Donald McGavran called “redemption and lift,” which brings them out of poverty and into relative prosperity. Most Pentecostals did not plan to stay poor, however, and were often attracted to teachings of wealth and prosperity.

As Grant Wacker has shown in *Heaven Below*, many of the children of Azusa Street were people of great native intelligence who, despite their economic disadvantages, used their native intelligence and entrepreneurial skills to build great churches and ministries.<sup>7</sup>

## MUSIC

A far-reaching and rarely noticed legacy of Azusa Street is the new style of worship music that ultimately spread around the world. Since Azusa Street was a mixture of both white and black Holiness worship styles, it was inevitable that the music ethos of black Pentecostalism would have

# After Azusa Street, the major qualification for ministry was not education or respectability, but Holy-Ghost anointing to minister effectively.

Faith Mission. When Lum moved, she took *The Apostolic Faith* mailing list with Seymour’s initial blessing and continued publishing the paper from Portland. This cut off Seymour from his followers and caused the eventual decline of the Azusa Street Mission.

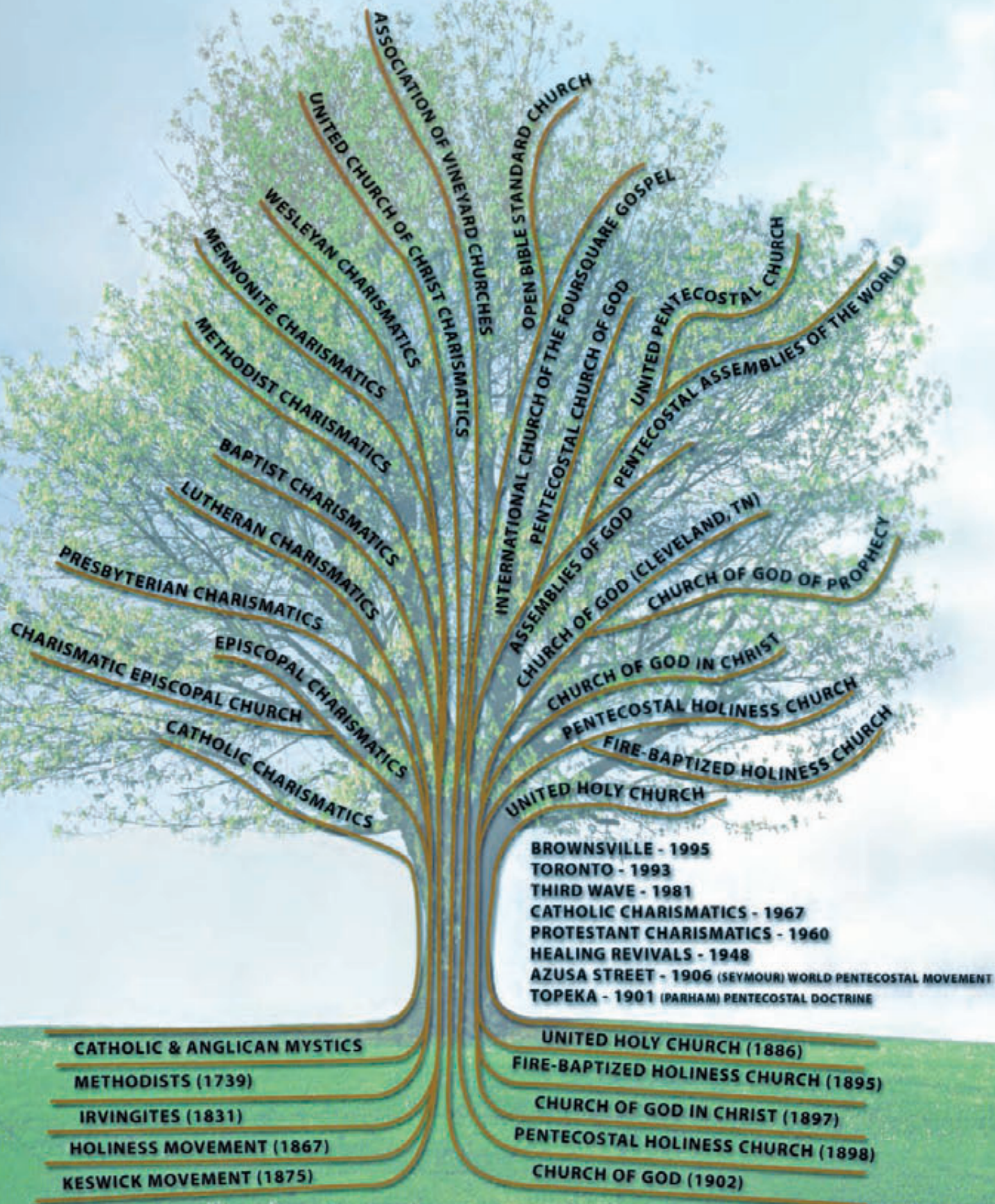
Jennie Moore, Lucy Farrow, Julia Hutchins, Clara Lum, and Florence Crawford became the first of many women Pentecostal ministers who spread the message around the world. Women preachers had flourished

of the world. Since about 80 percent of the world population falls into that category today, Azusa Street symbolizes God’s love for the many people who have little of the world’s goods or esteem. Some have spoken of Pentecostalism as the haven of the masses. Others have said Pentecostalism is the religion of choice for the third world.

After Azusa Street, the major qualification for ministry was not education or respectability, but Holy-Ghost anointing



# THE PENTECOSTAL/CHARISMATIC GENEALOGY TREE



From *Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901-2001*. Graphic copyright © 2001 by Vinson Synan. Published by Thomas Nelson, Inc. All rights reserved. Used by permission.





The Apostolic Faith, February-March 1907

increasing influence among Pentecostals. Even though Azusa Street worshipers sang the old Methodist and Holiness hymns such as the Azusa favorite “The Comforter Has Come,” the black musical ethos gradually spread and ultimately influenced white churches. The fact Elvis Presley was raised in a Pentecostal church helps explain the development of today’s popular music styles that reflect the influence of both country music, and rhythm and blues.

Around the world today, churches of many traditions are singing worship songs inspired by the Pentecostal and charismatic movements. Along with the music are Pentecostal styles of worship such as lifted hands, singing in the Spirit, prophetic utterances, and prayer for the sick.

## EVANGELISM

Perhaps the most far-reaching legacy of Azusa Street is its teaching and practice of Holy-Spirit empowerment for evangelism. Above all, Azusa Street was a missionary movement. Many missionaries were coming and going during the revival. A few

months after the meetings began, *The Apostolic Faith* reported Pentecostal revivals in New York, London, Oslo, Stockholm, and India. (See above.)

Not since the Early Church had a revival movement spread so far and so fast. The fascination with tongues, healing, and exorcisms attracted multitudes — without the use of advertising media. Throughout the glory days, Azusa Street did not advertise with local newspaper ads or posters. News of the revival was spread locally by word of mouth. The Los Angeles newspapers wrote scurrilous and racist articles, but this only drew more crowds.

In the end, Azusa Street pilgrims spread the news worldwide, thousands of churches were planted, and millions of people were converted. Today, it is estimated that most conversions from paganism occur under Pentecostal and charismatic evangelism efforts.

A century after the opening of services on Azusa Street there are more than 600 million Pentecostals and charismatics in the world. This attests to the evangelistic success of the Movement.<sup>8</sup>

## CONCLUSION

The little band of worshipers who gathered at Azusa Street in 1906 could not have dreamed of the historic results of the revival they helped unleash in Los Angeles. They never belonged to a large denominational group. None of the large Pentecostal denominations of today, such as the Assemblies of God or the Church of God in Christ, can lay exclusive claim to the mission.

Azusa Street belongs to the whole body of Christ. Seymour cannot be claimed by African-Americans alone, or by Pentecostals alone; he belongs to the whole body of Christ — of all nations, races, and peoples. And the baptism in the Holy Spirit, with the accompanying gifts and graces, does not belong only to Pentecostals, but to the whole body of Christ. ■



Vinson Synan, Ph.D., is dean of the School of Divinity, Regent University, and author of *Century of the Holy Spirit*.

## ENDNOTES

1. Melvin Robeck, “William Joseph Seymour,” Stanley Burgess and Eduard M. Van Der Maas, *International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 2002, 1053–1058; Robert Owens, “Azusa Street,” in Vinson Synan, *The Century of the Holy Spirit* (Nashville: Thomas Nelson, 2001), 39–68.
2. Vinson Synan, “William Seymour,” *Christian History*, (Issue 65), 17–19.
3. For more on Bartleman and Azusa Street, see Vinson Synan, ed. *Azusa Street* (Plainfield, NJ: Bridge Publishing, 1980), IX–XXV. This is a reprint of Bartleman’s *How Pentecost Came to Los Angeles*.
4. See Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids: Eerdmans, 1997).
5. See David Daniels, “African-American Pentecostalism in the Twentieth Century” in Vinson Synan, *Century of the Holy Spirit*, 265–291.
6. Susan C. Hyatt, “Spirit-Filled Women” in Vinson Synan, *Century of the Holy Spirit*, 233–264.
7. Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge, Mass.: Harvard University Press, 2003.)
8. For a summary of statistics and projections, see David Barrett, “The Worldwide Holy Spirit Renewal” in Vinson Synan, *Century of the Holy Spirit*, 380–453.





The background is a complex collage of historical images related to the Charismatic Renewal movement. It includes portraits of prominent figures like Billy Graham, Martin Luther King Jr., and others. There are also scenes of church services, a large crowd, and a film strip winding through the bottom left corner. The entire composition is overlaid with a network of bright yellow lines that radiate from the center, creating a sense of dynamic energy and focus on the central text.

# Charismatic Renewal *on the* Church History IMAX<sup>TM</sup>



BY GARY B. MCGEE

What has happened to miracles, healing, and all the other gifts of the Spirit that we are promised in the Holy Bible?" asked Episcopal Rector Dennis Bennett in a letter to the congregation of St. Mark's Church in Van Nuys, California. "Let us frankly admit that they are not seen much in the Church today. For most of us, religion is a plodding thing, resting on the grim determination of man, rather than the power of God." He then admitted, "I have been pondering these things for a long time, but about five months ago, I received a spiritual experience that made me realize what was missing, and that is precisely the power of God the Holy Spirit in our lives."<sup>1</sup>

Just two days before he wrote to his parishioners, Bennett announced gently and unemotionally during the three Sunday morning services on April 3, 1960, that he had been baptized in the Holy Spirit and had spoken in tongues. While no visible reaction surfaced in the 7:30 a.m. service, fireworks began to explode at 9 a.m. when the associate rector "tore off his vestments, threw them on the altar, publicly resigned, and stormed out of the church."<sup>2</sup> To keep the peace, at 11 a.m. Bennett gave his resignation, after which another associate stood and said that behavior such as tongues-speech could not be tolerated in respectable churches.

The incident gained national attention when *Newsweek* and *Time* covered the story, reporting an unusual new movement involving America's most prestigious denomination, the Episcopal Church.<sup>3</sup> Indeed, something of startling importance had begun. A brief projection of the history of the charismatic renewal on the giant IMAX screen of church history will help determine its significance and that of other renewal/revival movements in the long pilgrimage of the people of God.



PHOTO: FRHC

Dennis Bennett



From *Newsweek*  
July 4, 1960

From *Time*  
August 15, 1960

## THE CHARISMATIC SURPRISE

Several remarkable surprises of the Holy Spirit occurred in the 20th century. "Any sovereign outpouring of divine blessing

is necessarily unexpected," observes historian Peter Hocken, "for the invasion of

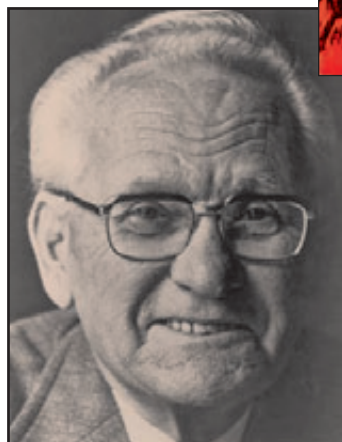
## Eye-popping, jaw-dropping surprises came with the birth of Pentecostalism at the beginning of the century.

the Spirit is never predictable. ... Even in revivals repeating patterns of past outpourings, the visible power of the Spirit to convict and transform never conforms to a set stereotype.”<sup>4</sup> Eye-popping, jaw-dropping surprises came with the birth of Pentecostalism at the beginning of the century and charismatic renewals in the mainstream Protestant churches and the Roman Catholic Church after mid-century. Overall, they represent a universal gift of grace to the churches, affirming that Pentecostalism and each charismatic renewal have their rightful places in the activity of the Holy Spirit.

Similar to the development of the Pentecostal movement, the charismatic movement did not have a single founder or point of origin. Not all of the early Pentecostal revivals (Topeka, Kansas; Moorhead, Minnesota; Los Angeles, California [Azusa Street]; and Kedgaon, India) had been connected.<sup>5</sup> It seemed the Movement had as many founders as centers of revival.<sup>6</sup> Likewise, Bennett’s statement in 1960 carried great importance because of its extraordinary character and place in a larger movement already under way, not because it marked the first instance of tongues in the Episcopal Church.

Within a few years, worldwide renewal movements could be found among sectors of Anglicans, Baptists, Disciples, Lutherans, Mennonites, Methodists, Presbyterians, and Reformed.<sup>7</sup> In the middle of these happenings, one could often find the footprints of Pentecostals Demos Shakarian, founder of Full Gospel Business Men’s Fellowship International, and David J. du Plessis, who traveled widely and crossed many ecclesiastical borders to tell about the Pentecostal baptism.<sup>8</sup>

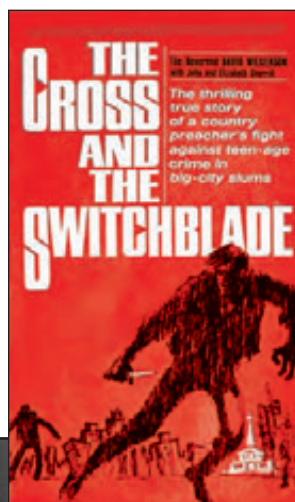
The Catholic charismatic renewal came two years after the close of the Second Vatican Council (1962–65), a historic gathering of bishops and other church leaders which, among its numerous pronouncements, declared that the “charismatic gifts, whether they be the most outstanding or the more simple and widely diffused, are to be received with thanksgiving



David J. du Plessis



Demos Shakarian, founder of Full Gospel Business Men’s Fellowship International



and consolation, for they are exceedingly suitable and useful for the needs of the Church.”<sup>9</sup> In North America, the roots of the renewal can be traced back to 19th-century Catholic revivalism,

certain streams of Catholic spirituality, the teachings of the Vatican Council, and a weekend retreat in 1967 of professors and university students who had been reading *The Cross and the Switchblade* by David Wilkerson and *They Speak With Other Tongues* by John Sherrill.<sup>10</sup> The Catholic charismatic renewal became the largest of all the renewals, spanning the continents.

While different features of these movements could be analyzed, they all shared a common interest in the ministry of the



Holy Spirit. “Christians are aware of a void which accompanies materialism and secularism, a dissatisfaction which expresses itself in a desire to be fed substantial food and in a desire to reach out to God in prayer and praise,” according to Kilian McDonnell, a Benedictine theologian who has examined the documentary paper trail of these movements. “Presence [of God the Holy Spirit] is a major category in the charismatic renewal. God is presence: here, now, real, a person, loving, acting. He is not the Great Absent One.”<sup>11</sup>

This emphasis on the presence of God in the community of faith, especially in the baptism in the Holy Spirit and the gifts of the Spirit, has transformed millions of Christians, invigorated congregations, encouraged evangelism and social concern, offered insights into the meaning of Christian unity,<sup>12</sup> and creatively shaped contemporary forms of worship. “In response to God’s manifestation in Word and deed,” wrote Lutheran charismatic Larry Christenson, “charismatic fellowships break forth in expressions of Spirit-inspired *praise* and *worship*. New songs, spontaneous speech (prayer, tongues, prophecy, testimony), and expressive bodily actions (upraised hands, clapping, kneeling, prostration, dance) have come to characterize gatherings. ... There is also an enhanced awareness of the value and necessity of prayer. The charismatic experience opens up depths of freedom in prayer and intercession.”<sup>13</sup>

## LOOKING AT THE IMAX

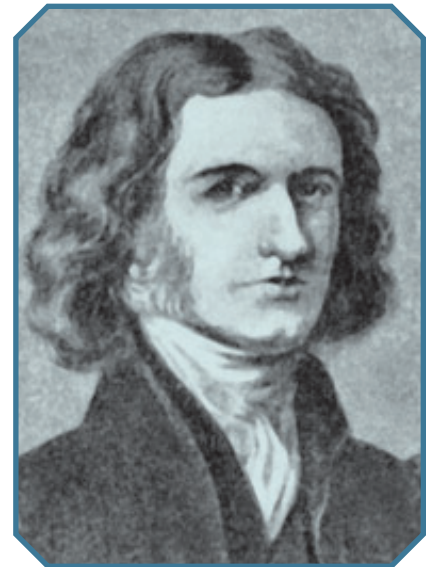
Pentecostals and charismatics sometimes ask how do we fit into the bigger picture of church history. Though early Pentecostals perceived themselves as uniquely raised up and empowered by the Holy Spirit to be the vanguard for world evangelization, they wanted their neighbors to know that they legitimately belonged on the Christian family tree. Participants at the Azusa Street revival in Los Angeles, California, defined the Apostolic Faith movement — as the

Pentecostal movement was originally known — as “standing for the restoration of the faith once delivered unto the saints — the old time religion, camp meetings, revivals, missions, street and prison work, and Christian Unity everywhere.”<sup>14</sup>

Starting with Pentecostal pioneer Charles F. Parham, Pentecostal writers looked for movements that had experienced the charismatic gifts. Identification with the second-century Montanists, the 19th-century followers of Edward Irving, along with other such groups, would hopefully remove the sting of novelty from their newfound spiritual experiences.<sup>15</sup> But in the end, the marginal nature of these past movements left Pentecostals looking more like shirttail relatives than reputable members of the family of God.

Notwithstanding, the picture on the church history IMAX accurately shows that Pentecostalism arose out of evangelical revivalism, a broad-based movement dating back to the 18th century, and strongly influenced by the teachings of the 16th-century Protestant Reformers, notably Martin Luther, Ulrich Zwingli, and John Calvin. The legacy of the Anabaptists has been felt also by Pentecostals, especially through their rejection of infant baptism, and ardent belief in believer’s baptism and the gathered church.<sup>16</sup> If one looks further on the screen, it becomes evident that facets of Pentecostal/charismatic spirituality can be seen in the corridors of Christian spirituality all the way back to the ancient church.<sup>17</sup>

The Reformers focused on a more biblical understanding of justification by faith than that held by the late medieval church. They addressed pivotal issues



Edward Irving

PHOTO: CENTURY OF THE HOLY SPIRIT, SYMAN



Martin Luther

PHOTO: BILLY GRAHAM CENTER MUSEUM

like theological authority, the nature of sin, the doctrine of the church, and the sacraments. Building on this foundation, 17th- and 18th-century Protestant revivalists moved the spotlight to the meaning of regeneration in the life of the believer and how to bring reformation to the church. Accordingly, the heartfelt experience of salvation must be followed by a disciplined

Christian life, marked by the fruit of the Spirit and good works. Hence, the teachings and practices of Nicholas von Zinzendorf, Philip Jakob Spener, August Hermann Francke, Jonathan Edwards, John and Charles Wesley, and George Whitefield influenced later revivalists like Charles Finney, Phoebe Palmer, and Dwight L. Moody. (See “D. L. Moody’s *Pentecostal Baptism*” sidebar, page 160.) In this way, they profoundly impacted revival movements in the 19th and 20th centuries, including the Wesleyan-Holiness movement, Keswick Higher Life movement, the Welsh revival and its many tributaries, Pentecostalism, and the charismatic renewals in the historic churches.<sup>18</sup>

In a crucially important development, the revivalists welded the renewed church to involvement in God’s mission in the world. The legacies of Zinzendorf and the Moravians, the Wesleys and the Methodists, and William Carey’s groundbreaking *Enquiry Into the Obligations of Christians To Use Means for the Conversion of the Heathens*, published in 1792, continue to inspire believers to commit themselves to Christian service.

Jonathan Edwards helped fashion the emerging mission movement by observing, “It is evident from Scripture, that there is *yet remaining* a great *advancement* of the interest of *religion* and the *kingdom of God* in this world, by an *abundant outpouring of the Spirit of God*, far greater and more extensive than ever yet has been. It is certain, that many things, which

**At no time in church history had so many Christians prayed for the outpouring of the Spirit as in the 19th century.**



John Wesley

PHOTO: BILLY GRAHAM CENTER MUSEUM



Philip Jakob Spener

PHOTO: S.WIKIPEDIA.ORG



George Whitefield

PHOTO: BILLY GRAHAM CENTER MUSEUM



Jonathan Edwards

PHOTO: BILLY GRAHAM CENTER MUSEUM

are spoken concerning a *glorious* time of the church’s *enlargement* and *prosperity* in the *latter days*, have never been fulfilled.”<sup>19</sup> Increasing numbers of Christians, particularly those embracing premillennial eschatology, believed the church had entered the last days of human history and achieving the Great Commission required supernatural enablement.

At no time in church history had so many Christians prayed for the

outpouring of the Spirit as in the 19th century. Heightened expectancy of the second coming of Christ often went hand-in-hand with their anticipation. However, revival showers came and went, leaving the faithful wondering when the cloudburst of the Spirit’s power would take place.

This theological matrix, extending far and wide among evangelicals, contributed to the rise of Pentecostalism. In turn, the latter influenced succeeding renewal movements highlighting the ministry of the Holy Spirit. Interestingly, only in the 20th century did such movements survive long enough to thrive and institutionalize, in contrast to





PHOTO: OBERLIN COLLEGE ARCHIVES

*Charles Finney*



PHOTO: FPHC

*Phoebe Palmer*

earlier movements in history that were banned as heretical and suppressed. Fortunately, widespread recognition that the Third Person of the Trinity had been neglected in the life and mission of the church challenged believers in many quarters to review their theology of the Spirit.<sup>20</sup> Bennett and many other Christians discovered new wells of spiritual life, just as their Pentecostal cousins had.

His return. God intends for the church to share the good news in a holistic manner with all of humanity. To fulfill that mission, the Holy Spirit has brought times of spiritual refreshing to seeking Christians since the Day of Pentecost.

Historian Howard Snyder suggests that when personal, corporate, conceptual, structural, and missiologial dimensions of renewal are built into church renewal,

and empower them for ministry. Hence, the universal grace of the Holy Spirit can never be captive to a single revival movement or theological tradition. “The wind blows where it wants to,” Jesus reminded Nicodemus (John 3:8, NLB).<sup>22</sup>

Remarkable new surprises have already begun to appear on the IMAX. The recent realization that the center of Christianity has shifted to the Southern Hemisphere has astonished many observers. “Majority world” churches from Latin America, Africa, and Asia — often Pentecostal or Pentecostal-like in their spirituality — now send their own missionaries around the globe.<sup>23</sup> Indeed, some have chosen to labor in Europe and North America in hopes of re-evangelizing the West.

Bennett’s announcement on that April 1960 morning caught everybody off guard, ironically including the Pentecostals. Since the Holy Spirit as the “Great Evangelist” works throughout the world preparing women and men to receive the gospel, more surprises should be expected before the return of Christ. They may prove to be highly controversial (for example, a biblical Jesus movement arising in and transforming the gay/lesbian community) since renewals usually come in ways that appear to be culturally, liturgically, and even theologically disruptive. Traditional believers inevitably wince at their emergence.<sup>24</sup> Yet, looking at the big picture, mission strategist J. Philip Hogan once challenged Pentecostal delegates at a world conference by saying, “Stand in awe . . . and witness in these days the wonder of the ages. The Spirit of God is being outpoured upon persons and in places for which there is no human design and in which there is not one shred of human planning.”<sup>25</sup>

Outside the Pentecostal and charismatic camps, others have corroborated this wide-screen vision of the Spirit’s work. “Around the world,” reports evangelical missiologists Luis Bush and Beverly Pegues, “God is responding to the prayers of His children in supernatural ways. Doors that seemed impossibly closed are opening to the gospel. God is

## **The presence of God in the community of faith, especially in the baptism in the Holy Spirit and the gifts of the Spirit, has transformed millions of Christians, invigorated congregations, encouraged evangelism and social concern.**

### **MORE SURPRISES**

The IMAX helps the viewer catch a glimpse of the roles played by important personalities, movements, cultural contexts, doctrinal teachings, as well as key events in the panorama of Christianity. Fuzzy places on the giant screen indicate the mystery that sometimes shrouds how God works in human history. Still, the captioning of the biblical story line clearly appears: Across the ages, God has worked through the Holy Spirit to reconcile humankind to himself. Christ won redemption with His death on the cross and subsequent Resurrection. Human history will end at

the “church becomes God’s agent of reconciliation in the earth. Renewal moves out like concentric ripples in a pond, reaching beyond the Christian community to the whole human community. Biblical Christians, in fact, will be satisfied with nothing less: personal renewal, which becomes church renewal, which reaches to social renewal, which sweeps on to become world renewal.”<sup>21</sup>

Countless 20th- and 21st-century Christians, including Pentecostals, charismatics, and evangelicals, have sought the Spirit’s blessing in their lives and congregations to bring about renewal



**The picture on the church history IMAX  
accurately shows that Pentecostalism  
arose out of evangelical revivalism,  
a broad-based movement dating back to the 18th century.**

## D.L. MOODY'S PENTECOSTAL BAPTISM: UNSPEAKABLE JOY

In my visits to Mr. Moody I was accompanied by Mrs. Hawkhurst, who enjoyed this great blessing, and had lately come to Chicago. After the sudden death of her husband, her home being gone, and almost heartbroken, she had come here to live with her only daughter. But soon Jesus came into her heart with a joy unspeakable and full of glory, and she would say as her feet trod the streets of Chicago on messages of love and mercy, it seemed as though they did not touch the sidewalk. At first, as we talked with Mr. Moody, there seemed no antagonism, but little conviction of his need of any further work; but he asked us to meet with him in Farewell Hall every Friday afternoon, which we did for a number of weeks. As we met there from time to time, he would seem more in earnest, and the last Friday preceding our great Chicago fire in 1871, he was intensely in earnest. This was during the month of October.

"At each meeting, each of us prayed aloud with much earnestness, but at this meeting Mr. Moody's agony was so great that he rolled on the floor and in the midst of many tears and groans cried to God for deliverance from the carnal mind and to be baptized with the Holy Ghost.

"After the great fire, he went to New York to solicit funds for the rebuilding of his institutions but he said his heart was not in it. The great cry of his soul was for the baptism of the Holy Ghost. While on Wall Street it fell upon him just as on the first disciples and with the same glorious results.

"The wonderful chain of providence that led Mr. Moody to his Penue, or Pentecostal baptism received in his early ministry, is not generally known to the public. The hand of God is as clearly seen as that by which God fitted Cornelius to receive the message of Peter, and at the same time fitted Peter to preach the gospel of the Holy Ghost baptism to Cornelius. Read the 10th chapter of Acts.

"Referring to this wonderful experience of the great

evangelist, Rev. W.T. Hogg, president of Greenville College, Greenville, Illinois, says: 'We have heard him relate this experience with great power, telling how two plainly dressed and shining faced Christian women, attending his earlier meetings in Chicago, were instrumental in leading him into the experience, and ascribing the success of his later extended evangelism to the power of the Baptism then received.'

"At another time, referring to the plain dealing of these two praying women, Mr. Moody said: 'I did not like it at first, but I got to thinking it over, and after a little time I began to feel a desire to have what they were praying for.

The result was that, at the end of 3 months, God sent this blessing upon me. I would not for the entire world go back to where I was before.

Since then, I have never lost the assurance that I am walking in communion with God; and I have a joy in His service that sustains me and makes it easy work. I have done three times the work I did before, and it gets better and better every year.'

"His great struggle and anxiety for the fullness of God commenced but a few weeks before the great Chicago fire. Rev. E. Wigle in his work, 'Prevailing Prayer,' quotes Mr. Moody as follows:

'I requested a good woman and some others to come and pray with me every Friday afternoon. Oh, how piteously I cried to God, that He might fill the empty need. After the fire in Chicago, I was in New York City, and going into a bank on Wall Street, it seemed as if I felt a strange and mighty power coming over me. I went up to the hotel, and there, in my room, I wept before God. I cried, "Oh, God, stay Thy hand." He gave me such fullness, it seemed more than I could contain.'"<sup>1</sup>

### ENDNOTE

1. Henry Davenport Northrop, *Life and Labors of Dwight L. Moody* (Chicago: The Co-operative Publishing Co., 1899), 511,512.



*Dwight L. Moody*





## New surprises will certainly unsettle Pentecostals as well as charismatics, but innovative movements inspired by the Holy Spirit hold great promise for the future.

using healings, miracles, dreams, visions, angelic encounters, and other divinely sent phenomena to bring not only individuals but entire families and villages to faith in Jesus Christ.<sup>26</sup>

New surprises will certainly unsettle Pentecostals as well as charismatics, but innovative movements inspired by the Holy Spirit hold great promise for the future. They can breath fresh life into spiritually ailing believers and churches whose evangelical zeal and effectiveness have declined. With the pluck of a Pentecostal preacher, Hogan added this encouragement for those dedicated to participating in God's mission in the world: "The Holy Spirit is a force capable of bursting into the hardest paganism, discomfiting the most rigid dogmatism, electrifying the most suffocating organization, and bringing the glory of Pentecost."<sup>27</sup> Dennis Bennett would agree. ■



**Gary B. McGee, Ph.D.,** is professor of church history at Assemblies of God Theological Seminary, Springfield, Missouri.

### ENDNOTES

1. Dennis Bennett quoted in Michael Harper, *As at the Beginning* (Altadena, Calif.: Society of Stephen, 1994), 65.
2. Jean Stone Willans, *The Acts of the Green Apples*, rev. ed. (Altadena, Calif.: Society of Stephen, 1995), 34.
3. "Rector and a Rumpus," *Newsweek*, 4 July 1960, 77; "Speaking in Tongues," *Time*, 15 August 1960, 53, 55.
4. Peter Hocken, *The Glory and the Shame: Reflections on the 20th Century Outpouring of the Holy Spirit* (Guildford, Surrey, U.K.: Eagle,

1994), 16. See also, Gary B. McGee, "Surprises of the Holy Spirit: How Pentecostalism Has Changed the Landscape of Modern Mission," in *Between Past and Future: Evangelical Mission Entering the Twenty-first Century*, ed. Jonathan J. Bonk (Pasadena: William Carey Library, 2003), 51–65.

5. For example, see Darrin J. Rodgers, *Northern Harvest: Pentecostalism in North Dakota* (Bismarck, N.D.: North Dakota District Council of the Assemblies of God, 2003), 4–17; Gary B. McGee, " 'Latter Rain' Falling in the East: Early Twentieth-Century Pentecostalism in India and the Debate Over Speaking in Tongues," *Church History: Studies in Christianity and Culture* 68 (September 1999): 648–665.

6. See Joe Creech, "Visions of Glory: The Place of the Azusa Street Revival in Pentecostal History," *Church History: Studies in Christianity and Culture* 65 (September 1996): 405–424.

7. For information on the charismatic renewal, see Richard Quebedeaux, *The New Charismatics II* (San Francisco: Harper and Row, 1983); Peter D. Hocken, "Charismatic Movement," in Stanley M. Burgess, ed., *New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 2002), 477–519.

8. See David J. du Plessis, *The Spirit Bade Me Go: The Astounding Move of God in the Denominational Churches*, rev. ed. (Oakland, Calif.: By the Author, n.d.); Demos Shakarian, as told to John and Elizabeth Sherrill, *The Happiest People on Earth: The Long-Awaited Personal Story of Demos Shakarian* (Old Tappan, N.J.: Chosen Books, 1975).

9. "Dogmatic Constitution on the Church," in *The Documents of Vatican II*, ed. Walter M. Abbott, S.J. (Piscataway, N.J.: New Century Publishers, 1966), II, 12.

10. Jay P. Dolan, *Catholic Revivalism: The American Experience, 1830–1900* (Notre Dame, Ind.: University of Notre Dame Press, 1978), 197–203.

11. Kilian McDonnell, ed., *Presence, Power, Praise: Documents of the Charismatic Renewal* (Collegeville, Minn.: Liturgical Press, 1980), I:xx.

12. Kilian McDonnell, "The Death of Mythologies: The Classical Pentecostal/Roman Catholic Dialogue," *America*, 25 March 1995, 14–19.

13. Larry Christenson, ed., *Welcome, Holy Spirit: A Study of Charismatic Renewal in the Church* (Minneapolis: Augsburg Publishing House, 1987), 33.

14. "The Apostolic Faith Movement," *Apostolic*

*Faith* (Los Angeles), September 1906, 2, col. 1.

15. Charles F. Parham, *A Voice Crying in the Wilderness* (Baxter Springs, Kan.: Apostolic Faith Bible College, 1902, 1910), 29; also George F. Taylor, *The Spirit and the Bride* (n.p., 1907), 92, 93. For a more extensive discussion, see Stanley H. Frodsham, *With Signs Following: The Story of the Latter Day Pentecostal Revival* (Springfield, Mo.: Gospel Publishing House, 1926), 230–236.

6. William R. Estep, *The Anabaptist Story*, rev. ed. (Grand Rapids: William B. Eerdmans Publishing Co., 1975), 184, 185.

17. See Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (Sheffield, U.K.: Sheffield Academic Press, 2000); Kilian McDonnell and George T. Montague, *Christian Initiation and Baptism in the Holy Spirit: Evidence From the First Eight Centuries* (Collegeville, Minn.: Liturgical Press, 1991), 83ff.

18. Dale W. Brown, *Understanding Pietism* (Grand Rapids: William B. Eerdmans Publishing Co., 1978), 9–34; also Richard P. Heitzenrater, *Wesley and the People Called Methodists* (Nashville: Abingdon Press, 1995).

19. Jonathan Edwards quoted in Norman E. Thomas, ed., *Classic Texts in Mission and World Christianity* (Maryknoll, N.Y.: Orbis Books, 1995), 53.

20. For example, see the 1971 report entitled "The Person and Work of the Holy Spirit, with Special Reference to 'the Baptism in the Holy Spirit,'" that was presented to the Presbyterian Church in the U.S.: McDonnell, *Presence, Power, Praise*, I: 287–317.

21. Howard A. Snyder, *Signs of Renewal: How God Reshapes the Church* (Eugene, Ore.: Wipf and Stock Publishers, 1997), 293.

22. Scripture quotation from the *New Life Bible*, copyright © 1969 by Christian Literature International. Used by permission. All rights reserved.

23. Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York: Oxford University Press, 2002), 67.

24. For an excellent discussion of their disruptive nature and how revivals contribute to renewal and missions, see Klaus Fiedler, *The Story of Faith Missions: From Hudson Taylor to Present Day Africa* (Oxford: Regnum, 1994), 394, 395.

25. J. Philip Hogan, "The Holy Spirit and the Great Commission," *World Pentecost*, No. 1, 1972, 5.

26. Luis Bush and Beverly Pegues, *The Move of the Holy Spirit in the 10/40 Window* (Seattle: YWAM Publishing, 1999), 49.

27. Hogan, "Holy Spirit," 5.







# To All Points *of the* Compass:

## The Azusa Street Revival and Global Pentecostalism

BY ALLAN ANDERSON

### WORLDWIDE REVIVALS IN THE EARLY 20TH CENTURY

Reports from *The Apostolic Faith*, the Azusa Street revival newspaper, reveal the essence of the Pentecostal missionary vision at the beginning of the 20th century. The time was short, but the power of the Spirit had been given to enable a latter-day, worldwide revival where the gospel would be preached in all nations before the Lord would return.<sup>1</sup> Pentecostal believers were convinced that a worldwide revival would precede the imminent coming of Christ. Thus, they continued the end-time revivalist emphases of radical evangelicism from which they had emerged at the beginning of the 20th century.



Various revivals occurred within a few years of each other in different parts of the world. These revivals were characterized by a decidedly Pentecostal character and by gifts of the Spirit such as healings, tongues, prophecy, and other miraculous signs. The revivalists in Los Angeles believed the revivals in Wales and India were especially significant. Frank Bartleman, a participant in the Azusa Street revival, wrote, “The present worldwide revival was rocked in the cradle of little Wales. It was brought up in India, following; becoming full-grown in Los Angeles later.”<sup>2</sup> There were, however, many spontaneous and roughly contemporaneous revivals that were not more or less Pentecostal than the others.<sup>3</sup>

The Pentecostal presence and power of the Spirit were emphasized in the Welsh revival (1904–05). Meetings were long, spontaneous, and seemingly chaotic and emotional. The immediacy of God in the services and in personal experience was emphasized by singing in the Spirit (using ancient Welsh chants), simultaneous and loud prayer, and revelatory visions and prophecy.

Revival leader Evan Roberts (1878–1951) taught that a personal experience of Spirit baptism must precede any revival. Although Pentecostalism’s emphases were found in the radical and less common manifestations of the Welsh revival, early Pentecostal leaders, especially in Britain, drew inspiration from the revival and viewed their Movement as growing out of and continuing it.<sup>4</sup>

In the Keswick Convention of 1905, the emotionalism of 300 Welsh delegates influenced an unofficial all-night prayer meeting

that went, according to an observer, out of control. A.T. Pierson described the meeting and the manifestations of speaking in tongues that occurred there as “disturbing anarchy” and “a Satanic disturbance.”<sup>5</sup>

Even though Pentecostal-like revival movements had been in South India since 1860, the Welsh revival spread to India and other parts of the world through Welsh missionaries. In 1905, revivals broke out in the Khasi Hills in northeast India

where Welsh Presbyterian missionaries were working.<sup>6</sup> Another revival at Pandita Ramabai’s Mukti Mission for young widows and orphans in Kedgaon, near Pune, commenced in 1905 and lasted 2 years. Tears of repentance and confession, emotional and prolonged prayer meetings, powerful demonstrations of the Spirit including healings, prophecy, and speaking in tongues and interpretation characterized this revival.

Above all, evangelistic teams of hundreds of young women were empowered by the Spirit to witness in the surrounding villages. This revival made the Mukti Mission an important Pentecostal center of international significance.<sup>7</sup> This revival preceded the Azusa Street revival and was a precedent for a widespread form of Pentecostalism.<sup>8</sup>



**Evan Roberts**

PHOTO: IFHC



**Pandita Ramabai**

PHOTO: IFHC

The Indian revival had at least four far-reaching consequences. First, it is clear that Bartleman, revival leader William Seymour, and the writers of *The Apostolic Faith* viewed the Indian revival as a precedent to the Azusa Street revival.

Second, women played a more prominent role in the Indian revival than in the American revival. Ramabai, an Indian woman, famous social reformer, and evangelical Christian, resisted both patriarchal oppression in India and Western domination in Christianity. The Mukti revival, led by women, was a motivating and empowering influence on young women who had been marginalized and cast out by society.<sup>9</sup> This is an example of Pentecostalism’s early social activism, empowering the oppressed for service and bestowing dignity on women leaders. The Mukti revival and Ramabai herself were unprecedented influences within global Christianity.

Third, both Ramabai’s ministry and the revival she led demonstrate an openness to other Christians, an ecumenicity, and an inclusiveness that contrasts the rigid exclusivism of many subsequent Pentecostal movements.

Fourth, was the revival’s impact on Latin American Pentecostalism. Ramabai’s right-hand worker, Minnie Abrams,

contacted Mrs. Willis Hoover — her friend and former Bible school classmate who was living in Valparaiso, Chile — with a report of the revival in Mukti. This correspondence was recorded in a booklet Abrams wrote in 1906 entitled *The Baptism of the Holy Ghost and Fire*. This booklet also contained a discussion on the restoration of speaking in tongues — the first written Pentecostal theology

# In less than 100 years, Pentecostal, charismatic, and associated movements have become the major new force in world Christianity.

of Spirit baptism. As a result of Abrams' booklet, Methodist churches in Valparaiso and Santiago expected and prayed for a similar revival. This revival began in 1909 and led to Willis Hoover becoming leader of the new Chilean Methodist Pentecostal Church.

Today, most Pentecostal churches in Chile — proportionately one of the most Pentecostal countries in the world — are descendants of this revival. Thus, Chilean Pentecostalism has its roots in the Mukti revival rather than in Azusa Street. This revival was specifically a Methodist revival that did not promote a doctrine of initial evidence. An alternative to the initial evidence form of Pentecostalism centered in the United States was developing globally, and Mukti was its earliest expression.

Other revivals such as the Korean Pentecost of 1907–08,<sup>10</sup> had features that still characterize Protestant and Pentecostal churches in Korea today: daily and all-night prayer meetings, simultaneous prayer, Bible study, and an emphasis on evangelism and missions. But beyond this are more characteristically Pentecostal practices like healing the sick, miracles, and casting out demons.<sup>11</sup> These revivals continued for several decades and were often unconnected with Western Pentecostalism.

Healing revivals in the Ivory Coast and Ghana (1914–15) under the ministry of the Liberian William Wade Harris and in Nigeria under Garrick Braide and Joseph Shadare (1915–22) resulted in hundreds of thousands of conversions to Christianity and a number of independent Pentecostal churches. The Christ Apostolic Church, one of the largest Pentecostal churches in Nigeria, originated from the revival in Yorubaland under Joseph Babalola in 1930.

The Shandong revival in China (1930–32)



Minnie Abrams, 1913

was specifically a Pentecostal outpouring among Baptists and Presbyterians resulting in the eventual emergence of independent Pentecostal churches.<sup>12</sup>

## THE IMPACT OF AZUSA STREET

The various international revival movements were the soil in which Pentecostalism grew and thrived during the 20th century. This growth was facilitated by evangelical and Holiness missionaries already on the field who played a major role in the dissemination of Pentecostal ideas, as well as those who went out as a direct consequence of Pentecostal revivals. In 1905, Western evangelical periodicals reported on both the revivals in Wales and India, heightening expectations of a worldwide outpouring.<sup>13</sup>

The Azusa Street revival was probably the most well-known of the earliest centers of Pentecostalism in North America. It was also the source of the first wave of Pentecostal missionaries. This revival turned a fairly localized and

insignificant new Christian sect into an international movement that sent workers to more than 25 nations within 2 years.<sup>14</sup> Like John Wesley, early Pentecostals

saw the world as their parish, the space into which they were to expand.<sup>15</sup> They were convinced they would overcome all obstacles through the power of the Spirit and defeat Satan and conquer his territory — the world. This was the transnational, universal orientation that was an essential part of Pentecostalism from its beginnings.

The story of the Azusa Street revival is so well known it does not need to be recounted here. The revival's global impact, however, is significant.<sup>16</sup> The first paragraph of *The Apostolic Faith* bristled with the excitement of the event: "It would be impossible to state how many have been converted, sanctified, and filled with the Holy Ghost. They have been and are daily going out to all points of the compass to spread this wonderful gospel."<sup>17</sup>

Clearly, this new Apostolic Faith was a missionary movement, and the going out from Azusa Street was immediate and in ever-widening circles. Hundreds of visitors came to see what was happening and to be baptized in the Spirit. Many of these left Azusa Street and began Pentecostal centers in various North American cities and overseas.<sup>18</sup>

Some scholars have referred to the *myth* of Azusa Street. These scholars suggest that the role of Azusa Street was not as central as has been generally accepted and that the importance of other centers has been overlooked.<sup>19</sup>

There were other important early centers of Pentecostalism independent of Azusa Street. For example, Marie and Robert Brown's Glad Tidings Tabernacle in New York City (which commenced in 1907), William Piper's Stone Church in Chicago (which became Pentecostal in 1907), and Ellen and James Hebden's Queen Street Mission in Toronto (the Hebden's were baptized in the Spirit in 1906).



What cannot be denied, however, is that for 3 years Seymour's Apostolic Faith Mission was the most prominent center of Pentecostalism in North America. This predominantly African-American church was rooted in the African slave culture of the 19th century. This is significant, particularly for the spread of Pentecostalism into parts of the world where so-called *primal* religions were dominant.<sup>20</sup> The Pentecostal emphasis on healing helped spread the message to people who expected power demonstrations to accompany religious leaders.

Pentecostal missionaries were sent from Azusa Street to China, India, Japan, Egypt, Liberia, Angola, and South Africa.<sup>21</sup> This was no mean achievement. The first missionaries from Azusa Street were convinced that they had been given missionary tongues through the baptism in the Spirit. They believed that when they reached their destinations they would miraculously speak foreign tongues without needing to undergo the arduous task of language learning. Apart from isolated instances when some claimed this had happened, most were unable to speak in foreign languages. Many returned to the United States disillusioned. But most readjusted and persevered in their mission efforts.

## CENTERS OF PENTECOSTALISM IN LATIN AMERICA AND EUROPE

Azusa Street missionaries and their converts established new revival centers that spread Pentecostalism from places like Hong Kong; Oslo, Norway; Sunderland, England; Johannesburg,

South Africa; Lagos, Nigeria; Valparaiso, Chile; and Belém, Brazil.<sup>22</sup>

### Latin America

In 1909, Luigi Francescon (1866–1964), an associate of William Durham in Chicago, established Italian congregations in the United States and Argentina. In 1910, he formed the Christian Congregation, the first Pentecostal church in São Paulo, Brazil.

Two Swedish immigrants, Gunnar Vingren and Daniel Berg, began the Assemblies of God in Brazil. They had also been associated with Durham. In

1910, Vingren and Berg went to the northern Brazilian state of Pará where they founded the Apostolic Faith Mission, which was registered as the Assembly of God in 1918. By 2000, the Assemblies of God was the largest non-Catholic church in Latin America.

A second phase of 20 to 30 new Brazilian Pentecostal denominations arose after 1952, the most important ones being Brazil for Christ, God is Love, and Foursquare Gospel Church. After about 1975, a third Pentecostal movement began. The largest entity of this new movement was the Universal Church of the Kingdom of God.



*Daniel Berg*



*Gunnar Vingren*



*William H. Piper*



*Stone Church in Chicago*



*Robert and Marie Brown*

PHOTOS: IFHC

This church, founded by Edir Macedo in 1977 in Rio de Janeiro, is a prosperity-oriented movement.<sup>23</sup>

The countries of Brazil, Chile, and Argentina have the biggest Pentecostal churches in South America. But nearly every Latin American and Caribbean country has been affected by this phenomenon, often with the aid of western missions.<sup>24</sup>

## Europe

Most western European Pentecostal churches have their origins in the revival associated with T.B. Barratt (1862–1940). Barratt was a Methodist pastor in Oslo, Norway, who visited New York in 1906, and was baptized in the Spirit. He sailed back to Norway a zealous Pentecostal destined to become the founder and prime motivator of classical Pentecostalism in Europe. The revival in his Filadelfia Church in Oslo spread to other parts of Europe.

Pentecostal churches in Scandinavia soon became the biggest churches outside the Lutheran state churches. These Pentecostal churches were involved in sending missionaries around the world. Up to the 1960s, Lewi Pethrus's (1884–1974) Filadelfia Church in Stockholm, Sweden,

was probably the largest Pentecostal congregation in the world, with its own extensive mission program and social activities.<sup>25</sup>

In September 1907, Alexander Boddy (1854–1930), Anglican vicar in Sunderland, England, visited Barratt's church and invited Barratt to his church. As a result, Sunderland became the most significant early Pentecostal center in Britain. Annual Whitsun conventions from 1908 to 1914 drew Pentecostals from across Europe. Boddy edited the influential periodical *Confidence* (1908–26) that reported on Pentecostal revivals and expounded Pentecostal doctrines. In 1909, he supported Cecil Polhill in creating the

Pentecostal Missionary Union, an interdenominational missionary movement that worked mainly in western China and central India.

In 1915, George Jeffreys founded the Elim Pentecostal Church in Belfast, which is now the largest Pentecostal denomination in Britain.<sup>26</sup> In 1924, the Assemblies of God in Great Britain and Ireland emerged as a congregational association of autonomous churches. Donald Gee (1891–1966) served as chairman from 1948 until his death in 1966. Gee traveled internationally and organized the European Pentecostal conference held in Stockholm in 1939, and the first Pentecostal World Conference in Zürich in 1947. Gee was one of the most

influential Pentecostal leaders of his time.<sup>27</sup>

Pentecostalism spread from England to France in 1926. In 1952, Pentecostalism began among the Roma (Gypsy) people. Today in France and Spain, nearly a quarter of the Roma population belongs to a Pentecostal church.<sup>28</sup>

Portuguese Pentecostalism has its roots in Brazil. José Plácido da Costa and José de Mattos traveled from Brazil to Portugal, in 1913 and 1921 respectively, as Pentecostal missionaries.

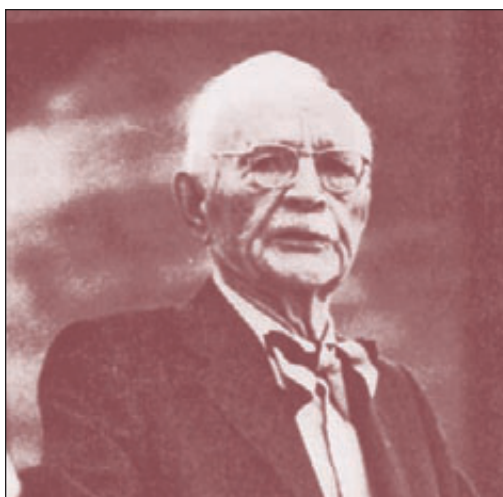


*From left to right: L. Petrus (Sweden), Mr. and Mrs. Barratt (Norway), L. Bjorner and Mr. Bjorner (Denmark)*

PHOTOS: PHC



*Alexander Boddy*



*Lewi Pethrus*



Swedish missionaries planted Pentecostalism in Spain in 1923.<sup>29</sup>

Italy has the second largest population of Pentecostals in western Europe after Britain. In 1908, Luigi Francescon sent Giacomo Lombardi to Italy from Chicago. Both the Pentecostal Christian Congregations and the Italian Pentecostal Christian Church trace their origins to Lombardi.<sup>30</sup>

The Pentecostal movement has been more successful in eastern Europe, where it has grown in spite of severe persecution. Ivan Voronaev had pioneered a Russian Pentecostal church in New York. In 1920, he established congregations in Bulgaria, Ukraine, and Russia. Voronaev's church in Odessa (Ukraine) soon had 1,000 members. In 1927, he was appointed president of the Union of Christians of Evangelical Faith.

At that time, Pentecostals enjoyed the favor of the Communist state that had liberated them from Orthodox persecution. But in 1930 after the passing of antireligious laws, Voronaev and 800 pastors were sent to Siberian concentration camps. Afterward Voronaev disappeared. By 1940 he was presumed dead.

The Christians of the Evangelical Faith (Pentecostal) unsuccessfully approached Soviet leaders Krushchev in 1957 and Brezhnev in 1965 for religious freedom. They were denied religious freedom until 1991, when Communism fell.

The Evangelical Pentecostal Union in Ukraine is one of the largest Pentecostal denominations in Europe. In 2000, it had approximately 370,000 members. By 2000 there were also approximately 400,000 Russian Pentecostals, and 780,000 Ukrainians, the largest number of Pentecostals in any European nation.

In Romania, there are more than 300,000 Pentecostals. The Pentecostal Apostolic Church of God, founded in 1922, is the largest denomination. In 1996, the church became known as the Pentecostal Union.

Since the disintegration of Communism there has been more freedom



*Ivan and Katharina Voronaev*

for Pentecostals in eastern Europe, but new Pentecostal groups from the West have flooded into former Communist countries with evangelistic techniques that have brought opposition from Orthodox churches and national governments.<sup>31</sup>

## THE IMPACT IN AFRICA AND ASIA

### Africa

Divine healing through laying hands on the sick (sometimes accompanied by ritual symbols) has been a prominent part of Pentecostal practices in Africa.

In 2000, approximately 11 percent of Africa's population were charismatic, making it a significant Christian group on the continent. Classical

Pentecostals have been operating in Africa since 1907, when missionaries from Azusa Street arrived in Liberia and Angola. In 1908, several independent Pentecostal missionaries arrived in Johannesburg, South Africa. They founded South Africa's largest classical Pentecostal denomination, the Apostolic Faith Mission. At first, services were racially integrated. Later white leaders passed racist laws and kept all significant positions for themselves. This contributed to the many schisms that took place.

Until 1996, most classical Pentecostal denominations in South Africa were divided on racial grounds.<sup>32</sup> Nicholas

**Like John Wesley, early Pentecostals saw the world as their parish, the space into which they were to expand.**



*Donald Gee, 1960*



*George Jeffreys*



PHOTOS: FPHC

*Nicholas Bhengu (left) with Ted Ness*

Bhengu (1909–86), one of the most influential South African Pentecostals, was a leader in the “Back to God” section of the Assemblies of God. British independent Pentecostal Missionary William Burton (1886–1971) worked in the southern Congo from 1915 to 1960. He founded what became the Pentecostal Community of the Congo.

In East Africa most of the numerous independent churches place an emphasis on the Holy Spirit as a result of various revival movements.<sup>33</sup> In 1967, German Evangelist Reinhard Bonnke began his ministry in southern Africa. He has since preached throughout Africa to some of the largest crowds in Christian history. His organization, Christ for All Nations, based in Frankfurt, Germany, has been highly effective in promoting



*Reinhard Bonnke (right) with Hal Herman*

Pentecostal practices in Africa.

Pentecostalism has become one of the most prominent Christian movements across West Africa. In 1907, African Americans from Azusa Street were the first missionaries to go to Liberia. Three of the largest Pentecostal denominations in Ghana have origins in the work of a remarkable Ghanaian, Peter Anim (1890–1984) and his Irish contemporary James McKeown (1900–89).<sup>34</sup>

Today, Nigeria is one of the most Pentecostal countries in Africa. It has some of the largest congregations in the world, with vigorous national and international outreaches.

## Asia

Within a relatively short time, a complex network of Pentecostal missions was established across India. In 1929, the Assemblies of God in India formed a regional council for South India with independent districts. Since 1947, these districts have been led by Indians.

K.E. Abraham (1899–1974) became a Pentecostal in 1923, but disagreed with missionaries and founded the Indian Pentecostal Church of God. This and the Assemblies of God are the two largest Pentecostal denominations in India, with some 750,000 affiliates each in 2000. The best-known Indian charismatic healing evangelist is D.G.S. Dhinakaran of Tamilnadu (a member of the Church of South India), whose Jesus Calls Ministry has extensive campaigns with huge crowds.<sup>35</sup>

Myanmar, Thailand, Malaysia, and Singapore have vibrant Pentecostal and charismatic churches, but the greatest Pentecostal expansion in Southeast Asia was in Indonesia. In 1922, Dutch American Pentecostal missionaries arrived in Java. During the Indonesian revival from 1965 to 1971, more than 2 million Javanese became Christians in spite of heavy persecution from Muslim extremists. By 2000, there were 9 to 12 million Pentecostals and charismatics, or 4 to 5 percent of the total population in a country 80 percent Muslim.<sup>36</sup>





*A.G. Garr, 1920s*

In 1928, Filipinos who were converted in the United States returned to the Philippines and founded Pentecostal churches. Today, the three largest churches in the Philippines are the Jesus is Lord

Wei in 1917 in Beijing and the Jesus Family founded by Jing Dianying at Mazhuang, Shandong, in 1927, are Pentecostal churches, the former Oneness and Sabbatarian. These and other “old three self” churches were banned during the 1950s through the end of the 1970s, after which there was rapid growth. By 2000, an estimated 10 percent of Protestants in China were members of the True Jesus Church and most Christian groups in central Shandong province were of Jesus Family background.<sup>38</sup>

In 1932, Mary Rumsey, who had been baptized in the Spirit at Azusa Street, established the first Pentecostal church in Seoul, Korea, along with Heong Huh, who later became the first Korean Assemblies of God national chairman. David (formerly Paul) Yonggi Cho (1936–) and his future mother-in-law, Jashil Choi (1915–89), began a small tent church in a Seoul slum

spanning most Christian denominations. In less than 100 years, Pentecostal, charismatic, and associated movements have become the major new force in world Christianity.

This is not cause for triumphalism, however, as Pentecostalism has been beset with blemishes that remain after 100 years. Among the most pressing are fragmentation, individualism, and patriarchalism.

One of the greatest challenges is disunity and exclusivism. Doctrinal and organizational differences emerged early. These differences were sometimes based on race and class, but more often were founded on petty differences and dogmatism. The legacy for Pentecostals is that they have been responsible for more divisions in the last 100 years than it has taken the rest of Christianity 2,000 years to produce. Ironically, the more Pentecostals divided, the more they multiplied. But this does not absolve guilt in bringing disunity to the body of Christ.

Pentecostals need to draw closer to themselves and to their sisters and brothers in older denominations. In a time when there is much greater openness to the working of the Spirit, many Pentecostal organizations are re-evaluating their relationships with national and international church bodies. Various dialogues among these bodies suggest change may be on the horizon. The Society for Pentecostal Studies provides one of the most inclusive forums in North America for creative scholarship and conversation between Pentecostals and charismatics. Recently, Pentecostals participated in a series of exploratory interdenominational conferences, culminating in an international conference on the Holy Spirit, healing, and reconciliation that was held in Athens in May 2005. For the first time, many Pentecostals were full delegates in a major interdenominational conference. The involvement of Pentecostals in such events could pave the way for dynamic changes in the international face of Christianity and promote the healing of

## **In a time when there is much greater openness to the working of the Spirit, it is tragic that many Pentecostal organizations eschew relationships with national and international church bodies.**

Church founded by Eddie Villanueva in 1978, the Jesus Miracle Crusade, and the Assemblies of God.<sup>37</sup>

In 1907, Pentecostal missionaries became active in China. The McIntoshes and the Garrs from Azusa Street were among the first. Although there were only approximately 5 million Christians in mainland China when most Westerners left in 1949, estimates of membership of unregistered independent Chinese movements in 2000 vary between 20 and 75 million. China may now have the largest number of charismatic Christians in Asia, especially in unregistered independent house churches. These have developed in isolation from the rest of Christianity for at least 50 years, and in spite of severe opposition.

The True Jesus Church founded by Paul

in 1958. Thirty years later his Yoido Full Gospel Church with 700,000 members under 700 pastors had become the largest Christian congregation in the world.<sup>39</sup>

### **CHALLENGES IN THE PRESENT CENTURY**

By the 1930s, there were only a few countries without some type of Pentecostal witness — a truly remarkable achievement.<sup>40</sup> Since then, Pentecostalism, including the Pentecostal-like independent churches and the Catholic charismatics, has become one of the most significant forms of Christianity in the 21st century. According to oft-quoted but controversial estimates, there may have been more than 500 million adherents of Pentecostal movements worldwide in 2000,<sup>41</sup> found in almost every country of the world and

relationships among believers who have a common loyalty to Jesus Christ.

Along with the challenge of fragmentation is that of unethical leadership. Although Pentecostalism may not have the monopoly on religious charlatans, its recent history has provided numerous examples of imperfect Pentecostal luminaries. The health and wealth gospel in particular has spawned a rapidly growing global Pentecostal culture that has questionable practices. These practices are tantamount to exploitation in the name of God's blessing, and are linked to questionable theology. Many present-day Pentecostal leaders have limited or seemingly no accountability and have become a law unto themselves. Unfortunately, Pentecostal ecclesiology has lent itself to such rampant individualism.

Patriarchalism exists in several areas of Pentecostalism today. This has limited opportunities for ministry and leadership for women (who form the large majority of Pentecostals). In some places expatriate missionaries manipulate national churches and theological colleges through control of financial resources raised in richer countries. Only when these flaws are corrected will Pentecostals have come of age. Pentecostals will need to address problems as long as sin abounds, but greater cooperation and networking of Pentecostals globally will help bring solutions to these pressing issues. ■



**Allan Anderson, D.Th.,** is reader in Pentecostal studies in the Graduate Institute for theology and religions and directs the Taught Postgraduate Programs at the University of Birmingham, England. Formerly a Pentecostal pastor and theological educator in South Africa, he serves on the editorial boards of several journals.

#### ENDNOTES

1. *Apostolic Faith* 1 (Los Angeles), September 1906, 1.
2. Frank Bartleman, *Azusa Street* (S. Plainfield, N.J.: Bridge Publishing, 1980), 19.
3. Gary B. McGee, " 'Latter Rain' Falling in the

- East: Early Twentieth-Century Pentecostalism in India and the Debate Over Speaking in Tongues," *Church History* 68:3 (1999): 650.
4. Eifon Evans, *The Welsh Revival of 1904* (Bridgend, U.K.: Evangelical Press of Wales, 1969), 190–196; D.D. Bundy, "Welsh Revival," in *New International Dictionary of Pentecostal and Charismatic Movements*, ed. S.M. Burgess and E.M. van der Maas (Grand Rapids: Zondervan, 2002), 1187–1188; Dana Robert, *Occupy Until I Come: A.T. Pierson and the Evangelization of the World* (Grand Rapids: Eerdmans, 2003), 260.
5. Robert, 261–262.
6. Nongsiej, "Revival Movement in Khasi-Jaintia Hills," in *Churches of Indigenous Origins in Northeast India*, ed. O.L. Snaitang (Delhi: ISPCK, 2000), 32–34.
7. Allan Anderson, "The Present Worldwide Revival ... Brought Up in India: Pandita Ramabai and the Origins of Pentecostalism," Paper given at the SPS Annual Meeting, Regent University, Virginia Beach, Virginia, 10–12 March 2005.
8. McGee, "Latter Rain," 651,656,657,664.
9. William T. Ellis, "A World-Famed Journalist Visits a Pentecostal Mission," *Pentecostal Evangel*, April 19, 1924, 9. This article was reprinted in the *Pentecostal Evangel* by permission; copyright 1907 by Joseph B. Bowles.
10. William N. Blair and Bruce Hunt, *The Korean Pentecost and the Sufferings Which Followed* (Edinburgh: The Banner of Truth Trust, 1977), 71,75.
11. Young Hoon Lee, "The Holy Spirit Movement in Korea: Its Historical and Doctrinal Development" (Ph.D. thesis, Temple University, 1996), 80–90.
12. Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (New York: Cambridge University Press, 2004), 115–121,133,136–137.
13. "Manifestations of the Spirit's Power," *Triumphs of Faith* 25:11 (November 1905): 251–253.
14. D. William Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought* (Sheffield, England: Sheffield Academic Press, 1996), 182–186,208,209,212–216.
15. *Apostolic Faith* 1:1 (Los Angeles), September 1906, 1.
16. Faupel, 194–197,200–202; Anderson, *Introduction to Pentecostalism*, 39–45.
17. *Apostolic Faith* 1:1 (Los Angeles), September 1906, 1.
18. Faupel, *Everlasting Gospel*, 202–205,208.
19. Joe Creech, "Visions of Glory: The Place of the Azusa Street Revival in Pentecostal History," *Church History* 65 (1996): 405–424.
20. Douglas J. Nelson, "For Such a Time as This: The Story of William J. Seymour and the Azusa Street Revival" (Ph.D. thesis, University of Birmingham, 1981), 157–158; Walter J. Hollenweger, *Pentecostalism: Origins and Development Worldwide* (Peabody, Mass.: Hendrickson, 1997), 18,19.
21. Faupel, 182–186,208,209,212–216.
22. See Anderson, *An Introduction to Pentecostalism*, for details.
23. David Martin, *Tongues of Fire: The Explosion of Protestantism in Latin America* (Oxford,

- U.K.: Blackwell, 1990), 66; Mike Berg and Paul Pretiz, *Spontaneous Combustion: Grass-Roots Christianity Latin American Style* (Pasadena, Calif.: William Carey Library, 1996), 101–109; Johnson and Mandryk, *Operation World*, 120.
24. Berg and Pretiz, *Spontaneous Combustion*, 41,42,69,70–79; Martin, *Tongues of Fire*, 51; Anderson, *Introduction to Pentecostalism*, 79–81.
25. Burgess, *NIDPCM*, 80,81,103–105,986,987.
26. Hollenweger, *The Pentecostals: The Charismatic Movement in the Churches* (Minneapolis: Augsburg Publishing House, 1972),184,185; P. Johnstone and J. Mandryk, *Operation World: 21st Century Edition* (Carlisle, U.K.: Paternoster, 2001), 650.
27. William K. Kay, *Pentecostals in Britain* (Carlisle, U.K.: Paternoster, 2000), 74.
28. Burgess, *NIDPCM*, 105–107,417,418,683–686,1027,1045.
29. Burgess, *NIDPCM*, 208,209,247; Johnstone and Mandryk, *Operation World*, 529,583.
30. Burgess, *NIDPCM*, 132–141; Hollenweger, *The Pentecostals*, 251; Johnstone and Mandryk, *Operation World*, 365.
31. Hollenweger, *The Pentecostals*, 267–269,274,281; Johnstone and Mandryk, *Operation World*, 540,644; Anderson, *Introduction to Pentecostalism*, 98–101.
32. Johnstone and Mandryk, *Operation World*, 21; Anderson, *Introduction to Pentecostalism*, 106–110.
33. Burgess, *NIDPCM*, 67–74,150–155,264–269.
34. Anderson, *Introduction to Pentecostalism*, 115–121; Johnstone and Mandryk, *Operation World*, 241,421,488.
35. Roger Hedlund, "Indigenous Pentecostalism in India," in *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*, ed. Allan Anderson and Edmond Tang, 215–244; Roger Hedlund, *Christianity Is Indian: The Emergence of an Indigenous Christianity* (Delhi: ISPCK, 2000), 160,161.
36. Gani Wiyono, "Pentecostals in Indonesia," in *Asian and Pentecostal*, ed. Anderson and Tang, 307–328; Johnstone and Mandryk, *Operation World*, 339.
37. Johnstone and Mandryk, *Operation World*, 521; Joseph Suico, "Pentecostals in the Philippines," in *Asian and Pentecostal*, ed. Anderson and Tang, 345–362.
38. Gotthard Oblau, Deng Zhao Ming, and Edmond Tang, "Christianity in China," in *Asian and Pentecostal*, ed. Anderson and Tang, 411–488.
39. Martin, *Tongues of Fire*, 135,146; Johnstone and Mandryk, *Operation World*, 387; Anderson, *Introduction to Pentecostalism*, 136–139.
40. Burgess, *NIDPCM*, 26–29,99–102,187–191,194–197,221, 271,272; Johnstone and Mandryk, *Operation World*, 83,84,250,480,509, 510,627.
41. David B. Barrett and Todd M. Johnson, "Annual Statistical Table on Global Mission: 2003," *International Bulletin of Missionary Research* 27:1 (2003): 25. This statistic, although widely quoted, is impossible to verify and depends on how "Pentecostalism" is defined. The majority of those included in this figure are independent churches worldwide and charismatics in older churches.





# THE AZUSA STREET MISSION AND REVIVAL: THE BIRTH OF THE GLOBAL PENTECOSTAL MOVEMENT

*Cecil M. Robeck, Jr.*

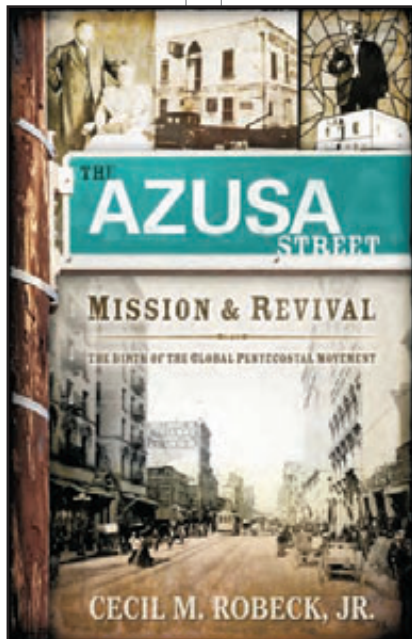
(Thomas Nelson, 350 pp., hard/paperback)

Much scholarly material has appeared in various forms over the years in an attempt to capture the significance of the Azusa Street Mission and revival. No book, however, has focused with such precision and detail on the background, people, and related events of the Azusa Street revival, as has Mel Robeck's.

Robeck, a longtime faculty member and administrator at Fuller Theological Seminary, is well-known for his scholarly contribution to the history and development of the modern Pentecostal movement.

Robeck's thesis is that the Azusa Street revival of 1906–09 is the genesis of the modern Pentecostal movement and the later charismatic movement — the most significant phenomenon in Christianity in the 20th century and, perhaps, in the history of the Christian church.

Foremost in his story is William J. Seymour. Robeck's contention is that the nourishing center of this revival began as an African-American church and that the subsequent revival was principally an African-American event. Caucasians, some Hispanics,



and a few Asians participated, but Robeck makes clear that the leadership at Azusa Street throughout the revival was under the direction of Seymour and meetings strongly reflected African-American characteristics and influence.

Although most scholars and observers agree that the Azusa

Street revival was the launching pad of the global revival that followed, some claim the work of Charles F. Parham, in 1901, in Topeka, Kansas, is the fountainhead of the modern Pentecostal movement. Parham appears to be the first to articulate what became the distinguishing mark of the Pentecostal movement — that speaking in tongues is the accompanying sign of the baptism in the Holy Spirit. Seymour learned this from Parham and took the message to Los Angeles. At Azusa Street, Seymour modified Parham's ideas.

When Parham came to Los Angeles in late 1906, presumably to take leadership of the Azusa Street revival, his racist identity and his pompous manner caused a negative reaction. Seymour and his followers rejected Parham. Parham's role in the Pentecostal movement was virtually over. Topeka, Kansas, had been displaced by Los Angeles, California.

Seymour had eclipsed Parham.

So, a history of the Pentecostal revival must focus not only on the role of Parham, but also, perhaps, even more significantly on Seymour and the revival at 312 Azusa Street, Los Angeles. Robeck has done this.

A major value of Robeck's book is the meticulous detail, drawn from painstaking research, about the background and early life of William J. Seymour. He traces Seymour's background in Southern Louisiana, his travels, his contacts with various Christian leaders and groups until his connection with Parham in Houston, Texas, and finally the events leading him to Los Angeles, the revival, and his founding the Azusa Street Mission.

From the beginning, the modern Pentecostal revival was a missions-oriented movement. Robeck meticulously traces the sending of missionaries from Los Angeles. He documents the impact on visiting missionaries from various sending agencies after they received the Pentecostal experience. The people at Azusa Street recognized that the baptism in the Holy Spirit was intended by God to empower them to be witnesses to the ends of the earth.

The Azusa Street revival, in its third year, was winding down rapidly. Robeck traces the revival's demise carefully, assessing in various ways why it did not continue for long. The Azusa Street revival, Robeck contends, was to heighten the awareness of God's people about the role the Holy Spirit should play in the life of modern believers and in the various portions of the Church. These lessons are to be implemented in the life of the church on a long-term basis, not requiring necessarily the perpetuation of the intensity of Azusa Street for the value of the revival to be sustained.



Robeck's book will doubtless be the authoritative story of the Azusa Street revival. Robeck's comprehensive and carefully documented research provides a vivid image of the revival and is without parallel.

—Reviewed by William W. Menzies, Ph.D., longtime Assemblies of God educator and missions consultant, Springfield, Missouri.

## VOICES OF PENTECOST, TESTIMONIES OF LIVES TOUCHED BY THE HOLY SPIRIT

Vinson Synan

(Servant Publications, 180 pp., paperback)

A common method of spreading the gospel is through hearing or reading the personal testimonies of others. In the early years of the Pentecostal movement leaders gave time in services for testimonies. Many were and continue to be powerful blessings.

Synan, in *Voices of Pentecost*, has given the reader a testimony service containing 61 inspiring stories from early believers such as Augustine, Francis of Assisi, and William Seymour; to contemporaries such as Jack Hayford, Oral Roberts, and Mark Rutland. In between are legends of the faith such as Alice Reynolds Flower, Demos Shakarian, and Smith Wigglesworth.

The people selected for the book have one thing in common: personal encounters with the Holy Spirit — several speaking in languages they did not learn. For example, Alice Reynolds Flower gave an utterance in tongues and then interpreted. Mrs. J.W. Kofsman, who had ministered in Jerusalem with her husband, said that Flower had spoken in modern Hebrew. Flower, who did not know

Hebrew, also gave an “accurate interpretation in English of what she had said in Hebrew.”

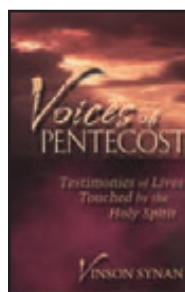
David DuPlessis was baptized in the Holy Spirit and spoke Chinese. A sailor who was in the meeting shouted to the crowd, “He’s praising God in pure Chinese.”

Florence Crawford said God led her into the Azusa Street Mission in Los Angeles. “As I sat in my chair in the mission, the Holy Ghost fell from heaven and a rushing mighty wind filled the room.” She added, “This tongue that never spoke another word but English began to magnify and praise God in another language.”

Several of the people whose testimonies are

featured in this book were at the Azusa Street Mission. As one reads their stories, he can almost hear Pentecostals singing the old song of testimony, “’Tis Burning in My Soul.”

—Reviewed by Wayne Warner, former director of the Flower Pentecostal Heritage Center, Springfield, Missouri.



## WOMEN COME ALIVE: AUTOBIOGRAPHY OF MOTHER LIZZIE ROBINSON 1860–1945

Elijah Hill

(Perfecting the Kingdom, Intl., 223 pp., paperback)

*Women Come Alive* is the biography of one incredible African-American Pentecostal pioneer. Mother Lizzie (as she has been affectionately known) was the first national general overseer of the Women’s Work in the Church of God in Christ (COGIC), appointed

in 1911 by General Overseer (and founder) Charles Harrison Mason. The book contains fascinating history and amazing stories about Pentecostalism, America in the post-Civil War period, women in ministry, and race relations.

Hill describes Bishop Mason as a “Barak” intentionally asking God for a “Deborah” to join him in spiritual battle and to lead an army of “Azusa Street Praying Sisters.” Mother Lizzie, a powerful preacher/teacher and leader, raised such an army of women who planted many churches through intercession, signs and wonders, and hard work. Their terminology for this process was “praying out” and “digging out” churches.

Both Bishop Mason and Mother Lizzie are inspiring models for Christians today. Touched by God’s Spirit at Azusa in 1906, Mason founded COGIC in 1907. Representing the only legally incorporated church body in early Pentecostalism, Mason ordained scores of white as well as black ministers. Until 1914, COGIC had as many white churches as black. *Women Come Alive* celebrates two great leaders in the lineage of today’s Pentecostal Christians.

While this book raised much interest in me, I wished for a more academic approach, with complete documentation, so I could dig deeper into the primary sources.

—Reviewed by Deborah M. Gill, Ph.D., commissioner, Commission on Discipleship; General Council, Springfield, Missouri; and a member of the Task Force on Women in Ministry.



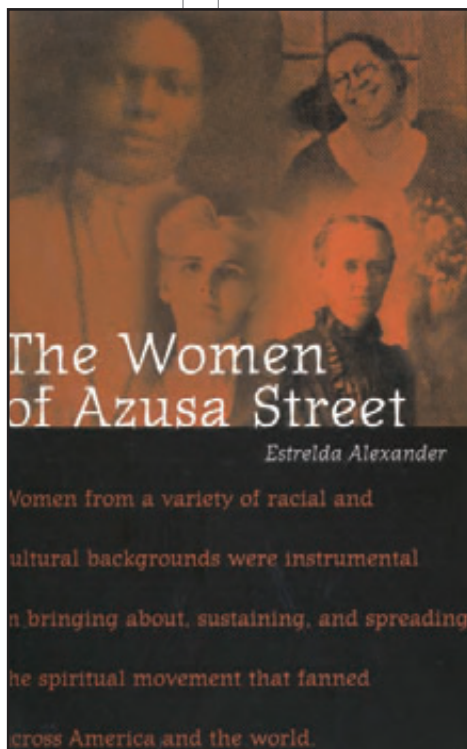
## THE WOMEN OF AZUSA STREET

Estrela Alexander

(The Pilgrim Press, 207 pp., paperback)

On the eve of the centennial of the Azusa Street revival, Estrela Alexander has produced a work emphasizing the contributions of several women who played vital roles in that revival. She contends that though much has been written about the men who figured greatly in the revival, little attention has been given to the women who played equally important roles in “every aspect of the unfolding of the fledgling movement.”

The book is divided into four parts covering various phases of the revival. Part 1, “Getting to Azusa Street,” features Neely Terry and Julia Hutchins, who were instrumental in inviting William Seymour to Los Angeles, California, in 1906. Part 2, “At the Revival,” focuses on Lucy Farrow and Clara Lum who figured in the success of the meetings at 312 Azusa Street. Part 3, “From Azusa Street to the World,” introduces 12 women (some single, others as husband/wife teams) who ministered locally and carried the Pentecostal message across the nation or around the world.



Part 4, “The Afterglow of the Revival,” features Jennie Evans Seymour, Emma Cotton, and Rachel Sizelove, who carried on in the aftermath of the revival.

The author does a good job of telling the stories of these women.

While Alexander’s book is not exhaustive, she hopes her efforts will inspire others to do further research. Nevertheless, she has succeeded in her goal to give a face and voice to several women who filled key roles in the Azusa Street revival.

—Reviewed by Joyce Lee, archivist, Flower Pentecostal Heritage Center, Springfield, Missouri.

## THINKING IN THE SPIRIT: THEOLOGIES OF THE EARLY PENTECOSTAL MOVEMENT

Douglas Jacobsen

(Indiana University Press, 418 pp., paperback)

This book is a valuable resource for any pastor or student wishing to learn what influential early Pentecostal leaders understood and taught

about their Holy Spirit experiences. Although the author himself is not Pentecostal, he dedicates the book to his Pentecostal grandparents and to his uncle who pastored an Assemblies of God church. However, he is clearly sympathetic to the Movement and has captured the ideas of the Pentecostal writers he has analyzed with clear perception.

Jacobsen has selected 12 American writers whom he identifies as key proponents of early Pentecostalism from 1900–25, writers who attempted to present Pentecostal teaching in a systematic, textbook-like style and who fashioned the identity of the Movement. The 12 theologians selected are presented in six reasonably chronological chapters; two theologians per chapter. The writers chosen for review appear to have been selected, in part, because they had an appreciation for the need to balance religion and spirituality.

In his first chapter, “What Is Pentecostal Theology,” Jacobsen offers some important insights. “Pentecostal experience has been circumscribed by theology, and Pentecostal theology has been grounded in experience.” He observes, as well: “Experience alone did not make one a Pentecostal. It was experience interpreted in a Pentecostal way that made one a Pentecostal.” He cites the story of Lewi Pethrus as an example.

The author identifies Charles F. Parham as the theologian who initiated the central identity of the Pentecostal movement — speaking in tongues as the biblical sign of baptism in the Spirit, and empowerment for witness and service. Jacobsen





recognizes that isolated outpourings of the Holy Spirit occurred in many locations at nearly the same time, with no apparent single leader (some prior to the events of Topeka and Los Angeles — the fountainhead of the modern Pentecostal revival), but Parham's theological understanding of these charismatic outpourings gave a clearer identity to the revival.

Jacobsen rejoices in the rich diversity and evolving character of the Movement. He sees this as an appropriate mark of continuing vitality and an evidence that the Pentecostal movement is a genuine work of the Spirit.

This book is a rich resource for placing the Pentecostal revival in historical perspective. Assemblies of God pastors will find a wealth of useful information for better understanding their Pentecostal cousins from other denominations.  
—Reviewed by William W. Menzies, Ph.D., longtime Assemblies of God educator and missions consultant, Springfield, Missouri

## AZUSA STREET AND BEYOND: 100 YEARS OF COMMENTARY ON THE GLOBAL PENTECOSTAL/CHARISMATIC MOVEMENT

L. Grant McClung, Jr.  
(Bridge-Logos Publishers, 338 pp., paperback)

Grant McClung, in *Azusa Street and Beyond*, provides a valuable collection of 21 essays exploring the robust growth of the global Pentecostal movement. McClung, a veteran missions leader and professor at the Church of God Theological Seminary, identifies missions as central to the identity of the Pentecostal movement and traces this missiological focus from Azusa Street through the ensuing

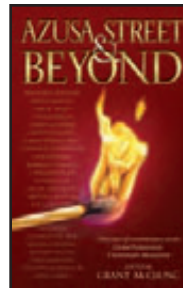
century of Pentecostal history.

McClung divides the essays, written primarily by church leaders and scholars from classical Pentecostal denominations, into four sections: Historical Perspectives, Theological Motivations, Strategic Issues, and Future Choices and Challenges. Authors include missions and church leaders such as Donald Gee, Melvin Hodges, Thomas F. Zimmerman, and J. Philip Hogan, and leading scholars, including Allan Anderson and Gary McGee.

McClung authored introductions to each section, tying the essays together and providing an interpretative framework for understanding the global Movement. By assembling previously published essays in an accessible volume, this book provides challenging reading for those interested in the implications of the emerging global Pentecostal movement.

*Azusa Street and Beyond* is a revision (2006) of McClung's 1986 book by the same title. Ten of the 16 essays from the 1986 book are included in the new book. A shift has occurred in how scholars approach the subject of Pentecostal growth. The 1986 version contained a section on McGavran/Wagner church growth ideology, which sometimes uses missions strategies designed for Western churches. McClung did not include this section (which now seems dated) in the revision, instead focusing on global aspects of Pentecostalism.

McClung identifies missions as the justification for existence of the Pentecostal movement, noting Pentecostals' "profound experience was integrated with an eschatological



urgency" that resulted in "a passion for souls." To illustrate this, McClung begins with an admonition from *The Apostolic Faith* (published at the Azusa Street mission): "Now, do not go from this meeting and talk about tongues, but try to get people saved." McClung develops this eschatology/experience/evangelism paradigm and suggests "the primary purpose and self-identity of the Pentecostal movement centered on a revival raised up by God for world evangelization."

Pentecostalism often seems to grow most quickly when it takes root in marginalized cultures. The Movement's egalitarian urge that marked growth during its earliest years now also accompanies surging membership in non-Western countries. The center of gravity of Christianity is moving away from Europe and North America to Latin America, Africa, and Asia. The average Pentecostal now is a poor female living in the developing world. McClung comments, disturbingly, that "North American middle-class Pentecostalism (at the outset of the 21st century) is neither really at home with our past nor our future."

What will this brave new Pentecostal world look like? This book predicts that non-Westerners increasingly will provide leadership, grappling not only with heresies of western origin (such as extreme faith, prosperity, and Kingdom Now theology), but also addressing theological and ethical dilemmas from their own regions. McClung posits that to hold the increasingly diverse Movement together, Pentecostals need to reemphasize their missiological focus.

—Reviewed by Darrin J. Rodgers, director of the Flower Pentecostal Heritage Center, Springfield, Missouri

## AGED MINISTERS ASSISTANCE DAY

Memorial Sunday, May 28, 2006, is AMA Day. On this day we remember our senior-retired ministers who are still with us.



Decades ago, these pioneers of the faith started storefront churches and preached the gospel wherever the Lord led them. They trusted God for their financial security.

One preacher said, "I preached under wagon shelters, in brush arbors, at open air services, and in people's houses and yards."

Today, we worship in the churches these men and women of God planted through their sacrificial efforts.

AMA Day is your church's opportunity to honor retired pastors, missionaries, and evangelists in your church and community. Also, receive an AMA offering for the more than 400 retired preachers on the AMA rolls.

Send your offering to: Aged Ministers Assistance, 1445 N. Boonville Ave., Springfield, Mo. 65802-1894.

AMA bulletin inserts are available by calling 417-862-2781, ext. 2182, or online at [www.ama.ag.org](http://www.ama.ag.org).

## CENTER FOR MINISTRY TO MUSLIMS

In October 2006, the Center for Ministry to Muslims will hold a 25th anniversary celebration of the founding of CMM. Watch for the announcement of the date and venue for this celebration.

Our greatest challenge is a capital campaign launched by CMM. Funds generated by the campaign will help to effectively reach the 1.2 billion Muslims with the gospel.

CMM sponsors annual Muslim Evangelism Training Schools in seven countries. Student scholarships range from \$50 to \$100 per student.

Several more Muslim Evangelism Training Schools will be established by CMM in the near future. Please pray for the success of these schools.

## NEW SPIRITUAL GIFT DVD

The Commission on Discipleship has produced a new DVD: Spiritual Gifts, The Great Commission and Gender: A Biblical Theology, by Deborah M. Gill, Ph.D. Spiritual gifts are God's gracious enablement to do God's work in God's way.

Discover:

- the biblical definition of spiritual gifts.
- the purposes of spiritual gifts.
- whether God restricts spiritual

gifts by gender

Use this DVD:

- to introduce the spiritual gifts.
- to see the value of spiritual gifts in

fulfilling the Great Commission.



- to establish a biblical basis for women in ministry and in partnership with men.

- to encourage a Spirit-filled life and answer to the call.

The presentation first given at the 2004 Lausanne Forum for World Evangelization in Pattaya, Thailand, is now available on DVD. Included are the PowerPoint presentation with notes and a PDF article by Drs. Gill and Barbara Cavaness entitled, "On Men and Women, I Will Pour Forth of My Spirit: Theological Reflections on Spiritual Gifts." Order online at <http://www.gospelpublishing.com> or call 1-800-641-4310 and request item #725501.

## GLOBAL UNIVERSITY TAKES MINISTRY TO THE NEXT LEVEL

Global University's Berean School of the Bible now offers new courses to fulfill the requirements for licensed ministers. These courses will broaden your mind and strengthen your faith as you learn Pentecostal truths in an engaging, practical manner. Hands-on assignments and in-depth materials help you take your ministry to the next level. With computer-based courses, you can train anyplace, anytime. Courses include:

- Introduction to Theology: A Pentecostal Perspective
- New Testament Survey
- Old Testament Survey
- Romans: Justification by Faith
- Introduction to Homiletics
- Eschatology: A Study of Things To Come
- Leadership Skills
- Conflict Resolution
- Intermediate Ministerial Internship

For more information or to begin your license sequence, visit Global University online at <http://www.thenewberean.com> or call 1-800-443-1083.

## 2005 NATIONAL YOUTH SCHOLARSHIP PROGRAM WINNERS ANNOUNCED

The Assemblies of God national Youth Department and Christian Higher Education Department have selected the recipients for the 2005 J. Robert Ashcroft National Youth Scholarship Program. Applicants were judged in academics, extra-curricular involvement, Christian service, Christian life, financial need, essay, and references.

First place and a \$5,000 scholarship was awarded to Lisa Wootton of Springfield, Mo. Daughter of Mark and Joy Wootton, Lisa plans to attend Southwestern Assemblies of God University in Waxahachie, Tex.

"Spiritual growth is a continuous journey," Lisa says. "My personal devotions consist of reading three to four chapters in the Bible and praying daily."

Second place and a \$3,000 scholarship went to Virginia



(Jenna) Visser of Whitehall, Mich. Jenna, daughter of Scott and Virginia Visser, plans to attend Central Bible College in Springfield, Mo.

“When I was in eighth grade, I began praying that God would show me how He wanted me to serve Him,” Jenna says. “Since that time, I have been shown through my personal devotions and personal times with Him that He has called me to full-time service to Him.”

Third place and a \$1,000 scholarship was given to Amber Gunderson, of Carrington, N.D. Daughter of Bruce and Patricia Gunderson, Amber will be attending Trinity Bible College in Ellendale, N.D.

“I am daily growing in my spiritual walk,” Amber says. “I commit time each day for prayer and personal devotions in order to be prepared to witness in lifestyle and personal testimony.”

The Christian Higher Education Department and the Youth Department annually sponsor the J. Robert Ashcroft National Youth Scholarship Program. Scholarships are awarded to high school seniors who attend Assemblies of God churches (or are dependents of Assemblies of God missionaries) and who plan to attend an Assemblies of God endorsed college. Applications can be obtained from district youth directors

after November and can be submitted from January 1 to March 31 at district youth directors’ offices.

## PHILIPPINES PRACTICUM HAS PENTECOSTAL EMPHASIS

The General Council of the Assemblies of God sponsored a mission trip to the Philippines from May 17 to July 15, 2005. Twenty-four students from endorsed Assemblies of God colleges and universities participated in the practicum, which had a definite Pentecostal emphasis.

Dayton Kingsriter, director of Christian Higher Education, led the practicum. “Early on it was decided the students should be involved in a world mission’s effort that had a strong Pentecostal message,” said Kingsriter. “We wanted the trip to serve as a motivator for missions by having students return to their schools with reports of their mission activity that would motivate others to get involved in missions.”

Practicum students went to several cities: Baguio, Camata Falls, Manila, Roxas, and San Fernando. Each city had its own team of students who worked closely with Assemblies of God missionaries and national pastors. Students spread the gospel through evangelism, teaching, children’s ministry, preaching,

youth ministry, music, human videos, literature distribution, and prayer.

The practicum was funded and sponsored by the Assemblies of God Board of Administration and the Commission on Christian Higher Education.

## SEMINARIANS CONFERENCE ENCOURAGES UNDERSTANDING AND APPRECIATION

The Assemblies of God Seminarians Conference was held at Assemblies of God Theological Seminary in Springfield, Mo., July 11–22, 2005.

Forty-eight students from non-AG seminaries attended the two-week conference, which was sponsored by the Executive Presbytery and the Commission on Christian Higher Education. The purpose of the conference was to give seminarians opportunity to strengthen their Pentecostal foundation and encourage them to join the Assemblies of God in spreading the gospel. Students received complimentary tuition, books, and room and board. They also took seminary level classes taught by AGTS professors that will transfer back to their home seminaries. By the end of the conference, the students had a profound feeling of being valued and appreciated by the Fellowship.

“This conference was a great experience,” said Dan Goff, Regent University, Virginia Beach, Va. “The accessibility of the executive leaders combined with lectures from scholars was enriching.”

Josef Haberl of Dallas Theological Seminary, Dallas, Tex., said, “I heartily recommend the Board of Administration and all involved to continue to offer this opportunity in the future. I also recommend any seminarian who receives the offer to accept it because there will be a positive impact on the kingdom of God.”

The conference not only provided the students new insight into Assemblies of God’s history and mission, but also empowered them with a life-changing perspective on who they are in Christ.

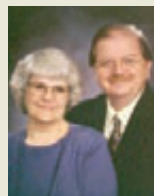
“At first I didn’t know much about being Pentecostal,” said Grace Guardado, Haggard Graduate School of Theology, Azusa, Calif., “but after these 2 weeks I realized I am 100 percent Pentecostal. As a result, I am looking forward to being part of the Assemblies of God Fellowship.”

For Pamela Wesoloski of Duke Divinity School, Durham, N.C., the conference was an especially eye-opening experience. “I realized after sitting through 2 weeks of wonderful mentoring that I did not truly know what it meant to be Pentecostal,” said Wesoloski. “I have only been with the Assemblies of God 6 years, but there were many present who have been with the Fellowship their entire lives. Many

of us will carry a new dimension of Pentecostalism into our ministries.”

## HODGES NAMED TEEN CHALLENGE DIRECTOR

Mike Hodges, senior executive director of Teen Challenge’s Pacific Northwest region, was elected president and executive director of Teen Challenge International, USA, on August 6, 2005.



Hodges has a long history with the ministry. After he founded Oregon Teen Challenge in 1983, he also became executive director of centers in Washington and Northern Idaho. Recently, he became executive director of the Pacific Northwest, which added Montana to the three states he already served.

The Pacific Northwest region includes eight residential centers, one prison ministry, a Teen Challenge Ministry Institute, six thrift stores, and various other funding programs. In addition, a center for adolescent males is under development.

Hodges and his wife, Betty, are appointed missionaries through Assemblies of God U.S. Missions. The couple has four married children and seven grandchildren.

Teen Challenge, under the umbrella of U.S. Missions, is the faith-based solution for the drug epidemic. Centers focus on drug and alcohol addiction recovery.

## U.S. MISSIONS CANDIDATE ORIENTATION

Assemblies of God U.S. Missions equips dedicated men and women to plant churches, evangelize university campuses, minister on military bases and in occupational settings, reach diverse cultures, and free those with life-controlling problems.

The spring U.S. Missions candidate orientation will be March 5–10, 2006, in Springfield, Mo. Orientation sessions consist of interviews, training and evaluation, and preparing candidates for the emotionally and spiritually trying aspects of missions work. For more information, request a copy of the new U.S. Missions ministry opportunities catalog entitled *Transitions*, contact Assemblies of God U.S. Missions at 417-862-2781, ext. 3252, or visit <http://www.usmissions.ag.org>.

## FRAGILE SOUL MINISTRY PACKET

*Fragile Soul* is a new domestic violence ministry packet that was introduced last summer at the 51st General Council in Denver, Colorado. The packet was created by the national Women’s Ministries Department.

“Two to four million women are abused each year. It is a devastating problem for many families, but it has been



traditionally minimized,” explains Candy Tolbert, former leadership development coordinator. “When a Christian woman, a woman of faith, has been abused by a family member, she needs her own faith and the support of her community of faith to be with her through the crisis.”



*Fragile Soul* gives church leaders the resources needed for identification, referral, and awareness of domestic violence. As Tolbert adds, “Every 15 seconds, a woman is battered by her husband or partner.”

*Fragile Soul* heightens church members’ sensitivity to the plight of abused women, and can be a starting point for those who want to host a weekly prayer group or launch a program for victims.

Each packet includes resources for the pastor and ministry group leader. As an extra bonus, extra resources are also provided from the Task Force on Abuse Against Women, including these brochures:

- for pastors: Christian Love Shouldn’t Hurt
- for church foyer distribution: God Speaks Out Against Violence
- for youth pastors: Date Rape, Violence, and Christianity
- for abused women: Are You a Victim of Abuse?

- for abusers: Are You Hurting Someone You Love?

*Fragile Soul* can help you take a stand against abuse. *Fragile Soul* (item #735050) can be obtained from the national Women’s Ministries Department at <http://www.womensministries.ag.org> or Gospel Publishing House at <http://www.GospelPublishing.com>.

## BOOK FOUR OF UNLIMITED! IS AVAILABLE



Book four of Unlimited! ... Bible Studies for Today’s Pentecostal Woman entitled *A Woman’s Impact on Her World* is now available.

Written from a distinctively Pentecostal perspective, the new series offers side-by-side Bible verses from the New International Version and New Living Bible, illustrated truths focusing on women of the Bible, discussion questions, pages for journaling, wide margins for note-taking, and tips for Bible study leaders.

Unlimited! ... Bible Studies for Today’s Pentecostal Woman helps students see that God helps people despite their weaknesses, and He equips them to reach their unlimited potential as well.

Unlimited! ... Bible Studies for Today’s Pentecostal Woman

can be ordered from <http://www.womensministries.ag.org> or <http://www.gospelpublishing.com>. To obtain book four, request item #020278. The other books in the series are: *A Woman's Unlimited Potential*, item #020275, *A Woman's Inner Life*, #020276, and *A Woman's Influential Relationships*, #020277.

### OUTREACH TOOL FOR WIDOWS NOW AVAILABLE

The national Women's Ministries Department offers a new ministry packet for outreach to widows.

*Solace* has a two-fold purpose. First, the ministry packet gives churches start-up tips, practical planning tools, and creative ministry concepts to launch an effective widows ministry. Second, the program encourages widows to maintain involvement in church while also ministering to others.

"The widow needs to be ministered to, and she also needs to find a place of ministry within the local church," notes the introduction. "The body of Christ is quick to comfort and assist the mourning. But rarely does a church prepare for long-term ministry to the widow. In most instances, it is not willful neglect. People are simply busy or may not be aware of the problems."

The *Solace* ministry packet includes statistics about the rising number of widows in America, start-up tips for new outreach efforts, numerous ministry ideas, seasonal suggestions, applicable reading lists, a questionnaire, and logos for promoting group meetings.

Ministers will appreciate the new bereavement tract included in the ministry packet. *The Process of Grief* uses verses from Psalms and Isaiah, while discussing the shock, reality, reaction, and reconstruction that may accompany grief.

*Solace* is an extension of the national Women's Ministries Department's ongoing work with widows. *Uniquely His*, a quarterly newsletter for ministers' widows, has been produced by the department since 1998.

*Solace*, (item #735065), can be ordered online at <http://www.womensministries.ag.org> or <http://www.gospelpublishing.com>.

### ONE MISSIONS CONFERENCE

One Missions Conference is a high-energy, interactive, multimedia missions convention designed for America's youth culture. Coming to six cities this year, this conference will change the lives of your students. The goal of the conference



is provide an environment where students can learn God's plan for their lives.

The conference communicates to today's millennium generation, using production elements, dramas, lights, videos, and speakers to emphasize the call of God, power of God, and opportunity of God in missions. Preaching is done in smaller sections sandwiched between videos and personal interaction. The format keeps students connected with the message and open to what God communicates through the conference.

Jesus has called every believer to one mission — to go and make disciples. Christians are to share the good news whether they are a mechanic, teacher, doctor, or preacher.

Students can be involved in missions through Speed the Light, Youth Alive clubs, and by becoming Campus Missionaries. Future involvement includes: AIM, supporting missionaries, or

becoming a missionary. Whatever a person chooses to do, he is to first be a soul winner. One Missions Conference will give students opportunity to hear from and respond to God.









# With Christ

**William J. Amundson**  
Phoenix, Arizona

**Warren C. Anthony**  
Palm Harbor, Florida

**Hurshel L. Barnett**  
Walnut Ridge, Arkansas

**Billy P. Bell**  
Clinton, Illinois

**Theresa M. Bird**  
Woodward, Oklahoma

**Delmar C. Blase**  
Hannibal, Missouri

**Joseph P. Bono**  
New Hartford, New York

**Cecil O. Branson**  
Porterville, California

**Phosa Brown**  
Cushing, Oklahoma

**Georgia A. Bush**  
Checotah, Oklahoma

**Margaret E. Carlow**  
Weiser, Idaho

**Edith L. Caughman**  
Wynona, Oklahoma

**Garland Combs**  
Salem, Oregon

**Leonard L. Couch**  
Payson, Arizona

**Delbert G. Council**  
Kaufman, Texas

**Irene E. Crane**  
Shoreline, Washington

**Charles M. Dale**  
Springfield, Missouri

**Myrtle I. Davis**  
Vacaville, California

**Thelma L. Denney**  
Ardmore, Oklahoma

**Leo D. DePrenger**  
Sun City, Arizona

**L.J. Deshotel**  
Welsh, Louisiana

**Alfred A. Dobson**  
Bremerton, Washington

**Freda Douglas**  
Bloomfield, New Mexico

**Joseph D. Doviak**  
Lancaster, Pennsylvania

**James A. Driggers**  
Portola, California

**Ernest M. Enloe**  
Gig Harbor, Washington

**Walter E. Erola**  
Naselle, Washington

**Jimalee S. George**  
Plano, Texas

**Vardell Gilbert**  
Lexington, Mississippi

**Jose L. Gonzalez**  
San Benito, Texas

**Mattie M. Gregg**  
Streator, Illinois

**J. Douglas Heavner**  
Viola, Arkansas

**Fred C. Howe**  
Garden Valley, Idaho

**Abel H. Hulzebos**  
Lakeland, Florida

**Artie E. Johnston**  
Waxahachie, Texas

**Ernest F. Kalapathy**  
Springfield, Missouri

**Gladys R. Ketcham**  
Corpus Christi, Texas

**George E. Knight**  
Howardwick, Texas

**William J. Lambertson**  
Minneapolis, Kansas

**W. Junior Lawson**  
Edmondton, Kentucky

**Nolan D. Lee**  
Crestview, Florida

**Oscar M. Lindseth**  
Renton, Washington

**Frank R. Lummer**  
Medford, Oregon

**Merlin I. Lund**  
Saint Louis Park, Minnesota

**Anthony A. Marinacci**  
Maple Shade, New Jersey

**Robert C. Mayfield**  
Tulsa, Oklahoma

**John A. Mazurek**  
Colorado Springs,  
Colorado

**Gary L. Miller**  
Springfield, Missouri

**Willie S. Miller**  
Chandler, Oklahoma

**Gerald W. Minton**  
Salem, Oregon

**Jose Morales**  
Barceloneta, Puerto Rico

**Fernando Moroco**  
Chandler, Arizona

**Bernice Mort**  
Wasilla, Alaska

**Beulah Mort**  
Waynesboro, Pennsylvania

**Erma M. Munger**  
Westminster, Colorado

**John C.H. Ong**  
Castro, California

**Woodrow Oxner**  
Mobile, Alabama

**Mary K. Pearce**  
Fort Worth, Texas

**Pedro Placeres**  
Banning, California

**Carl Plymel, Jr.**  
Thomasville, Georgia

**Gordon F. Preiser**  
Eustis, Florida

**Thelma V. Pritchard**  
Cottonwood, Arizona

**A.J. Quinn**  
Springfield, Oregon

**Robert J. Renfroe**  
Scottsdale, Arizona

**Donald R. Rogne**  
Tacoma, Washington

**Robert W. Rosin**  
Rice Lake, Wisconsin

**Augustine Rubio, III**  
Litchfield Park, Arizona

**Ramon Sanchez**  
New York, New York

**Harry William  
Schaumburg**  
Humble, Texas

**H. David Scott**  
Visalia, California

**A.J. Scritchfield**  
Tyler, Texas

**Raymond D. Sewell**  
Waxahachie, Texas

**James K. Shelby**  
Caseyville, Illinois

**Ernest F. Shields**  
Columbia, Missouri

**Priscila Silva**  
Guaynabo, Puerto Rico

**Donald K. Skaggs**  
Pewaukee, Wisconsin

**Joseph L. Smith**  
Winchester, Virginia

**Leslie W. Smith**  
Springfield, Missouri

**Sharon Smith**  
Hickory, North Carolina

**Virginia Solomon**  
Carmichael, California

**Edna L. Starmer**  
Cabool, Missouri

**Ray H. Thorn**  
Saint Charles, Missouri

**Ramon Vazquez**  
Brooklyn, New York

**Rita H. Waldron**  
Sanborn, New York

**De Lois M. Walker**  
Lawton, Oklahoma

**R. Kenneth Ware**  
France

**Clayton L. Warriner**  
Vero Beach, Florida

**Paul L. Weaver**  
Walnut Bottom,  
Pennsylvania

**E.E. Weiszbrod**  
Collinsville, Oklahoma

**Michael D. Weldon**  
Dayton, Ohio

**Norman H. Wilburn**  
Shell Knob, Missouri

**Elbert R. Wilkinson**  
Azle, Texas

**S. Worth Williams**  
Grand Prairie, Texas

**Willis F. Wilson**  
Canton, Illinois

**Audie Mae Young**  
Rhome, Texas

**Kenneth J. Young**  
Monroe, Louisiana

**Sharon M. Zottneck**  
Milford, Ohio

## ➤ ADVERTISING INDEX ➤

AG Financial .....	44, 45, 92, 117, 141, inside back cover	Global Day of Prayer .....	184
AG Perspectives .....	127	Global University .....	77, 178
AGUSM.....	126, 180	Gospel Publishing House.....	6, 182
AGWM.....	64, 91	Holy Spirit Emphasis .....	71
Asia Pacific Media Ministries.....	173	Life Publishers .....	93
Azusa Street Centennial .....	5	Ministerial Enrichment Office .....	184, 185
<i>The Azusa Street Mission and Revival</i> .....	43	National Children's Ministries Agency .....	63
Bible Alliance.....	2	National Church & Clergy Tax & Accounting Services ...	183
Brooklyn Tabernacle Leaders Prayer Conference .....	139	National Evangelist Office.....	161
Carpenter Bus .....	179	National Prayer Center.....	163
Center for Ministry to Muslims.....	inside front cover, 178	North Central University.....	53
Children's Ministries Leadership Conference.....	63	Office of Public Relations .....	127
Church Mutual Insurance .....	153	Pastor to Pastor .....	55
Commission on Christian Higher Education ..	173, 178, 184	Project Rescue .....	64
Commission on Discipleship .....	153, 178	Pulse 2006: Back to Pentecost!.....	161
Commission on Evangelism.....	71	Revista de enriquecimiento .....	185
ConnectionPower.....	19	Southwestern Assemblies of God University.....	1
Dream <sup>3</sup> .....	117	Stevens Worldwide Van Lines .....	185
<i>Enrichment journal</i> .....	140, 163	Thomas Nelson .....	43
<i>Enrichment on CD</i> .....	140	<i>Today's Pentecostal Evangel</i> .....	109
Eurasia .....	91	U.S. MAPS .....	161
Flower Pentecostal Heritage Center.....	181, 183	U.S. Missions .....	126, 180
Focus on the Family Pastoral Ministries.....	55	Women in Ministry .....	15, 185
<i>Full Gospel, Fractured Minds?</i> .....	139	World Missions .....	64, 91
The Gathering: Women With Ministry in Focus!.....	15	Zondervan .....	139





## Azusa Street Revival

BY WAYNE WARNER

**A**t the turn of the 20th century, Pentecostal revivals seemed to flourish wherever two or three Spirit-filled believers gathered. It did not seem to matter whether or not they had a church building. Many of them met in homes, fields, tents, brush arbors, or abandoned store buildings — often in a rough section of town.

It was not long before the curious as well as the spiritually hungry began to take notice of the new band of believers who had moved into town. Word circulated that hardened sinners, whom other churches had given up on, were being converted and becoming model citizens. People were being healed. Drunkards were being delivered. A social consciousness sent believers out to help the poor. Some converts were even volunteering for missionary service.

Reporters were writing about converts who were speaking in other languages and claiming Bible days were here again and Pentecost had come. But not everyone agreed it was a genuine revival. Mobs would gather and persecute the new worshipers. A church leader scoffed and claimed the new Movement would soon blow over and disappear. Pentecostals responded by saying, “Yes, it blew over alright. All over the world.”

Receiving the most press during the first decade of the 20th century was the Apostolic Faith Mission on Azusa Street in Los Angeles, California, led by an African-American from Louisiana named William J. Seymour. The outpouring of the Holy Spirit did not start in Los

Angeles, Seymour explained, but gave credit to Charles F. Parham as the founder. That outpouring of the Holy Spirit happened in 1901 when students in Parham’s Topeka Bible School began speaking in tongues, validating their experience from the Book of Acts.

Seymour had come under Parham’s Pentecostal influence in Houston, Texas, and, then, eventually made his way to Los Angeles where he was in on the ground floor of the outpouring beginning in April 1906. Even though the mission published the newsy and inspirational *Apostolic Faith*, nobody could keep track of the thousands who came into the mission for their personal Pentecost. And they left anointed by the Holy Spirit.

Florence Crawford preached in California and eventually moved to Oregon where she established the Apostolic Faith of Portland. Charles H. Mason received the baptism in the Holy Spirit and returned to Memphis, Tennessee, where he

**It was not long before the curious as well as the spiritually hungry began to take notice of the new band of believers who had moved into town.**

transformed the Church of God in Christ into a Pentecostal denomination. G.B. Cashwell returned to the South, which resulted in Holiness organizations becoming Pentecostal. A.C. Valdez, Sr., sparked a revival that helped found the Australian Assemblies of God.

Then came Rachel Sizelove. She and her husband were evangelists with the Free Methodists, but experienced the Azusa outpouring. Later, Rachel said God called her to Springfield, Missouri, in 1907. There her sister and others received the experience that was the seed planting for Central Assembly of God, 7 years before the General Council of the Assemblies of God formed at Hot Springs, Arkansas.

Bible days indeed had returned. Now as we are at the centennial of the Azusa outpouring, *Enrichment* has planned this mega-issue to help promote an understanding and appreciation for the work of the Holy Spirit during the first decade of the 20th century — with a focus on Los Angeles.

May we as recipients of the same outpouring recorded in Los Angeles, Topeka, Chicago, Portland, Springfield, and around the world allow the Holy Spirit to keep the fire burning brightly.

After all, the fire has made us what we are today. ■

**WAYNE WARNER**, former director of the Flower Pentecostal Heritage Center, Springfield, Missouri.