

Vol. 25, No. 4, Winter 2005-06

Assemblies of God

# HERITAGE



The Azusa Street Revival:  
Celebrating 100 Years

# Flower Pentecostal Heritage Center



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The Flower Pentecostal Heritage Center  
1445 N. Boonville Ave.  
Springfield, MO 65802-1894  
Phone: 417-862-1447, ext. 4400  
Fax: 417-862-6203  
Toll Free: 877-840-5200  
Email: archives@ag.org  
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# Assemblies of God HERITAGE

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**Darrin J. Rodgers**  
EDITOR AND DIRECTOR

**Joyce Lee**  
ARCHIVIST

**Glenn Gohr**  
ASSISTANT ARCHIVIST AND COPY EDITOR

**Brett Pavia**  
COORDINATOR OF  
SPECIAL PROJECTS AND  
HERITAGE DESIGNER

**Sharon Rasnake**  
ADMINISTRATIVE  
COORDINATOR

**Wayne Warner**  
FOUNDING EDITOR

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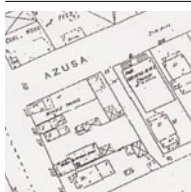
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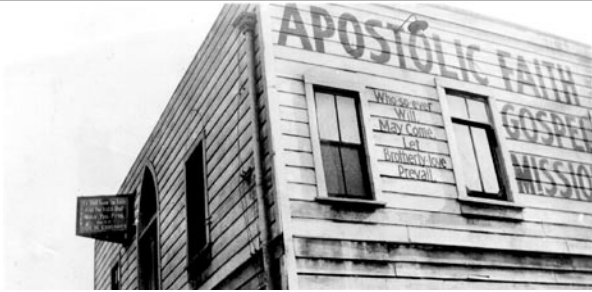
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Cover: The Azusa Street Mission in downtown Los Angeles with inset of  
William J. Seymour.



## Azusa Street

It was an unlikely location for an event that would change the face of Christianity. In the summer of 1906, revival erupted in the newly-formed congregation meeting at the small, run-down Apostolic Faith Mission at 312 Azusa Street in Los Angeles. Critics attacked the congregation because its mild-mannered

black Holiness preacher, William J. Seymour, preached racial reconciliation and the restoration of biblical spiritual gifts. The Azusa Street revival, as it became known, soon became a local sensation, then attracted thousands of curiosity seekers and pilgrims from around the world.

The spiritual intensity of the revival was red hot for over three years, making Azusa Street one of the most significant Pentecostal centers in the early 20<sup>th</sup> century. One hundred years later, the Pentecostal and charismatic movements—broadly construed—claimed over a half billion adherents, the second largest grouping within Christianity after the Catholic Church.

With the Pentecostal movement’s explosive growth came recognition of the Azusa Street revival as one of the most important events in recent Christian history. This issue of *Heritage* explores the events in Los Angeles one hundred years ago, as well as their significance for the church today. Vinson Synan offers an overview of the early Pentecostal movement and traces its impact to the present. Cecil M. Robeck, Jr., the foremost authority on the Azusa Street revival, provides a fascinating account of the detective work required to unearth the details of the event that make it come alive. For an insider’s view of the revival’s importance, read Allen Tennison’s interview of Robeck. For those planning to travel to Los Angeles, Robeck offers his advice regarding which Pentecostal historic sites are worth visiting.

The Azusa Street revival was ahead of its time, evidenced not only by its interracial leadership, but also by its promotion of women in ministry. Barbara Cavaness, in her article, chronicles how women at Azusa Street caused “spiritual chain reactions” that affected eternity.

Grant Wacker has noted that the historian’s job is “to resurrect the dead and let them speak.” Therefore, sprinkled liberally throughout this issue are personal testimonies by people whose lives were changed because of Azusa Street. As you read their lively, unvarnished perspectives, it is hard not to be struck by their passion for God and for souls, and by the great personal sacrifices made for the sake of spreading the gospel.

*Heritage* readers may be interested in two events in Los Angeles this spring that celebrate the Azusa Street centennial. The Society for Pentecostal Studies will hold its annual meeting on March 23-25 at Fuller Theological Seminary. The meeting will bring together Pentecostal scholars and church leaders who have prepared over 50 sessions pertaining to the theme, “Memories of Azusa Street Revival: Interrogations and Interpretations.” Information is available on the SPS website: [www.sps-usa.org](http://www.sps-usa.org).

On April 25-29, tens of thousands of Pentecostal pilgrims are expected to descend upon Los Angeles to celebrate the 100th anniversary of the Azusa Street revival. These travelers will tread the same paths worn by their spiritual forbearers one century ago—from the Bonnie Brae house, where Seymour’s congregation first met, to the place where the Apostolic Faith Mission once stood, and elsewhere, such as the Arroyo Seco camp meeting site and the impressive white edifice of Angelus Temple, built by Aimee Semple McPherson. Over 200 speakers are slated to minister at the event. Information is available on the Azusa Street Centennial website: [www.azusastreet100.net](http://www.azusastreet100.net). I hope to see you there!



**Darrin Rodgers is director of the Flower Pentecostal Heritage Center and editor of *Heritage* magazine.**

# **The Place of Azusa Street** **in Pentecostal Origins**

**By Darrin J. Rodgers**

The modern Pentecostal movement did not suddenly appear at the outset of the 20<sup>th</sup> century. Rather, it was forged in the crucible of history, emerging from a complex interaction of theologies and personalities in the Holiness and evangelical movements. An earlier awakening (beginning in 1901) in the Midwest, led by Charles Parham, provided the doctrinal framework for the Azusa Street revival. Azusa Street leader William Seymour, a student of Parham, promoted Parham's identification in scripture of speaking in tongues as the initial evidence of spirit baptism. Parham's formulation, initially embraced by several thousand followers in his Apostolic Faith band throughout the Midwestern states, was catapulted before a worldwide audience with the advent of the Azusa Street revival.

Parham and Seymour were part of a larger story. Throughout the latter half of the 19<sup>th</sup> century, evangelical Protestants from various backgrounds began to ask themselves why their churches did not seem to exhibit the same vibrant, faith-filled life as those in the New Testament. Many of these believers joined Holiness or evangelical churches, engaged in ardent prayer and personal sacrifice, and earnestly sought God. It was in this context that people began experiencing biblical spiritual gifts.

The earliest Pentecostal historians were careful to catalog instances of what they deemed to be Pentecostal gifts—usually tongues-speech and divine healing—throughout church history. These Pentecostal outbursts seemed to escalate starting in the mid-1800s, culminating in the early 1900s in what became the Pentecostal movement. In the U.S., scattered reports existed of believers who experienced Pentecostal gifts prior to 1900, in places such as New England, Ohio, Minnesota, North Dakota, South Dakota, North Carolina, Tennessee, and Arkansas.

The emerging Pentecostal revival was of global proportions, though, and similar events

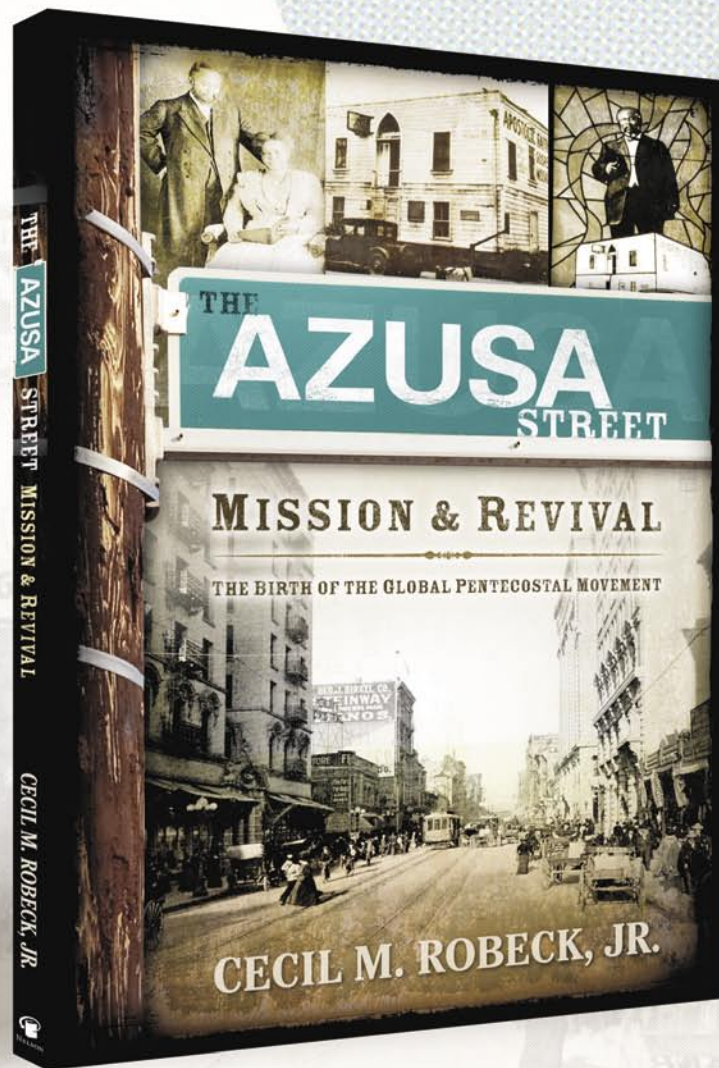
prior to 1900 occurred elsewhere, including in Finland among the Laestadians, in India at Pandita Ramabai's mission, and in Armenia. Pentecostals were restorationists, believing that God was restoring the gifts of the New Testament church. They identified themselves in the tradition of other reformers and revivalists, such as Martin Luther, John Wesley, and D. L. Moody.<sup>1</sup>



**John Wesley, one of the many revivalists who paved the way for the Pentecostal movement.**

The Pentecostal movement spread quickly, often building upon established networks. Charles H. Mason, a gifted black preacher in the Mississippi Holiness movement, visited Azusa Street and spoke in tongues. Mason returned home and, with part of his old network, founded the Church of God in Christ, which he built into the largest black Pentecostal denomination in the United States. North Carolina Holiness evangelist Gaston B. Cashwell, after visiting Azusa Street in 1906, led significant portions of the Fire-Baptized Holiness Church, the Pentecostal Holiness Church, the Free Will Baptist Church, and the Church of God (Cleveland, TN) into the movement. Chicago, which rivaled Los Angeles as an early Pentecostal center, was home to William H. Durham's North Avenue Mission

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ONE CENTURY LATER ...  
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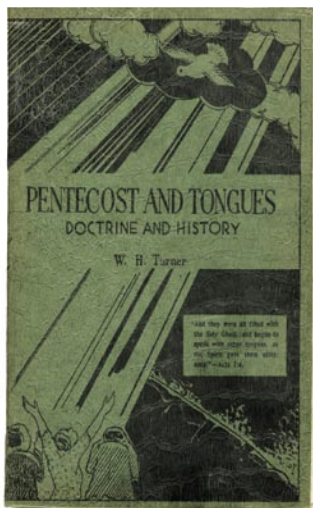
  
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and William H. Piper's Stone Church, both of which published influential periodicals. Pentecost spread in a similar fashion worldwide, to Brazil, Britain, Canada, China, India, Japan, Liberia, Mexico, Nigeria, Norway, South Africa, Sweden, and elsewhere. Often, people in each new area told their own version of how Pentecostalism began, giving significance to the historical or theological emphases important in their context.

Historians have hotly contested the question of Pentecostal origins. Azusa Street is well-known today largely due to the tireless efforts of Frank Bartleman to popularize the revival through his writings. However, Bartleman's interpretation of events—in which he places Azusa Street at the center of Pentecostal origins—has colored the way succeeding generations have viewed the revival.

Should the Azusa Street revival be viewed as the beginning of the Pentecostal movement? Some of the earliest Pentecostals would have answered no, claiming that the movement developed from multiple theological and historical strands. W. H. Turner, a Pentecostal Holiness Church historian and missionary to China, illustrates this perspective. In 1939 he wrote:

to admit that the great Pentecostal movement had its origin or beginning in Los Angeles, in 1906-1907, would be to wholly disregard the facts of history. What then are the facts? The facts are that its beginning was in Jerusalem, and that the apostles with others were the first to receive the Holy Spirit, that through these 19 centuries Pentecost has fallen here and there as we have shown already, and that hundreds were baptized with the Holy Ghost after 1900 and before the wonderful revival in Los Angeles, in 1906, in various places over the country, in America and in other countries.<sup>2</sup>



**The rare 1939 Shanghai edition of W. H. Turner's history of the Pentecostal movement.**

Since the 1960s, various historians have argued alternatively that Parham, Seymour, or both should be viewed as the movement's founder. Prominent historian Walter Hollenweger, for instance, viewed Seymour as the movement's founder because he preferred Seymour's racial inclusivity over Parham's racist views.

Most recently, scholars have wrestled with defining the contours of Pentecostalism in light of its rapidly-growing non-Western varieties. The typical Pentecostal is now a poor female living in the developing world. While most Pentecostals reside in non-Western nations, scholars lack enough up-to-date information to begin to form a comprehensive picture of the movement. Most scholarship relies largely on Western (North American) sources.

However, not all Pentecostal outbreaks can be traced to North America. Gary McGee demonstrated that Pentecostalism in India predated Topeka by at least 40 years, and Juan Sepúlveda argued that the sizable Pentecostal movement in Chile developed independently from events at Azusa Street. Allan Anderson noted that some Pentecostals in England date the movement's beginning to the 1904-05 Welsh revival. African historians Ogbu Kalu and Inus Daneel suggested that many indigenous groups employ identity markers other than those

associated with Western Pentecostal churches.

Azusa Street was prominent in Pentecostal histories, particularly in Western accounts. It may even have been the focal point of the emerging Pentecostal movement. However, recent scholarship has emphasized the need to better understand the broader context before making such judgments about the place of Azusa Street in the story of Pentecostal origins.<sup>3</sup>

No one person has been able to get his or her mind wrapped around what God has been doing through the worldwide Pentecostal movement, due to its size, complexity, and grassroots leadership. Questions concerning Pentecostal origins and identity are important because they impact where Pentecostals are headed. This underscores the significance of the Flower Pentecostal Heritage Center's mission: to acquire, preserve, and make accessible materials documenting the Pentecostal movement, at home and abroad. Through its documentation efforts, the Flower Pentecostal Heritage Center aims to help church leaders, scholars, and people in the pew to better understand the full story of the "full gospel."



### Notes

1. B. F. Lawrence, *The Apostolic Faith Restored* (St. Louis, MO: Gospel Publishing House, 1916); Henry H. Ness, *Demonstrations of the Holy Spirit as Revealed by the Scriptures and Confirmed in Great Revivals of Wesley, Finney, Cartwright, Whitfield [sic], Moody, etc.* (Seattle, WA: Hollywood Temple, [1940s?]); Stanley H. Frodsham, *With Signs Following*. Rev. ed. (Springfield, MO: Gospel Publishing House, 1946); Darrin J. Rodgers, *Northern Harvest: Pentecostalism in North Dakota* (Bismarck, ND: North Dakota District Council of the Assemblies of God, 2003).

2. W. H. Turner, *Pentecost and Tongues: The Doctrine and History* (Shanghai: Modern Publishing House, 1939), 128-29.

3. Edith Blumhofer, "Azusa Street Revival," *Christian Century* (Mar. 7, 2006): 20-22.

# The Azusa Street Revival: Celebrating 100 Years

By Vinson Synan

**F**ew events have affected modern church history as greatly as the famous Azusa Street revival of 1906-1909 which ushered into being the worldwide twentieth-century Pentecostal renewal. From this single revival has issued a movement which a century later numbers over one half billion persons from almost every nation of the world. In addition to these Pentecostals, there are millions of charismatics and neocharismatics in every denomination who can trace at least part of their spiritual heritage to the Azusa Street meeting.

In 2006, as the world celebrates the centennial of the Azusa Street revival, Pentecostalism is seen as a fourth major Christian tradition alongside Roman Catholicism, Eastern Orthodoxy, and the Protestant Reformation churches. Indeed, with the turn of the 21<sup>st</sup> century, the Pentecostals and charismatics are second only to the Roman Catholic Church in the number of adherents. Also as the church has entered the new century, Pentecostals continue to be the fastest growing family of Christians in the world.

Central to the Azusa Street event was a teacher, Charles Parham; a preacher, William J. Seymour; a city, Los Angeles; a journalist, Frank Bartleman; and a building, the Azusa Street Mission. On a short two-block street in downtown Los Angeles, 312 Azusa Street is the most famous address in Pentecostal-charismatic history.

Although he was not present at the beginning of the Azusa Street revival, Parham was in many ways

the theological father of the event. A former Methodist minister, Parham by 1898 had begun a healing home in Topeka, Kansas. In the fall of 1900 he secured quarters for a Bible school in a rambling brick mansion known as "Stone's Folly" on the outskirts of town.

The students were not charged tuition, but were required to "live by faith." Parham taught the standard teachings of the Holiness movement that were current in his day, i.e., justification by faith, sanctification as a second work of grace, divine healing, and the premillennial second coming of Christ.

**I**n January 1901, one of Parham's students, a thirty-year-old single lady named Agnes Ozman, was baptized in the Holy Spirit and began to speak in other tongues as the Spirit gave utterance. This came as a result of an intense study of the Scriptures concerning the "evidence" of receiving the Holy Spirit. From this experience, Parham constructed his thesis that glossolalia was the biblical evidence of being baptized in the Holy Spirit.

From 1901 to 1905, Parham and his "Apostolic Faith" bands preached the Pentecostal message in the Midwest, gaining converts wherever they went. In the fall of 1905 he opened a similar school in Houston, Texas, where the same charismatic manifestations occurred. From his Houston school Parham evangelized throughout Texas and the Southwest. From 1901 to 1908 he was able to win some 25,000 followers in a belt of states from Missouri to Texas. His Apostolic Faith missions were loosely held together by little else than their leader's teaching and charisma, since Parham doggedly opposed all forms of ecclesiastical organization.

It was in Houston that a Southern black Holiness preacher by the name



**Charles Parham**, who developed the teaching that glossolalia is the biblical evidence of the baptism in the Holy Spirit.



of William J. Seymour joined Parham's Bible school. Due to the Jim Crow segregation laws of the South, Seymour sat outside the doorway in a hall to hear the classes taught by Parham. Originally affiliated with the Evening Light Saints, Seymour had entered the ranks of the Holiness movement before 1905 and freely accepted Parham's cardinal teachings which now included five points: justification, sanctification, baptism in the Holy Spirit with the "initial evidence" of speaking in other tongues, divine healing, and the premillennial second coming of Christ.

**A**lthough Seymour accepted Parham's teaching on tongues (glossolalia), he did not receive the experience in Houston. Yet the mantle of leadership in the fledgling Pentecostal movement was soon to be transferred from Parham

The religious life of the city was dominated by Joseph Smale, whose large First Baptist Church had been transformed into the "New Testament Church" due to the effects of the Welsh revival which were being felt in Los Angeles at the time. The Lake Avenue Methodist Church in Pasadena was also in the midst of a revival.

Another important religious influence in the city was Phineas Bresee, who had founded the Pentecostal Church of the Nazarene in 1895 in an attempt to preserve the teaching of holiness which he felt was dying out in the Methodist Church, a denomination in which he had served as a leading minister for some thirty years. Starting his work at the Peniel Mission in the very poorest section of the city, Bresee was repeating Wesley's work of an earlier century in England by ministering to the disinherited of Los Angeles society. His Nazarene followers were rapidly becoming the

**William J. Seymour was the central figure of the Azusa Street revival... chosen of the Lord to spark the worldwide Pentecostal revival.**

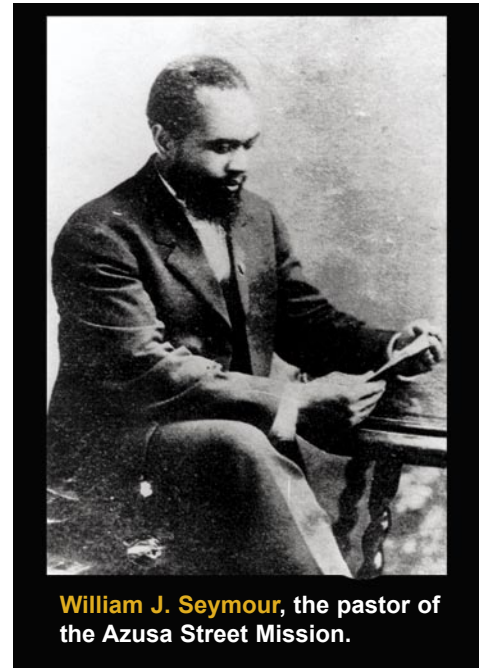
to Seymour, and the "place of blessing" from Houston to Los Angeles.

In 1906 Seymour received an invitation to preach in a small black Holiness church in Los Angeles pastored by a woman preacher, a Reverend Mrs. Julia Hutchins. When he arrived in Los Angeles in the spring of 1906, Seymour found a city with a population of some 228,000 persons which was growing at a rate of 15 percent a year. Many strange religions and a multiplicity of denominations occupied the religious attentions of the city. Los Angeles was a melting-pot metropolis with large numbers of Mexicans, Chinese, Russians, Greeks, Japanese, Koreans, and Anglo-American inhabitants. As Bartleman described the city, Los Angeles was "the American Jerusalem."

largest Holiness church in America.

In the black community, a rich social and religious life had developed during the last years of the 19<sup>th</sup> century with numbers of Methodist, Baptist, and Holiness churches located in the black community that centered around Bonnie Brae Street. In central Los Angeles, the First African Methodist Episcopal Church (AME) had settled into a new church building after leaving its old premises on Azusa Street.

Without question, William J. Seymour was the central figure of the Azusa Street revival and will always be remembered as the vessel chosen of the Lord to spark the worldwide Pentecostal revival. Yet, little that he wrote has been preserved for posterity beyond his articles in the *Apostolic Faith* paper which was issued from



**William J. Seymour**, the pastor of the Azusa Street Mission.

Azusa Street. In the end, it was the diary of Frank Bartleman and his reports in the Holiness press that constituted one of the most widely circulated records of what occurred at Azusa Street. In later years, Bartleman gathered together his diary entries and articles written to various periodicals and published them in book form.

In his book, *How Pentecost Came to Los Angeles: As It Was in the Beginning* (1925), one feels the excitement of the events at the old Azusa Mission. From the beginning, Bartleman seemed to sense the historic significance of the Los Angeles Pentecost. From the first meeting he attended in April 1906, he felt that a "worldwide revival" would be the result.

**T**he story of Azusa Street began in 1906 when William Seymour was invited to preach in Julia Hutchins' Holiness church. After delivering a sermon that proclaimed the "initial evidence" theory of the baptism in the Holy Spirit, Seymour was locked out of the church. The stranded preacher was then invited to stay in the home of Edward Lee until he could arrange his return to Houston. But Seymour was destined to spend the rest of his life in Los Angeles due to the tremendous revival that began shortly thereafter.



The vacant building at 312 Azusa Street that became the home of the Azusa Street revival.

The theory that forced Seymour out of Hutchins' Holiness church was new to Holiness circles in Los Angeles in 1906. Simply stated, it is that one cannot say that he has been "baptized in the Holy Spirit" without the "initial evidence" of speaking in tongues (as the Church had done on the Day of Pentecost). This was an offensive and revolutionary teaching, since practically all Christians claimed to be baptized in the Spirit—evangelicals at the time of conversion and Holiness people at the time of their "second blessing" or "entire sanctification." The teaching of a glossolalia-attested Spirit baptism became the centerpiece of Pentecostal teaching, with Seymour as the apostle of the movement.

Although he had not yet spoken in tongues at the time he was locked out of the Holiness church, Seymour did soon thereafter in meetings that were held in the home of Richard Asberry on Bonnie Brae Street. Home prayer meetings soon gave way to front-porch street meetings which drew hundreds of eager listeners to hear Seymour and his tongues-speaking followers. Soon the crowds became so large that larger quarters were needed for the fast-growing group.

A search of the downtown Los Angeles area turned up a vacant church building on Azusa Street, previously occupied by the Stevens African Methodist Episcopal Church, but abandoned after receiving damage

from a fire. In April 1906 it was a shambles, but adequate enough for the band of Pentecostals who began holding services there. Only 40 by 60 feet, the mission sometimes saw as many as 600 people packed inside while hundreds of others looked in through the windows.

The *Los Angeles Times* first reported the Azusa story in April of 1906. Calling tongues a "weird babel" and Seymour's followers a "sect of fanatics," the front-page *Times* article created curiosity and bigger crowds for the meeting. The "press wrote us

and one-half years at Azusa, services were held three times a day—morning, afternoon, and night. Tongues-speaking was the central attraction, but healing of the sick was not far behind. The walls were soon covered with the crutches and canes of those who were miraculously healed. The gift of tongues was soon followed by the gift of interpretation. As time passed Seymour and his followers claimed that all the gifts of the Spirit had been restored to the church.

A visitor to Azusa Street during the three and a half years that the revival

## A visitor to Azusa Street during the three and a half years that the revival continued would have met scenes that begged description.

up shamefully" declared Bartleman, "but that only drew more crowds." The following is part of the *Times* report of April 18, 1906:

Breathing strange utterances and mouthing a creed which it would seem no sane mortal could understand, the newest religious sect has started in Los Angeles. Meetings are held in a tumble-down shack on Azusa Street, near San Pedro Street, and devotees of the weird doctrine practice the most fanatical rites, preach the wildest theories and work themselves into a state of mad excitement in their peculiar zeal.

Colored people and a sprinkling of whites compose the congregation, and night is made hideous in the neighborhood by the howlings of the worshippers who spend hours swaying forth and back in a nerve-racking attitude of prayer and supplication. They claim to have the "gift of tongues," and to be able to comprehend the babel.

As the revival continued for three

continued would have met scenes that begged description. Men and women would shout, weep, dance, fall into trances, speak and sing in tongues, and interpret into English. In true Quaker fashion, anyone who felt "moved by the Spirit" would preach or sing. There was no robed choir, no hymnals, no order of service, but there was an abundance of spiritual enthusiasm. In the middle of it all was Elder Seymour, who rarely preached, and while in prayer often kept his head covered in empty shoe box packing crates which also served as the pulpit. No offerings were taken, but a box nailed on the wall had a sign posted which said "Settle with the Lord." Money was freely taken out to give to the poor. Giving was generous.

Seymour was not the typical black orator but so soft-spoken that he was considered a teacher and exhorter more than a preacher. William H. Durham described Seymour as "the meekest man I ever met." As he preached and worked in the altars he would exclaim "Be emphatic! Ask the Lord for salvation, sanctification, the baptism in the Holy Ghost, or divine healing." He also often exhorted, "Let the tongues come forth."

The tongues that came forth were seen to serve two purposes. One was as “the Bible evidence” of the baptism in the Holy Spirit, and the other was as “missionary tongues” that qualified the speaker to go to the place in the world where that language was spoken without having to study and learn the language.

The songs sung at Azusa were the old familiar altar call songs used in the Holiness movement. The favorite hymn that was sung over and over was “The Comforter Has Come” by Frank Bottome and William J. Kirkpatrick. The words were prophetic:

*The Comforter has come,  
The Comforter has come!  
The Holy Ghost from heav'n,  
The Father's promise giv'n;  
O spread the tidings 'round,  
Wherever man is found,  
The Comforter has come!*

Beyond the hymns and altar call songs, the most striking and attractive music at Azusa Street was singing in tongues, often called “singing in the Spirit” or “the heavenly choir.” Many times the entire congregation would break into this Spirit song which amazed everyone who heard it.

**S**eymour and his workers lived on the upper floor where there was a long room that they called “the “Pentecostal upper room,” a place where seekers were sent to receive their own Pentecostal experience. They could enter only after convincing Seymour that they had been saved and sanctified downstairs.

Visitors to the mission claimed that they could feel a “supernatural atmosphere” within several blocks of the mission. Sounds of shouting and rejoicing echoed over the lumberyards, stables, and tombstone shops that surrounded the mission. There was an absence of racial or class discrimination. Blacks, whites, Chinese, Mexicans, and even Jews attended side by side to hear Seymour and experience the phenomena of revival.

Soon, what began as a local revival in a black church, became of interest to people all over the nation and around the world regardless of race. In a short time the majority of the attendance was made up of whites, but there was always complete integration of the races. Seeing this, Bartleman exulted “the ‘color line’ was washed away in the blood.”

As the revival continued, it became apparent that Bartleman’s role would be that of reporter to the religious world about the Los Angeles Pentecost. His articles gained a wide audience across America and in other lands. Stories about Azusa Street in *Way of Faith*, *God’s Revivalist*, *Christian Harvester* and other

## Frank Bartleman

### Quotes

- 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 hymn books. All the old, well known hymns were sung from memory, quickened by the Spirit of God. “The Comforter Has Come,” was possibly the one most sung. We sang it from fresh, powerful heart experience. (p. 57)
- Brother Seymour 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, in prayer. There was no pride there. The services ran almost continuously. Seeking souls could be found under the power almost any hour, night and day. The place was never closed nor empty. The people came to meet God. (p. 58)
- The meetings started themselves, spontaneously, in testimony, praise and worship. The testimonies were never hurried by a call for “popcorn.” We had no prearranged program to be jammed through on time. Our time was the Lord’s. We had real testimonies, from fresh heart-experience. (p. 59)
- The Spirit is laboring for the unity of believers today, for the one body, that the prayer of Jesus may be answered, “that they all may be one, that the world may believe.” ... We belong to the whole body of Christ, both in Heaven and on earth. God’s church is one.” (p. 166)
- The “color line” was washed away in the blood. (p. 54)

The above quotes are taken from Frank Bartleman's book, *How Pentecost Came to Los Angeles, 1925.*



**Frank Bartleman, an eyewitness of the Azusa Street revival.**

periodicals were passed from hand to hand.

In addition to Bartleman's reports and the negative comments of the Los Angeles press, Seymour and his Azusa Street leaders began publication of their own paper, *The Apostolic Faith*. It was sent free across the United States to any who desired it. At its height the paper was sent free to 50,000 subscribers. The editors were two white women who worked in the mission in support of Seymour, Florence Crawford and Clara Lum. The name of the paper was taken from Charles Parham's Apostolic Faith movement.

The connection between Seymour and Parham was broken, however, in October 1906. Seymour had invited Parham, his "father in the gospel," to preach at Azusa Street, but Parham's negative messages and attempts to correct what he saw as abuses led to his expulsion from the church. From that time onward there was a complete rupture between Seymour and Parham that was never healed.

Nothing was able to stop the inexorable momentum of the renewal that issued forth from Azusa Street, however. "Pilgrims to Azusa" came from all parts of the United States,

Canada, and Europe. They in turn spread the fire in other places.

From North Carolina came Gaston Barnabas Cashwell of the Pentecostal Holiness Church. After a personal "crucifixion" over his racial attitudes, he asked the Azusa Street blacks to pray for him. According to his testimony, Cashwell "began to speak in tongues and praise God." A few months afterward in a meeting in Dunn, North Carolina, and a preaching tour of the South, Cashwell led several southern Holiness groups into the Pentecostal fold (the Pentecostal Holiness Church,

"Apostle of Pentecost" to Europe, T. B. Barratt, canceled a planned trip to Azusa Street after receiving his Pentecost in New York City. Returning to Oslo, Norway, in 1906 he opened the first Pentecostal work in Europe. From his ministry the torch was passed to Sweden, Denmark, England, Germany, and France.

Less directly the fire spread to Chile under the ministry of the American Methodist missionary Dr. W. C. Hoover; to Brazil under the ministries of Daniel Berg and Gunnar Vingren; to Italy, Argentina and Brazil under Luigi

**"Pilgrims to Azusa" came from all parts of the United States, Canada, and Europe. They in turn spread the fire in other places.**

the Fire-Baptized Holiness Church, the Church of God (Cleveland, TN), the United Holy Church of America, and the Pentecostal Free Will Baptist Church).

C. H. Mason, head of the Church of God in Christ of Memphis, Tennessee, came to Azusa in November 1906 and received the Pentecostal experience. After returning to his church, the majority of the Church of God in Christ was Pentecostalized. In Birmingham, Alabama, M. M. Pinson and H. G. Rodgers, future pillars in the Assemblies of God (organized in 1914), were baptized in the Holy Spirit under Cashwell's ministry. When Florence Crawford moved to Portland, Oregon, she took the Azusa paper, *The Apostolic Faith*, and made that the name for her new Pentecostal denomination. A major Azusa Street pilgrim was William H. Durham of Chicago who later developed the "Finished Work" theology that became the theological basis of the Assemblies of God and most Pentecostal denominations organized after 1914.

From Azusa Street, the Pentecostal flame spread to Canada under R. E. McAlister and A. H. Argue. The

Francescon; and to Russia and other Slavic nations under Ivan Voronaeff, a Russian Baptist pastor from New York City. Mary Rumsey, who received the Pentecostal experience at Azusa Street in 1908, took the Pentecostal message to Korea in 1928.

In time, opinion in the religious world became bitterly divided over the Azusa Street revival. Although a significant proportion of the Holiness movement accepted the Azusa revival as signaling the long-prayed-for Pentecost, the majority rejected Pentecostalism. The Fundamentalists rejected Pentecostalism and by 1928 had disfellowshipped all Pentecostals from their ranks. The vast majority of mainline Christians either knew little or nothing of the movement, or dismissed it as another heresy among the "holy rollers."

After one hundred years it is now possible to gain a better historical perspective concerning the Azusa Street revival. In the years from 1906 to 1909, during the height of the excitement, it was impossible for anyone to be objective



Newspaper report from *The Los Angeles Times*, April 18, 1906.

about the events and the teachings at the mission. For those who were baptized in the Spirit and spoke in tongues, the meeting was a foretaste of a worldwide revival. For others who rejected Seymour's teaching, the "winds of perdition" were blowing at the Azusa Street "slum" mission.

**T**he storm of charges and countercharges that swirled around the controversial revival mission made little impression on Seymour and Bartleman. Though they recognized excesses and the occasional intrusion of spiritualists and mediums into their midst, they continued to see the revival as the beginning of an historic awakening. A prime feature of the services was the reading of reports from other cities, states, and nations where the revival was spreading. It was Bartleman's opinion that the revival unleashed at Azusa Street would be "a world-wide one without doubt."

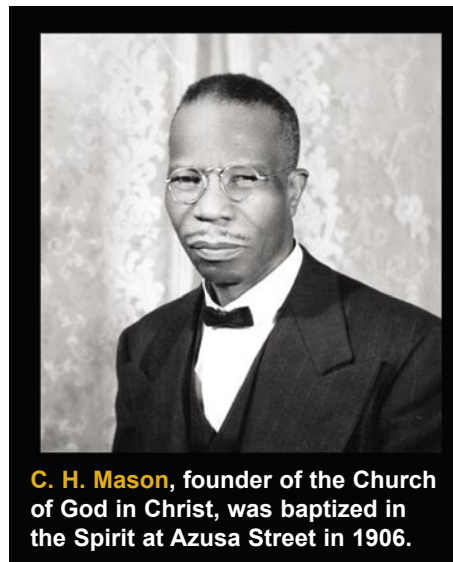
In the years after 1906-1909, Seymour remained as pastor at Azusa Street. After his death in 1922, Seymour's wife carried on services for a few more years until the mission was torn down in 1931. The hallowed old building was offered to a major Pentecostal denomination in case they wished to maintain it as a Pentecostal shrine. The leaders of the church refused because they "were not interested in relics." However, in the 1990s the Bonnie Brae house was restored by Bishop Charles Blake and the West Angeles Church of God in Christ. It is the only original building left to remind future generations of the revival.

As the 100<sup>th</sup> anniversary of the Azusa Street revival is commemorated in 2006, it is possible to reflect on the importance of this watershed event in Christian history. By this centennial year, there are estimates of the number of Pentecostals, charismatics, and neocharismatics in the world that approach the 650,000,000 mark. It is reported that in 2006 there are over

1,000,000 Pentecostal congregations in the world, which make up roughly one fourth of the world total of Christian churches and 26% of all the Christians in the world.

The charismatic renewal, another outburst of Pentecostal activity, traces its origins to the ministry of Dennis Bennett, rector of St. Mark's Episcopal Church in Van Nuys, California in 1960. Within a decade, this movement had spread to all the 150 major Protestant families of the world.

The Catholic charismatic renewal movement had its beginnings in Pittsburgh in 1967 among students and faculty at Duquesne University, spreading rapidly to Notre Dame, the University of Michigan, and other places worldwide. In 1975 over 10,000



Catholics gathered in St. Peter's Cathedral in Rome to celebrate the Pentecost season. In a memorable service, these charismatics rejoiced as Pope Paul VI gave his endorsement to the movement. At the climax of that service thousands spoke and sang in other tongues.

In 1978 a similar Pentecostal service was conducted in Canterbury Cathedral in England. About 2,000 Spirit-filled Anglicans and Episcopalians rejoiced in the Spirit as tongues and prophecies came forth in the venerable seat of the World Anglican Communion. Archbishop Donald Coggin addressed the Conference and

spoke in glowing terms of the renewal in England.

The "third wavers" or "neocharismatics" generally trace their origins to the classroom ministry of John Wimber at Fuller Theological Seminary in 1981. This group is comprised of mainline evangelicals and independents who experience signs and wonders, but refuse to be labeled as "Pentecostal" or "charismatic."

**I**t is a long way from Azusa Street to St. Peter's and Canterbury, but by 2006 it is apparent that Pentecost came not only to Los Angeles, but to all the cities and nations of the world. The greatest growth of Pentecostalism is now in Africa, Asia and Latin America with the largest congregations in the world counted as part of the Pentecostal/charismatic renewal. In fact it has been said that Pentecostalism is now "the religion of choice in the Third World."

"We belong to the whole body of Christ," a phrase Bartleman used, might well be applied to the band of worshipers who gathered together in the Azusa Street Mission in April of 1906. They never belonged to an organized 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 an exclusive claim to the mission. It belongs to the whole body of Christ. Seymour cannot be claimed only by the blacks, or the Pentecostals; 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 the Pentecostals, but to the whole body of Christ—indeed unto "as many as the Lord our God shall call" (Acts 2:39).



**Vinson Synan, Ph.D., is dean of the School of Divinity, Regent University, and author of many books on Pentecostal history.**

A view of downtown Los Angeles in 1912.



This article is an abridgement of "The Use of Public Materials for Instruction on Pentecostal Origins." The full article is available on the Flower Pentecostal Heritage Center website: [www.agheritage.org/heritage/webextras.cfm](http://www.agheritage.org/heritage/webextras.cfm)

## Uncovering the **Forgotten Story** of the Azusa Street Mission

By Cecil M. Robeck, Jr.

**F**or a number of years, I have worked on Pentecostal origins in Los Angeles and its suburbs in the first decade of the 20<sup>th</sup> century. As I surveyed the landscape of available resources, however, I found myself continually frustrated by the lack of imagination shown in most attempts to tell the story of the Azusa Street Mission, and in the perpetuation of errors in the accounts that have been given, simply because those who have sought to tell the story did not take advantage of the many public resources that are available. Far too many stories, I found, were based uncritically upon a relatively small number of oral or written accounts, many of them highly biased in one direction or another. As a result, I began to search for other possible resources. What I found, in the plethora of public documents available, holds implications for similar studies in many regions of the nation in which Pentecostalism emerged, especially before 1920.

Public documents do not tell the complete story of Pentecostal origins in any location, though their ready availability to the person who is willing to spend the time in cities such as Chicago and Zion, Illinois; Houston, Texas; Denver and Colorado Springs, Colorado; New York City; Portland, Oregon; and elsewhere make it possible to re-write with considerable detail, much of the Pentecostal origins story in the United States.

Indeed, it is my contention that their use can greatly enrich the field of Pentecostal studies. Admittedly, the quest for such documents, and the small amount of information one may obtain from any single document, may seem as though the payoff is not worth the effort. But my own search for materials in the Los Angeles area has proven to be incredibly valuable.

William J. Seymour came to Los Angeles at the invitation of a woman named Julia W. Hutchins. She had founded an unnamed mission near the corner of East 9<sup>th</sup> and Santa Fe Streets. No one had ever listed the address of the mission, and the *City Directory* for Los Angeles in 1904, 1905, and 1906 did not note its existence. It was the Sanborn Map that made possible the location and identification of the site, revealing it to be half of a larger building that was shared with a billiards parlor. It also gave the address of the facility.

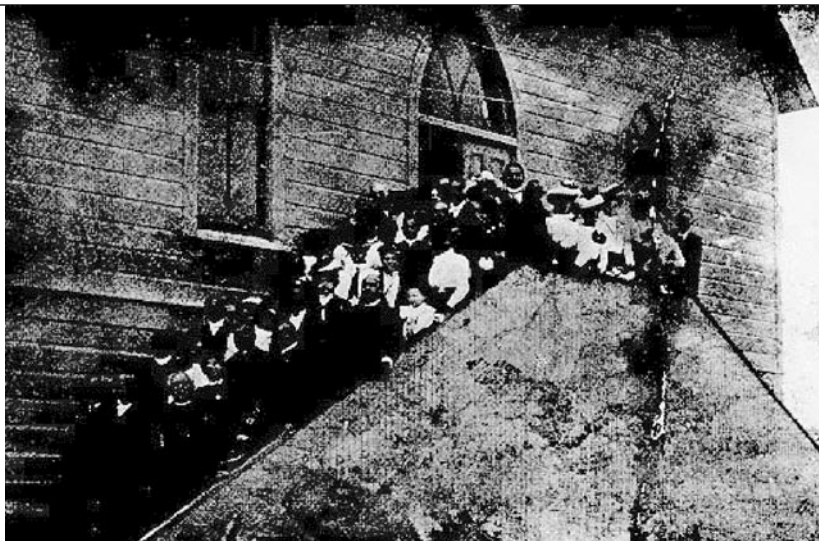
The Azusa Street Mission began when a small African-American Bible study led by William J. Seymour outgrew its facilities. For a week following the outpouring of the Spirit in April 1906, the group continued to meet at 214 North Bonnie Brae Street in Los Angeles, at first inside the house, then from the front porch. If you visit the site today, the house is still present, though photographs from the period show that some changes have been made to the house. The Sanborn Map, however, helped me to see the neighborhood

as it was. The map issued in 1906 clearly displayed the buildings and the vacant lots. The Asberrys owned two lots on the street, and Jennie Evans Moore owned one. Thus, the shouting that they did from the front porch of the house was highly unlikely to disrupt the neighborhood.

I found the Sanborn Maps of the Azusa Street area to be invaluable for my understanding of the neighborhood at large. The Sanborn Map issued in 1888 revealed the original name of the street to be Old Second Street. While today the street has been narrowed to little more than an alley, it is clearly the case that it ended at approximately the same place as it currently does. It was never more than one block in length, and in this map, it dead-ended into what must have been a relatively new phenomenon of a street paving company, with piles of coal and heavy equipment.

**A** small house sat on the front of the parcel of property under study, with the address given as 87 Old Second Street. A marble works business, specializing in tombstones, stood on the southeast corner of Azusa Street and San Pedro. Many of the lots near the house were populated with orange trees. This map shows the property surrounded by citrus orchards. The lot on the northeast corner of Azusa Street and San Pedro stood vacant. On the right of the map a Southern Pacific railroad spur is clearly visible. If one compares the addresses given on the map to the corresponding names found in the *City Directory*, it becomes clear that the neighborhood is predominantly Jewish, though a number of other names were mixed among them.

Shortly after the publication of this map in 1888, the house on the lot in question was moved to the rear of the property and Stevens African Methodist Episcopal Church



Stevens African Methodist Episcopal Church, about 1900

was constructed where the house stands on this map. The next Sanborn Map, published in 1894, shows several points of continuity and change in the neighborhood. The biggest changes are the renaming of Old Second Street to Azusa Street, and the adoption of a new numbering system with Main Street marking the East and West division in the city.

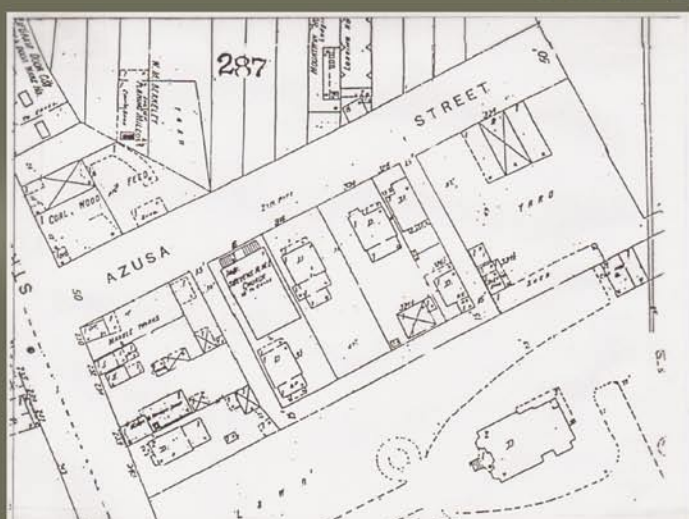
A new building now stands at 312 Azusa Street, and a check of the *City Directory* indicates that it is Stevens African Methodist Episcopal Church. It is possible to identify a staircase at the north end of the building. The house has been moved further back on the property and the *City Directory* reveals that the house served as the parsonage from 1898 onward. The citrus groves have largely disappeared and on the southern side they have been replaced by lawn. The smell of orange blossoms and the serenity of the orchard are rapidly being replaced by the banging of railroad cars and the smell of light industry.

The *City Directory* shows fewer Jewish names, and more racial and ethnic diversity in the neighborhood,

1888



1894



including African-Americans, Germans and Scandinavian names, and a couple of Japanese. There are a growing number of boarding houses and small businesses, including canneries and laundries, moving into the immediate area by this time. The property marked “YARD” at the right of the map is the beginning of the lumberyard that will come to dominate the area within a short time.

The only known photograph of the church is a dark photograph, but it shows two interesting features. First, it clearly shows the original staircase, which reveals that the original sanctuary was on the second floor of the building. Secondly, and perhaps less obvious, is the fact that the original roofline clearly indicates a steep pitch. There are three gothic style windows with tracery lines as well.

**T**he congregation that inhabited Stevens AME Church soon became the largest African-American congregation in Los Angeles, and in 1903 it moved to a new facility at 8<sup>th</sup> Street and Towne. *The Los Angeles City Directory* shows that the congregation at that time also renamed their church, First African Methodist Episcopal Church (FAME). Before the congregation had decided what to do with their Azusa Street property, local newspapers reveal that an arsonist, wreaking havoc throughout the city over several nights, set the vacant church building on fire.

The result was a greatly weakened structure whose roof was completely destroyed. The congregation decided to turn the building into a “tenement” house, and subdivided the former sanctuary into a series of rooms separated by a long hallway that ran the length of the building. The stairs were removed from the front of the building, while access to the second floor continued to be gained through a rear stairwell. The lower level was used to house horses and equipment used by a contractor, including lumber and nails.

In 1906, a new Sanborn Map was issued. On this map, the building was marked with the words “Lodgings 2<sup>d</sup>,

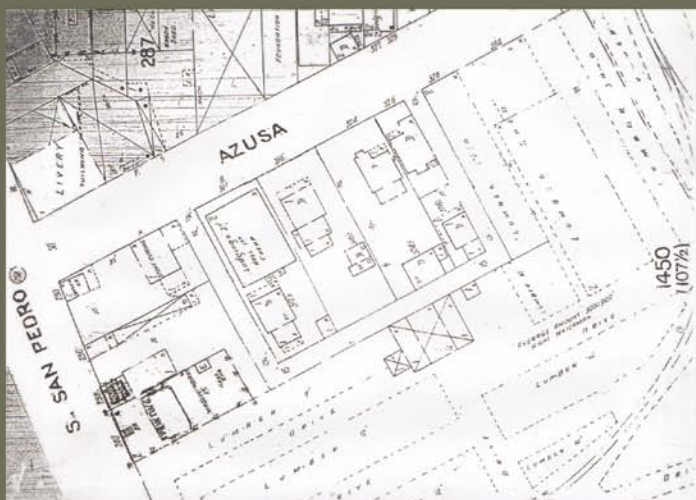
HALL 1<sup>ST</sup>, CHEAP.” The transition of the neighborhood had continued. A growing lumberyard to the south and east of the property now replaced a once sprawling lawn. The marble works business, specializing in tombstones, still stands on the southeast corner of Azusa Street and San Pedro, while a livery and feed supply store dominates the northeast corner. The Southern Pacific spur now curves through the lumberyard to service this business.

References made to the Russians who were employed in the lumberyard, the testimonies given by some of the men who delivered lumber to job sites, but timed their arrival at the lumberyard so that they could visit the Mission during the noon hour becomes more understandable. With this map, the picture becomes clear as to why they were even in the vicinity of the Mission. It also becomes clear why some contended that the Mission was in a “slum,” though it might actually have been better described as an area of “light industry.”

When, in April 1906, the people who had been meeting at the house at 214 North Bonnie Brae Street decided **The Azusa Street Mission at the time it was purchased in 1906**



**1906**



**1936**





to look for a building into which they could grow their congregation, they found the building at 312 Azusa Street had been listed for sale. A photograph 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. William J. Seymour, pastor of the Azusa Street Mission, and a few trusted friends, met with the board of First AME Church and negotiated a lease with an option to purchase the building at 312 Azusa Street.

The photograph reveals what the 1906 version of the map indicates that the pitched roof was not replaced, but rather, a flat roof was put on the building. The staircase that had stood at the front of the building was removed. In a sense, this suited the needs of the Azusa Street faithful because they were willing to meet in the “stable” portion of the building, providing upstairs access to those in need of prayer, to the church offices, and a place to house Pastor Seymour.

Articles of Incorporation were filed with the State of California on March 9, 1907, and are available from the State of California. The Articles of Incorporation were amended May 19, 1914. The church negotiated the purchase of the property, and it was given the necessary cash to retire the mortgage in 1908. The purchase of the property for \$15,000 was completed in 1908, and subsequently recorded by the County of Los Angeles on April 12, 1908.

**A**t first blush, such public documents might not mean a great deal, but they reveal the purpose(s) of the Mission, the names of the officers who served on the board of the church (Richard Asberry, Louis Osterberg, James Alexander, John Hughes, and Reuben Clark) together with their home addresses, and the date of their election to the board (March 8, 1907).

These documents became much more important when, in 1931, a man identified as Ruthford Griffith together with David Emanuel attempted to overthrow Mrs. Jennie E. M. Seymour as pastor of the congregation, as they went about Los Angeles claiming that they were the true leaders of the Apostolic Faith Mission. In the midst of this early 1931 battle, the Building Department of the City of Los Angeles declared the building unsuitable for further use as a church unless and until changes were made to the structure that would make it safe. Mrs. Seymour moved out, and the Apostolic Faith Church moved with her.

Court documents indicate that in May 1931, the self-proclaimed “Bishop” Ruthford Griffith and his treasurer, David Emanuel, engaged Mr. Thomas De Coe to remodel the Azusa Street Mission for their use. The contract was not negotiated by the duly elected board and it was not authorized by the pastor, Mrs. Seymour.

As a result, a battle ensued in which Mr. De Coe daily padlocked the building, and Mr. Richard Asberry daily broke the padlock. The Seymour faction had the building

demolished, leaving Mr. De Coe nonplussed. In response, he filed suit against the church in the Municipal Court of the County of Los Angeles (Case No. 231701), for loss of time and materials. The judge ruled in his favor. The church was ordered sold, and public documents mark this transaction. Once again, the Sanford Map of 1936 documents the story; the lot is now vacant.

**T**he property was scheduled for public auction and advertised by the Municipal Court in the *Los Angeles Daily Journal*. Mr. De Coe was the only person who bid on the property and by August 1931, he had been declared the purchaser of the property at the price of \$1986, now estimated to be worth \$50,000, and the Municipal Court issued a bill of sale. Mrs. Seymour and the duly elected officials appealed the case to the Superior Court of the State of California (Case No. 324056). There the decision was reversed, and Bishop Griffith, David Emanuel and Mr. De Coe were revealed by the judge to have attempted to defraud the congregation.

The story of the Mission would be incomplete without these case records, and they reveal a great deal about the way the Mission conducted its business, the way the courts intervened, the humility and trust that the Seymour group had demonstrated throughout the months long incident, and the level to which the Griffith segment was willing to stoop to defraud the legitimate congregation of its place of worship.

The building now gone, and the congregation declining, Mrs. Seymour was forced to take a loan in order to cover the taxes on the property. Subsequently, she was unable to pay back the loan in a timely manner, and the bank foreclosed on the property. In June 1938, in Case No 397348 in the Superior Court of the State of California, the property was lost in the foreclosure to Security-First National Bank of Los Angeles because of nonpayment of the \$2000 loan. Once again, court documents reveal the hopes and dreams of Mrs. Seymour and her followers, the desires of the banking association, and the demands of the law. All of these records are available as public documents whose use can enrich the entire story.



**Dr. Cecil M. Robeck, Jr., is the foremost authority on the history of the Azusa Street revival. An ordained Assemblies of God minister, Robeck serves as Professor of Church History and Ecumenics and Director of the David J. du Plessis Center for Christian Spirituality at Fuller Theological Seminary, Pasadena, California.**

# Interview

## with Dr. Cecil M. Robeck, Jr. By D. Allen Tennison



Dr. Cecil M. Robeck, Jr.



D. Allen Tennison

On December 7, 2005, D. Allen Tennison sat down with Dr. Cecil M. Robeck, Jr., the author of *The Azusa Street Mission and Revival: The Birth of the Global Pentecostal Movement* (Thomas Nelson, 2006). Over the course of three hours, they talked about his thirty-year odyssey with this subject. What follows is part of that discussion.

**TENNISON:** What initially intrigued you about the Azusa Street revival, and how is it that you decided to focus your attention on this particular story?

**ROBECK:** One of the reasons I chose to work on Azusa Street was because no one else had done it. I was surprised to realize that the only real source that anybody could cite was Frank Bartleman's book, *How Pentecost Came to Los Angeles*. When I stopped to read it carefully, I found that he had only one full chapter on the Azusa Street revival, with other bits and pieces spread out in two or three more chapters but essentially that was it.

It wasn't until 1981 that Douglas Nelson helped us realize that there were many more resources out there than any of us expected. After reading his dissertation, I thought I would keep working on the subject and maybe someday would come a book out of it. What I did not expect was to find the hundreds of resources or the richness and fullness of the story that I found. That has kept me going. After 30 years, it still is a passion of mine. It won't let me go.

**TENNISON:** What were some of the obstacles you faced in bringing the story to life?

**ROBECK:** I think the biggest obstacle was to know where to begin the story. It is difficult to know how one picks up a revival. My sense is that when people read about Azusa Street, they

think only of a place where they went and met God, at best, an event. They don't think about it as anything that fits within a larger context.

First, there is the context of a congregation, an ongoing, living congregation. It is a mixed congregation, though dominantly African-American in its membership. Second, there is the context of Los Angeles which at that time was a burgeoning city. I thought that the best place to begin was to ask where did this black man, William Joseph Seymour, who pastored this church though three years of revival, come from? What were the factors that contributed to his ability to envision a multiracial and multiethnic church in a period when Jim Crow laws were on the rise around the country?

One of the most difficult obstacles was that there were an enormous number of daily newspapers in Los Angeles that had to be studied. When I realized that the revival had begun in Los Angeles but had spread rapidly into local suburbs, I found that I had not only to scour the Los Angeles newspapers, but also all of those of the surrounding areas.

Then I had to look at neighborhood questions. There were many, many resources—public documents, census materials and city directories, deeds and articles of incorporation, even descriptions of properties that you can get only from looking at maps. I had to think about all of these things because most of them gave me only one or two

little tidbits that had to be fleshed out. It was a matter of taking thousands of minute details and weaving them into a story that was both true and fascinating to the reader—a lot of fun but a lot of work.

**TENNISON: What has this research cost you personally?**

**ROBECK:** Pursuing this story has cost me thousands of dollars as I purchased books, made photocopies, and spent several thousand hours pouring over documents and tracing down clues. But it has also cost my wife and four sons a great deal. One example will suffice. My four sons know just how difficult it has been for me to juggle all of my work commitments, as well as my research and writing commitments, with being a father and a husband. When we went on vacation year after year, they always knew that dad had to have half of the day to write and the other half of the day to do something with them, so half of their vacation was always used up in my work, and that was almost always Azusa Street. My sons and my wife paid an enormous price for me to engage this vision and bring it to fruition, and I am very thankful that they still love me and stand with me.

**TENNISON: How has it benefited you personally?**

**ROBECK:** Part of my quest has always been a question about Pentecostal identity. What does it mean for me to be a Pentecostal? What do I owe to my forebears? I am a third generation minister in the Assemblies of God, and as a historian, I know that I have not become who I am by myself. I feel that this study has been an opportunity for me to give back something to the community that brought me to faith. I daresay that it has given me a greater appreciation for what God is capable of and a greater respect for people with whom I differ over the ways we talk

about our encounters with God or the ways we act when we encounter God.

**TENNISON: Why do you believe that the Azusa Mission held such a prominent place in early Pentecostalism, and by way of contrast, why weren't other revivals such as the Dallas or the Chicago revivals able to replace it or equal it in the hearts of Pentecostals?**

**ROBECK:** This revival more than any other captured the imagination not only of Frank Bartleman but also the secular and religious press. It also sent out many more evangelists and missionaries than any of the revivals

“This revival more than any other captured the imagination not only of Frank Bartleman but also the secular and religious press.”

did at that time. I don't know how many people Mrs. Woodworth-Etter or William Durham fostered into ministry or sent out as evangelists and missionaries, but they are very few by comparison to what came out of Azusa Street. Even Charles Parham talked a great deal about sending people out, but he never really did it, while Seymour was clearly an activist. When people started going out, things began to happen. Their excitement with what God was doing through them surely encouraged others to follow in their footsteps.

If you add to the many stories that circulated in the secular press, the stories circulated in Azusa Street's newspaper, *The Apostolic Faith* [Los Angeles, CA], with its global circulation, people were immediately connected with one another. They tried to reproduce in their towns and cities, among their churches, what was going on in Los Angeles. Still there is a sense

in which I think that the revival has been undervalued and underappreciated.

Pastor Seymour was black and the majority of the members in the congregation were black, and there are still many white Pentecostals who don't want to think seriously about what we might or might not owe to any African-American. Social, political and personal factors all enter into this story of Pentecostal origins, and we simply must take all of these factors seriously. In my exploration of Pentecostal origins, the one place that gave itself away most completely is the Azusa Street Mission. I think that this simple fact has captured the minds and hearts

of many people in ways that some other revivals never did.

**TENNISON: In what ways is the Azusa Street mission and revival an African-American story, and in what ways is it a Pentecostal story? Should it be viewed primarily with respect to its importance to African-American religion or with respect to its importance to Pentecostal history?**

**ROBECK:** Clearly it is an African-American story. African-Americans were dominant at the mission from beginning to end. There were extended periods of time (July 1906 through the end of 1907) when the majority of the congregation was white and Latino, but over all, African-Americans dominated. What that means is that in a sense, there were two congregations present there. There was the stable ongoing membership that was about 40 to 50% black, 40% white, and 10 to

20% Latino and others. And there was a large number of white folk who came from elsewhere to see for themselves what was going on at the Mission. Attendance was sometimes said to be more white than black, largely I think because of the visitors, though the Mission was always known in the local press as the “Negro” church.

Many of the things that took place at the Mission that were criticized by people such as Charles Parham, like singing in tongues, may be traced back to the kind of singing and praying that went on in the praise houses of African-American slaves. The style of preaching, with people shouting “Amen” and “Hallelujah” that turns the sermon

**“ Without Azusa Street, I wonder whether Pentecostal revival would have really taken off the way it did. ”**

into a conversation, was long a part of the African-American experience. Similarly, Pentecostal music is clearly in debt to African-American musical style. I think that our widespread use of drums, the rhythmic aspects of our worship, which were denied any role in many other denominations, are part of an African-American contribution to Pentecostalism.

I also want to argue that Azusa Street was the locus by which the largely African-American, Church of God in Christ became a Pentecostal denomination. The Mission was also the locus for sending out the largest number of African-American missionaries in the early years of the movement. That is a story that has been ignored in every history of missions that has been written to this point. I made a point in my book, to remember the African-American missionaries who established a vital congregation in Monrovia, Liberia that nobody has ever documented in any real, substantial way. These missionaries may have

ultimately influenced the birth of the first African independent churches that were Pentecostal in nature.

I would have to say, the story is also a Pentecostal story. Without Azusa Street, I wonder whether Pentecostal revival would have really taken off the way it did. I think it would have been a very different kind of Pentecostal revival. It might have been more of a Southern revival, and I don’t know if the Assemblies of God would have even come into existence except as a very Southern church, possibly based in Arkansas and somewhat parallel to the Church of God.

Azusa Street contributed more substantially to the national character

of the Pentecostal movement than say the Church of God has. Its strength has always been south of the Mason-Dixon Line and east of New Mexico. The Assemblies of God was the earliest Pentecostal denomination to become a national fellowship (the Church of God in Christ would also claim that position in the 1920s with the migration of many African Americans to the cities). That is because it brought together a number of pieces that had been touched by the Azusa Street Mission (Los Angeles, Indianapolis, Cleveland and Akron, and the whites associated with the Church of God in Christ after July 1907).

It is also a Pentecostal story because it becomes the most dominant place where Pentecostal theology was most publicly debated. There was all this experimentation that went on at the Mission; there were all these wild ideas that got debated right in the middle of a sermon or in the middle of a testimony service. There were actual fights that developed in the middle of the service,

and police came in, separated, and even arrested people because they cared so much about what they were arguing. So I think it is both an African-American story and a Pentecostal story, and I don’t know how to separate the one from the other.

**TENNISON: Can you elaborate on the ways in which the Azusa Street Mission was a religious experiment?**

**ROBECK:** I am convinced that we need to be more generous to the people of the Azusa Street Mission than we need to be with the current generation of Pentecostals. The reason is simple. The church as a whole did not offer any clear understanding of what a Pentecostal church should be like. Today, publishing companies put out a steady stream of books on how to start a Pentecostal congregation, how to preach a Pentecostal sermon, how to develop Pentecostal cell groups, how to lead Pentecostal services. Such things did not exist in 1906. So when people start reacting or responding in certain ways, Pastor Seymour must ask himself, “How do I get help? The only way I know to get help is to experiment.”

Experimenting means you make mistakes—you try, and sometimes you fail. You try and sometimes you succeed. Pastor Seymour was clear that Scripture was his norm. There is a certain pragmatism about him, but there is also this recognition that there is a rule or a canon or a standard by which things need to be judged. Thus, if a teaching or an action was glorifying to Jesus and it didn’t cause real problems in the church and if it were consistent with Scripture, Pastor Seymour allowed it.

Then there were the debates among the people. One of the difficult things for Pentecostals to understand this side of Azusa Street, for instance, is the real lack in any understanding of a theology of speaking in tongues.

Is it only a gift, or is it a gift and an evidence? What does it mean for it to be an evidence, and what kind of evidence does it provide? Is it a foreign language? Is it gibberish? Is it a special language that God gives to you? Is it angelic speech? Is it a prayer language? If it is a language, can it be written, or signed?

No one had all the answers at that time. Seymour made it possible to test these various theories out. He was willing to say that we do not yet have all the answers. We need to study these things. We need to debate these issues. And we do not necessarily need to bring closure to these debates for all time. We need to be open to the ongoing work of the Holy Spirit who leads us into all truth.

**TENNISON: How has the Azusa Street revival as a religious experiment influenced Pentecostalism as a whole?**

**ROBECK:** It seems clear to me that much of Pentecostal theology received great impetus from what people saw and encountered at the Azusa Street Mission. Azusa Street fleshed out our theology of tongues, the theology of initial evidence, and the theology of whether or not tongues were necessarily a known language. It helped us to see more clearly the balance between prayer for healing and the role of the medical profession.

It contributed substantially to our heritage as evangelistic and missionary-oriented Christians. What Azusa Street proves is that God can use virtually anybody, and it doesn't matter what color you are, what gender you are, or what your educational status is. I am very proud that in the Assemblies of God we have a bylaw that allows for ordination regardless of one's level of education. Of course, we expect education and we do expect people to be able to articulate a little bit more than their testimony. But if a person has been transformed by Christ

and filled with His Spirit, possesses a wonderful testimony, establishes a work, and decides to bring it into the Assemblies of God, we will recognize not only that work but that person. I am proud of that, and I think that it is directly related to the way Azusa Street looked at credentialing.

**TENNISON: How did the independence of the Azusa Street Mission impact early Pentecostalism?**

**ROBECK:** Early Pentecostalism developed out of the most radical wing of the Holiness movement in the U.S. It was radical in the sense that most of these people came out of the camp meetings and revivals of the late 19<sup>th</sup> century with little to no denominational oversight. The Holiness movement was at first a movement of such groups and only later did some of these camp meetings develop into denominations. When you have this kind of frontier mentality, you can go out and do your own thing. When you couple that with American individualism, when you couple that with the kind of rhetoric that was preached on the frontier, you can end up with a very independent, individualist, and entrepreneurial movement.



**Sign for Azusa Street in downtown Los Angeles.**

On the one hand, this individualism is a strength. It allows for rapid growth and expansion. On the other hand, because you are free from any kind of denominational control or accountability, it has been the movement's primary weakness. There is no sense that you are part of anything bigger than yourself in the long run. I think that we have explored and exploited the strength side of our independence, but I think we have failed to appreciate its weaknesses, and that fact hurts us to this day.

**TENNISON: You title the last chapter of your book, "The Fire Begins to Cool." What do you believe the eventual end of the Azusa Street revival has to say about the nature of Pentecostalism as a revival movement? Can Pentecostalism be sustained as revival?**

**ROBECK:** I am convinced that revival is intended to provide a periodic shock or jolt that is intended to bring life where there is no life or where life has become so marginal it needs to be revived. That is all it is intended to be. But the expectation that revivalism is the normal way of life, I believe, is wrong. I don't want to be misunderstood here. At times, revival is absolutely necessary! But my sense is that revivalism has, at times, been way overdone in our tradition. I wouldn't want to put an end to revival, but I do think that we overemphasize revivalism in our rhetoric. Revival typically brings evangelism to the fore, it brings missions to the fore, and those are very good things.

It has little to offer, however, in the ongoing discipleship of people once they have been saved. I want to know what we can do with Christians once we have had them for more than six weeks. I think we have frequently failed to disciple our people to think and act constructively and clearly on anything other than revival, and this

# Interview

poses huge problems to the staying power of our young people in particular.

**TENNISON:** What is the thing that, in your thirty years of research, has surprised you most about the Azusa Street Mission, the thing that was the most unexpected?

**ROBECK:** I have had so many surprises along the way it is difficult to name just one. I didn't expect to find the huge amount of secular and religious coverage that was given to this particular mission over against every other church in the city of Los Angeles. I was also surprised to find the level of criticism that was prevalent in so many of those accounts. It raised an already high level of appreciation for my brothers and sisters at Azusa Street to an even higher level of appreciation for what they contributed to the tradition in which I have lived my entire life. I was very surprised to find the level of marginalization they had to endure, though some of it was

surely deserved.

It is difficult for younger Pentecostals today to believe that we have ever been marginalized. We may be the brunt of the occasional joke at the water cooler at work or something like that. But to be dragged through the streets in a public way; to be arrested or ridiculed because they did things that were counter to American culture at the time; allowing women to preach; encouraging the free mixing of blacks, whites, and Latinos; to be marked as an insane, crazy people; marginal people; strange people; weird people—every adjective you could possibly think of and then some. I was really struck by how deep the persecution of these people ran, and that helped me to appreciate the price these people paid for me to be who I am. I couldn't be who I am without them.

I also think that the level of faith that people had in God's ability to take them somewhere and bring them back was a big surprise. I travel a lot in the developing world, and I have

been places where it is not safe to go, where I have had to have police escorts, where we have had undercover military people sitting there waiting for terrorists to attack our meetings, and I have worshipped in places where machine guns have been trained on the congregation, where armed guards stood within 6 feet of me with pistols drawn as I tried to sing and pray.

Those things were present in different ways at the beginning of the twentieth century, but I don't ever hear people crying that they were afraid to act. They went where there was no medical help, where there was no insurance, where there were deadly diseases, where there were people who would rather see them dead than not. Yet they went because it was clear to them that God was capable of taking care of them, and if they didn't come back that was the Lord's problem, not theirs. That kind of faith is incredible, and I don't see much of that today. It has forced me to think about my own level of faith and commitment.

## Azusa Street Tour Photos



Dr. Mel Robeck (right) conducting a tour at Azusa Street during the Pentecostal World Conference held in Los Angeles in May 2001.



Mel Robeck (left) and Wayne Warner, standing in front of the Bonnie Brae Street house in 1988.



William Seymour's tombstone at Evergreen Cemetery in East Los Angeles.

For me it has been a spiritual journey as much as anything. It is not simply history written for the sake of history. These people are part of my story—they are my people—which is why I feel so comfortable with black Pentecostal worship or with Hispanic Pentecostal worship. I don't care that they are different from me. I rejoice in their freedom and in the generous gifts they have offered to me in themselves.

**TENNISON: You have led many people on a tour of early Pentecostal sites in Los Angeles for several years. Would you describe a typical tour that you lead?**

**ROBECK:** I begin my tour with an overview, an introductory lecture about an hour in length with a variety of photographs of people, maps, and key documents that were important in the life of the Azusa Street revival. The Richard and Ruth Asberry home at 214 North Bonnie Brae Street where the Spirit fell on April 9, 1906 is my second stop. I usually spend 15 or 20 minutes talking about what took place there, helping people understand what the neighborhood was like in 1906. I also like to provide the opportunity for participants to pray and to sing at this place where the Holy Spirit was first poured out in Los Angeles.

The next step is to take them downtown to the site where the Azusa Street Mission stood (it was torn down in 1931). It can be found between 2<sup>nd</sup> and 3<sup>rd</sup> Streets along San Pedro St. The Mission sat on what is currently the cultural heart of the Japanese-American community. There, on Nogouchi Plaza, there is space to sit and talk about what went on at the Mission. I like to describe a typical service, talk about some of the testimonies, the kind of songs that they sang

I like them to see that piece of property in context. It is three blocks from the original Catholic Cathedral; it is four blocks from the business center of the city. I like to help them

imagine what it was like when it was still a dirt road and people came from around the world to meet the Lord. I have a series of maps which show the property as it stood at four different periods in the life of the mission so you can see the change in the neighborhood from orchards (one of the original grapefruit trees still stands there), to lawns, to light industry, to the tearing down of the mission, to the building of the current site. This helps people understand that this was not a slum; it was not a skid row which is the way that it has sometimes been portrayed.

I take them next to Clifton's Cafeteria at 7<sup>th</sup> and Broadway, for lunch. It is a historic cafeteria founded

**“ I was really struck by how deep the persecution of these people ran, and that helped me to appreciate the price these people paid for me to be who I am. ”**

by evangelicals, and for decades it has been a place of evangelism. It is also the place where the Full Gospel Business Men's Fellowship was founded. It gives a chance for people to be refreshed and fed in a place that has a historic significance to Pentecostalism, but it also exposes these pilgrims to the streets of Los Angeles. For many Pentecostals, it is a sort of urban immersion, since they are forced to see the homeless, the poor, and many Latinos up close.

Following lunch, I take them to the Evergreen Cemetery in East Los Angeles, to visit the gravesite of William Joseph Seymour and his wife, Jennie Evans (Moore) Seymour. There are a number of Azusa Street people who were laid to rest in that cemetery, people like the Asberrys, and Ivey Campbell, who took the message of Pentecost to Ohio and western Pennsylvania in December 1906.

We then travel to the camp meeting ground of the Azusa Street Mission, between via Marisol and Avenue 60

adjacent to the Pasadena Freeway (110). Arroyo Seco Park still looks much the way it did in 1907. I try to get people to imagine what it was like to have a racially-integrated, half mile long expanse of tents, carefully laid out, where people brought their cows and their chickens, where they fixed their own meals or ate together in a big tent cafeteria, and they held meetings in a tent that would hold as many as two thousand people.

We conclude the tour about two blocks away at Echo Street near Avenue 60, the home of Pisgah and Dr. Finis Yoakum, a Pentecostal who participated at Azusa Street, at the 8<sup>th</sup> and Maple Mission, and had his own

Pentecostal outreach from Highland Park that was involved in ministering to drug addicts, alcoholics, prostitutes and the poor. It provides a backdrop where I can talk about our Pentecostal heritage, a heritage of empowerment in the Spirit-filled life, but also one of racial equality, full rights of ministry for women, the concern for evangelism and mission as well as social justice.

I've taken over 7500 people on this tour, which runs from 6 to 7 hours long. I have found that Pentecostals are interested in their history, and this tour allows them to study that history through the ancient Christian tradition of pilgrimage. There is spiritual value to be received by undertaking such journeys to such sacred sites.



**D. Allen Tennison has served as an adjunct faculty member in church history for Asbury Seminary, Vanguard University, and Azusa Pacific University. He is a Ph.D. candidate at Fuller Theological Seminary and serves part-time on the pastoral staff of Covina (CA) Assembly of God.**



## Azusa Street Scenes

By A. W. Orwig

**A. W. Orwig, a former Methodist minister baptized in the Holy Spirit at the Azusa Street Mission, shared his experiences at 312 Azusa Street in the following account, adapted from the first published history of the Pentecostal movement: Bennett F. Lawrence, *The Apostolic Faith Restored* (St. Louis, MO: Gospel Publishing House, 1916), pp. 77-89.**

It was in September, 1906. I had heard of the meetings during the early part of the same year, when there was “no small stir” concerning them. The daily papers of the city had characterized them as scenes of wild fanaticism, enacted by ignorant and crazy people. Especially was the reputed speaking in unknown tongues bitterly denounced as a fraud, and was sacrilegiously caricatured. Besides

Saturday until my heart burned within me, and I said to my wife, “I am going to Azusa Street Mission on Sunday and see and hear for myself.”

I arrived at ten o’clock, and at that early hour found the house practically full, with many more coming later, some glad to secure standing room. I remained until one o’clock, returned at two and stayed until five, thus spending six solid hours on that one day. And I

some for pardon and others for deeper experience in God, by whatever name the latter might be called. Often it was termed sanctification, holiness, or the baptism of the Holy Ghost.

Quite prominent was the teaching that the baptism in the Spirit was upon the sanctified life, and evidenced by the speaking in another tongue, however brief, as on the day of Pentecost. Not all, however, who gladly attended the meetings and derived profit thereby, fully or at all accepted this teaching. Nor did they specially identify themselves with the movement, although often endorsing it in general terms.

The subject, or doctrine, of divine healing received special attention, and many cases of deliverance from various diseases and infirmities were more or less continually reported. Likewise was the doctrine of the premillennial coming of Christ ardently promulgated.

One thing that somewhat surprised me at that first meeting I attended, and also subsequently, was the presence of so many persons from the different churches, not a few of them educated and refined. Some were pastors, evangelists, foreign missionaries, and others of high position in various circles, looking on with seeming amazement and evident interest and profit. And they took part in the services in one way or another.

**Many ... were smitten to the floor by the power of God, and often wrestled in agony and prayer until they found that for which they sought ...**

this, many church members spoke disdainfully of the meetings, some declaring them to be of the devil. This naturally influenced others to condemn them. Some, however, suspended judgment, wholly or in part, for the time being. I was among the latter.

During the month and year above mentioned, a large, four-page paper was issued by the mission, a copy of which accidentally or providentially fell into my hands on a Friday afternoon. At once I began to read it with considerable interest, and in a very short time was convinced that God was in the work. I continued to read nearly all day

was more than ever persuaded that the movement was of God.

I will not now attempt to describe sermons, testimonies, prayers and songs, only to say that they were usually attended with divine unction to such a degree as to move and melt hearts in every direction. The altar of prayer was generally crowded and other space designated for seekers, both saint and sinner. Many of both classes who came out of curiosity, and some possibly to ridicule, were smitten to the floor by the power of God, and often wrestled in agony and prayer until they found that for which they sought—



Persons of many nationalities were also present, of which Los Angeles seems to be filled, representing all manner of religious beliefs. Sometimes these, many of them unsaved, would be seized with deep conviction for sin under the burning testimony of one of their own nationality, and at once heartily turn to the Lord. Occasionally some foreigner, although somewhat understanding English, would hear a testimony or earnest exhortation in his native tongue from a person not at all acquainted with that language, and thereby be pungently convicted that it was a call from God to repent of sin. Often such repentance followed just as on the day of Pentecost.

Of course some persons attending the meetings in those early days of the revival, mocked and cavilled [criticized], also as on the day of Pentecost, and are doing so at the present. But this is true of every mighty work of the Holy Spirit. It would be unlike Satan not to stir up derision and opposition. By this I am not saying that there have been no indiscretions and positively no counterfeiting of the Holy Spirit's work: the devil is an expert in imitating that work. And undiscerning persons have not known the difference between the true and the false. The genuine is, therefore, sometimes doubted even by some Christians. And what is true as to unfortunate things connected with the so-called Pentecostal Movement, is

just as true of some things occurring in the various Christian denominations.

In the above I spoke of my first visit to Azusa Street Pentecostal Mission in the year 1906, and the very favorable impressions made upon me. My heart is often stirred with praise and gratitude as I think of their beneficial effect upon me at that time. Especially did the enchanting strains of the so-called "Heavenly Choir," or

were gloriously swept into the kingdom of grace with whirlwind power. Not that the preaching was great, humanly speaking, but because mighty prayer, faith, singleness of eye and truly anointed speech were used of God for the salvation of souls, the edification of believers, and the receiving of the Holy Spirit with various manifestations.

Not a few of the so-called "Holiness People," who perhaps thought they had

**"Now, don't go from this meeting and talk about tongues, but try to get people saved."—W. J. Seymour**

hymns sung under the evident direction of the Holy Spirit both as to words and tune, thrill my whole being. It was not a something that could be repeated at will, but supernaturally given for each special occasion and was one of the most indisputable evidences of the presence of the power of God. Perhaps nothing so greatly impressed people as this singing—at once inspiring a holy awe, or a feeling of indescribable wonder, especially if the hearers were in devout attitude.

Most vividly recalled are other scenes of the mighty power of God upon the minds and hearts of both sinner and saint. Often the hardness of heart, the levity, of the former were completely overcome by the burning truth of God, and men and women

about all there was to be obtained, found the meetings a great blessing to them. Others of this class stood aloof for different reasons—some because of not understanding the movement; some from more or less prejudice; others because the occasional speaking with other tongues proved a stumbling block to them.

In the first year of the work in Los Angeles I heard W. J. Seymour, an acknowledged leader, say, "Now, don't go from this meeting and talk about tongues, but try to get people saved." Again I heard him counsel against all unbecoming or fleshly demonstrations, and everything not truly of the Holy Spirit. Wise words, indeed. There had been some extremes, and still are in other places. But these things no more represent the real Pentecostal work than do the follies in various churches represent genuine Christianity.

Brother Seymour constantly exalted the atoning work of Christ and the Word of God, and very earnestly insisted on thorough conversion, holiness of heart and life, and the fullness of the Holy Spirit. And yet some uninformed persons uncharitably declare that the chief or whole thing consists in talking in tongues and is of the devil.

In spite of the learning of the wise, I believe that God is the "same yesterday, today, forever."



**Early preachers at the Azusa Street Mission: William J. Seymour and John G. Lake (seated), and a Brother Adams, F. F. Bosworth, and Tom Hezmalchal (standing).**

# SPIRITUAL CHAIN REACTIONS

# WOMEN

# USED OF GOD

By Barbara Cavaness

Some historians have compared the effects of Azusa Street to the ever-widening ripples after a pebble is tossed into calm waters. That seems too quiet. I see it more like a self-sustaining chemical or nuclear chain reaction, yielding energy and products that cause further reactions of the same kind to keep occurring. In fact, scientists were beginning to study and harness the chain reactions of fission (splitting) and fusion (joining) in those same years after the turn of the 20<sup>th</sup> century. Women initiated or figured prominently in many of the spiritual chain reactions emanating from the Azusa Street revival. The confines of this article permit me to relate only a few of the dozens or even hundreds that took place.

## Judd, Whittemore, Sisson, and Woodworth-Etter

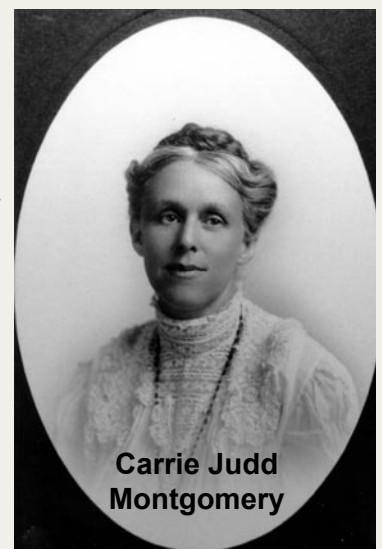
The Pentecostal movement did not emerge in a vacuum. Prior to the Azusa Street revival, the overlapping ministries of Carrie Judd Montgomery, Emma Whittemore, Elizabeth Sisson, and Maria Woodworth-Etter sounded harbingers of Pentecost.

Carrie Judd, born in Buffalo, New York, in 1858, was touched by Azusa and appears among the charter members of the Assemblies of God (AG). Judd had become a healing evangelist and writer after receiving a great healing in her own body through the prayer of an African-American, Mrs. Edward Mix. The book she wrote relating her testimony, *The Prayer of Faith* (1880), was published in English, German, French, Swedish and Dutch. Judd's deep understanding of Scripture and her desire for the unity of the Body of Christ can also be seen in the journal she began the following year. *Triumphs of Faith* continued for almost a century, being sent literally around the world.<sup>1</sup>

After speaking in A. B. Simpson's conventions for two years, Judd became a founding member and first Recording Secretary of the Christian and Missionary Alliance (CMA) in 1887. "Mother" Emma Whittemore, wife of a wealthy businessman, testified that she had received healing of a

long-standing spinal injury through the ministries of A. B. Simpson and Carrie Judd. Whittemore then heard God's call to begin a ministry to the "fallen women" of New York. Over the next forty years Emma established ninety-seven Door of Hope rehabilitation homes for destitute girls in many cities all over the world. She worked closely with Robert and Marie Brown at Glad Tidings Tabernacle until passing away at the age of eighty in 1931.

Judd married businessman George Montgomery in 1890. They moved to San Francisco, and founded The People's Mission in a slum area. They organized a branch of the CMA in Oakland and moved to property just outside the city. George brought back a glowing account from the Azusa Street revival in 1906, and Carrie received reports of outpourings from England, India, and elsewhere. She weighed everything carefully and "received the Spirit's fullness" on a trip east in 1908. Her husband also received the Pentecostal baptism, and with evangelistic fervor they



Carrie Judd  
Montgomery



**Maria Woodworth-Etter**

Sisson stands probably as the only woman ever invited to give the opening evening's keynote address at a General Council of the AG (Sunday, September 9, 1917). Already seventy-three years old at that time, her articles, pamphlets, and books had gained wide circulation.

Sisson had been converted at age twenty (1863) in Connecticut and left for India in 1871, under the American Board of Commissioners for Foreign Missions. She labored among the Hindus and even refused her salary in order to model for them a life of complete trust in God. In 1887 she returned to minister in New England and then in Chicago, where she came to know A. B. Simpson and Judd. She became the associate editor of Judd's *Triumphs of Faith* publication and served as an assistant in Evangelist Maria Woodworth's meetings in the Bay Area (1889) and in St. Louis.



**Emma Whittemore**

### **Women initiated or figured prominently in many of the spiritual chain reactions emanating from the Azusa Street revival.**

made a missions trip around the world in 1909, culminating with her address to the Pentecostal Conference in London. In India they visited Pandita Ramabai at Mukti, and a CMA orphanage run by six women missionaries in Gujerat.<sup>2</sup> Carrie promoted and raised funds for foreign missions through her journal, educated and blessed over 100 mission boards through Home of Peace ministries, and accompanied her husband on mission trips.

Ordained first into the white Church of God in Christ and then into the AG at its formation, she remained active in ministry until 1943—more than sixty years. Widely respected for her teaching and administrative gifts, she involved herself in turn with the Holiness, faith-healing, CMA, Salvation Army, and Pentecostal movements. Her ministry was truly transdenominational. She worked with Maria Woodworth-Etter and maintained a lifelong friendship with Elizabeth Sisson and the medical doctor, Lilian B. Yeomans. Though she ministered mainly in the U.S., her school and service agencies impacted AG missions around the world.

Before her marriage Judd had become friends with missionaries Elizabeth and Lottie Sisson in Boston. Elizabeth

After hearing reports of the Welsh revival, Sisson herself experienced the Pentecostal baptism. She continued to share in the preaching in Woodworth's meetings, as well as ministering in her own conventions and services.

She received credentials from the AG in 1917. Her ministry included revivals across Canada and the States, a 1908 tour of the British Isles, a four-month meeting in Dallas for F. F. Bosworth in 1915, and preaching together with Aimee Semple McPherson.

Maria Woodworth-Etter<sup>3</sup> claimed to experience God's call at thirteen (1858). Her marriage to an ex-soldier/farmer did not result in ministry, and she struggled with her call. They lost five of their six children to illnesses before Maria's 1879 experience when she was "baptized with the Holy Ghost, and fire." She began holding revival meetings in Ohio and planting churches (at about age thirty-six). During the first year and a half, she "held four revivals, organized two churches—one of them with about seventy members—and



**Elizabeth Sisson**

a Sabbath-school organized of about one hundred scholars ... had preached in twenty-two meeting houses and four school-houses, for eight different denominations, and had delivered two hundred sermons.”<sup>4</sup>

In 1885 Maria began conducting healing services too, eventually traveling widely with an 8,000-seat tent, attracting publicity and many converts around the country. She encouraged women to find their place in the ministry, citing Joel’s prophecy for their anointing in a sermon entitled, “Women’s Rights in the Gospel,” which she later published in her book, *Signs and Wonders*.

A controversial figure, partly due to her message of divine healing and the physical manifestations of the Spirit in her meetings, she is reported to have preached powerfully to a crowd of 25,000 in Indiana and then to thousands in California in 1889. Many in her meetings spoke in tongues or were slain in the Spirit. Subsequently



Mary Arthur

**Arthur, Hall, and Calhoun**

Many readers will be familiar with Etta Calhoun, who established the first Women’s Missionary Council in the AG in 1925. Less well known are the stories of Mary Arthur and Anna Hall, evangelists associated with Charles Parham. Arthur, healed under Parham’s ministry, joined with Hall in area revival meetings. Hall, in turn, preached the message which brought Calhoun into Pentecost.

Charles Parham’s Bethel Bible School in Topeka was one of the first sites where the Spirit was poured out on January 1, 1901. Agnes Ozman, formerly trained at A. B. Simpson’s school in New York and healed through the ministry of John Alexander Dowie in Chicago, is believed to have been the first to speak in tongues at Bethel. By 1903, however, the school had closed and the Parhams moved to El Dorado Springs, Missouri for services.

Among those who came for healing to their home, Mary Arthur stands out. Suffering from stomach ulcers and bowel problems for fourteen years, blind from birth in one eye, and in constant pain for five years from two operations on her other eye, Mary had tried everything for relief. She heard Parham’s group singing and inviting the sick to their meeting. At the next service, she asked Parham to pray for her. Within moments her eyes and her whole body were

**Mrs. Lucy Farrow forms an important link between Parham’s teachings and the Azusa revival.**



Etta Calhoun

Woodworth-Etter embraced Pentecostalism, including the doctrine of initial physical evidence. It is significant that only she, among the prominent healing evangelists of her day, did so.

From the time of her five-month crusade in Dallas in 1912 (at age sixty-eight), she remained a highly respected evangelist in the Pentecostal movement until

her death in 1924. Her books went out as missionaries; as many as 25,000 copies sold between 1912 and 1921. Abridged versions were translated into French, Italian, Danish, Swedish, Egyptian, Hindustani, and other dialects of India and South Africa. Many of her followers joined the Assemblies of God, and the church she founded and pastored in 1918 eventually became Lakeview Christian Center (AG) in Indianapolis.



Robert and Marie Burgess Brown

completely well. She and her husband, a prominent hardware merchant, testified about her healing all over town.

The Arthurs invited Parham to hold meetings in their Galena, Kansas home that fall and revival followed. The house soon became crowded, so twice-a-day services were moved first to a big tent, then a store building seating from one to two thousand in the center of town. It was reported that hundreds of people received salvation, healing, and the Spirit's infilling during the three-month revival, which proved to be a turning point in Parham's career.

One of the converts was Howard Goss, a high school student. Mary Arthur's sister, his teacher, first spoke to him about becoming a Christian. He attended the meetings and committed his life to God. Later he sold everything and joined Parham's revival group to plant churches in Texas (1905). Parham left Mary Arthur and Fannie Dobson in charge of the Galena church. Mary became known as Mother Arthur, and later affiliated with the AG. The 1914 Council called to organize Pentecostal believers elected Howard Goss as one of the first executive presbytery.

After the Galena revival, the Parhams moved to Baxter Springs, Kansas, and held meetings in nearby towns (1904). In a Joplin, Missouri service, Mrs. Belle DeGeorge—who had been confined to a wheelchair for years—testified to complete restoration. Walter Oyler and his wife, from Orchard, Texas, became filled with the Spirit in the Galena services, and he claimed to have received healing from a terminal illness in the Joplin meeting. There they met Mrs. Anna Hall, one of Parham's workers, and asked her to return home with them to spread the Pentecostal message. She laid the groundwork, conducting meetings in Orchard, Texas.

Following the Joplin revival, Parham himself fell seriously ill. But some months later, at the request of Anna Hall and the Oylers, he came to Orchard and began a three-week meeting. He was soon restored to health and preached his first sermon on Easter Sunday, 1905. Whole families converted to Christianity as Hall and Parham ministered together. In May 1905, Parham headed home to recruit workers. Hall continued to evangelize in the area, visiting pioneer works.

After hearing exciting reports of the Latter Rain outpouring, Etta (Mrs. John) Calhoun, from Houston, Texas, came to Orchard to hear Anna Hall preach on a Sunday morning. She testified that God gloriously baptized her with His Spirit. When she went home, she told her pastor, W. F. Carothers, about her experience of speaking in tongues. This Holiness congregation began to accept the Pentecostal message as Calhoun enthusiastically spread the word. Etta Calhoun went on to establish the first Women's Missionary Council in the AG in 1925. W. Fay Carothers, former lawyer and Methodist minister, became Field Director of the

Apostolic Faith Movement under Parham. As such he granted credentials to William Seymour. In 1914 he joined the AG and served as a pastor and later as an executive presbyter.

In August of the next year, during a Houston camp meeting, Hall reported that God was leading her to go to California. Subsequently she got a call from someone in California to come and help in William Seymour's meetings, probably to replace Lucy Farrow, who was leaving for Africa. Parham helped to raise Hall's train fare. Several weeks later, Mr. and Mrs. Oyler and Mr. and Mrs. Quinton followed. When Hall arrived, evening crowds at the Azusa Mission ran 1,200. She preached in area churches and assisted at the mission.



### **Farrow, Leatherman, and Burgess**

In another example of the spiritual chain reaction emanating from Azusa Street, Lucy Farrow, the Houston pastor who encouraged William Seymour to study under Charles Parham, laid hands on Lucy Leatherman as she sought her personal Pentecost. Leatherman, in turn, sent the invitation which brought Marie Burgess to New York to take over her mission. Burgess, along with her husband, Robert Brown, went on to establish and to serve as long-time pastors of Glad Tidings Tabernacle, which was for many years New York City's largest AG congregation.

Mrs. Lucy Farrow forms an important link between Parham's teachings and the Azusa revival. Pastor of a black Holiness church near Houston, Texas in 1905, she left her church in the care of her friend, William Seymour, to travel to Kansas with the Parhams. There she heard more of Parham's teachings about the Holy Spirit baptism and received the experience. During this time Mrs. Neely Terry came from Los Angeles to visit relatives in Houston. There she heard Seymour preach. She took back a favorable report of his pastoral skills to her Holiness group in California, led by Mrs. Julia W. Hutchins. When Farrow returned to Houston in October, she testified to Seymour about her experience of speaking in other tongues. He then studied under Parham that December.

Before long, Hutchins sent an invitation and train fare for Seymour to come and pastor her Holiness mission. Parham helped with expenses and sent him on his way. He arrived in Los Angeles by way of Denver on February 22, 1906. Because Seymour began preaching Parham's position—that the ability to speak in tongues evidenced a true

Spirit baptism—Hutchins prevented him from continuing his services in her mission. Cousins of Neely Terry, Richard and Ruth Asberry, soon opened their home on North Bonnie Brae Street for nightly prayer meetings. As attendance was growing, Seymour requested help and sent train fare so Lucy Farrow and Mr. J. A. Warren could come from Houston immediately.

The great outpouring began on April 9, 1906, with the baptism of Edward Lee at his home when Seymour and Farrow laid hands on him. Seymour first spoke in tongues on April 12. Julia Hutchins and her Holiness associates soon accepted the Pentecostal message and many experienced Spirit baptism. Both Hutchins and Farrow eventually had ministry on the East coast and in Liberia, West Africa.



Ivey Campbell

Lucy Leatherman was a doctor's wife who had visited Parham's Bible school in Topeka in 1900. She testified that her Spirit baptism came

*Apostolic Faith* and had written to Azusa Street. Mrs. I. May Throop had replied with a letter he had read over and over. While awaiting passage back to Norway, he had prayed for up to twelve hours a day for his personal Pentecost. Finally he called on Leatherman to discuss tongues and to pray for him. He wrote, "The Devil taunted me by saying: 'The idea of a minister going to ask a woman to pray for him!' I bade him begone."<sup>5</sup>

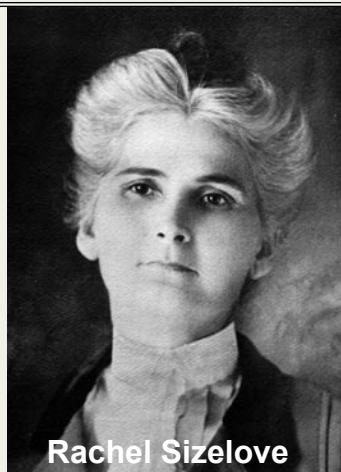
Barratt responded to Leatherman's invitation. At the meeting the next evening, November 15, 1906, when Williams laid her hands on his head, he fell to the floor—"slain" for several hours. After midnight, he asked Lucy Leatherman and a Norwegian man there to pray for him. As they did, Barratt suddenly began shouting God's praise in another tongue. He returned to Norway, and his testimony sparked a spiritual awakening. After three months he traveled to Sweden, Denmark, and England with the Pentecostal message. He later went on a five-month preaching tour to India, visiting Italy, Palestine, and Syria. As a result of Barratt's Palestine meetings in 1909, Miss Yumna Malick and her sister were baptized, speaking in unknown tongues.<sup>6</sup>

It was Leatherman who wrote to Parham in Zion, Illinois, asking for someone to come to New York to take over the mission work. In response he sent Marie Burgess and Jessie Brown. By May 1908, Leatherman wrote from Jerusalem regarding the Holy Spirit baptism of a Syrian minister from Lebanon and other victories of her work there. Though Marie Burgess had thought God was calling her to foreign service, she agreed to go to the New York City mission when Parham sent her. He visited them in March 1907. They soon had to move to another location, but the work established eventually became Glad Tidings Tabernacle, affiliated with the AG. In June 1908, Robert Brown and others were baptized in the Holy Spirit in the mission. In 1909, Marie Burgess married Robert Brown and they copastored the church until his death in 1948. She continued as copastor with her nephew, Stanley Berg, until her death in 1971—a pastor for sixty-four years.

### Conclusion

Azusa impacted the lives of many other women ministers—too many stories for this brief article. Florence Crawford, one of the founding elders, was sent out as an evangelist and eventually started her own denomination in Portland. Clara Lum, mission secretary and likely editor of the *Apostolic Faith*, used her gifts to spread the revival message. Rachel Sizelove brought the Pentecostal message from Azusa to Springfield, Missouri, and the prayer meetings brought the founding of Central Assembly. Evangelist Ivey Campbell took it to Ohio with great power, influencing such church leaders as Claude McKinney, Levi Lupton, and W. A. Cramer.

**“The Devil taunted me by saying: ‘The idea of a minister going to ask a woman to pray for him!’ ”**



Rachel Sizelove

after Lucy Farrow laid hands on her while she was praying. Not long after her experience, she came to believe that God's call for her was to the Arabs in Jerusalem. Leatherman, Louisa Condit, and Andrew Johnson left from Los Angeles to serve as missionaries in Jerusalem, going by way of Oakland, California; Colorado; and New York. A number received the baptism as this team held

meetings along the way.

Condit sailed to Palestine with a Mrs. Bushnell in September while Lucy stayed in New York for a time. Leatherman had also become involved there with meetings being led by Evangelist Maud Williams at a Holiness mission. Leatherman invited Norwegian minister Thomas Barratt to Williams' meetings. Barratt had seen the first issue of *The*

Many first-generation Pentecostal leaders affirmed and supported women in ministry. Along with tongues, miracles of healing, and other manifestations of the Spirit's power, they received the calling and anointing of women for ministry as part of God's work in the last days (Joel 2:28-29). Female ministers opened doors for male leaders and vice versa. Women influenced men's theology, served as team members and administrators in their organizations, ministered as co-evangelists and then pastors of churches that resulted from revival. Chain reactions initiated at Topeka, Azusa, and elsewhere by the Holy Spirit continue today—through called and anointed men and women.



**Barbara Liddle Cavaness has served as a missionary in the Asia Pacific region since 1975 and is currently a visiting professor at the Assemblies of God Theological Seminary. Parts of this article are adapted from her Ph.D. dissertation.**

## Notes

1. In 1964, *Triumphs of Faith: A Monthly Journal for the Promotion of Divine Healing and Christian Holiness* still circulated in forty-three states and forty-nine foreign countries. Her daughter and son-in-law continued the publication until the mid-1970s.

2. These included Sarah Coxe, Violet Dunham, and Eunice Wells. Coxe was later appointed a missionary by the AG; Dunham married AG missionary Christian Schoonmaker, and Wells succeeded Ramabai as head of Mukti.

3. Maria Underwood married Philo Woodworth in the late 1860s. After he had died, she married Samuel Etter in 1903, thereafter using the name Woodworth-Etter.

4. Maria B. Woodworth, *Life and Experience of Maria B. Woodworth* (Dayton, OH: United Brethren, 1885), 54.

5. Thomas B. Barratt, *When the Fire Fell or God's Dealings with One of His Children* (Bombay: Bombay Guardian Mission Press, n.d.), 23.

6. In 1914 she attended Rochester Bible Training School and in 1919 received missionary appointment with the AG, serving until 1959.

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## The Azusa Street Revival According to Stanley Horton

By Dr. Stanley M. Horton



Harry S. Horton with his sons, Harold S. and Donald K. (sitting on his lap) and Stanley M. (sitting in front) in Los Angeles, California, about 1920, during the time he pastored the Upper Room Mission.

**M**y earliest recollections take me back to songs of joy, shouts of “Hallelujah!” and much prayer in an upstairs hall on Los Angeles Street. There a group of people met as the direct result of a Pentecostal explosion that took place in a mission at 312 Azusa Street in Los Angeles, California.

In June, 1905, a number of years before I came on the scene, Dr. Joseph Smale, pastor of the First Baptist Church of Los Angeles, returned from Wales deeply stirred by the revival there. He began to preach the need for a similar revival in Los Angeles. The majority of his deacons were against the idea, and Dr. Smale was forced to leave. He took the part of his congregation that wanted revival and started the New Testament Church in Burbank Hall at Sixth and Main Streets, where they continued to seek God fervently.

In the meantime W. J. Seymour, a colored Holiness preacher, came from Texas preaching a baptism according to Acts 2:4. A Holiness mission on Santa Fe Street locked him out for teaching that “sanctification” and the “baptism in the Holy Ghost” were not identical. Brother Seymour then began cottage meetings at 214 N. Bonnie Brae Street. There, on April 9, 1906, seven were baptized in the Holy Spirit, speaking with other tongues. The next Sunday morning (Easter Sunday, April 15) Mrs. Seymour [Jennie Moore] came to Dr. Smale’s New Testament Church and told them God was baptizing people in His Spirit as on the Day of Pentecost.

Crowds soon forced Brother Seymour to move to a frame building on Azusa Street where planks on top of empty nail kegs provided seating space for two or three hundred people. A board walk around the

building provided standing room for others who crowded to look in at the low windows. Multitudes came from every denomination to see what God was doing. Meetings continued every night, and the dawn often found a crowd still there praying for those seeking the Baptism.

About this time my grandfather, E. K. Fisher, pastor of the First Baptist Church in neighboring Glendale, preached a series of sermons on the Holy Spirit and the need of revival. He often went to his church and prayed all night. His deacons told him they enjoyed a previous series on the courage of Daniel and other heroes, but they did not want this type of preaching. Brother Fisher resigned at once. In



June, 1906, he visited Dr. Smale's church. On his second visit he glorified God in other tongues.

The "wholly sanctified" doctrine prevailed in the Azusa Street mission and in most of the other similar groups springing up at the time. People were told they must experience sanctification (a second definite work of grace) before they could seek for the baptism in the Holy Spirit. My grandmother had a wonderful experience some years before when she spoke in tongues and prophesied. They told her that could not have been the Pentecostal baptism; because as a good Baptist she had not sought an experience of sanctification first. She was comforted, however, when my mother knelt down to seek to be "sanctified" and began immediately to speak in other tongues, even though she had not seen anyone receive the Baptism before. This happened to so many that the majority of those who

spread out from the Azusa Street Mission soon dropped the doctrine of "sanctification" as a "second definite work." One act of dedication is never enough but neither are two. We must continue with daily and repeated consecrations.

In the summer of 1907 my grandfather and others who had started their own services in various halls and storefronts closed up to join the Azusa Street Mission in a camp meeting in the Arroyo Seco between Los Angeles and Pasadena. Three or four hundred persons lived in tents on the grounds. No special speakers were advertised, but ministers from all denominations spoke as the Lord led. By this time about two thirds



Baptist minister A. H. Post and wife Henrietta received the Pentecostal Baptism at Azusa Street and later went to Egypt as missionaries.

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**“We have no planned program, nor are we afraid of anarchy or crooked spirits. God the Holy Spirit is able to control and protect His own work.”**

**—E. K. Fisher**

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Elmer Kirk Fisher, grandfather of Stanley Horton and pastor of the Upper Room Mission, Los Angeles.

of the congregation were white, but there was no segregation problem in those days. People were so hungry for God they paid no attention to the person sitting next to them. White people who attended the camp meeting still talk of the transports of glory that lifted them into the heavenlies while the colored people sang, "In Perfect Peace I'll Keep Him."

Children's meetings out on the hillside filled the air with choruses such as: "Lo, He Comes"; "On Sunday I Am Happy"; and "All Right, All Right, Jesus Has Made It All Right."

Bad water brought hardship to the 1907 camp, but God was gracious and the people rallied to help one another. When my grandmother contracted typhoid fever, Brother

and Sister Doak, perfect strangers, took care of her in their beautiful home in Pasadena.

After the camp meeting, nightly services resumed in the Azusa Street Mission. Brother Seymour left at times to take the message to other places. My grandfather (E. K. Fisher), Brother A. H. Post (another Baptist minister), and others carried the burden of the work. Men like "Professor" Carpenter, head of the mathematics department at the Los Angeles High. School, and that fiery, converted Roman Catholic, "Irish" Lee, provided colorful and enthusiastic support by their testimonies and faithful labors.

People came to Azusa Street from all walks of life. Sinners were saved and filled with the Holy Spirit. The sick were healed and filled



**Stanley Horton on the top floor of the Upper Room Mission (Los Angeles, CA), about 1918-1919.**

with the Holy Spirit. Cold church members found new dedication and zeal and were filled with the Holy Spirit. Hundreds from every denomination, from practically every state, and from every continent came and sought God.

#### **A Typical Day At Azusa Street**

You could count on something new and different happening at the old frame building on Azusa Street in Los Angeles during the years 1906 to 1908. For a sample let us look in on an all-day meeting on a certain Thursday in 1908.

Like most of those who come, we arrive by streetcar. We shall talk on the way home tonight, but now we have been holding our hearts steady in silent preparation for God's moving during the day. We have not forgotten the Spirit's exhortation of the night before: "Prepare yourselves in outward silence, for it favors an inward silence and promotes interior spiritual rest. It

is a cessation from inordinate and grasping activity, a resting in the perfect will of God. The Holy Spirit is calling the people to this interior stillness that they may have a deeper understanding of the mystery of God in Christ, now being revealed, and to know the signs of the times as they go forth at His call."

Once in the mission, we find a place on one of the backless benches. One of the leaders, Brother Fisher, commits the meeting to the Holy Spirit and says, "We have no planned program, nor are we afraid of anarchy or crooked spirits. God the Holy Spirit is able to control and protect His own work. If strange manifestations come, trust the Holy Spirit, keep in prayer, and you will see the word of wisdom go forth, a rebuke, an exhortation that will close the door on the enemy and show the victory won. God can use any member of the body, and He often gives the more abundant honor to the weaker members."

Someone starts a song: "Higher Ground." Next we sing "Tis Burning in my Soul." The glory comes down. We sing the song over and over. Brother Seymour calls us to prayer and we kneel at our seats crying out to God.

One of the leaders reads part of a letter from George S. and Carrie Judd Montgomery who are visiting the mission fields. It tells of the thrilling revival at Pandita Ramabai's school in Mukti, India.

Others have heard from all parts of the world. From T. B. Barratt in London comes news of an Ignatian monk saved and seeking Pentecost. From D. E. Evans in Swansea, Wales comes the report of fifteen or twenty receiving the Baptism with the Bible sign of tongues. From Brother Berntsen in

North China comes news of "Quite a stir." From Sisters A. Moomau and L. Phillips in Shanghai comes word that four Chinese are filled and a few missionaries pressing in. Others have heard from South America, South Africa, and Germany.

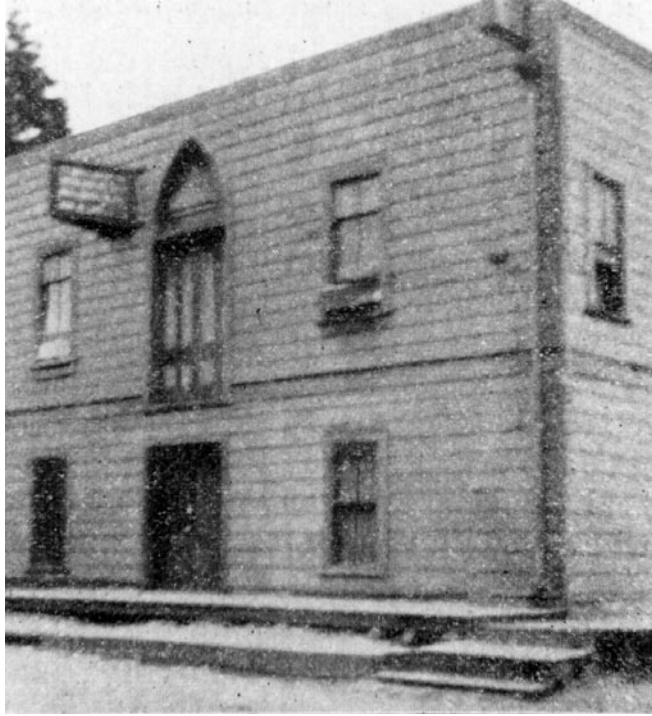
The reports bring an outbreak of praise. Then for fifteen minutes the whole congregation sings in the Spirit. It comes over us as a wave of sound (not tongues, but in English), a harmony with never a harsh note, a praise in the unity of the Spirit until we are all broken up and lifted into the heavenlies.

At the noon hour some leave, but about two hundred stay for the observance of the Lord's Supper. Again the glory falls. Praise, testimony, singing in the Spirit continue into the afternoon.

Gerard Bailly, missionary to Venezuela comes to the pulpit and tells us how intimately and inseparably the Cross is connected with Pentecost. "In seeking the baptism with the Holy Ghost the deepest crucifixion of heart is



**Gerard Bailly, a missionary to Venezuela, who preached to the Azusa Street congregation.**



Front view of the Azusa Street Mission as it looked in 1906.



Stanley Horton's parents, Harry and Myrtle, in Los Angeles in 1944.

experienced as a preparation for His coming. The Cross enters more deeply into the soul in this preparation than in any previous experience. The deepest saints seem to die the deepest death to get Pentecost.”

Nothing could better express the response to such a message in the eyes of this congregation than a ceremony of footwashing. Preparations are made and all enjoy a glorious time.

Meanwhile, about twenty-five young people slip out and go upstairs to a big room where they pray over a stack of the monthly papers which they will fold and mail out to all parts of the world. For their encouragement someone reads a letter from Canada from Harry Horton (my father) telling how he and his parents feel the Spirit as they read the paper.

The evening service continues with praise, prayer and many testimonies in which many tell how quickly and how wonderfully

they have received the baptism in the Holy Spirit. Elmer Fisher (my grandfather) gives a few pointers on how to receive the baptism of the Holy Ghost and Fire.

“1. Believe the truth concerning it. Jesus commanded the disciples not to depart from Jerusalem but to tarry until they were endued with power from on high (Luke 24:29). Be assured that when the early disciples received they were all filled with the Holy Ghost and spake with tongues as the Spirit gave them utterance (Acts 2:4).

“2. You must feel your need. Is your life barren of power? Ye shall receive power (Acts 1:8).

“3. Tarry until—cease from your own works and fix your eyes on the exalted Christ. Abandon yourself to God and cut every tie that binds you to the Word.

“4. Be sure your heart has been cleansed by the Blood.

“5. Obey quickly every little commandment the Lord gives you (Acts 5:32), with your prejudice

given up, your theology submitted, and Christ will be all in all to you.”

(Note—Not all the things mentioned actually happened on the same day, though all are true.)



This account is a compilation of two articles originally printed in *Team* (January-March and April-June 1962), an Assemblies of God men's magazine, and reprinted in the *Pentecostal Evangel* (October 7 and 14, 1962).



Dr. Stanley M. Horton is a well-acclaimed author, educator, and theologian. He is also the grandson of Elmer K. Fisher, who was pastor of the Upper Room Mission in Los Angeles at the time of the Azusa Street revival.

# LETTERS

## Appreciates Heritage

Dear Darrin [Rodgers],

Thank you for the issue of *AG Heritage*. I had forgotten that *Byline* column was going to be part of it. (See "Honoring Our Faithful Heroes," *AG Heritage*, Summer-Fall 2005.)

I have subscribed to *Heritage* for years. I am a history nut and so appreciate all your department has done through the years to preserve our AG past. Blessings!

The best to you, good friend, as you pick up Wayne's mantle. You will wear it with distinction!!

Your friend,

Dan Betzer

Fort Myers, Florida

## Making New Friends

Thank you for your call, Darrin. It meant a lot to talk with you personally. Congratulations on your position at the Heritage Center. You will find it exciting and rewarding in many ways.

Each issue of *Heritage* brings back memories of so many friends, associates, and acquaintances. We have a great fellowship indeed.

Your new friends,

Curtis and Gigi Ringness

Palm Desert, California

## Gene Scott Materials

Dear FPHC Staff:

These books [on Gene Scott] I have enclosed, were given to me by a friend from my church, a few years ago. I almost tossed them out, since I had no intention of reading them. When I saw in the paper that Scott had died, I remembered they were in my garage, somewhere. I decided to send them to you. If you don't have them, they should be an addition to your history of this man.

Leatha Perkins Dahlgren

Hemet, California

*Mrs. Dahlgren sent several booklets written by Gene Scott, a televangelist from Los Angeles who*

*recently passed away. She also sent obituaries of Scott as well as information on a Los Angeles church once pastored by Gladwyn Nichols and later by her father, Jonathan Perkins, and by Paul Rader.*

## A Matron of Pentecost in West Texas

Hi, Glenn! [Gohr]

I enjoyed visiting with you yesterday by phone. I wanted to say that I read and thoroughly enjoyed the article on "The Wiley Family and the Beginnings of Pentecost in Southwest Missouri and Northwest Arkansas" (Spring 1999).

Here it is now, 1:30 am Friday ... and I had to pull myself away from the Volume 4 *Heritage* edition. How I love and deeply appreciate our great Pentecostal heritage. I could read about it by the hour ... and do every chance I get.

Anyway ... thanks so much for mentioning that article to me. It provides some very interesting information on one of the matrons of Pentecost in West Texas, Jo Ellen Wiley Foster. As always, your journalistic handling of the subject was top notch!

Bless you, Brother!

Barry Tilley

Lubbock, Texas

*Brother Tilley is writing a history of the West Texas District of the Assemblies of God. He is interested in historical information, testimonies, and photographs relating to West Texas history. View his web page [<http://www.wtaghistory.org>] or contact Barry Tilley, P.O. Box 98525, Lubbock, TX 79499*

## Thanks For Assistance

I wanted to express my thanks again for all your helpful suggestions last week—especially given my rather impromptu visit to the archives. You were very generous to share your time with me!

The resources there are tremend-

ous, and I am so looking forward to a longer visit. With your permission, I will add the Assemblies of God Archives to our departmental archives guide, to encourage others to use your amazing facility.

Yours with thanks,

Bethany Moreton

Department of History

Yale University



Candy Brown

Dear Heritage Center Staff:

I write to thank you for your tremendous assistance, wonderful hospitality, and generous flexibility during my recent research visit. I derived immense benefit from my access to your collections on divine healing, which will certainly enhance my book project. Not only are the archives' resources superb, but you and all your staff provided unsurpassed help to me.

Blessings,

Candy Gunther Brown, Ph.D.

Department of American Studies

Saint Louis University

## Enjoys Hearing Sermon on CD

I received the CD yesterday. Thank you for the prompt delivery, and I have already enjoyed listening to it.

Your library is a rich resource center which I have found a great blessing and encouragement. Having this available on the internet is also extremely convenient.

Thank you for the service you provide.

Regards in the Lord,

Richard Ford

Sydney, Australia

# The Azusa Street Meeting

By Glenn A. Cook

**This testimony from Azusa Street is excerpted from a tract of the same name published by Glenn Cook in about 1914 when he was pastoring Belvedere Christian Mission in downtown Los Angeles.**

The meetings [at the Azusa Street Mission] had been running for about a month when the power fell. My, what a change took place. When I seen Sister Moon's [Jennie Moore] shining face and heard her sing in the Spirit, I felt as though I had never had any experience. That old building seemed to have been annexed to heaven, and had become the habitation of legions of the heavenly host. People began to pour in from everywhere, representing all religious beliefs.

After asking forgiveness of Bro. Seymour and all the rest for all my hard sayings I fell on my face and began to pour out my soul in prayer, but could not receive the Holy Ghost. Then followed a period of about five weeks of repenting and prayer. My

eyes were seldom dry during this time, and although quite a number had spoke in tongues and the building was filled with people, I seemed to get farther and farther away from God. I felt that I was really lost and unless I received the Holy Ghost and spoke in tongues I would miss all.

When I had just about given up all hope, the Holy Ghost fell on me as I lay in bed at home. I seemed to be in a trance for about twenty-four hours, and the next day in the meeting began to speak in tongues.

The crowds kept increasing until the people could not get in the building. It was on a little used side street, and soon the street was filled with people from every walk of life and every nationality. The meetings would start at about nine in the morning and run continually until far into the night. There was such a drawing power about the place that saint and sinner wanted to be there all the time.

One of the great features of the meetings was the singing of heavenly

anthems in the spirit. I was seldom away from that old building for nearly a year, except to go home to sleep, and much of the time slept in the building in a room adjoining Bro. Seymour. We all seemed to live in an atmosphere that was separated from the rest of the world. Evil speaking, and even evil thinking was all departed. We were saturated with the spirit of love and prayer and the days passed all too swiftly.

If God's people would only come together and forget about doctrines and leaders whose vision is blurred by building churches and collecting tithes, having only one objective, and that to be filled with all the fullness of God, I know God would answer prayer. Doctrines and teaching have their proper place in the gospel plan but that overpowering, drawing power of the love of God must come first, and our present lukewarm condition is caused by a lack of this love that "nothing can offend."



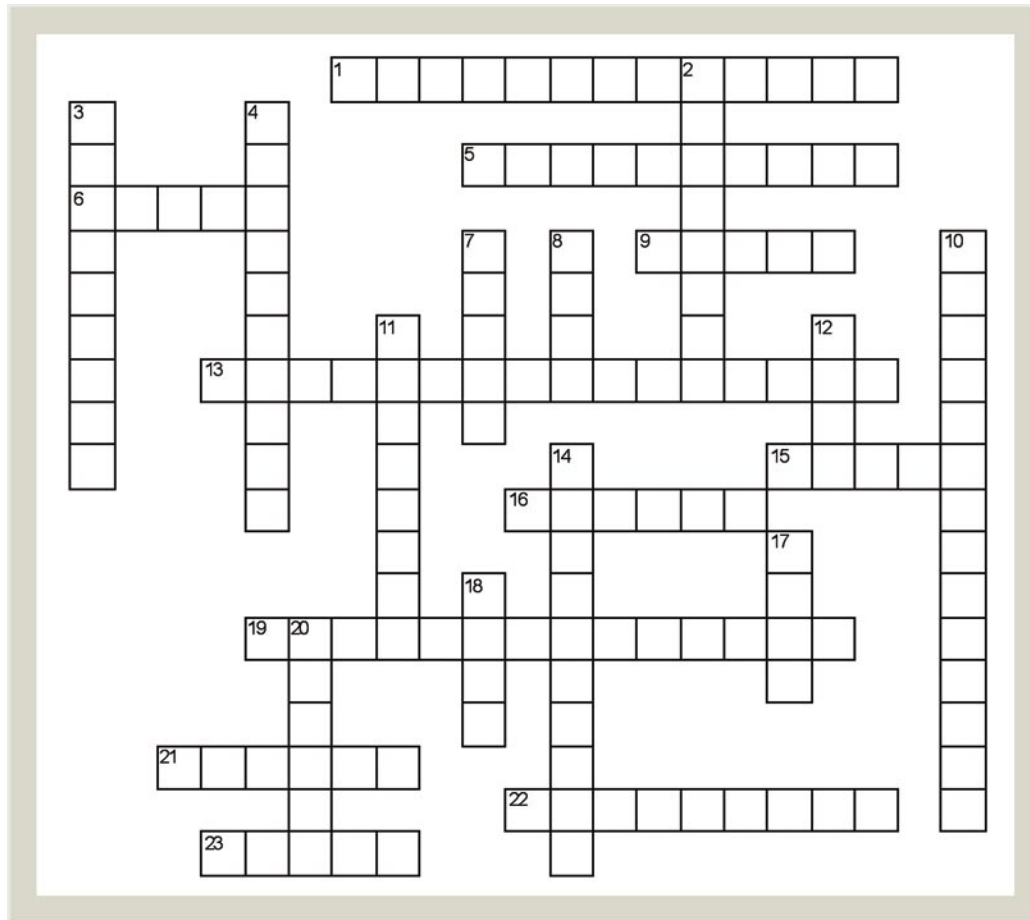
## AZUSA STREET LEADERS

Some leaders of the Azusa Street Mission in 1907. Seated (l-r): Sister Evans, Hiram W. Smith, William Seymour, and Clara Lum. Standing (l-r): unidentified woman, Brother Evans, Jennie Moore (later Mrs. William Seymour), Glenn Cook, Florence Crawford, unidentified man, and Sister Prince. Florence Crawford's daughter Mildred is seated in Hiram Smith's lap.



# HERITAGE CROSSWORD

By Joyce Lee - Archivist



## ACROSS

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| <p>1. Pastor of the church who invited Seymour to CA<br/>(2 wds.)</p> <p>5. Woman who was instrumental in introducing<br/>Seymour to the Pentecostal experience (2 wds.)</p> <p>6. Revises text</p> <p>9. A loved son of Isaac</p> <p>13. She married the pastor (3 wds.)</p> <p>15. Islamic holy city</p> <p>16. Well-known AG educator with ties to Azusa Street:<br/>Stanley _____.</p> <p>19. Name of the Azusa Street publication (2 wds.)</p> <p>21. _____ Bible School in Topeka, KS</p> <p>22. Historian who documented the revival</p> <p>23. Allegedly the first woman to speak in tongues in<br/>the twentieth century</p> | <p>2. One of the editors of the Azusa Street paper<br/>(2 wds.)</p> <p>3. Century of the Azusa Street revival</p> <p>4. City of the Azusa Street revival (2 wds.)</p> <p>7. He delivered the first Pentecostal sermon</p> <p>8. Capital of Peru</p> <p>10. The pastor of the Azusa Street Mission (2<br/>wds.)</p> <p>11. Well-known AG executive with ties to Azusa<br/>Street: Ernest _____.</p> <p>12. Factual</p> <p>14. Street on which the first home of the Azusa<br/>Street revival was found (2 wds.)</p> <p>17. NT book which describes the Day of<br/>Pentecost</p> <p>18. OT prophet who foretold the coming of<br/>Pentecost</p> <p>20. Teacher at the Bible school Seymour attended</p> |
|---|---|

**Check your answers on page 41.**

## Remembering A. Adele Flower Dalton



**Adele Dalton**

Adele Flower Dalton, for whom the Flower Pentecostal Heritage Center research room is named, entered the presence of the Lord on March 6, 2006.

Alice Adele Flower Dalton was born on January 9, 1915 in Ben Davis, Indiana. Her parents, J. Roswell and Alice Reynolds Flower, were involved in the formation of the Assemblies of God in 1914. When the church moved from Findlay, Ohio, to St. Louis, the Flower couple moved with their two children, 2-year-old Joseph and baby Adele.

When Adele was three years old, her family moved to Springfield with the Assemblies of God. A few years later the family moved to Pennsylvania where Adele grew up; she learned to play the violin, piano, and accordion. She enrolled at Central Bible Institute in 1933. In her third year at CBI, she began working part-time in the editorial offices of the Assemblies of God, thus preparing herself for a lifetime of writing for the Kingdom.

After writing Sunday school materials for 8 years, she volunteered as a missionary. Within 2 weeks, she was on her way to study Spanish. Her first missions assignment was in Guatemala. Later service in Latin America saw her promoting Sunday school and teaching in Bible schools.

It appeared that Adele had no time for marriage until missionary Roy Dalton asked, "Will you return with me to Spain?" They were married December 8, 1957, and left for Spain in January. Roy and Adele ministered together in

Spain for 10 years. In June 1968 Roy died, thrusting the responsibilities onto Adele's shoulders.

She remained in Spain and became the country's director of the International Correspondence Institute. In 1976 she returned to Springfield where she embarked on a 19-year career as a researcher and writer for World Missions (AGWM). During this time she established the archives for AGWM. When the Flower Pentecostal Heritage Center was established in 1999, the Board of Administration felt it was only fitting to name the research room in her honor—recognizing her careful and dedicated work from which researchers will benefit for decades to come.

She is survived by two brothers, Joseph and David Flower, both of Springfield; one sister, Suzanne F. Earle, Maine; and numerous other family members and a host of friends. They will remember her as a loving and humble servant of the Lord.



**Adele Flower in the Dominican Republic in 1951, while serving as Sunday School Director for Latin America.**



**The Adele Flower Dalton Research Room**

## VISITORS

Florence Koetitz (Layton, UT) and son, Ed Koetitz (San Jose, CA), descendants of W. W. and Martha Simpson, early AG missionaries to China, stopped by the FPHC in November. They deposited valuable correspondence and other materials relating to the life and ministry of the Simpsons. ➤



◀ Linda Garmon, a producer with WGBH TV (Boston), did research in December for a documentary on Aimee Semple McPherson to be aired on Public Television's *American Experience* series.

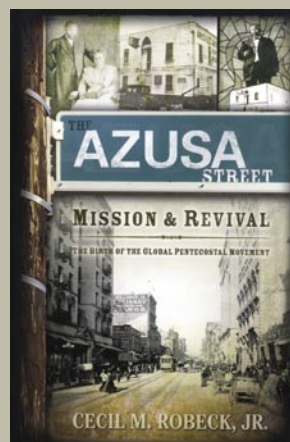
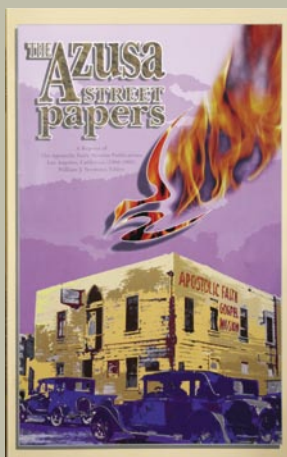
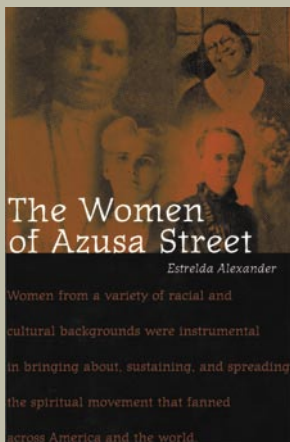
Dr. Randall Stephens, Assistant Professor of History at Eastern Nazarene College (Quincy, MA), visited in January to complete research on his forthcoming book, *The Fire Spreads: The Origins of Holiness and Pentecostalism in the American South*. ➤



◀ Thien-An N. Dang (left), an associate of evangelist Dave Roeber, and Duong Thanh Lam (right), General Superintendent of the Full Gospel Assemblies of God of Vietnam, visited the FPHC museum in January.



## Recommended Reading on the Azusa Street Revival and Early Pentecostalism



Alexander, Estrelida. *The Women of Azusa Street*. Cleveland, OH: Pilgrim Press, 2005. 207 p., \$20.00. Provides biographical sketches of women who filled key roles in the Azusa Street revival. (03RQ7734)

*The Azusa Street Papers*. Foley, AL: Together in the Harvest Publications, 1997. 80 p., \$19.95. Reprint of *The Apostolic Faith*, the newspaper published at the Apostolic Faith Mission (1906-1908). (03RQ5017)

"Azusa Street Revival: 100 Years of Pentecostal Power & Passion." *Enrichment* (Spring 2006), 188 p., \$8.00. This entire issue of *Enrichment* looks back to the Azusa revival and evaluates its impact on the church today. (75RQ1070)

Bartleman, Frank. *Azusa Street*. New Kensington, PA: Whitaker House, 2000. 171 p., \$11.99. A reprint of Bartleman's 1925 book, *How Pentecost Came to Los Angeles*; a lively and inspiring account of the revival by a participant. (03RQ7568)

Burgess, Stanley M. and Eduard M. Van der Maas, eds. *The New International Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids, MI: Zondervan, 2001. 1278 p., \$49.99. The essential reference tool for Pentecostal historians. (03RQ6281)

Jacobsen, Douglas. *Thinking in the Spirit: Theologies of the Early Pentecostal Movement*. Bloomington, IN: Indiana University Press, 2003. 418 p., \$24.95. An engaging study of colorful early Pentecostal leaders and their theologies. (03RQ7735)

Martin, Larry. *Azusa Street: The True Believers*. Joplin, MO: Christian Life Books, 1998, 1999. [2 vols.] 155 p., \$8.99 [vol. 1]; 157 p., \$8.99 [vol. 2]. Contains eyewitness testimonies of the Azusa Street revival. Vol 1 (03RQ6865); Vol 2 (03RQ7730)

McClung, Grant, Jr., ed. *Azusa Street and Beyond: 100 Years of Commentary on the Global Pentecostal/Charismatic Movement*. Gainesville, FL: Bridge-Logos Publishers, 2006. 338 p., \$11.99. Collection of essays by church leaders and scholars; explores the robust growth of global Pentecostalism. (03RQ8065)

Robeck, Cecil M., Jr. *The Azusa Street Mission and Revival: The Birth of the Global Pentecostal Movement*. Nashville: Thomas Nelson, 2006. 342 p., \$14.99. Not only is this the most authoritative book on the Azusa Street revival, it is a joy to read. (03RQ8066)

Wacker, Grant. *Heaven Below: Early Pentecostals and American Culture*. Cambridge, MA: Harvard University Press, 2001. 364 p., \$16.95. Full of delightful quotes, this book portrays early Pentecostals as they really lived. (03RQ5432)

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## ARCHIVES ACTIVITIES

### Abundant Life Covenant

**Church:** Periodicals: *Hidden Manna* and *Present Truth* (2000-present).

**Beverly Anderson:** Several boxes of audio and video recordings relating to the life of Garfield J. Unruh; books; and miscellaneous items.

**Edwin P. Anderson:** VHS video of J. Bashford Bishop's funeral at Central Assembly of God (Springfield, MO), Aug. 24, 2001.

**Gordon and Linda Bakken:** *The Bakkens in America: The Descendants of Ole Olsen Storrusbakken and Marit Olsdatter Fagerlie* / by Gordon and Linda Bakken.

**Juanita Barnes:** Biographical information on Johnnie Barnes.

**David Bundrick:** *Southeastern College History, 1935-1995*.

**Barbara Cavaness:** Early Pentecostal tracts including *The Long Walk* / by Mrs. Charles Lee; *A Call to Holiness* / by Arthur W. Frodsham; *Lay Hold* / by Stanley H. Frodsham; *Habit Slaves* / by Charles E. Robinson; *Does Your Life Ring True?* / by W. E. Moody; *The Pentecostal Movement: What It Is and What It Stands For* / by R. E. McAlister; *The Baptism in the Holy Spirit* / by J. G. Hall; *God's Financial Plan for His People* / by J. G. Hall; *Eternal Security Without Obedience Scripturally Refuted* / by J. G. Hall; *The Baptism in the Holy Spirit* / by J. G. Hall; *Those Howling Dogs* / by W. F. P. Burton; *Roman Catholicism: Right or Wrong?* / by J. G. Hall; *Baptism* / by Myer Pearlman; other miscellaneous books.

**Paul Clark:** *Orientation Manual for New Arrivals in Germany*.

**Vivian Deno:** Azusa Street Mission legal documents.

**Lydia Dieter:** Books, including materials documenting early Pentecostal churches in Baltimore, MD and the ministries of Joseph and Lydia Dieter.

**Daniel Donelson:** *Power Through the Holy Spirit* / by Hyman

J. Appelman, 1945; *Songs That Bless* / compiled and edited by A. C. McGaugh.

**Rediat Edessa:** 35 books in the Amharic language on the Pentecostal and evangelical movements in Ethiopia.

**Paul Ferrin:** *Tabernacle Joy Bells* (Denver, CO), various issues from 1935; songbook of Esther Kerr Rusthoi songs, 1933; songbook of Phillip S. Kerr, Gospel Song Publisher, 1934; Kuhlman Tabernacle flyer, "God's Last Round-up"; Kathryn Kuhlman flyer of New Denver Revival Tabernacle.

**First Assembly of God (Cordova, TN):** DVD of funeral for Frank Ellsworth Martin.

**Izaya Fujibayashi:** *Signs: A Journal for the Pentecostal Charismatic Movement in Today's Japan* (1997-2003).

**Glenn Gohr:** Various items relating to snakehandling, obtained from the Church of God (Cleveland, TN) archives.

**Jan Green:** *Yes Lord! Now* magazine (2001-2003).

**John Hall:** Cassette of Jack Coe's funeral.

**Elijah Hill:** *Women Come Alive* [biography of Mother Lizzie Robinson] / by Elijah L. Hill, 2005.

**Lois Hodges:** Scrapbook of photographs from the ministry of Melvin and Lois Hodges; church directories from Central Assembly, Springfield, MO; miscellaneous periodicals.

**James Houpt:** *Out From the Dust* / Thomas Wyatt, 1964; *The Ideal Pentecostal Church* / Seth C. Rees, 1897; *Christian Herald*, May 1964 [on tongues controversy]; *Christian Herald*, Feb. 1966 [Oral Roberts]; *Expanding the Pentecostal Witness* / Percy S. Brewster, L.I.F.E. lectureship series, 1970; *Gospel Adventures Around the World* / Sidney Correll, 1935; welcome brochure to the Oral Roberts Million Souls Crusade.

**Halkias Hristos:** Several Pentecostal books, including: *Church of God in Christ International Directory, 1985-1986*;

*"From the Treasures of the Greek Text": A Study Based on the Greek Text of the New Testament* / by L. S. Fengos and A. C. Perakis, 1995; *More Blessed to Give: A Pentecostal Mission to Bolivia in Anthropological Perspective* / by Göran Johansson, 1992; *The History of Japanese Pentecostalism* [Japanese]; *The Life of Andrew B. Urshan*; *Summary of the Nairobi Church Survey*; *China: The Church's Long March*; *Power From On High*; *Charter of the Christian Revival Crusade, New Zealand*; *Shame—Christian Rock/Disco Contemporary Music*; *The Catholic Church in Post-Mao China*; *Yearbook for Australian Churches, 1991*; *World Pentecostal/Charismatic Dictionary* [Greek] / Halkias Hristos; and other miscellaneous items.

**Deborah Irwin:** Books and papers of Missionary David K. Irwin.

**Calvin Johansson:** Books, audio recordings, and sermons by John Wright Follette, Calvin Johansson, and others.

**William E. Johnson:** Correspondence, newsletter, articles, etc. on Blanche Appleby.

**Carol Kenzy:** A scrapbook of Alice Reynolds Flower's poems, notes, etc.

**J. D. King:** *Waters of Bethesda: Sickness, Healing Homes and the Faith-Cure Movement, 1860-2004* / by J. D. King.

**Ed and Florence Koetitz:** W. W. and Martha Simpson correspondence and photos.

**Pauline Koons:** Books, newsletters, tracts, documenting the ministry of Tom and Pauline Koons among the Navajos.

**Maurice and Marcia Lednicki:** Photographs of Thomas Zimmerman, Maurice and Marcia Lednicki, D-CAPs, and others; rpm records: *Southwestern Memories 1961-62*; *I've Been to Calvary*; *Jesus Signed My Pardon*; *Evangelize The World*; *I'm Too Far Upon My Journey*.

**Gary B. McGee:** *A Voice From Zion: Sermons and Addresses* by

Reverend John Alexander Dowie; *Songs of Revival Evangelist R. W. Culpepper; Praise and Power Number 2* / Churchill Evangelistic Association. **Ditmar Mittelstaedt:** German, Romanian and Hungarian language editions of *Lydia* magazine (1986-present). **Woodvall Moore:** Minutes of the Pentecostal Church of Christ, 1935, 1938, 1940.

**Patricia Pickard:** Newspaper articles; 8-track tapes of gospel music; photographs; numerous articles, clippings, tracts, etc. **Darrin J. Rodgers:** *On Mule Back Thru Central America With the Gospel* / by Mattie Crawford, 1922; *Discourses on Divine Healing* / by Mattie Crawford, 1924; *The Story of My Life* / by Mattie

Crawford, [192?].

**Ted and Laura Schultz:** *Follow the Plan and Find the Pieces* / by Laura Schultz [Missionaries to Togo and Benin, Africa, 1950-1986].

**Dorothy J. Smith:** Dedication and 20th anniversary booklet of Nebraska District Council Assemblies of God Tabernacle and Conference Grounds, Lexington, Nebraska, 1941-1961.

**George W. Southwick via Charles Jennings:** *The Shiloh Scroll* (Zion, IL), Vol. 1, Number 8, March 1, 1936; *Herald of Faith* (Chicago, IL), Vol. 17, Number 10, October 1952.

**Angela Tarango:** *Choosing the Jesus Way: The Assemblies of God Home Missions to American Indians: 1950-1980* / by Angela Tarango, Duke

University.

**Grant Wacker:** Newsclip on Levi R. Lupton, Dec. 17, 1910.

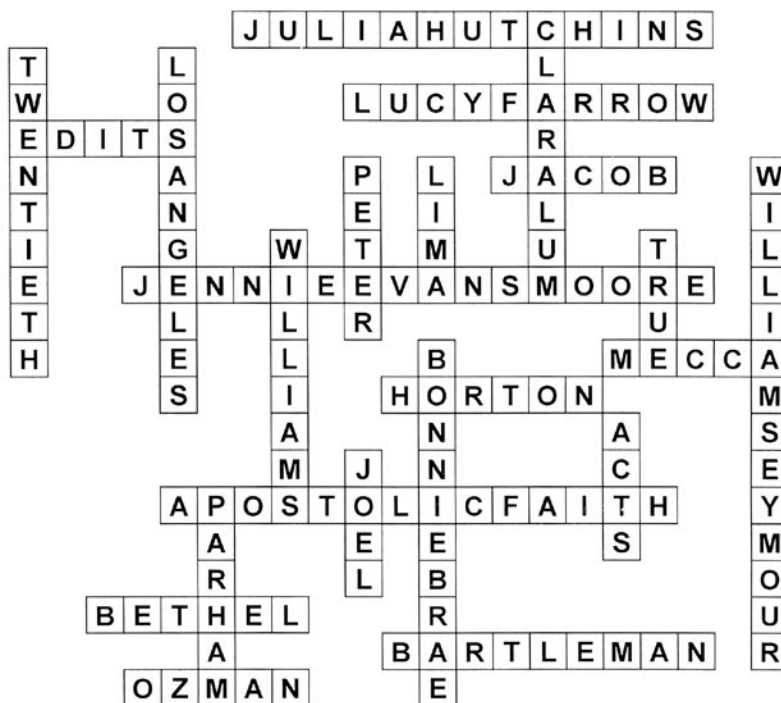
**Wayne Warner:** "Voice of the Angels" [articles on Los Banos rescue]; various editions of *Kathryn Kuhlman: The Woman Behind the Miracles* [British ed.]; *Toccati dal Fuoco* [Italian]; *Crois Seulement!* [French]; *Glaube ist Siegeskraft* [German]; *Ungerea Duhului Sau* [Romanian]; *Namaszczony Duchem* [Polish]; *Helligandens Salvelse* [Danish]; *Urapan Roh-Nya* [Indonesian] / ed. Wayne E. Warner.

**Gordon and Lola Wenig:** Several boxes of Pentecostal books. **Paul Zinter:** Books on Pentecostalism and healing evangelists.

# Heritage Crossword

## Answers

See page 36



## Important Notice

Changes are on the horizon for *Heritage*. As part of a broader effort among Assemblies of God ministries to refocus communications from print media to the internet, the last quarterly installment of *Heritage* will be the Spring 2006 issue. Scheduled to make its debut in 2007 is an expanded 64-page annual issue of *Heritage*. There will also be expanded coverage of our Assemblies of God heritage in *Enrichment* (the quarterly leadership journal sent to all AG ministers) and in *Today's Pentecostal Evangel* (the weekly magazine of the AG). In addition to regular subscribers, the annual edition of *Heritage* will be sent to all AG ministers. The Spring 2006 issue of *Heritage* will contain additional details about these changes (including information for subscribers). Over the next year, the Flower Pentecostal Heritage Center plans to significantly expand its online presence, creating a popular side to its content-rich, research-oriented website ([www.agheritage.org](http://www.agheritage.org)). We are committed to continuing to provide enriching and inspiring information about our Pentecostal heritage, as you have come to expect, in the expanded annual edition of *Heritage*, on our website, and in *Enrichment* and *Today's Pentecostal Evangel*.

## Comments From Seymour's Contemporaries

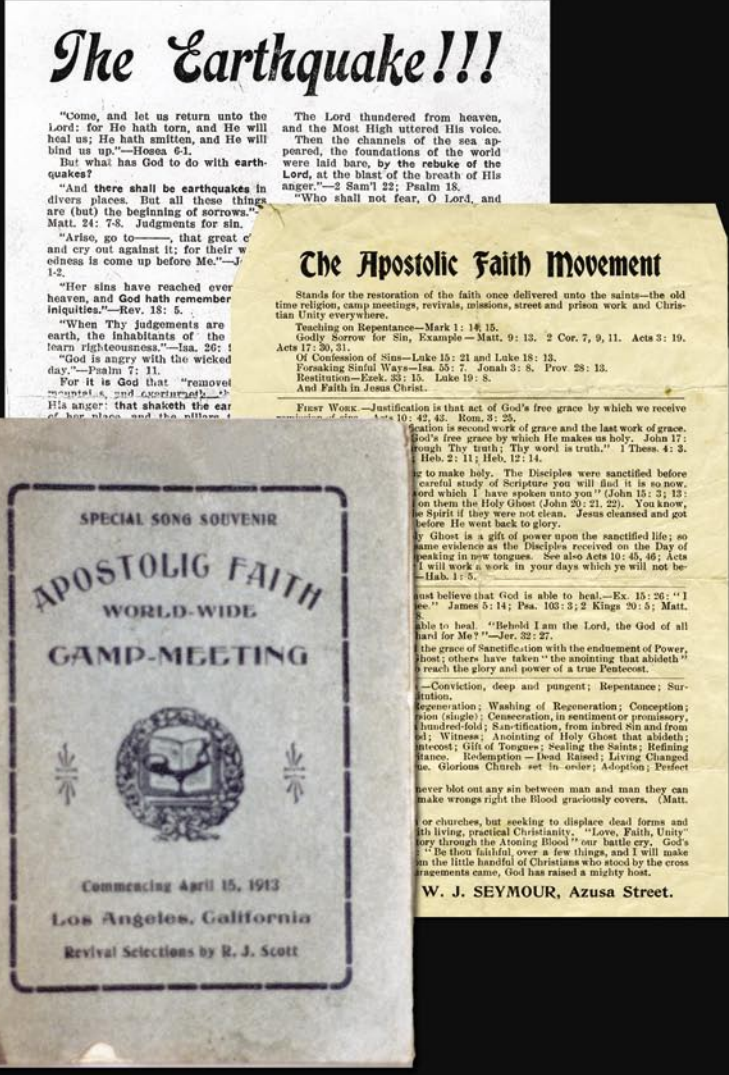
I have ... not a single doubt but that Brother Seymour has more power with God, and more power from God, than all his critics in and out of the city. His strength is in his conscious weakness, and lowliness before God ... —A. S. Worrell, *The Apostolic Faith*, February-March 1907, p. 5

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 post. He was no arm-waving thunderer, by any stretch of the imagination.—Arthur G. Osterberg

He ... stayed behind the box on his Knees before the Lord, hidden away from the eyes of the world ... Oh, how the Lord used that old black Brother and gave him wisdom like Moses, to lead and teach the people.—Rachel Sizelove

He is the meekest man I ever met. He walks and talks with God. His power is in his weakness. He seems to maintain a helpless dependency on God and is as simple-hearted as a little child, and at the same time so filled with God that you feel the love and power every time you get near him.—William H. Durham, *The Apostolic Faith*, February-March 1907, p. 4

... I heard him counsel against all unbecoming or fleshly demonstrations, and everything not truly of the Holy Spirit. Brother Seymour constantly exalted the atoning work of Christ and the Word of God, and very earnestly insisted on thorough conversion, holiness of heart and life, and the fullness of the Holy Spirit ... —A. W. Orwig



The above materials are part of the Flower Pentecostal Heritage Center's Azusa Street collection.

