

Assemblies of God

# HERITAGE™

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## 40th General Council Issue

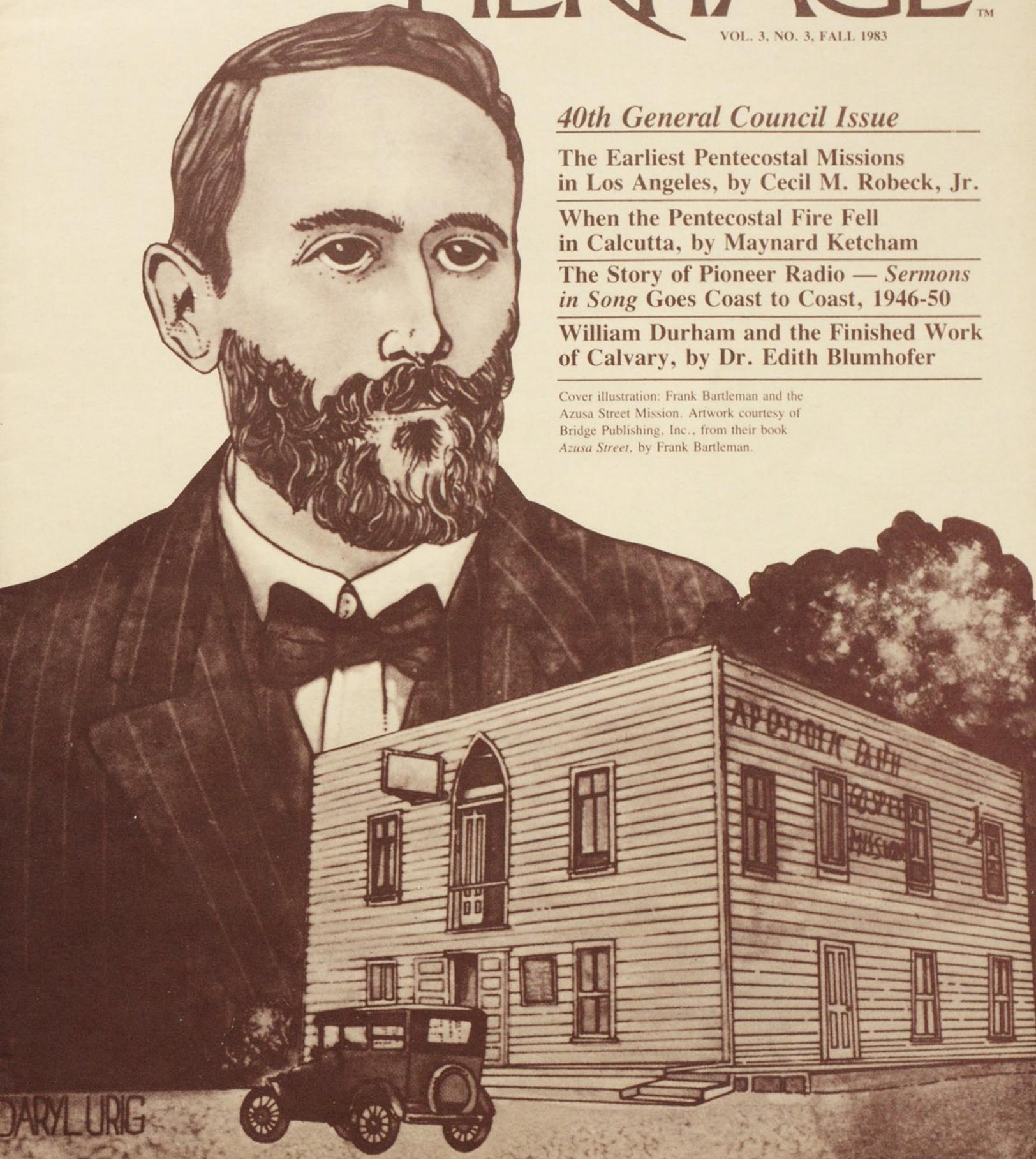
The Earliest Pentecostal Missions  
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The Story of Pioneer Radio — *Sermons  
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Cover illustration: Frank Bartleman and the  
Azusa Street Mission. Artwork courtesy of  
Bridge Publishing, Inc., from their book  
*Azusa Street*, by Frank Bartleman.



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# THE HERITAGE LETTER Wayne Warner

This issue of *Heritage* is special. First of all, it has been prepared with the 40th General Council in mind. Secondly, it was just two years ago — at the St. Louis Council — that we introduced this little paper. We have enjoyed producing each of the 9 issues and trust that it is serving the intended purpose: to help promote and preserve our great heritage.

Thank you for your interest in this new project and in this special General Council issue of *Heritage*.

Across the page you'll find a story on the early Pentecostal missions in Los Angeles, which was written by Cecil M. Robeck, Jr. Then another story which relates to the early missions in Los Angeles — and an important doctrinal issue — is Edith Blumhofer's "The Finished Work of Calvary." Maynard Ketcham, a retired missionary field secretary for the Far East, has given us an inspiring and informative story on the 1907 Pentecostal revival in Calcutta.

But please don't stop there. You'll find some fascinating information on the creation of the A/G Radio Department and the initial efforts to evangelize on a national level with *Sermons in Song*. That story is "Pioneers in A/G National Radio."

Maybe you were a part of that pioneer broadcast (1946-50) or were a charter listener. Let us hear from you if you sang in the choir, preached, listened, or had any part in that broadcast.

The name *Sermons in Song* actually came from a local program produced by Central Assembly and released over KWTO.

I asked Bert Webb, who was pastor of Central Assembly between 1939-44, about the local program and the origin of the name.

"We wanted a new name for our broadcast," he recalled. "So I announced that we would pay \$25 for a name submitted by our listeners. Hundreds of names were mailed in response to the offer."

One listener wrote that Brother Webb had the ability to get a message across between the songs before the listener realized he had heard a sermon. Logically, she wrote, the program should be called *Sermons in Song*.

She got the \$25.



Wayne E. Warner is Director of the A/G Archives

And that was reason enough for the General Council to adopt the same name for its national broadcast in 1946.

Gospel radio has matured with the Assemblies of God, and the rapid growth of the movement during the past 38 years can be attributed in part to this weekly evangelistic outreach.

In 1945 the Assemblies of God claimed 241,782 members and 5,311 churches. By January 1, 1983, there were 1,119,686 members and 10,173 churches. There are many contributing factors in this remarkable growth, but don't overlook the power of radio.

The radio ministries reached people that the churches could not — and it's still happening with *Revivaltime* and *Every Day With Jesus*. Radio sent a calling card, introducing the listener to both the gospel of Jesus Christ and the local church. Forming the Radio Department in 1945 was a monumental decision for the Kingdom.

In the next issue you'll read a story on *Revivaltime*, one of the most effective gospel radio programs ever produced.

If you are not a member of the Heritage Society and subscriber to *Heritage*, I hope you'll join right away so you won't miss a single issue.

And here is something else you'll not want to miss!

We have selected four complete radio



programs produced by the Radio Department between 1946 and 1953 and reproduced them on a 90-minute cassette. This new and unique tape is *Gospel Radio Classics* and contains *Sermons in Song* (1948), *The Gospel Rocket* (1948), and two broadcasts of *Revivaltime* (1951 and 1953).

You can have a free copy of this inspiring and nostalgic tape by becoming a member of the *Heritage Society* (or renewing your current membership).

It's as simple as that. Fill out the attached post card (in the center of this issue), return to our office, and we'll mail your copy of *Gospel Radio Classics*.

No postage is needed if the card is mailed in the U.S. We'll simply bill you (\$10 for a year or \$100 for lifetime). If the card is missing, write to the Assemblies of God Heritage Society, 1445 Boonville Avenue, Springfield, Missouri 65802. Be sure to tell us whether your membership is NEW or RENEWAL.

Again, thank you for your support of the Archives and the Heritage Society. ✦

## LETTERS FROM OUR READERS

### Article Refreshed Memories

Thank you for the article from *The Latter Rain Evangel* [concerning the Pentecostal work in Iowa]. This writeup refreshed our memories of the marvelous moving of the blessed Holy Spirit a half century ago. Thank God He is still proving His presence today wherever there are open hearts.

Thank you for the *Heritage* publication. We enjoyed reading it and will pass it on to a couple who are retired A/G ministers.

John R. and  
Louise Richey  
Hemet, California

*Editor's note. The Richeys founded the Open Bible Evangelistic Association (1932) which later became Open Bible Standard Churches (1935).*

### Researching Kansas History

I do wish to join the Assemblies of God Heritage Society. . . I just became aware of the Society from our District as they are aware of my interest in research.

I am glad for this Society and its interest and hope churches can be made aware before all the past generations are gone. We have no charter members left from our Assembly and only one who came shortly after the church was founded.

I did start our research several years ago. . . but I've much more to do.

We must look forward, but we cannot forget from where we came and those who gave that we might have.

Praise the Lord!

Carol Duvall  
Coffeyville, Kansas

### ASSEMBLIES OF GOD HERITAGE

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Wayne E. Warner, Editor  
Pam Eastlake, Assistant Editor

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Leaders at the Azusa Street Mission in 1907 gather with Pastor William J. Seymour. Florence Crawford, who established the Apostolic Faith in Portland, is standing behind Seymour. Her daughter is seated in the center. Inset is Rachael Sizelove who took the Pentecostal message to Springfield, Missouri.

# The Earliest Pentecostal Missions of Los Angeles

*A Look at Their Humble Beginnings More Than 75 Years Ago*

By Cecil M. Robeck, Jr.

This past year *Time* magazine reported that "the biggest distinct category of Protestants today... [consists of] Pentecostals — at 51 million strong... In addition 11 million members of more traditional denominations follow Pentecostal practices."<sup>1</sup> These numbers bear witness not only to the blessing of God, but also to the tenacity of the early Pentecostal pioneers. Often coming from among the poor and underprivileged, these brothers and sisters endured hardship and persecution for the message they believed and preached, a message of a "Latter Rain" outpouring of God's Spirit.

The Pentecostal message came to Los Angeles during the spring of 1906 through the ministry of a black brother, William Joseph Seymour. At that time the city numbered some 230,000 residents.<sup>2</sup> On the whole the city was fairly well integrated,<sup>3</sup> although there were two or three small areas where the population was predominantly black.

The earliest black residents of Los Angeles were spread throughout the city, but a small cluster settled in a semi-industrial area including several livery stables bounded by 1st and 3rd Streets between San Pedro and Santa Fe. Within this small area was a short street which from 1894 to 1904 housed the Stevens

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*"These brothers and sisters endured hardship and persecution for the message they believed and preached, a message of a "Latter Rain" outpouring of God's Spirit."*

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African Methodist Episcopal Church at 312 Azusa Street.<sup>4</sup>

As the new century dawned and more black families moved into the area, the migration tended to drift south and east, bounded by Maple Avenue, Olympic Boulevard, and Central Avenue.<sup>5</sup> Closer to the railroad tracks of the Santa Fe line where lots ran between \$200 and \$400,

they built between Santa Fe Avenue and Mateo Street. Stevens AME Church moved with the migration to 8th and Towne in 1904, changing its name to First AME Church. The Azusa Street location was left vacant with the building being used for storage.

It was in a small holiness mission formed in 1906 on Santa Fe Avenue that W. J. Seymour first brought the Pentecostal message in late March.<sup>6</sup> His message was rejected, and he was barred from preaching there. Yet, there were those present who wanted to hear more.

Ruth and her husband Richard D. Asbery, a janitor employed at the Wilcox Building at 206 South Spring, invited Seymour to their home at 214 N. Bonnie Brae Street (now 216) to join a cottage prayer meeting.<sup>7</sup> Seymour accepted their invitation; but the meetings were shortlived, for the Spirit fell at Bonnie Brae on April 9, and word of the event spread quickly. For the next three nights the meeting was moved outside the white-washed wood frame structure to accommodate those who came. "...The front porch [which rises some 15 feet above the curb] served as a pulpit [until its collapse on April 12, 1906, from the weight of the worshipers], while crowds gathered in the street, spell-bound by the moving of the Spirit."<sup>8</sup> The crowds quickly attracted the attention of the police,<sup>9</sup> and it became evident that a larger place, more suitable for the meetings would be essential.

That week the now delapidated Stevens AME Church building on Azusa Street was acquired. Within five days what would become known as the Apostolic Faith Mission on Azusa Street had made the *Los Angeles Daily Times*. On April 17, a *Times* staff writer attended the evening meeting. His article titled, "Weird Babel of Tongues," appeared in the *Times* the next day, describing the mission as a "tumble-down shack on Azusa Street" where "night is made hideous in the neighborhood by the howlings of the worshipers who spend hours swaying forth and back in a nerve-racking attitude of prayer and supplication."<sup>10</sup> Seymour had been in town less than a month.

Such unsought publicity brought people from miles around. Seymour lived on the premises of the two-story frame building and meetings were conducted from 10 a.m. until midnight and beyond. It became the Pentecostal center of its day, first attracting people, then sending them out with a new experience and a message.

Meanwhile some five blocks away a congregation met in Burbank Hall at 542 South Main Street. Established in September 1905, as First New Testament

Church, it was led by Joseph Smale. Formerly the pastor of First Baptist Church in Los Angeles, Smale had left to form this new congregation which he encouraged to seek revival. Frank Bartleman was a charter member of this work.<sup>11</sup> At First New Testament Church, people prayed for the restoration of the gifts mentioned in 1 Corinthians 12:4-11.<sup>12</sup> On April 15, the week Seymour moved his meeting from Bonnie Brae to Azusa Street, a black woman spoke in tongues during the Sunday morning service at First New Testament. It caused quite a stir,<sup>13</sup> and a number of members went to Azusa Street.

After a short period of time Pastor Smale invited his people back, promising them "liberty in the Spirit," an event about which Bartleman wrote on June 22.<sup>14</sup> A month later, on July 23, 1906, the happenings at the First New Testament Church were also featured in the *Times*. The article titled, "Queer 'Gift' Given Many" described this congregation as a "prosperous-appearing, tastefully-dressed and cultured-looking assembly" given to "loud wailing, bursts of song and prayer and shouting of 'Hallelujah.'" The article was accompanied by cartoon caricatures of nine "Types of those who claim to have received the 'gift of tongues' at the New Testament Church."<sup>15</sup>

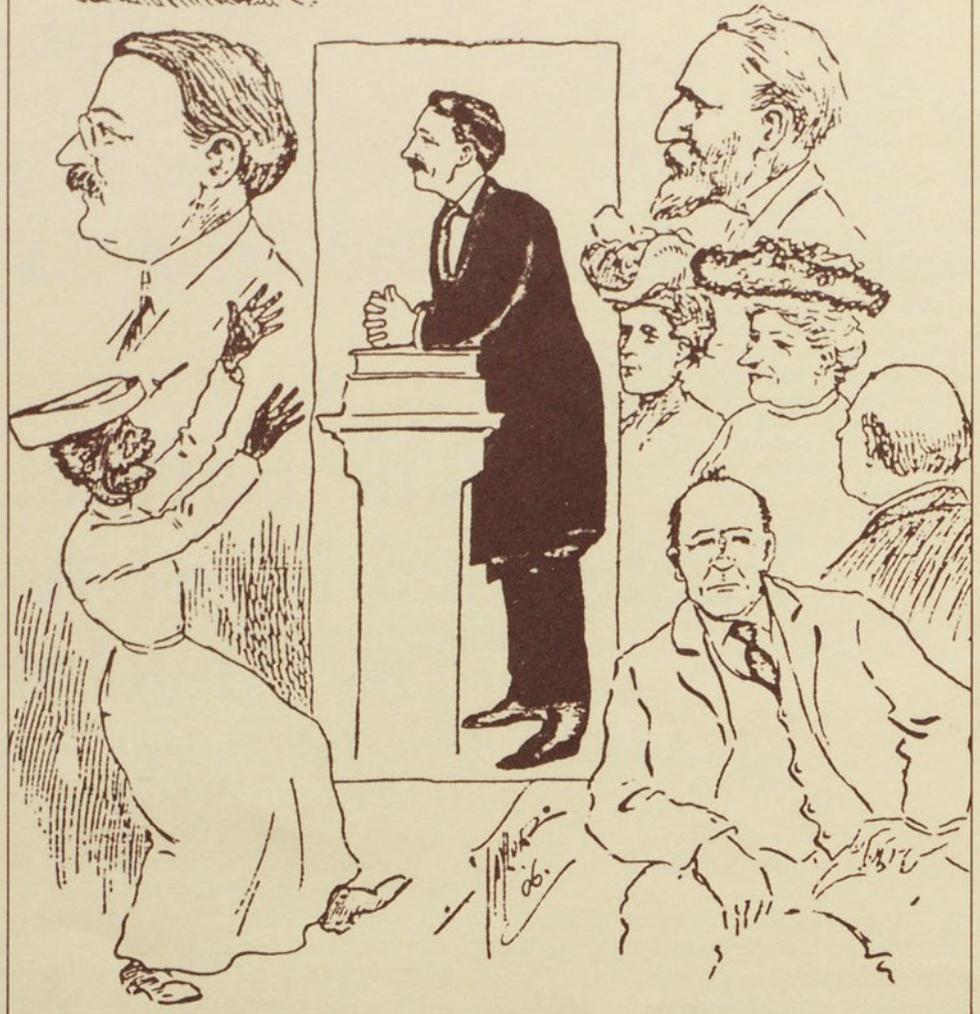
By August 1906, Frank Bartleman was convinced that something new was needed. He wrote later that he foresaw the decline of both Azusa and the New Testament Church because they chose to "organize."<sup>16</sup> Whatever his reasons, Bartleman opened the doors of a building at the edge of the black neighborhood on the southeast corner of 8th and Maple on Sunday, August 12. A congregation which refused to take a name, it was listed in the 1907 *City Directory* simply as a Pentecostal church whose pastor was C. E. Sargent.<sup>17</sup> Bartleman was active there for a time, then turned the leadership over to W. H. Pendelton.

September was a very eventful month. The Azusa Street mission published its first issue of *The Apostolic Faith*,<sup>18</sup> a monthly newspaper featuring testimonies, articles, and news items of interest to Pentecostal believers. Its spirit was non-sectarian, for the October issue gave full coverage to the 8th and Maple work, mentioning also the work at People's Church (598 Mateo) and other new works in outlying areas and around the world.

September 19, 1906, brought further coverage of the movement by the *Los Angeles Daily Times*. Of particular interest was the experience of Dr. Henry S. Keyes, a member of the New Testament Church and the "directing surgeon of the Emergency and General Hospital." On Sep-



These cartoon caricatures appeared in the *Los Angeles Times*, July 23, 1906, supposedly representing the types of Pentecostals at the First New Testament Church. The photo at the right is of Elmer Fisher, pastor of the Upper Room Mission.



tember 18, the *Times* asked Dr. Keyes to "reduce the strange 'language' that suddenly descended upon him to writing." The interpretation was written by another Pentecostal, L. C. Le Nan, and the results were given to one Baba Bharati described as "an eminent Oriental scholar," who declared it to be nothing more than gibberish. Drawings of the doctor "explaining his 'gift' of a language nobody ever heard of," "a facsimile of Dr. Keyes' 'Gift of Tongues' scrawl, its English 'translation' . . . and the opinion of Baba Bharati" accompanied the article.<sup>19</sup>

About the same time Pastor Smale of First New Testament Church began to rethink his commitment to Pentecost. As such he tightened the reins on the Pentecostal experience in his church. Ul-

timately Elmer Fisher established the Upper Room Mission at 327½ South Spring Street. Bartleman noted that both racial and theological issues entered into the founding of this mission. "Most of the white saints from 'Azusa' went with him [Fisher], with the 'baptized' ones from the New Testament Church. This later became for a time the strongest mission in town."<sup>20</sup>

As the years went by, new missions joined those already in existence. By 1915 Los Angeles had no fewer than 15 such missions with outreaches to various ethnic groups including the Italian and Spanish-speaking residents of Los Angeles. In addition there were at least three black

*continued on page 12*

# When the Pentecostal Fire Fell in Calcutta

*A/G Missions Traces Origin to 1907 Outpourings*

by Maynard Ketcham  
and Wayne Warner

Images of poverty, starvation, disease, and death come to mind when the city of Calcutta is mentioned. But then we are also reminded that the situation is not entirely hopeless as long as the loving ministries of people such as Mother Teresa and Mark and Hulda Buntain continue.

These compassionate ministries might seem so small when the need is so great. But the success stories flowing from these gallant efforts are filling volumes.<sup>1</sup>

To chart the ministry of Pentecostals in Calcutta one must go back to 1907 when the Holy Spirit was poured out in two separate locations about five miles apart. These revival fires later merged and gave a foundation to the work of the Assemblies of God in Calcutta, Eastern India, and Bangladesh.<sup>2</sup>

The first fire started when Alfred G. and Lillian Garr arrived in Calcutta, fresh from the Azusa Street meetings in Los Angeles.

Garr was pastor of a Burning Bush congregation in Los Angeles in 1906 when the Pentecostal outpouring shook Los Angeles and transformed believers around the world. When he received a mighty endowment of power, Garr spoke in Bengali — a language he did not know. As a result of this unusual experience, the Garrs felt a strong call to service in India; so in the fall of 1906 they left their Los Angeles congregation in the hands of others and set out for New York and eventually India.

Enroute to New York City the Garrs stopped at Burning Bush congregations in

Chicago and Danville, Virginia, telling of their recent experience at the Azusa Street Mission. Consequently, many of these people received the Pentecostal experience.<sup>3</sup>

While they were still in this country Garr wrote to William J. Seymour, pastor of the Azusa Street Mission, concerning the Pentecostal revival in Danville. He closed his letter with a note of faith for their mission to India: "We are expecting God to give us a good revival in India."<sup>4</sup>

God honored their faith in a greater way perhaps than they could have imagined.

After arriving in Calcutta, the Garrs met a sincere and dedicated minister, Pastor Hook of the Bow Bazar Baptist Church — the same church which had rung to the impassioned eloquence of William Carey 100 years earlier.

Pastor Hook invited Garr to conduct services at the church, and it wasn't long before another Pentecostal fire was burning in the world — this one more than 8,000 miles from the Azusa Street Mission.

Missionaries and nationals alike were touched by the fire. Many were convicted of sin. Some were impressed to make restitution. It was a genuine move of the Spirit which was reported in Pentecostal periodicals around the world.

One of the reports was published in *The Apostolic Faith*, Seymour's periodical in Los Angeles. Mrs. Garr wrote:

God is spreading Pentecost here in Calcutta, and thirteen or fourteen missionaries and other workers have

received it. . . We are among Bible teachers, and they have the Word so stored away; but now the Spirit is putting life and power into it, which is wonderful to behold.<sup>5</sup>

Lillian Garr also reported that Miss Susan Easton, head of the American Women's Board of Missions, had been baptized in the Spirit and "is a power for God."<sup>6</sup>

So the fire that had started in Los Angeles was now burning in Calcutta.

But a second fire was about to start some five miles from the Bow Bazar section of Calcutta. Apparently this revival effort was independent of the Garr meetings.

Fanny Simpson, a Methodist missionary from Boston, directed a girls orphanage on Elliot Road which was sponsored by the Methodist Women's Union Missionary Society.

Little did Miss Simpson know that the revival which would start in her orphanage would be the means of her dismissal from the orphanage.

One day Fanny heard about fervent morning prayer meetings among the girls. Then she heard about girls who were confessing wrongs, returning stolen rice and soap. A chapel service was interrupted when several girls were slain in the Spirit. Some of the girls began to prophesy. Others began to speak in unintelligible languages.

Fanny was a very proper Bostonian with impressive missionary credentials. But this was all new to her. She didn't really know how to handle the demonstrations. It was evident, however, that lives were being changed. There was no doubt about that, and girls whose lives were revolutionized were making a deep impression on their director.

Finally Miss Simpson's doubts began to disappear, and she too sought God — right alongside the former street urchins who had been praying down the blessings of God. When the girls saw their beloved leader praying, they joined her and "prayed her through" to the baptism in the Holy Spirit.

News soon circulated around Calcutta that some unusual things were happening at Sister Simpson's orphanage over on Elliot Road.

Unfortunately, the bishop had apprehensions about what was going on in the orphanage. He warned Fanny that something had to be done. "Sister Fanny, you are highly regarded and respected," the

Miss Fanny Simpson and two young missionary couples about 1929. On the left are Gladys and Maynard Ketcham, and on the right are Charles and Lillian Woolever.



bishop began in his effort to stop the revival, "but this emotion, these manifestations, they are unseemly for mature and respectable Christians."

Fanny would have to stop the manifestations or take the prayer meetings to a back room.

But Fanny had seen enough of the outpouring to know that it was of God and that pushing it to the back of the orphanage would be wrong. And she told the bishop so.

Despite the bishop's respect for Fanny's life and ministry, he felt he must dismiss her as the orphanage leader. But even after Fanny packed her bags and returned to America, the orphanage revival continued. The girls who had received the baptism in the Holy Spirit knew the experience was real and should not be quenched. Many of the girls later married and reared Christian families, some of whom went into the ministry.

One of the ways God used to keep the fire burning in Calcutta was through the Chandra family.

Rai Bahadur Chandra was a Brahmin of the highest rank, the "collector," or highest government official. The British government had made him a Rai Bahadur, which is equivalent to being knighted. He gave up Hinduism and became a devout Christian under the ministry of Dr. Alexander Duff, a famous Scottish Presbyterian missionary. Rai Bahadur Chandra reared a remarkable family of three boys and two girls. The boys became judges and magistrates, and the girls became directors of Christian institutions.

When the Chandra family heard of the Spirit's outpouring at the meetings conducted by the Garrs and at the Elliot Road orphanage, they became interested. On a trip to England they came in contact with Elim Pentecostals and received the baptism in the Holy Spirit.

They returned to India and constructed a small chapel and residence next door to their house in Beniapukur. Here in the House of Prayer and Good News, as it was called, English and Bengali services were conducted by the Elim missionaries. Later, because the Elim organization was limited in personnel and finances, the work was transferred to the American Assemblies of God.<sup>7</sup>

Now, what happened to Fanny Simpson?

Some believed her ministry was finished when the bishop dismissed her from the orphanage in 1907. But that was hardly the case.

She was already blessed with a dynamic personality, eloquent speech, and music skills. Now that she had received the baptism in the Holy Spirit, she became an effective evangelist during the early years

of the Pentecostal movement.

One of the meetings in 1910 in a little Methodist church in Eastport, Long Island, would play a part in the missionary call to Maynard Ketcham — a 5-year-old boy at that time. Maynard's mother received the baptism in the Holy Spirit under Fanny's ministry in one of the Eastport meetings. Then Miss Simpson turned her attention to young Maynard at his



A. G. Garr

mother's side. She laid her hands on Maynard's head and claimed him by faith as a missionary to the Bengali-speaking area of Eastern India.

Fanny Simpson would live to see that prayer answered when in 1926 Maynard arrived in India as a missionary. He and his wife Gladys became the first Assemblies of God missionaries to the Bengali-speaking area of Eastern India, which includes Calcutta and what was then called East Bengal.<sup>8</sup>

The burden Fanny Simpson carried for India could not be shelved. In 1920 she returned to the country — this time to Purulia — where she established an orphanage and mission work which would later become the hub of the Assemblies of God work in Bengal. Miss Simpson purchased the land with her own money (about \$2,650) which she had received from her mother's estate.

And Fanny Simpson's ministry in India continues to this day — 34 years after her death. Nationals still carry on the work she started in Eastern India. And one of her successors, Maynard Ketcham — who is now retired in Springfield, Missouri — had an important role in the origin of one of the most dynamic Christian ministries in the entire country.

In 1955 Maynard, now field director for Asia, invited a young evangelist to consider becoming a missionary to Calcutta. The young evangelist had received another offer of ministry elsewhere, but he agreed to pray about Calcutta.

After prayer the young man accepted the Calcutta challenge. He is still there, and his name is Mark Buntain.

And here is something else that gives the Pentecostal work in Calcutta an interesting twist. Mark Buntain built a church building almost across the road from the orphanage Fanny Simpson was forced to leave in 1907!<sup>9</sup>

Maynard Ketcham is thrilled at what God has done in Calcutta, and he imagines that others are also looking on: "The Garrs, Fanny Simpson, and Neville Chandra are looking down on the city of Calcutta from the battlements of heaven and are rejoicing."

The same Holy Spirit who touched lives in 1907 continues to use dedicated men and women to reach Calcutta's suffering masses.

The fire has never gone out.

#### Notes

1. For more information on Mother Teresa, see *Teresa of Calcutta*, by Robert Serrou (McGraw-Hill). Doug Wead's *The Compassionate Touch* (Bethany House) is the story of Mark and Hulda Buntain's ministry in Calcutta.

2. Today the Assemblies of God has 37 missionaries, 513 credentialed national ministers, and 70 lay workers ministering in India. There are 487 churches, 456 outstations, eight Bible schools, and nearly 100,000 believers. Buntain's Calcutta Christian Mission Hospital annually cares for some 80,000 outpatients plus the inpatients. Thousands are fed daily through a church-operated food program.

3. At this time, Garr and other Pentecostals believed the gift of tongues was for preaching to foreigners in their own language. Later they realized that whenever this experience took place it was an exception, not the rule. (See Gary McGee's "Early Pentecostal Missionaries" in the Summer 1983 *Heritage*.)

4. A. G. Garr, "Pentecost in Danville, Va.," *The Apostolic Faith*, Oct. 1906, p. 2.

5. Lillian Garr, "In Calcutta, India," *The Apostolic Faith*, April 1907, p. 1

6. *Ibid.* Susan Easton became an Assemblies of God missionary and served on the Foreign Missions Committee. Alfred G. Garr founded the Carolina Evangelistic Association in 1930. Alfred C. Garr, Jr., now pastors the church his father founded in Charlotte, N.C.

7. Maynard and Gladys Ketcham were the first Assemblies of God missionaries in charge of the Bengali services. They were followed by Dan and Esther Marocco. Some of the outstanding Assemblies of God missionaries who ministered in the English branch of this ministry included the Hillarys, Cawstons, Barricks, Bryants, Wollevers, John Lewis, and others. One of the outstanding nationals trained here was David Roy Chowdhury.

8. The Pentecostal message reaching Bangla Desh is a thrilling story in itself. Abdul Munshie, a Baptist preacher and convert from Islam, discovered Aimee Semple McPherson's book, *This Is That*, in a library. He wanted to know more about the Pentecostal experience, so he wrote letters to India, one of which was addressed to "The Pentecostal Missionaries in Eastern India." After bouncing around several post offices, the letter arrived at the Purulia mission. Here Munshie heard more about the Pentecostal experience. Just before Maynard and Gladys left Purulia for their first furlough, a great outpouring of the Spirit stirred the area. The entire Munshie family received the baptism in the Holy Spirit. Abdul, despite severe persecution, returned to his homeland as the apostle of Pentecost. Today his son Daniel is the superintendent of the Assemblies of God work in Bangla Desh.



The Sermons in Song studio, 1946-50. At the far right is Thomas F. Zimmerman, director of the Radio Department and announcer. On his right is the program speaker, General Superintendent E. S. Williams, and to his right is W. I. Evans. The organist is Gwen Jones, current editor of *Advance* magazine.

# Pioneers in A/G National Radio

## *Sermons in Song Goes Coast to Coast and Around the World*

### Part 1

**G**od doesn't create a medium like radio and then hand it to His followers to use to evangelize the world. Rather, He waits patiently while finite man stumbles toward discovery of the medium and develops it. Then He moves upon His servants to make use of the tool that has been made available."<sup>1</sup>

What comes to mind when you think of a national radio program produced by the Assemblies of God?<sup>2</sup>

Probably the names of Dan Betzer and C. M. Ward for starters. Then the well-known programs, *Revivaltime* and *Every Day With Jesus*.

Unless you have reached your 50th birthday, you probably never heard two other radio speakers, E. S. Williams and Wesley R. Steelberg, Sr., and the first national radio program *Sermons in Song*.<sup>3</sup>

This brief story deals with the early years of the Radio Department and *Sermons in Song* which was launched on a memorable Sunday, January 6, 1946.

If you were around on that day and listening to the radio, you can probably recall the thrill you experienced when the Assemblies of God was "linked" coast to coast by radio. And it probably didn't matter that the means was by "transcription," or a giant LP record being played over your local radio station.

It might seem like a primitive communication system when compared with the *Live! From Anaheim* telecast. But *Sermons in Song* was using the highest technology available to produce and broadcast the gospel. And it was effective.<sup>4</sup>

**D**espite the identification tag that the new program was the "National Assemblies of God Radio Hour," *Sermons in Song* was actually a 15-minute production.

The format included sacred songs and a brief message. The first program's personnel included General Superintendent E. S. Williams as the speaker; Thomas F. Zimmerman as director of the Radio Department and narrator; and Les Barnett, who before his conversion was a music coach for popular movie personalities, as director of the music.<sup>5</sup>

Each week Thomas F. Zimmerman's unmistakable voice would become a welcome signal across the miles and even into foreign countries with his familiar introduction: "The General Council of the As-

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*"It was a full-gospel sound that brought warmth and love and hope on the heels of the most devastating war in human history."*

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semblies of God presents — *Sermons in Song*."

And then the choir's catchy theme would alert the listener that a full-gospel program was on the air:

*Jesus is the only Saviour,  
Loud let the echoes ring;  
Jesus is the mighty Healer,  
Gladly the message bring;  
Jesus is the great Baptizer,  
"Glory, Hallelujah" sing;  
And we rejoice for He's  
Our coming King.*

The first few productions of *Sermons in Song* were recorded at Central Assembly in Springfield. Later the broadcasts were produced on the Central Bible College campus. Naturally, students at the college were excited about participating in a program which had a potential audience of millions.

But the college students and Headquarters personnel were not the only people involved in this first national program. Young people in Christ's Ambassadors groups around the country got behind the evangelism effort by purchasing recording equipment at a cost of \$13,000 — making the studio one of the finest religious studios in the country.

The 60-voice choir, composed of students at CBC, was something to behold.

In 1945 girls at CBC were still wearing uniforms — navy dresses with 9-inch bows. The men wore suits; but because of shortages immediately following World War II, it was almost impossible to get suits alike — even to outfit a quartet.

**R**adio programs produced by the Assemblies of God between 1946 and 1950 were recorded on the then familiar "transcriptions." These were large 16-inch records which were sent to the radio stations carrying the programs.

But before the programs could be sent to the stations, the master record was sent to the National Broadcasting Company in Camden, New Jersey, where pressings, or duplicates, of the broadcast were made. The duplicates were then shipped to Springfield where they were mailed to the stations.

Producing the master record allowed no

room for mistakes since there was no means for editing. If the participants made mistakes during the recording sessions, the entire program had to be recorded again.

Harris Jansen, now a faculty member at the Assemblies of God Graduate School was a member of the choir and quartet in those early years. He remembers some long rehearsals and tense recording sessions. "Les Barnett added a professional touch to the music," he recalls, "but some of his difficult arrangements often challenged the musicians."

The hard work and dedication, however, paid off as *Sermons in Song* with its pleasant and professional sound sought out hidden receivers and lonely hearts, hearts that were waiting to hear the Good News. These voices of hope reached into new areas to evangelize and introduce listeners to local assemblies. It was a full-gospel sound that brought warmth and love and hope on the heels of the most devastating war in human history.

And that's not all.

In 1947 *Sermons in Song* was presented the award for the "Best All-around Religious Broadcast" by the National Religious Broadcasters. Other awards would come for this pioneer Assemblies of God broadcast and also for *The Gospel Rocket*, a children's program produced in 1948 by the Radio Department.

And the networks were taking notice too. In August 1949, the American Broadcasting Company paid a well-deserved tribute to the *Sermons in Song* personnel

when it offered to carry the program on the network.

But it would not be the time nor the program for the Assemblies of God to go on the network. That decision and step of faith would come later with something bigger and with even a greater outreach — *Revivaltime*, which would be introduced on Easter Sunday 1950.

And that's another story.

#### Notes

1. Barry Siedell, *Gospel Radio* (Lincoln, Nebraska: Back to the Bible Broadcast, 1971), p. 19.

Pittsburgh's Calvary Episcopal Church broadcast the first gospel service over a commercially licensed station, KDKA, on Jan. 2, 1921. Aimee Semple McPherson was the first woman to preach on radio, April 1922. Other pioneer radio preachers included John Zoller, Michigan; Paul Rader, Chicago; R. R. Brown, Omaha; Charles E. Fuller on the *Old Fashioned Revival Hour*, Long Beach; Donald Grey Barnhouse on the *Bible Study Hour*, Philadelphia; and Walter A. Maier on the *Lutheran Hour*, St. Louis.

2. Although it was a small start, the Assemblies of God released its first gospel program over KWTO, Springfield, in 1936.

3. The name *Sermons in Song* was actually bor-

rowed from Central Assembly in Springfield, which was a local program released over KWTO. The national program got its start on the west coast during October and November 1945. Leland R. Keys, pastor of Glad Tidings Temple, San Francisco, offered time on a few stations which had been made available to his church. Five releases of *Sermons in Song* were broadcast over a limited number of stations.

4. The Assemblies of God Heritage Society is now offering a nostalgic 90-minute cassette *Gospel Radio Classics* as a premium for new and renewals. The tape contains representative programs of *Sermons in Song* (1948), *The Gospel Rocket* (1948), and *Revivaltime* (1951 and 1953).

5. Other voices heard on *Sermons in Song*, which was on the air between 1946 and 1950, included J. Roswell Flower, William I. Evans, Gayle F. Lewis, W. A. Brown, W. R. Steelberg, Noel Perkin, and Bartlett Peterson. Marcus Gaston replaced Les Barnett as music director in 1947. Musicians for the initial broadcasts included soloists: Kenneth James and Harry Myers; string quartet: Alma Frey, Melba Yeager, Robert W. Cummings; and Paul Greisen; organists: Keith Hill and Gwen Jones; male quartet: Fenton Jones, Emerald Wray, Raymond Luba, and James Brooks; instrumental trio: Raymond Brock, Al Weiss and Ruth Garlock; ladies trio: Grace Johnson, Irene Buckley, and Phyllis Cooper; Finch Sisters Trio: Geri, Jeanne, and Marjorie.

To be continued in the next issue.



At the right, T. F. Zimmerman (behind the counter) promotes *Sermons in Song* and *The Gospel Rocket* at the 7th annual Sunday School Convention, 1949. Below is the *Sermons in Song* choir.



# The Finished Work of Calvary

## William H. Durham and a Doctrinal Controversy

by Dr. Edith Blumhofer

[Brother Durham] was sent of the Lord from Chicago with a message for the Pentecostal saints in Los Angeles. . . He started meetings and the saints flocked back to [Azusa Street] and filled it again with the high praises of God. . . It was called by many the second shower of the Latter Rain. On Sunday the place was crowded and five hundred were turned away. The people would not leave their seats between meetings for fear of losing them.<sup>1</sup>

The time was February 1911, the place Los Angeles. The preacher, 37-year-old William H. Durham, was probably the most controversial leader within the small Pentecostal movement of the day. What was the message, and why the controversy? Durham's ministry can best be considered from a broad perspective on the whole of early American Pentecostalism.

During the first decade of the 20th century, the Pentecostal movement emerged as a vibrant but controversial revivalistic challenge to both liberal and conservative American Christians. Its roots were in the broad mainstream currents of 19th-century American Protestantism: both Wesleyan and non-Wesleyan currents informed its theological heritage. Yet in its first decade its adherents were essentially unconcerned about developing a systematic statement of faith. Their movement focused in local centers and, except in parts of the South, lacked organization, definition and identity. It stressed, rather, experiential piety, and its focal assertion was that speaking in tongues was the Biblical evidence of an "endowment with power" that was the baptism with the Holy Spirit. Representing diverse religious backgrounds these Pentecostals were united both by their understanding of Spirit baptism and by a conviction that theirs were the last days and that their task was the restoration of the apostolic faith.

Because the Azusa Street revival which brought Pentecostalism into the public eye derived much of its impetus from the ministry of the independent itinerant holiness evangelist, Charles Parham, the teaching it propounded stressed the 19th-century Wesleyan holiness notion of the necessity of two works of grace in salvation: justification which procured pardon and sanctification which "rooted out" the Adamic nature.

These two works of grace, Parham taught, were to be followed by a third crisis

experience in the *ordo salutis*: the baptism with the Holy Spirit evidenced by speaking in tongues. This baptism could only be received by those who had been sanctified in a second definite work of grace: it was the endowment with power for service "on the clean, sanctified life."

Such teaching characterized the first organized Pentecostal groups: the Church of God in Christ, the Church of God, and the Pentecostal Holiness Church, all of which had roots in the holiness revivals of the past generation and were primarily southern and local in their influence. The Azusa Street mission and two groups with the name "Apostolic Faith," one centering in Baxter Springs, Kansas, around Parham's ministry and the other led by Florence Crawford in Portland, Oregon, also promulgated the teaching on three essential crisis experiences.

As the decade progressed, however, increasing numbers of Pentecostals representing a non-Wesleyan heritage organized Pentecostal ministries. Some of these never fully accepted the second work of grace teaching; others did not question it particularly but were not strongly committed to it. They had been influenced rather by Keswickian and Reformed evangelical teaching on sanctification and the Holy Spirit. One center where non-Wesleyan Pentecostalism would become increasingly important was Chicago where the influence of teaching emanating from John

Alexander Dowie's Christian Catholic Church, with headquarters in nearby Zion City, would tend to support the emphasis of the man who unwittingly provoked the first serious division in American Pentecostalism, William H. Durham.

Durham was born in Kentucky in 1873 and joined a Baptist church in 1891. Not until seven years later while in Minnesota did he have a true conversion experience, however. Convicted of sin through the reading of the Bible in 1898, he passed through a religious crisis during which he knew "unutterable joy" and full assurance of salvation. The emotion soon subsided, and for the next three years, while "pursuing in every possible way a second blessing of sanctification," he made no discernible spiritual progress. In 1901, he later recalled, he "had grace given from God to trust the merits of the Blood alone" and experienced again "the entire sanctification and heavenly rest, peace and joy" which he had known at his conversion.

Durham felt called to ministry and began a successful evangelistic effort in Chicago which included a focus on divine healing. From 1901 he also taught sanctification as a second definite work of grace.

In 1906, the Pentecostal revival broke out in the greater Chicago area. Charles Parham ministered for several weeks in Zion City with impressive results and some of his converts supported the efforts of Chicago missions where reports from Azusa Street had stimulated some to begin seeking the Pentecostal experience in July 1906. On November 19, in a mission at 328 West 63rd Street, seekers began to speak in tongues. Within a short time about 50

William H. Durham (standing) conducting tent meeting about 1909.



members of Durham's mission on North Avenue had had a similar experience.

Durham neither rejected tongues nor questioned the genuine experience of his members, but he strongly opposed the teaching that tongues were the uniform initial evidence of Spirit baptism. As time passed, however, his Bible study and observations convinced him of the validity of the Pentecostal claim. He further concluded that "all experiences [he] had ever seen, [his] own included, were far below the standard God had lifted up in The Acts" and determined to find for himself and his ministry the full power of the Holy Spirit. The "claim theory," Durham realized, could no longer be defended: "I could not kneel at the altar, and claim the Holy Ghost and go away. This was a real experience. I must wait until He came." Accordingly, Durham went to Los Angeles to "tarry" at Azusa Street where he received Spirit baptism on March 2, 1907.

Contemporaries described Durham as a "born preacher" and reported that on his return to Chicago, crowds attended his services day and night at the North Avenue Mission where they claimed to sense the "very presence of God." In time, the meetings became noted for the singing of the "heavenly chorus" which was usually begun by one or two "baptized saints" who would gradually be joined by all the Spirit-filled in singing that "echoed and re-echoed across the hall" for an hour or more.

Because of the noise which often accompanied his services, Durham was frequently summoned to the police station but was always released without penalty. Such petty persecution became insignificant, however, in the light of the criticism and rejection from within Pentecostalism that Durham's ministry began to evoke. Since his Spirit baptism, he claimed, he had been unable to teach sanctification as a second definite work of grace; he had, rather, like his non-Pentecostal contemporaries in the Keswick and "higher life" movements of the day begun to focus on Christ and the significance of the atonement. By 1910 his thought had developed and matured into a systematic presentation of an alternative view and he had begun to articulate the "finished work" teaching that would reject what many regarded as a cardinal Pentecostal truth and would permanently divide the nascent Pentecostal movement, eventually aligning more than half of its adherents with a non-Wesleyan American evangelical heritage.

In contrast to the pervasive holiness Pentecostal teaching, Durham maintained that "the living faith that justifies a man, brings him into Christ, the Sanctifier, in Whom he is complete, not with regard to sanctification only, but everything else

that pertains to his salvation." No subsequent work of grace was needed: in the conversion experience, Christ cleansed the soul, forming a "new creature." The believer [was] "saved from sin, death and hell, [was] a real child of God, posses[ed] eternal life, [did] not need another work of grace, but need[ed] to abide in Christ, receive and walk in the Spirit, hold fast the faith, grow in grace and in the knowledge of God and of Christ." This teaching, Durham asserted, exalted Christ's atoning work as holiness doctrine could not do. Salvation was a change of heart, an inward work of grace and perfected through growth in that grace. Holiness Pentecostal teachers, all of whom insisted on two works of grace, not only erred but were deluded by Satan, he added.<sup>2</sup>

Further, Durham looked at the doctrine as being "so deadly that all men ought to avoid it, as they would the most deadly

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*"The living faith that justifies a man, brings him into Christ, the Sanctifier, in Whom he is complete, not with regard to sanctification only, but everything else that pertains to his salvation."*

— W. H. Durham

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poison." He argued that salvation is complete the moment the believer receives it. He contrasted this with maturity: "We are simply little, innocent, helpless babes, perfectly clean, but with the whole Christian life and experience before us. Further, we will only grow and prosper as we abide in Christ, and as babes, desire the sincere milk of the Word."<sup>3</sup>

Claiming that "the Finished Work is by far the most important teaching in the Bible," Durham determined to proclaim it in the Pentecostal center, Los Angeles, where meetings continued at Azusa Street and numerous other Pentecostal groups worshiped.

In February 1911 Durham left his small but influential base in Chicago to begin his West Coast ministry. When Los Angeles's largest Pentecostal church, the Upper Room Mission, rejected his message, Durham conducted services at Azusa Street until its leader, William Seymour, returned from an evangelistic mission and locked him out. Eventually Durham and some 600 followers established another assembly which promulgated his "one work" Pentecostalism and which became the headquarters for his ministry.

From that time, controversy raged around Durham. Holiness Pentecostal

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*By 1910 he had begun to articulate the "finished work" teaching that would reject what many regarded as a cardinal Pentecostal truth.*

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leaders (some of whom taught openly that "when God pardoned sinners He left them full of sin and corruption, and that it required a second work of grace to save them from hell") labeled Durham's teaching a "devilish theory from the pit of hell." Relying on John Wesley's rejection of Nicholas von Zinzendorf's view of sanctification as heavily as on Scripture, they attempted to prove his error.

In January 1912, Charles Parham publicly accused Durham of "counting the blood of the covenant an unholy thing," charged him with having "committed the sin unto death" and "prophesied his destruction within six months." Under what he claimed was "the constraint of the Spirit" Parham prayed: "If this man's doctrine is true, let my life go out to prove it, but if our teaching on a definite grace of sanctification is true, let his life pay the forfeit."

In a similar vein, Durham maintained that the obvious blessing of God on his ministry validated his teaching. In this instance, however, immediate events seemed to vindicate Parham: on July 7, 1912, after a "general breakdown" during a convention in Chicago the preceding week, Durham died in Los Angeles.

Parham noted, "How signally God has answered."

Durham's untimely death hardly interrupted the controversy surrounding his message. His paper, *The Pentecostal Testimony*, begun in 1908, had circulated it more widely than his own influential personal ministry and had convinced many, particularly those whose spiritual heritage was in a non-Wesleyan tradition, of its validity. These tended to gather in hundreds of unorganized urban Pentecostal missions across the nation, some of which associated in 1914 to create the Assemblies of God. Others later coalesced to form other Pentecostal fellowships, and most of these endorsed the "finished work" teaching. Durham's message had virtually no effect on the southern holiness Pentecostal groups or on the early Apostolic Faith centers in Oregon or Kansas.

As his teaching became more pervasive in the movement, Durham's supporters found it necessary to reaffirm often their belief in sanctification and their exaltation of the blood of Christ against the persistent claims of holiness Pentecostals that, in effect, their doctrines ignored holiness.

The first chairman of the General Council of the Assemblies of God, Eudorus

*continued on next page*

# PRESERVING YOUR CHURCH HISTORY

## *The Archivist and the Society of American Archivists*

By Pam Eastlake

I would like to discuss several items that may assist you in developing your archives. Just as doctors, lawyers, and businessmen have professional organizations, archivists have the Society of American Archivists (S.A.A.). The S.A.A. is a professional association of individuals and institutions interested in the preservation and use of archives, manuscripts, recordings, photographs, films, and maps. Founded in 1936, the S.A.A. is based in the United States and Canada but has members from around the world.

Membership in the S.A.A. is beneficial in many ways. You will have contact with other archivists and institutions, exchange ideas and information on archives-related topics, and be kept up-to-date on findings in the field of archives administration. Also included in S.A.A. membership is *The American Archivists* and *S.A.A. Newsletter*. Published quarterly, the journal contains articles on archives administration and management, book reviews, and technical notes. The newsletter is published bi-monthly with articles of interest to those working with archives and manuscripts, information on upcoming S.A.A. activities, news of pending legislation that may affect repositories, professional opportunities, and news of future meetings and workshops.

Each year S.A.A. members gather late in the summer or fall for the annual meeting. The meeting is held over four days with many seminars, workshops, and exhibits. Planned to assist and interest a wide range of archivists, the sessions include topics of interest to the archivists of large corporations as well as those from small repositories.

In addition to the national S.A.A., there are many regional archives organizations. I belong to the Midwest Archives Conference (MAC). Founded in 1972, the conference has over 700 members from Illinois, Wisconsin, Michigan, Indiana, Ohio, Iowa, Missouri, Minnesota, Nebraska, North & South Dakota, and Kansas. Membership dues are \$7.50 annually and include the journal, *Midwestern Archivist*, and the quarterly *MAC Newsletter*. The group meets twice a year (spring and fall), with business sessions and seminars on different areas of interest to archivists. There are similar regional groups across the country.

Another way to learn the basics of archives management is to attend a workshop. The S.A.A. and other organ-

izations host several workshops every year. The workshops cover topics such as starting an archives, conservation of materials, photographic archives, etc. Workshops usually last two to five days and are held in all areas of the country. However, you may wish to pursue a more formal means of education by enrolling in a course at a nearby college or university. Many schools offer a single course or multi-course program on archives administration. For a list of workshops and classes at colleges and universities, contact the S.A.A. office (address below).

For those who may find it impossible to attend a workshop or college course, I recommend the Basic Manual Series published by the S.A.A. The five manuals contain valuable introductory and advanced information on the many phases of archival work; topics from acquisition to security. The manuals are available at a cost of \$5.00 each or \$20.00 for the set. Titles of the *Archives & Manuscripts* manuals are: *Appraisal and Accessioning*; *Arrangement and Description*; *Reference and Access*; *Security*; and *Surveys*. A new manual published by the S.A.A. will be of particular interest to our readers: *Religious Archives: An Introduction*. Written by one

of the foremost authorities on religious archives, Dr. August Suelflow, the manual contains a history and the nature of religious archives, guidelines for acquisition of materials, processing, photoduplication, and microfilming of church records. The manual may be obtained from the S.A.A. for \$7.00.

In order to ensure the preservation of our many district council records, I would like to encourage the districts to include in the portfolio of one of the officers the responsibility of maintaining the district archives. Without a firm commitment on the part of the districts, there is no guarantee that valuable documentary evidence of the Pentecostal movement will be preserved for future generations.

If you are interested in joining the S.A.A. or in purchasing the manuals mentioned above, you may obtain information from The Society of American Archivists, 330 S. Wells Street, Suite 810, Chicago, Illinois, 60606. For information about the regional archives associations you may contact me at our office.

Pam Eastlake is  
Assistant Archivist,  
A/G Archives



## The Finished Work of Calvary

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N. Bell, received his Spirit baptism at Durham's North Avenue Mission in Chicago. In a tribute written shortly after Durham's death, Bell reminisced, "He was much misunderstood. No one among us believed more firmly than he in Bible Holiness nor insisted more strongly that

without holiness no man could see the Lord, holding it as God's only standard for all believers."<sup>5</sup>

The most productive of his brief years of ministry were spent in Chicago and Los Angeles, but William Durham's influence on the Pentecostal movement was more enduring and far-reaching than a biographical narrative might suggest. His understanding of the finished work of Calvary has been adopted by Pentecostal denominations representing more than half of American "classical" Pentecostal membership and has helped to affirm the broadly based heritage of American Pentecostalism within American religious life.

### Notes

1. Frank J. Bartleman, *How Pentecost Came to Los Angeles* (Los Angeles: by the Author, 1925), p. 145. (Editor's note. This Pentecostal classic was reprinted in 1980 as *Azusa Street* by Logos International.)
2. *Pentecostal Testimony*, August 1912.
3. *Ibid*, February 1912.
4. Supplement to *Apostolic Faith*, July 1912.
5. *Word and Witness*, August 1912. ♦



Dr. Edith Blumhofer is an assistant professor of religion at Southwest Missouri State University, Springfield.

## Pentecostal Missions of Los Angeles

*continued from page 4*

Pentecostal churches including the first Church of God in Christ congregation west of Texas, known at that time as the Apostolic Church of God. It was located at 15th and Santa Fe, and was pastored by Eddie D. Driver.<sup>21</sup>

In the intervening years, each of these missions has disappeared. State and local safety and earthquake laws have required the razing of many Los Angeles buildings which date from the turn of the century. What was Azusa Street lies now in "Little Tokyo." The street has been replaced with a red brick walkway which provides entry to the Japanese-American Cultural and Community Center. Only the little house on Bonnie Brae Street survives, appearing much the same as it did in 1906 when the Holy Spirit was first poured out in Los Angeles.

### Notes

1. *Time* (May 3, 1982), p. 67. Reporter Richard N. Ostling based his conclusion on the data published in David B. Barrett's *World Christian Encyclopedia* (New York: Oxford University Press, 1982).
2. Vinson Synan, *The Holiness-Pentecostal Movement in the United States* (Grand Rapids: William B. Eerdmans Publishing Company, 1971), p. 96.
3. J. Max Bond, "The Negro in Los Angeles," unpublished dissertation (Los Angeles: University of Southern California, 1936), p. 26.
4. This congregation is first mentioned in the *Los Angeles City Directory* of 1894 (p. liv), and last mentioned in 1904 (p. 49). Pastor J. E. Edwards is next listed as serving First African Methodist Episcopal Church at 8th and Towne in 1905 (p. 33), and further reference to the Stevens AME Church is absent. Thus, the congregation apparently relocated and took a new name some time in 1904-5.
5. Bond, p. 33.
6. Frank Bartleman mentions meeting Seymour on March 26, 1906, at a meeting on Bonnie Brae Street in Los Angeles. Frank Bartleman, *How Pentecost Came to Los Angeles* (Los Angeles: privately published, no date), Second Edition, p. 43. Others seem to indicate that Seymour arrived in early April.
7. Information on Richard D. Asbery is from the *Los Angeles City Directory*, (1906), p. 106.
8. Bishop R. L. Fidler, "Historical Review of the Pentecostal Outpouring in Los Angeles at the Azusa Street Mission in 1906," *The International Outlook* (January, February, and March 1963), p. 5.
9. James S. Tinney, "William J. Seymour: Father



Five early Pentecostal leaders pictured at the Azusa Street Mission. In the front are William J. Seymour and John G. Lake. Standing are a Brother Adams, F. F. Bosworth, and Tom Hezmalchalch. (Photo courtesy of Gertrude Lake Reidt.)

of Modern-Day Pentecostalism," *The Journal of the Interdenominational Theological Center* 4:1 (Fall, 1977), p. 41.

10. "Weird Babel of Tongues," *Los Angeles Daily Times*, April 18, 1906, Part II, p. 1.
11. Bartleman, p. 30.
12. "Queer 'Gift' Given Many," *Los Angeles Daily Times*, July 23, 1906, Part II, p. 7.
13. Bartleman, p. 44.
14. *Ibid.*, p. 61.
15. *Times*, July 23, 1906, Part II, p. 7. These cartoons brought at least one person to hear the Pentecostal message firsthand, *The Apostolic Faith* 1:3 (November 1906), p. 1.
16. Bartleman, p. 68.
17. *Los Angeles City Directory* (1907), p. 41.
18. Now available from Gospel Publishing is a reprint of these papers collected by Fred T. Corum (order number 03-1915).
19. "Baba Bharati Says Not a Language," *Los Angeles Daily Times*, September 19, 1906, Part II, p. 1. The practice of writing in tongues was attempted as early as 1901 with a similar sample by Agnes Ozman appearing in the *Topeka Daily Capital*, January 6, 1901.
20. Bartleman, p. 82.
21. *Los Angeles City Directory* (1915), p. 34. Eddie D. Driver later became bishop for the western

region of the COGIC. He was an attorney and helped Bishop C. H. Mason in the incorporation of the denomination.



Cecil M. Robeck, Jr., is director of student services and adjunct professor of historical theology and New Testament at Fuller Theological Seminary. He is an ordained minister of the Assemblies of God.