THE still folls

A 4-WEEK INTRODUCTION TO THE HISTORY OF PENTECOST IN THE UNITED STATES AND BEYOND





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Unless otherwise indicated, all Scripture quotations are taken from the King James Version of the Bible.

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INTRODUCTION -

— PENTECOST IS YOUR LEGACY

The story of the Holy Ghost being poured out for the first time on the Day of Pentecost is an ancient tale, yet it never loses its significance. Because the Word of God is always alive and always relevant, we can rest assured that its words have eternal impact. The God of ancient times is the God of today, and since the first century He has continued to pour out His Spirit on all flesh. *The Fire Still Falls* tells the story of Pentecost as it fell in the twentieth century and beyond.

Because the Azusa Revival is from our somewhat recent history, there exists a large record both in primary and secondary sources that paint a vivid picture of its story. Throughout the lessons, students will discover excerpts from articles, journals, and newspapers all written at the time of the events presented. Also included are a series of photos that should help clarify the context and uniqueness of the early Pentecostal movement. The accompanying PowerPoint presentation includes these photos donated graciously by Dr. Gary W. Garrett at *Apostolic Archives International*.

*Descriptions of each photo are found in the teacher's transcript of each lesson.

As you look to the past, perhaps your future will become clearer. Pentecost is a fascinating story both in ancient and modern times. It's a story that should always be proclaimed. Pentecost is your legacy and ultimately your destiny.

TEACHER'S NOTES

If you are a CMI leader, this curriculum is dedicated to you. May it support and supplement your ministry and Bible study efforts. Each lesson is packed with content that can be personalized for your learners' specific needs. Each lesson is broken down into sections allowing leaders to teach the sections that are most beneficial to their group.

The job of every teacher is to communicate any given material clearly and precisely. The following four lessons were written so they can be used verbatim when teaching.

As you stand to speak, remember to accomplish the following objectives. They will increase your effectiveness as a communicator, provide a standard of excellence, and make it easier for your students to remember the material.

BE PREPARED

Before you attempt to convey the material in *The Fire Still Falls*:

- Study the curriculum as a whole, make written notes on your copy, and highlight what sticks out to you.
- Consider the setting for your class. Will it be a classroom, auditorium, kitchen table, or living room? Ensure that you have enough chairs for your students and provide pens or pencils if the need arises.
- · View the handouts before you pass them out so that you will be familiar with their content.
- Encourage your students to follow along using the handouts and give them time at the end of the session to discuss what was covered.

You may even consider writing certain things on a chalkboard or whiteboard, or possibly displaying the PowerPoint slides included with this curriculum if the technology is available. Also, be sure to remain aware of whom you are teaching. Stay after each session and mingle with your audience. If certain people are new to the Bible, consider spending more time on certain passages. Make yourself available to answer any questions that arise.

BE PRAYERFUL

If we desire to have a lasting influence and make any spiritual impact on people, we must have the help of Heaven. The week before the course begins, spend extra time in prayer. Clean out your heart in repentance and ask Jesus to guide and direct your thoughts. Pray that your students will understand and remember what they hear. Begin and end each session with a time of prayer.

It is likely that as Jesus leads, certain individuals will express a desire to know more or possibly experience a spiritual new birth if they have not done so already. Prepare your heart to respond if this happens and be ready to tell them about repentance, baptism in Jesus' name, and what it is like to be filled with the Holy Ghost. In every situation, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5-6).

BE PASSIONATE

With a topic like God's Holy Word, we should not act as if it is common. The Bible is more than a book; it is a living Word. As you study it, teach it, and explain it, do so with passion. Be enthusiastic about the privilege of telling college students about its truths. With faith, believe that Jesus will anoint you to rescue those on your campus who are lost. You have what it takes. Your campus is waiting.





THE BEGINNING

I INDEED BAPTIZE YOU WITH WATER UNTO REPENTANCE: BUT HE THAT COMETH AFTER ME IS MIGHTIER THAN I, WHOSE SHOES I AM NOT WORTHY TO BEAR: HE SHALL BAPTIZE YOU WITH THE HOLY GHOST, AND WITH FIRE. – JOHN THE BAPTIST (AS QUOTED IN MATTHEW 3:11)

Their savior had been killed. It was a gruesome death. Through the torturous methods perfected by the Romans, He died with the shame of a criminal. To some, He was a political revolutionary. To others, a heretic and a false prophet. Jewish leaders wanted His voice to be silenced. His name was Jesus.

In only three years, Jesus started a movement that threatened the status quo. His teachings changed everything. His words stirred the hearts of men and women. Some thought His influence would fade with time. Many self-proclaimed messiahs had made their mark on Jerusalem. But this man was different. His hands gave sight to the blind. His words cast out demons and brought peace to troubled spirits. He brought the dead to life.

Everything changed the day Jesus was crucified. Viewing His body limp on the cross confused His followers. In time, two disciples would lament, "We trusted that it had been he which should have redeemed Israel" (Luke 24:21). As He died, so did the promise for a restored kingdom.

His body was buried in a borrowed tomb. For three days, the earth was quiet. Then, the ground began to shake and an angel descended from Heaven. The stone at the entrance of the tomb was rolled away and in a magnificent show of power, the Messiah was resurrected and walked out of the tomb in a glorified body.

Soon, Jesus appeared to His disciples and brought comfort to their worried hearts. They were amazed, dumbfounded, and certainly anxious. They had watched Him die! But to show proof of His resurrection, He allowed one of them to feel the nail prints in His hands. For forty days, He walked and talked with them. His sayings became real to them in a way that they had never been before. The prophecies in their ancient Scriptures had been fulfilled. He had conquered death.

"HE SHOWED HIMSELF ALIVE AFTER HIS PASSION BY MANY INFALLIBLE PROOFS, BEING SEEN OF THEM FORTY DAYS, AND SPEAKING OF THE THINGS PERTAINING TO THE KINGDOM OF GOD" (ACTS 1:3).

When His time with them was coming to an end, He led them to Mount Olivet about a day's journey from Jerusalem. Before He left them to ascend to Heaven, He told them not to depart from Jerusalem but wait for the promise of the Father. A baptism was coming. Not the familiar baptism of water, but a new baptism of the Spirit. His words were full of anticipation.

"FOR JOHN TRULY BAPTIZED WITH WATER; BUT YE SHALL BE BAPTIZED WITH THE HOLY GHOST NOT MANY DAYS HENCE" (ACTS 1:5).

Before ascending into Heaven, Jesus continued to speak about an outpouring that was soon to come. "But ye shall receive power," He said in Acts 1:8, "after the Holy Ghost is come upon you."

The believers held on to His every word. "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Then, Jesus left in a glorious ascent into the heavenly realm.

Following His instructions, they all made their way back to Jerusalem with others joining them along the way. Finding an upper room, they gathered together and began to pray, readying their hearts to receive the gift promised by their beloved Messiah.

WHAT IS PENTECOST?

This curriculum is a series of four lessons that introduce the story of the Azusa Street Revival. Before we jump into the year 1906 and analyze the events and characters that attributed to the Azusa outpouring, we must first form a foundation for Pentecost. This revival that first hit Los Angeles and then burned so furiously throughout the world was not an isolated event. The fire that fell from Heaven in the twentieth century was not new. The experience of a Holy Ghost baptism did not begin in the early twentieth century. It began in the first century soon after the death, burial, and resurrection of Christ.

Pentecost is named after a supernatural event recorded in the New Testament book of Acts. The literal meaning of Pentecost is fifty and it represents a Jewish feast held fifty days after the Passover. Referred to as "The Feast of Harvest" or "The Feast of Weeks," this celebration was a joyous time of giving thanks and presenting offerings to the Lord for the blessing of the wheat harvest. The feast, first established in the Old Testament book of Exodus, had been passed down for generations.\footnote{1} Known by Jews as \textit{Shavuot}, Pentecost was one of the three pilgrimage feasts when all Jewish males were required to appear before the Lord in Jerusalem. It brought crowds of travelers to the Temple.

However, more than a feast passed down from ancient times, Pentecost marks the beginning of the New Testament church as it was baptized in the power of the Holy Ghost. What began in the upper room continues to this very day. The words spoken by Peter continue to be fulfilled. On the first Day of Pentecost after the resurrection of Christ, Peter declared, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

THE GROWTH OF THE PENTECOSTAL MOVEMENT

On May 20, 2015, *The Washington Post* published an article by Wes Granberg-Michaelson titled, "Think Christianity is Dying? No, Christianity is Shifting Dramatically." The opening paragraph of the article made note of the global changes of the Christian faith.

¹ View Exodus 34:22. Also, Leviticus 23:15—22 and Deuteronomy 16:16.



While Christianity may be on the decline in the United States, the world is becoming more religious, not less. While rising numbers of "nones" - those who claim no religious affiliation when asked - claim the attention of religious pundits, the world tells a different story. Religious convictions are growing and shifting geographically in several dramatic ways.²

According to Granberg-Michaelson, "A century ago 80 percent (of the world's Christians) lived in North America and Europe, compared with just 40 percent today." He continued, "Over the past 100 years, Christians grew from less than 10 percent of Africa's population to its nearly 500 million today." Further, he made note that during the last century in Asia, Christianity grew at twice the rate of population in that continent.

In the article, readers discover that in Latin America there is a massive shift of adherents to the Pentecostal faith.

The growth of Pentecostalism in Latin America is estimated to be at three times the rate of Catholic growth... Today, Brazil not only has more Catholics than any other country, but also more Pentecostals, reflecting Pentecostalism's astonishing global growth. Tracing its roots to the Azusa Street revival in 1910, and comprising 5 percent of Christians in 1970, today one of four Christians is Pentecostal or Charismatic. Or think of it this way: one out of 12 people alive today has a Pentecostal form of Christian faith.³

Pastor and Christian researcher Ed Stetzer made similar comments in his article, "Why Do These Pentecostals Keep Growing?" published by *Christianity Today.*

There are parts of the globe where the greatest church growth is happening through the Pentecostal movement... Many evangelical churches and denominations are in a state of plateau or decline. Why aren't Pentecostals?⁴

Writing from a perspective outside of the Pentecostal faith, Stetzer made the following conclusions:

"Pentecostals will say they are growing because the Spirit is moving in a powerful way... From a statistical perspective, Pentecostals tend to be less 'nominal' than other believers. The reason is often obvious—the Baptism in the Holy Spirit. In almost all Pentecostalism...speaking in tongues follows the Holy Spirit's baptism... Some groups [evangelical churches and denominations] are trying to downplay their distinctives to be more acceptable. Who wants to duplicate that? Nobody... Pentecostals believe they have something worth propagating. And that's worth learning from."

Allan Heaton Anderson, a professor at the University of Birmingham in the United Kingdom, explores the "spectacular rise of global Pentecostalism" in his book, *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity*, published by the Oxford University Press. Anderson declares that Christianity, as a whole, has been transformed by Pentecostalism. "A much greater proportion of Christianity is now attending Pentecostal, Charismatic, and independent churches," he states. Anderson reports that Pentecostalism has increased from one million adherents at the beginning of the twentieth century to as many as 614 million today.⁶

The research, reports, and statistics are certainly compelling. Even if we look from outside the Pentecostal faith, we are forced to conclude that a growing number of people worldwide are seeking

Heaton Anderson, Allan. To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity (Oxford: Oxford University Press, 2013), 13.



Granberg-Michaelson, Wes. "Think Christianity is Dying? No, Christianity is Shifting Dramatically." The Washington Post (May 2015): https://www.washingtonpost.com/news/acts-of-faith/wp/2015/05/20/think-christianity-is-dying-no-christianity-is-shifting-dramatically/ (accessed October 28, 2016).

Granberg-Michaelson, "Think Christianity is Dying?" The Washington Post.

⁴ Stetzer, Ed. "Why Do These Pentecostals Keep Growing?" Christianity Today (November 2014): http://www.christianitytoday.com/edstetzer/2014/november/why-are-pentecostals-growing.html (accessed October 28, 2016).

⁵ Stetzer, "Why Do These Pentecostals Keep Growing?" Christianity Today.

a Pentecostal experience. Not only that, but we can declare that Pentecostal churches are among the fastest growing churches in the world. With all of this in mind, the question continues to be asked, "What is driving this rapid growth of Pentecostalism?" To answer this question, we must go back to the very beginning and continue our story.

THE CHURCH AFTER PENTECOST

The chosen twelve were there, minus one. In time, Matthias was chosen to replace Judas. Mary, the mother of Jesus was there. After returning from Mt. Olivet, others had joined the group in the upper room until 120 people were present. Together, they prayed. They opened their hearts and anticipated the coming of the promise. Luke recorded, "These all continued with one accord in prayer and supplication..." (Acts 1:14).

Outside, people were preparing for the feast. The mood was celebratory. At Pentecost, a sheaf of wheat was cut while the crop was yet standing, and the high priest waved it before the Lord.⁷ In Jewish homes, the wheat was crushed and kneaded and baked with leaven into loaves of bread. Children ran joyously through the streets. Little did Jerusalem know that soon a movement would be launched from within its city gates that would forever change the course of the world. A rain was coming that would water thirsty hearts for generations to come.

In the upper room, sincere prayers could be heard. As the fiftieth day after Passover arrived, the heavenly realm rumbled and shook. A door in the Spirt was opened and the rain began to fall.

"AND SUDDENLY THERE CAME A SOUND FROM HEAVEN AS OF A RUSHING MIGHTY WIND, AND IT FILLED ALL THE HOUSE WHERE THEY WERE SITTING" (ACTS 2:2).

Luke recorded that in these moments, a visible fire burned above each of them, no doubt reflecting the work of God inside of them. Then they all began to speak in unknown tongues.

"AND THEY WERE ALL FILLED WITH THE HOLY GHOST, AND BEGAN TO SPEAK WITH OTHER TONGUES, AS THE SPIRIT GAVE THEM UTTERANCE" (ACTS 2:4).

The lives of the disciples and those with them would never be the same. The comforter that Christ had spoken of had filled their empty hearts. The words of Old Testament prophets had been fulfilled.

"AND YE SHALL KNOW THAT I AM THE LORD, WHEN I HAVE OPENED YOUR GRAVES, O MY PEOPLE, AND BROUGHT YOU UP OUT OF YOUR GRAVES, AND SHALL PUT MY SPIRIT IN YOU, AND YE SHALL LIVE, AND I SHALL PLACE YOU IN YOUR OWN LAND: THEN SHALL YE KNOW THAT I THE LORD HAVE SPOKEN IT, AND PERFORMED IT, SAITH THE LORD" (EZEKIEL 37:13-14).

"AND IT SHALL COME TO PASS AFTERWARD, THAT I WILL POUR OUT MY SPIRIT UPON ALL FLESH..." (JOEL 2:28).

When the Holy Ghost was poured out for the first time as recorded in Acts 2, it lit a flame of evangelism that burned in the hearts of the church. Speaking of this holy passion expressed in the lives of the disciples, Scripture records that they turned their world upside down. (See Acts 17:6.) Interestingly, the Bible is not the only source to describe apostolic influences in the first century. Suetonius, a Roman biographer, wrote about the "disturbances" caused by a man called "Chrestus" or Christ. Pliny the Younger, a magistrate of ancient Rome, spoke about what he referred to as "the troublesome sect of Christians." One historian recorded the following observation:

SINCE THE REIGN OF CLAUDIUS THERE HAS EXISTED A SECT OF DEGRADED CREATURES, AT FIRST JEWS AND LEVANTINES, BUT LATER COMPRISING ALSO GREEKS AND ITALIANS, KNOWN AS CHRISTIANS.8

Stearns Davis, William. A Day in Old Rome (New York: Allen and Bacon, 1925), 449.



Ewart, Frank J. The Phenomenon of Pentecost (St Louis: Word Aflame Press, 2007), 22.

Despite intense criticism, persecution, and in many cases death, Christianity spread like wildfire. In all revivals since, Holy Ghost outpourings have been characterized by great efforts of evangelism and bold gospel preaching. Though relegated to underground catacombs, burial places, and night meetings, the church within Rome flourished. Roman writers described the Christians as a people "very bold, refusing to burn incense to the image of the Emperor, professing not to fear death which will only give them a surer and a better immortality."

The book of Acts records the spread of Christianity throughout the Mediterranean world. It tells the story of the early church as it was empowered by the Spirit of God. The book covers a period of over thirty years, and in that time Pentecost was experienced by people of many cultural and ethnic groups. As it did more recently at the Azusa Street Revival, the power of Pentecost broke down racial barriers. In Acts 10, we have the first record of the Holy Ghost being poured out on a Gentile household (belonging to a Roman centurion, Cornelius). Viewing this outpouring, many Jews were astonished "that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God" (Acts 10:45-46). Truly, we can declare that God is no respecter of persons (Acts 10:34).

Looking back to the very beginning of the church, we are forced to conclude that Pentecost is first and foremost an experience. As the Pentecostal pioneer Frank J. Ewart declared, the experience of Pentecost "brought the religion of Christianity out of the realm of the theoretical into the experimental, which made it different from every other religion on the face of the earth. The Holy Spirit had come. It was Christ on the inside, the hope of glory." We can also establish with no doubt that Pentecost is biblical. What we know of the Spirit we discover in the truth of Scripture.

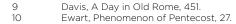
"IN THE LAST DAY, THAT GREAT DAY OF THE FEAST, JESUS STOOD AND CRIED, SAYING, IF ANY MAN THIRST, LET HIM COME UNTO ME, AND DRINK. HE THAT BELIEVETH ON ME, AS THE SCRIPTURE HATH SAID, OUT OF HIS BELLY SHALL FLOW RIVERS OF LIVING WATER" (JOHN 7:37-38).

LOOKING AHEAD

Over the next three lessons, we will jump to the early twentieth century and follow the flame of Pentecost from Topeka, Kansas, to Houston, Texas, and Los Angeles, California. For three years, the flames of Pentecost burned in Los Angeles and then spread throughout the United States and across the world. What was experienced at Azusa from 1906 to 1909 was first experienced over 2,000 years ago in an upper room in Jerusalem. Before we can come to a balanced and solid understanding of Pentecost today, we must look back to the first century. The fire that fell in Acts 2 was the match that lit the flame. If we are to develop a case for Pentecost able to withstand the winds of religion, false reasoning, and humanistic philosophies, we must build our case upon the original blueprint. The Bible is an anchor that holds, a light in the darkness, and the only true foundation. As we look ahead to our study of Azusa, we must do so with the understanding that the greatest case for Pentecost is built upon Scripture and the practice of its truths.

"I'M GLAD THAT THE PROMISED PENTECOST HAS COME
AND THE LATTER RAIN IS FALLING ON SOME.
POUR IT OUT, O LORD, UPON THE THIRSTY GROUND
UNTIL IT REACHES THE WORLD AROUND."

—A HYMN SUNG IN CHURCHES AROUND THE TIME OF AZUSA, AUTHOR UNKNOWN.





If you were one of the disciples sent to Jerusalem by Jesus to wait "for the promise of the father" what kind of anticipation would you have felt? What kind of thoughts do you think were going through the minds of the 120 believers as they prayed in the upper room?

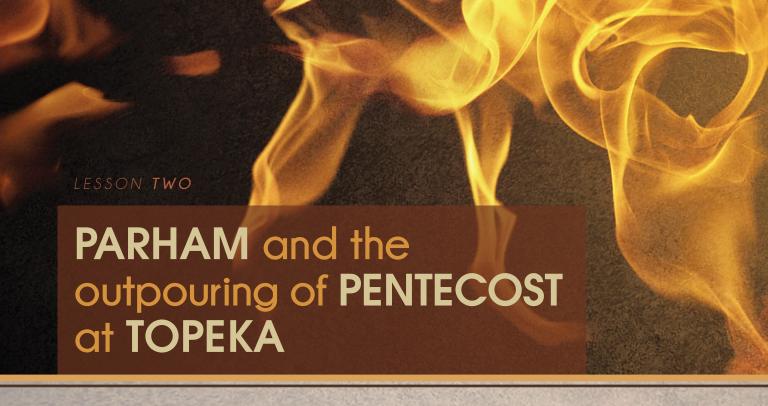
WHAT IS PENTECOST?

Pentecost is named after a supernatural event recorded in the New Testament book of Acts. The literal meaning of Pentecost is fifty, and it represents a Jewish feast held fifty days after the Passover. Referred to as "The Feast of Harvest" or "The Feast of Weeks," this celebration was a joyous time of giving thanks and presenting offerings to the Lord for the blessing of the wheat harvest. The feast, first established in the Old Testament book of Exodus, had been passed down for generations. Known by Jews as Shavuot, Pentecost was one of the three pilgrimage feasts when all Jewish males were required to appear before the Lord in Jerusalem. It brought crowds of travelers to the Temple.

More than a feast passed down from ancient times, Pentecost marks the beginning of the New Testament church as it was baptized in the power of the Holy Ghost. What began in the upper room continues to this very day. The words spoken by Peter continue to be fulfilled. On the first day of Pentecost after the resurrection of Christ, Peter declared, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

DISCUSS IT

- Why do you think the message of Pentecost is spreading so rapidly throughout the world today?
- How has the Pentecostal faith helped to shape contemporary Christianity?
- Why was the Day of Pentecost so vital to the evangelistic fire of the early church?
- In what way does the Feast of Pentecost mirror the work of the Holy Ghost?
- If you were a Jewish merchant in Jerusalem for the Feast of Pentecost, how would you have responded to seeing and hearing the group of believers speaking in tongues in the upper room?



FROM ANCIENT TIMES TO THE TWENTIETH CENTURY

[SHE] AROSE FROM HER CHAIR AND WALKED ABOUT THE HALL IN A STATE OF ECSTATIC JOY, SHOUTING, CLAPPING HER HANDS, AND PRAISING THE LORD FOR RESTORATION. THE INCIDENT CREATED MUCH EXCITEMENT. MRS. DULANEY WALKED DOWN THE STAIRS FROM THE HALL, AND WENT HOME, BUT NOT IN THE CHAIR. 17

When the *Houston Suburbanite* wrote about the happenings at a Houston revival meeting in 1905, it gave record to a movement that was soon to reshape the course of Christianity across the world. Mrs. Dulaney, the woman mentioned in the article, suffered from a type of paralysis due to a widely publicized street car accident in 1902. She was one of the many people reportedly healed under the ministry of Charles Fox Parham. Such healings drove large numbers of people to his evangelistic meetings.

Regardless of how mainline and denominationally organized Pentecost became after the twentieth century revivals in Kansas, Texas, and California, all Pentecostals appear to agree on one fact: the Pentecostal experience is not a religious innovation, and in one form or another it has manifested itself throughout the history of the Christian church.¹² With the outpouring of Pentecost in the first century, spiritual fervor and Christian evangelism reached a zenith. In subsequent centuries, ministries similar in spiritual demonstration to that of the apostolic fathers began to decrease in number. It wasn't until the early twentieth century that a revival similar in scope, size, and impact would make its mark on the world. As church historian Frank Ewart records, "Towards the middle of the second century, the Pentecostal outpouring diminished from a mighty and universal downpour into periodic effusions, which persisted right up to the beginning of the twentieth century."¹³

Iraneus, a disciple of Polycarp who was a disciple of the apostle John, wrote about the spiritual manifestations that characterized the early church: "We hear many brethren who have prophetic gifts, and they speak in all sorts of languages through the Spirit." Tertullian, Justin Martyr, Origen, and Augustine all refer to occurrences of tongues being spoken by certain groups during their lifetimes in the second and third centuries. 15

- 11 Quoted in: Kendrick, Klaude. The Promise Fulfilled (Gospel Publishing House, 1961) 62.
 - As quoted in: Thomas Nichol, John. The Pentecostals (Plainfield, NJ: Logos International) 19.
 - Ewart, Frank J. The Phenomenon of Pentecost (St. Louis: Word Aflame Press, 1975) 33.
- 14 Ewart, Phenomenon of Pentecost, 35.

12

13

15 See the research of Fred Foster in Their Story (Word Aflame Press), pg 34. Also, Ewart's Phenomenon of Pentecost (Word Aflame

In the twelfth century, both the Albigenses and Waldenses believed and practiced the Spirit-filled life, with speaking in tongues being one of their distinguishing characteristics. Though there exists descriptions of people speaking in tongues throughout history, the record is for the most part sporadic and vague. In certain cases, such occurrences were viewed in high regard while others were considered to be acts of heresy, and thus were buried by a lack of written history. For our purposes, however, we will jump to the early twentieth century and begin by further developing the story of Charles F. Parham.



YOUNG CHARLES PARHAM

THE APOSTOLIC FAITH MOVEMENT BEGINS

Modern Pentecostal writers have described the revivals of 1900-1906 with the phrase, "a movement without a man." Twentieth century Pentecostal pioneer Carl Brumback wrote, "Pentecost can call no man father, since it is a child of the Holy Ghost." As this may be true, we must also consider that God uses human vessels in His work here on earth. With that in mind, it is beneficial to establish a starting point, or starting person for that matter, as we uncover the legacy of Pentecost in contemporary times.

On June 4, 1873, Charles Fox Parham was born as the third child to William and Ann Parham. William Parham, a painter and horse-collar maker, moved his family from Muscatine, Iowa, to Anness, Kansas, in 1878; it was there that the Parham family settled and built a hard, pioneer life in agriculture. From an early age, Charles suffered with dramatically poor health, ranging from "dreadful spasms" to infant encephalitis and rheumatic fever. His medical ailments led to slow physical development,

resulting in a body size smaller than other children of his age. Though his family made no particular confessions of faith, Parham was always driven to religious experiences by his poor health and lot in life. He grew up with the Bible as "almost a constant companion" and often practiced his sermons on cattle.¹⁸

At thirteen, Parham was converted while attending evangelistic meetings at a local Congregational church. He reported a deep feeling of conviction came over him; he tried to control it by singing a gospel hymn.¹⁹

By fifteen, Parham was working in a local Methodist church as a Sunday School teacher and began conducting revival services on his own. In 1890, he enrolled at Southwest Kansas College in Winfield, Kansas, but soon dropped his studies due to spending so much time in religious work. Sometime afterwards, Parham pursued a degree in medicine but was struck with another terrible case of rheumatic fever. He took this as a redirection of his life and fervently began to seek God. He professed to be completely healed of all his ailments and from that point forward he launched full force into ministry. He served for a time as pastor of a Methodist church, but had an unfavorable attitude toward denominational affiliation and soon left the pastorate to begin holding his own meetings. By this time, he had developed a belief in divine healing totally separated from medicine and doctors, a position prompting him to cancel his life insurance.²⁰ He became such a strong advocate of faith healing that he challenged the medical field for their use of "pills and powders."



PARHAM FAMILY PORTRAIT

- Press), pg 35.
- 16 Foster, Their Story, 34.
- 17 Brumback, Carl. A Sound from Heaven (Springfield, MO: Gospel Publishing House, 1961) 46.
- 18 Goff, James R. Charles F. Parham and His Role in the Development of the Pentecostal Movement (Kansas City, KN: Kansas History Archival Publications, 1990) 227.
- 19 Goff, Charles F. Parham, 227
- 20 His attitude toward modern medicine described by his wife Sarah in her writings, Life of Charles Parham, 31-32.

In 1886, he married Sarah Thistlethwaite, the daughter of a devout Quaker family, and together they embarked on a preaching circuit with an exhaustive amount of outdoor meetings. As his ministry gained more recognition, he moved his growing family to Topeka, Kansas, and established a base of operations. In time, he gained a moderate degree of fame as a faith healer.

In 1898, with Charles at the age of 25, the Parhams opened the Bethel Healing Home in Topeka and began publishing a bimonthly periodical, Apostolic Faith. The stated purpose of the home was "to



SITE FOR THE BETHEL HEALING HOME

provide homelike comforts to all who seek healing and a temporary stopping place for a friend while at the capital city."²¹ In a New Year's dinner in 1900, the home served over three hundred of the city's poor.²²

Following Parham's example, many other Pentecostal leaders either operated under the designation of or published under the title of *The Apostolic Faith*. In only a few years, the Azusa Street Mission would publish a newspaper by the same name which obtained thousands of subscriptions worldwide.

In June of 1900, Parham left on a twelve-week journey across the United States that led him to observe popular evangelists such as John Alexander Dowie, A.B. Simpson,

and Frank W. Sanford. In time, Parham began to envision that the Spirit would confer known languages, "missionary tongues," on believers in response to their faith.²³ Upon returning to the Bethel Home, he found that two of his followers had taken control of the building and its members. In response, Parham left and decided to open a Bible College. After taking out an ad in the local newspaper seeking students, the school opened in October of 1900 with forty students.

THE TOPEKA REVIVAL

The location of Parham's college was a large, three-story, thirty-room, European style mansion known

as Stone's Folly. The building was constructed by real estate developer Erastus Stone with a starting investment of \$30,000. Shortly after, however, Stone ran out of money, left the building somewhat unfinished, and thus the building gained the reputation as "Stone's Folly."

The mansion had an elaborate stairway of beautifully carved cedar, cherry wood, and bird's-eye maple which stopped abruptly at the second floor, and the entire third floor had to be finished with much cheaper materials such as pine and common maple.²⁴



STONE'S FOLLY

Students at the school were not charged a flat rate for tuition. Rather, they were asked to give according to their ability. In Parham's own words, "No one paid board or tuition, the poor were fed, the sick were entertained and healed, and from day to day, week to week, and month to month, with no sect or mission or known source of income back of us, God supplied our every need, and He was our all sufficiency in all things."²⁵

Parham, "The Later Rain," The Apostolic Faith, XXVIII (April, 1951) 3.



²¹ Apostolic Faith, Topeka, January 1, 1900.

²² Ibid.

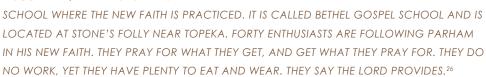
McGee, Gary B. "The Revival Legacy of Charles F. Parham." Enrichment Journal, 4 (April 2010), http://enrichmentjournal. ag.org/199903/068_tongues.cfm (accessed November 3, 2016).

Foster, Their Story, 43.Parham. "The Later Ra

In the Stone mansion were two large dorms and an observatory tower. The tower was used as a place of prayer and the students took turns praying in three-hour shifts so that prayer ascended unto God all hours of the day and night. A Topeka newspaper, in an article about Parham's school, observed:

THE DISCOVERY OF A NEW RELIGION, OR PERHAPS, AS ITS DEVOTEES CLAIM, THE RECOVERY OF THAT WHICH WAS LOST, HAS BEEN MADE IN KANSAS, OF COURSE. THE REV. CHARLES PARHAM CLAIMS TO BE THE

DISCOVERER, AND HAS ESTABLISHED A



With the Bible as their only textbook, Parham's students were instructed on many occasions to research designated topics and discuss their findings. In his own studies, Parham became deeply interested in a Spirit-filled life, yet was unclear about the signs expressed by an individual when first baptized with the Holy Ghost and fire (Matthew 3:11). He concluded that the baptism in the Holy Spirit was available to all believers who lived a holy life and sought to attain it.²⁷



A SIDE VIEW OF THE STONE MANSION

In late December of 1900, Parham left to hold meetings in Kansas City. Before leaving, however, he gave his students a unique assignment. He instructed each of his students to study the Bible individually and to see if there were some sort of special witness to the fact that a person has been baptized with the Holy Spirit. "What was the Biblical evidence of a Holy Spirit baptism?" he asked. Later, Parham wrote of his assignment:

I BELIEVED OUR EXPERIENCE SHOULD TALLY EXACTLY WITH THE BIBLE. HAVING HEARD SO MANY DIFFERENT PROOFS AS THE EVIDENCE OF THEIR HAVING THE PENTECOSTAL BAPTISM, I SET THE STUDENTS AT WORK STUDYING OUT DILIGENTLY WHAT WAS THE BIBLE EVIDENCE OF THE BAPTISM OF THE HOLY GHOST, THAT WE MIGHT GO BEFORE THE WORLD WITH SOMETHING THAT WAS INDISPUTABLE BECAUSE IT TALLIED ABSOLUTELY WITH THE WORD.

A few days later, Parham returned and reconvened with the students. They had searched the book of Acts and concluded that the "indisputable proof" on each occasion was the fact that they had spoken in other tongues. From that moment, each member of the college family determined to pray and look for an experience that would square with those recounted in Acts.²⁸

THE FIRE FALLS

On New Year's Eve, the forty students and a number of outsiders gathered together for the traditional "Watch Night" service. After praying throughout the night, a student named Agnus Ozman approached Parham and asked him to lay his hands on her as they did in the book of Acts so that she would be filled with the Holy Ghost. At first, Parham was wary of doing so because he had not

yet spoken in tongues himself. However, he relented at Miss Ozman's persistence and prayer was made at her request. As they prayed, the record declares, "Her face lighted up with the glory of God and she began to speak in other tongues." Two days later, Parham was filled with the Spirit and

^{26 &}quot;Topeka Mail and Breeze," February 23, 1901 (Kansas Historical Society).

²⁷ Robeck, Cecil M. The Azusa Street Mission and Revival (Nashville, TN: Thomas Nelson Publishers, 2006) 42.

²⁸ Nichol, The Pentecostals, 28.

²⁹ Parham, Sarah E. The Life of Charles F. Parham (Baxter Springs, KN: Apostolic Faith Bible College) 45.

spoke in tongues³⁰ for the first time, as did many others. Also in the school were twelve ministers of different faiths who were filled with the Holy Spirit and spoke with tongues. In only a short time, dozens received their own Pentecostal experience. Evangelistic meetings were held day and night. Hundreds of people flocked to Stone's mansion and soon the newspapers began to report on the Pentecostal revival spreading in Topeka and throughout Kansas. Parham's wife wrote, "We were besieged with reporters from Topeka papers. Kansas City, St. Louis, and many other cities sent reporters who brought with them professors of languages, foreigners, government interpreters, and they gave the work the most crucial test. One government interpreter claimed to have heard



CHARLES F. PARHAM

twenty Chinese dialects distinctly spoken in one night. All agree that the students of the college were speaking in the languages of the world, and that with proper accent and intonation."



AGNUS O7MAN

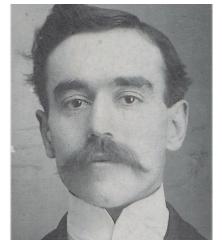
With all the attention gained by the Bible school, Mr. Stone became irate. It wasn't long before he sold the mansion to a local bootlegger, thus displacing Parham and his students. The bootlegger, Harry Croft, used the building as a roadhouse. The following December, the building was completely destroyed by fire.

With his school disbanded, Parham began holding meetings and open-air crusades throughout Kansas. In places like Galena, Kansas, and Baxter Springs, Kansas, no building was sufficient to hold the crowds. In January of 1904, the *St. Louis Globe Democrat* reported on the Galena revival:

THE EVANGELISTIC MEETINGS WHICH HAVE BEEN HELD AT THIS PLACE BY THE REV. PARHAM FOR THE PAST SIX WEEKS CELEBRATED THE NEW YEAR BY BAPTIZING THE CONVERTS IN SPRING RIVER THIS

AFTERNOON... MANY PEOPLE IN TOWN HAVE PROFESSED TO HAVING BEEN HEALED OF BLINDNESS, CANCER, RHEUMATISM AND OTHER DISEASES, AND IT HAS BEEN SUCH A SPIRITUAL REVIVAL AS GALENA HAS NOT EXPERIENCED IN YEARS, IF EVER. THE SERVICES WERE TO HAVE BEEN CLOSED LAST NIGHT WITH THE ALL-NIGHT WATCH MEETING, BUT THE BUSINESS MEN RALLIED AND MADE GOOD THE EXPENSES FOR ANOTHER MONTH'S SERVICE.31

From Galena and Baxter Springs, the fire spread to Missouri and eventually Texas. In the summer of 1905, Parham and certain workers relocated to Houston and held evangelistic meetings at Bryan Hall for five straight weeks. The workers enthusiastically preached on the streets and from house to house in the daytime, and then met in the hall for the evening service.³² From Houston, the fire spread to neighboring towns such as Richmond,



CHARLES F. PARHAM

Angleton, Katy, and Crosby. It was reported at one such meeting in Alvin, Texas, that 134 people received the Holy Ghost.³³ During these outpourings, ministers and pastors were among the ones filled and thus the need for ministry training arose. Responding to this

³⁰ Foster, Their Story, 45.

³¹ As reported in The Life of Charles F. Parham, pg 95.

³² Foster, Their Story, 52.

³³ Ibid., 55.

need, Parham rented a building at 503 Rusk Street in Houston and opened another Bible college. Classes began on January 1, 1906. It was from this school that another Pentecostal pioneer would take the flame of Pentecost to Los Angeles. His name was William Joseph Seymour.



AN "APOSTOLIC FAITH" CAMPMEETING



DINNER ON THE GROUNDS



CAMPMEETING CROWD



CHARLES PARHAM PREACHING



IN THE FALL OF 1904, REV. PARHAM SET UP A TENT ADJACENT TO COX BASEBALL PARK AT 16TH AND JOPLIN ST., AND BEGAN HOLDING THE FIRST APOSTOLIC



THE PARHAM FAMILY

AMERICA AT THE DAWN OF A NEW CENTURY

I INDEED BAPTIZE YOU WITH WATER UNTO REPENTANCE: BUT HE THAT COMETH AFTER ME IS MIGHTIER THAN I, WHOSE SHOES



As it pertains to the record of church history, why do you think there is such a lack of written material (manuscripts, records, etc.) that testify to tongues begin spoken down through the ages?

- How do you think Charles Parham's upbringing impacted his later life in ministry?
- How do you think the healing of Parham's rheumatic fever influenced his work as a "faith healer" in the early Apostolic Faith Movement?
- Why didn't Parham find a brotherhood or place of belonging among organized denominations?

THE FIRE COMES TO TOPEKA

In Topeka, the location of Parham's college was a large, three-story, thirty-room, European style mansion known as *Stone's Folly*. The mansion had an elaborate stairway of beautifully carved cedar, cherry wood, and bird's-eye maple which stopped abruptly at the second floor, and the entire third floor had to be finished with much cheaper materials such as pine and common maple.

Students at the school were not charged a flat rate for tuition. Rather, they were asked to give according to their ability. In Parham's own words, "No one paid board or tuition, the poor were fed, the sick were entertained and healed, and from day to day, week to week, and month to month, with no sect or mission or known source of income back of us, God supplied our every need, and He was our all sufficiency in all things."

- What factors forced Parham to close his school at Stone's Folly?
- When Parham's students studied Acts to find evidence of speaking in tongues as the initial sign of being filled with the Holy Ghost, what biblical passages do you think were used to give record of this?
- Besides being the first person filled with the Holy Ghost in the Apostolic Faith movement, what about Agnus Ozman's experience is unique?
- After leaving Kansas, where did Parham and his followers relocate?





I AM NOT WORTHY TO BEAR: HE SHALL BAPTIZE YOU WITH THE HOLY GHOST, AND WITH FIRE. – JOHN THE BAPTIST (AS QUOTED IN MATTHEW 3:11)

It was the turn of a new century. The western world was inching its way into modernity. Technology was expanding and a new canal was being built in Panama, which at its completion forever changed shipping lanes in Central America. The Russo-Japanese War had ended the year before with the Empire of Japan taking power in the South Pacific.

In the United States, author Upton Sinclair published *The Jungle*, a novel exposing terrible working conditions in the Chicago meatpacking industry. Theodore Roosevelt was in the middle of his presidency. Everything about American life was changing. In only a few years, the first Model T Ford would leave an assembly line in Detroit.

It was in this year that one of the most disastrous earthquakes in United States history hit San Francisco. Just after 5:13 a.m. on April 18, the ground began to shake, destroying thousands of buildings. The entire city was devastated. Adding to the destruction was a fire that spread across the city. The initial tremors destroyed the city's water mains, leaving firefighters with no means of combating the growing blaze, which burned for several days. More than 3,000 people died and more than 28,000 buildings were destroyed.

Interestingly, the Great San Francisco Fire of 1906 caused city officials to start again and create a new and improved San Francisco. As the city was being rebuilt, the population in the San Francisco Bay area skyrocketed. The fire changed everything.

In the same year, another fire was lit that forever changed the course of California and the world. It was caused by a spiritual earthquake. However, the epicenter of this earthquake was focused in a small home in central Los Angeles. Still today, we are feeling its aftershocks.

SEYMOUR BEGINS HIS SPIRITUAL JOURNEY

William Joseph Seymour was born in Centerville, Louisiana, on May 2, 1870, only five years after Lee's surrender at Appomattox ended the Civil War. Seymour's father was a brick layer and served

in the Continental Union Army for a time before dying of dysentery and fever. Raised for the most part by his mother, Seymour's Centerville years were spent in extreme poverty. At 21, he left the deep south and came to Memphis, Tennessee, looking for work. In time, he would move from Memphis to St Louis and then to Indianapolis working as a porter, driver, bartender, and eventually a waiter in upscale hotels. While in Indianapolis, Seymour gave his heart to God and joined the Simpson Chapel Methodist Episcopal Church. In time, he found his way to a more conservative brand of churches known at that time as part of the "holiness movement."



WILLIAM JOSEPH SEYMOUR

Seymour traveled from Indianapolis to Chicago and then to Cincinnati. While in Cincinnati, he experienced "sanctification" which is what many of his day described as a moment of consecration and complete dedication unto God. At this time, he joined a Christian group known as the Evening Light Saints, which believed that God would send an unprecedented outpouring of the Holy Spirit before Jesus returned for the church.³⁴ Their scriptural theme was Zechariah 14:7, "But it shall come to pass, that at evening it shall be light." It's no doubt that during these early years of Seymour's religious life, he walked a path that continually opened more of the Scriptures to him.

One of Seymour's most distinguishing physical features was his facial scarring and blind left eye, caused when he was afflicted so severely by smallpox that he nearly died. For most of his life, he wore a beard to cover his scars. Contemplating on the ravages of the disease, Seymour yielded to what he felt was a divine call to the

ministry.³⁵ He began his formal ministry when he was credentialed by the Evening Light Saints. As he ministered locally, he continued to work as a waiter.

After traveling to Texas, Seymour moved to Houston and began attending a Holiness church pastored by Lucy Farrow. Farrow was a widow and the mother of seven children, though only two of them survived until 1900. In Houston, she lived with her son and worked as a governess and cook. Leading up to 1905, Farrow appointed Seymour as the interim pastor of her church while she worked for a time in Kansas in the employ of Apostolic Faith evangelist, Charles F. Parham. Late in the fall of 1905, Farrow returned to Houston with the news that while in Kansas she had been baptized with the Holy Ghost, evidenced by speaking in tongues.³⁶

It was in 1905 that Parham moved his entire enterprise to Houston and opened a Bible training school which provided ten weeks of intensive Pentecostal training. Classes were offered in several theological subjects, including conviction, repentance, conversion, consecration, healing, the operation of the Holy Spirit, Bible prophecy, and many practical subjects.³⁷



WILLIAM SEYMOUR

Being hungry for a greater touch of God, both Farrow and Seymour attended Parham's services. Soon, Seymour enrolled in the Bible school, and it's recorded by Parham's wife that he "attended faithfully." One student described the daily activities of the school,

35

³⁴ Martin, Larry. The Life and Ministry of William J. Seymour (Joplin, MO: Christian Life Books, 1999) 77.

Martin, William J. Seymour, 80.

³⁶ Ibid., 90.

³⁷ Ibid., 91.

WE WERE GIVEN A THOROUGH WORKOUT AND A RIGID TRAINING IN PRAYER, FASTINGS, CONSECRATION, BIBLE STUDY AND EVANGELISTIC WORK. OUR WEEK DAY SCHEDULE CONSISTED OF BIBLE STUDY IN THE MORNING, SHOP AND JAIL MEETINGS AT NOON, HOUSE TO HOUSE VISITATIONS IN THE AFTERNOON, AND A SIX O'CLOCK STREET MEETING FOLLOWED BY AN EVENING EVANGELISTIC SERVICE AT 7:30 OR 8:00 O'CLOCK.³⁸

It should be noted that this was a time in American history when segregation and racial lines divided the south. As an African American, Seymour had to listen to class lectures from a seat in the hall, but nonetheless as a "humble and spiritually-minded man" he graduated at the top of his class. He and Parham would preach side-by-side, but only to segregated crowds in black neighborhoods.³⁹

Seymour was not to receive the Holy Ghost until later, but he held on to every word taught at the school. He must have had an extraordinary memory because it was said of him that he could quote, almost word for word, Parham's classroom teachings.⁴⁰

THE CALL TO LOS ANGELES

In early 1906, a representative from a small Nazarene church in Los Angeles visited Parham's school and was quite impressed with Seymour's humility, good nature, and preaching ability. After recommending Seymour to Julia Hutchins, the pastor of the Los Angeles church, Seymour was invited to come and hold evangelistic meetings. Parham and his students raised an offering and purchased Seymour's train ticket to California. Seymour, feeling it was the leading of the Lord, was anxious to go west.

Leading up to February of 1906, when Seymour arrived in Los Angeles, several churches in the area had been praying for a revisiting of first century Pentecost. In 1916, Pentecostal pioneer Frank Bartleman, a participant at Azusa, wrote,

IT WOULD BE A GREAT MISTAKE TO ATTEMPT TO ATTRIBUTE THE PENTECOSTAL BEGINNING IN LOS ANGELES TO ANY ONE MAN, EITHER IN PRAYER OR IN PREACHING... PENTECOST DID NOT SUDDENLY DROP OUT OF HEAVEN. GOD WAS WITH US IN LARGE MEASURE FOR A LONG TIME BEFORE THE FINAL OUTPOURING.⁴¹

At the time, people like Bartleman were stirring the city with religious tracts and calls for revival. Pentecostal historian Larry Martin writes that many Methodist churches in Los Angeles were eager for a spiritual awakening. "In March of 1906," he says, "a group of churches held a ten day Pentecostal convention and sought God for a new outpouring." People of many Christian faiths were hungry for more of God and thus the ground was soft and ready for the rain soon to come.

"THE COMFORTER HAS COME!"

As soon as Seymour arrived at the small Nazarene church, pastored by Mrs. Hutchins, he readied himself for his first service. On February 24, 1906, he began to preach from his opening text, Acts 2:1-4. Very passionately, he declared that when anyone received the baptism of the Holy Spirit "according to the original pattern," they would have an experience identical to that which the disciples received

on the Day of Pentecost and speak with new tongues.⁴³ The saints were dumbfounded and somewhat amazed. They had never heard such a message before.

Although Seymour admitted that he had not received the experience himself, he asked the church

- 38 Ibid., 92.
- 39 Ibid., 93.
- 40 Foster, Their Story, 55.
- 41 Martin, Willian J. Seymour, 119.
- 42 Ibid., 127.
- 43 Ewart, Phenomenon of Pentecost, 63.



to meet him later in the afternoon to pray with him until they all received their own Pentecost. Afterwards, Seymour was invited to dinner with a man by the name of Lee. Later that evening, they returned and found chains on the doors of the church. A note informed Seymour that the Mrs. Hutchins and her saints had judged him to be a preacher of an utterly false doctrine.

The train ticket that brought Seymour to Los Angeles had been purchased with the corporate funds of friends. Facing rejection, he had nowhere to go and lacked the funds to travel elsewhere. Seeing his predicament, Mr. Lee invited Seymour to stay for a time at his home. After a few nights in the Lee home, Seymour asked if the family would join him for prayer in the evenings. This they did, and soon their hearts were stirred by the touch of God. One writer states, "The Lord would impress everyone who came to that home with the necessity of seeking the face of the Lord in prayer." A strong conviction gripped the house and soon others from the church joined the prayer group. A

THE ASBURY HOME AT 214 BONNIE BRAE STREET, LOS ANGELES

contemporary of Seymour said later that the humble preacher, at this time, increased his daily time of prayer from five to seven hours.44

To suit the growing crowd, the prayer meetings were moved to the home of a Baptist couple, Richard and Ruth Asberry, at 214 Bonnie Brae Street. Prayer was made for hours by many and supplemented by scriptural teachings from Acts by Seymour. This group of seekers became determined to receive their Pentecost "at all costs," sometimes praying all night long.45

On April 9,

the third day of a ten-day corporate fast, the windows of heaven were opened and the Holy Ghost began to fall. Ms. Farrow had joined the group from Houston and was helping Seymour lead the people in seeking a Holy Ghost baptism. The first to receive the Holy Ghost was Mr. Lee. He had asked Seymour and Ms. Farrow to lay hands on him, as they did in the Scriptures, and pray that he would receive the Holy Ghost. When they finished, Lee lifted his hands and began speaking in tongues. The experience sent shockwaves through the room and soon six others who were praying



THE BONNIE BRAE STREET HOUSE, PRESENT DAY. PHOTO TAKEN BY DR. GARY GARRETT.

began to speak in tongues as well. Jennie Moore, a young woman, went to a piano and began singing in tongues. Together, they all worshipped and magnified God. By the next morning, crowds had gathered at the Asbury home and all were touched by the power of God.

It has been said that during this three-day service the house shook under the exuberant praising of a hungry people.⁴⁶ On one occasion, the porch collapsed at the weight of all the people. Services continued almost



AN EARLY PHOTO OF THE VACANT BUILDING AT 312 AZUSA ST.

44 Martin, William J. Seymour, 143.

45 Ibid., 142

Foster, Their Story, 58. 46

Ewart, Phenomenon of Pentecost, 67. 47

day and night with healings reported and hundreds of people filled with the Spirit. People of many colors were drawn to 214 Bonnie Brae Street. It was during this time that Seymour also experienced his own Pentecost and Holy Ghost baptism.

After the third day, it was determined that a new location was needed to house the growing crowd of seekers. Seymour and his followers soon found a vacated twostory church building previously used to stable horses. It had been converted in part for a tenement house, having a large, unfurnished, barnlike room on the lower floor.⁴⁷

Its address was 312 Azusa Street, and it was located on a two-block dirt lane just off San Pedro near downtown Los Angeles.⁴⁸ Seymour rented the building for eight dollars a month.

In the beginning, the accommodations at the Azusa Mission were crude at best. The seating was comprised of old wooden planks laid across two empty nail kegs. The pulpit was made of chicken crates stacked one on top of the other. What they lacked in furnishings and decorative style, they made up for by nearly constant prayers and avid demonstrations of the Spirit. The revival at Azusa stretched from the early morning deep into the evening every day for three and a half years.

The second story of the Azusa mission housed an apartment for Seymour, designated prayer rooms, and space where a newspaper was published titled *The Apostolic Faith*. Of the services at Azusa, it was written:

GOD WAS RECOGNIZED AS THE GIVER OF ALL AND RECEIVED ALL THE GLORY AND PRAISE. NO BILLS WERE PRINTED TO

ADVERTISE THE MEETINGS AT COMMENCEMENT.

NEITHER WERE THERE ANY WORLDLY

NEWSPAPERS PATRONIZED. THERE WAS NO

CHURCH ORGANIZATION BACKING OF THIS

REVIVAL. AS SOON AS ONE WOULD ENTER

THE HE WOULD BE IMPRESSED WITH THE

SUPERNATURAL ATMOSPHERE... WHEN ONE

LOOKED AT THIS BUILDING HE WOULD NEVER

EXPECT HEAVENLY VISITATIONS THERE, UNLESS HE

REMEMBERED BETHLEHEM'S FAMOUS MANGER.⁴⁹

In time, Julia Hutchins, the pastor of the Nazarene church which originally invited Seymour to Los Angeles, repented of her actions and became a supporter of Seymour and his teaching that tongues



AN EARLY PHOTO OF THE VACANT BUILDING AT 312 AZUSA ST.

is the Bible evidence of one's being baptized in the Holy Spirit. At Azusa, Mrs. Hutchins was herself baptized in the Holy Spirit and reaffirmed a missionary call to Africa. Before the end of the year, she, along with her husband and young niece, left the Azusa Mission and moved to Liberia as missionaries. One article in *The Apostolic Faith* reported, "Sister Hutchins has been preaching the Gospel in the power of the Spirit." She was one of the first Pentecostal missionaries to set foot on the African continent.⁵⁰

⁴⁸ Martin, William J. Seymour, 155.

⁴⁹ Ewart, Phenomenon of Pentecost, 68-69.

⁵⁰ This story of Sis Hutchins recounted in The Women of Azusa Street by Denzil R. Miller (Nigeria: Acts in Africa Initiative, 1995) 8.

- When viewing the early life of William J. Seymour, what factors drove him to seek employment in the northern part of the U.S.?
- How was Seymour introduced to Christianity and the holiness movement?
- What part did Lucy Farrow play in Seymour's introduction to Pentecost?
- What qualities did Seymour have that were noticeable to others?

FROM TEXAS TO CALIFORNIA

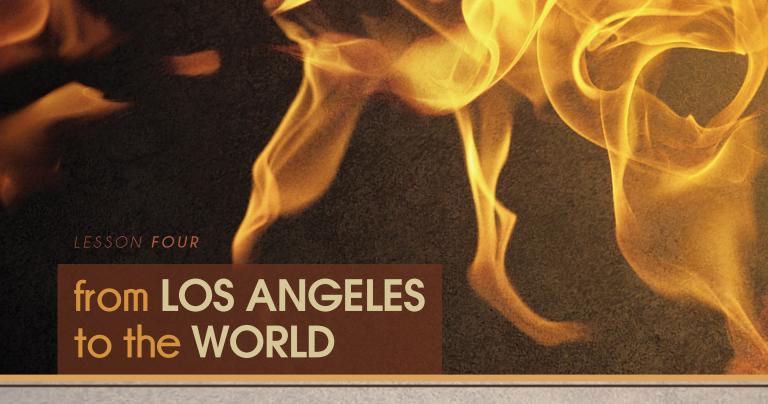
As soon as Seymour arrived in Los Angeles at the small Nazarene church pastored by Mrs. Hutchins, he readied himself for his first service. On February 24, 1906, he began to preach from his opening text, Acts 2:1-4. Very passionately, he declared that when anyone received the baptism of the Holy Spirit "according to the original pattern," they would have an experience identical to that which the disciples received on the Day of Pentecost and speak with new tongues. The saints were dumbfounded and somewhat amazed. They had never heard such a message before.

- Why do you think Seymour chose Acts 2:1-4 as his first sermon in Los Angeles?
- Why do you think Sis. Hutchins' church responded to Seymour's message as they did?
- Why do you think that it was unique for Mr. Lee to be the first person to be filled with the Spirit in the Azusa Revival?

LOOKING BACK

It has been said that during this three-day service the house shook under the exuberant praising of a hungry people. On one occasion, the porch collapsed at the weight of all the people. Services continued almost day and night with healings reported and hundreds of people filled with the Spirit. People of many races and ethnicities were drawn to 214 Bonnie Brae Street. It was during this time that Seymour also experienced his own Pentecost and Holy Ghost baptism.

After the third day, it was determined that a new location was needed to house the growing crowd of seekers. Seymour and his followers soon found a vacated two-story church building previously used to stable horses. It had been converted in part for a tenement house, having a large, unfurnished, barnlike room on the lower floor. Its address was 312 Azusa Street and the building was located on a two-block dirt lane just off San Pedro near downtown Los Angeles. Seymour rented the building for eight dollars a month.



ONLY MONTHS AFTER THE MISSION WAS OPENED, IT WAS REPORTED THAT AS MANY AS 1300 ATTENDED THE SERVICES; UP TO 800 CROWDED INTO THE BUILDING AND THE REST STANDING ON THE BOARDWALK OUTSIDE OBSERVING THROUGH THE LOW WINDOWS AND OPEN DOORS. EVERY INCH BIG ENOUGH FOR A CHAIR WAS JAMMED FULL. —A.G. OSTERBERG

LIVES CHANGED

When the Azusa revival started in April of 1906, there were approximately 228,298 people residing in the city limits.⁵¹ Los Angeles was the seventeen largest city in the United States. Within the services at 312 Azusa St, no musical instruments or choirs were utilized. Frank Bartlemen wrote about the humble circumstances of the Azusa Mission.

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... NO SUBJECTS OR SERMONS WERE ANNOUNCED AHEAD OF TIME, AND NO SPECIAL SPEAKERS FOR SUCH AN HOUR. NO ONE KNEW WHAT MIGHT BE COMING, WHAT GOD WOULD DO. ALL WAS SPONTANEOUS, ORDERED OF THE SPIRIT. WE WANTED TO HEAR FROM GOD... IN THAT OLD BUILDING WITH ITS LOW RAFTERS AND BARE FLOORS, GOD TOOK STRONG MEN AND WOMEN TO PIECES, AND PUT THEM TOGETHER AGAIN, FOR HIS GLORY. IT WAS A TREMENDOUS OVERHAULING PROCESS.52

Throughout Barlteman's account of Azusa, we find a common phrase which seems to show why God manifested His presence in such a powerful way. "We wanted God" and "We wanted to meet God" were descriptions used often in his writings. Florence Louise Crawford, a mother of two, had recently been remarried when she first visited the Azusa Mission. She described the services with the following words:

A SOUND LIKE A RUSHING, MIGHTY WIND FILLED THE ROOM, AND I WAS BAPTIZED WITH THE HOLY GHOST AND FIRE. RIVERS OF JOY AND LOVE DIVINE FLOODED MY SOUL. GOD ALSO GAVE ME THE BIBLE EVIDENCE OF RECEIVING THIS EXPERIENCE IN LETTING ME SPEAK IN ANOTHER LANGUAGE... BUT THE GREATEST JOY IN MY HEART WAS THE KNOWLEDGE THAT I RECEIVED POWER TO WITNESS FOR CHRIST, POWER TO TELL OTHERS WHAT GREAT THINGS GOD CAN DO IN A HUMAN LIFE. 53

⁵¹ Martin, Larry. The Life and Ministry of William J. Seymour (Joplin, MO: Christian Life Books, 1999) 105.

⁵² Bartleman, Frank. Azusa Street (New Kensington, PA: Whitaker House, 1982) 41-45.

⁵³ Bailey, Peter. A Historical Account of the Apostolic Faith (Portland, OR: The Apostolic Faith Publishing House, 1965) 59.

William Seymour would preach and, following a sermon, the altars were flooded with seekers. No urging was necessary. He would tell the saints to ask definite petitions of the Lord, according to their specific needs. Ewart notes, "There was such power in the preached Word that people would shake in their seats, and many would have the power fall on them as the Word germinated in their hearts, and they would burst out speaking or singing in other languages." ⁵⁴

RACIAL LINES ERASED

Acts 2 records that among those gathered in the upper room, they were all in "one accord." In other words, the disciples and others with them all prayed with a singular focus. As the Holy Ghost fell upon them, they were united in their experience. In time, Pentecost would fall on the Gentiles, Samaritans, and disciples of John the Baptist. Pentecost was for all people of all cultures in all places.

Still today, Pentecost is available to all people. Surely, we can declare that the ground is level at the foot of the cross. Teaching a unity of faith, the Apostle Paul wrote, "I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality" (1 Timothy 5:21, NKJV)."

One of the most distinguishing characteristics of Azusa is its impact upon racial discrimination. As it did on the Day of Pentecost, the outpouring of the Holy Ghost brought many different people and cultural groups under one roof. As they were filled with the Spirit, healed, delivered, called to a place of ministry, and forever changed, they were all brought to a common faith. Ewart writes:

THESE MEETINGS WERE ENTIRELY DEVOID OF ALL NATIONALISTIC DISTINCTIONS. IF A MAN COULD NOT SPEAK ENGLISH, HE GOT UP AND SPOKE IN HIS OWN NATIVE TONGUE... NO HUMAN INSTRUMENT THAT GOD COULD USE WAS REJECTED ON ACCOUNT OF COLOR, OR DRESS, OR LACK OF EDUCATION. THIS WAS A VERY SIGNIFICANT FACTOR IN THE MARVELOUS ACCUMULATING POWER OF THIS REVIVAL. 55

Pastors from all over the United States and Christian workers from many parts of the globe came to Los Angeles when the news of Azusa was spread far and wide. Many viewed the revival as a sign of the imminent return of the Lord Jesus Christ. In most cases, visitors would come for a few days and then bring news of their experience back to their home town or church.

ALTHOUGH THE REVIVAL STARTED AMONG A FEW WHO WERE AFRICAN-AMERICAN BY RACE, AND LOWER TO MIDDLE IN ECONOMIC CLASS, EVENTUALLY MEN AND WOMEN FROM ALL RACES, CREEDS AND SOCIOECONOMIC POSITIONS WORSHIPED TOGETHER IN THE UNASSUMING LITTLE MISSION. WHILE SOME INTOXICATED DERELICTS STUMBLED INTO THE

THE AZUSA GOSPEL MISSION CREDENTIALING COMMITTEE. THESE WERE THE PEOPLE WHO PRAYED (WITH THE LAYING ON OF HANDS) FOR CANDIDATES WHO WERE RECEIVING MINISTERIAL CREDENTIALS.

MEETING BARELY STANDING ON THEIR WOBBLY LEGS, THE WEALTHY
RAILROAD MOGUL CARLOS P. HUNTINTON AND HIS WIFE ARRIVED IN A
BEAUTIFUL DRAWN BUGGY BY "WELL-GROOMED" HORSES. 56

One participant observed, "The color line was washed away in the blood." *The Apostolic Faith*, the newspaper published by the Azusa mission, reported, "One token of the Lord's is that he is melting all races and nations together, and they are filled with the power and glory of God. He is baptizing by one spirit into one body and making up a people that will be ready to meet Him when He comes." ⁵⁷

⁵⁴ Ewart, Frank. The Phenomenon of Pentecost (St. Louis, MO: Word Aflame Press, 1947) 70.

⁵⁵ Ewart, Phenomenon of Pentecost, 70.

⁵⁶ Martin, William J. Seymour, 194.

⁵⁷ The Apostolic Faith, [Los Angeles] (Feb-March 1907), 7.

In this manner, Azusa fulfilled the New Testament pattern of, "There is neither Jew nor Gentile, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:28). Many believe that this unity of the Spirit was one of Azusa's more unique contributions to the Christian church.

Pentecostal historian Larry Martin relates that often international residents or visitors in Los Angeles would come to the mission and hear people speaking in their native language. "This phenonomon convinced and converted many skeptics," he says, "that had visited the mission because of curiosity or criticism." ⁵⁸

Another quality characteristic of the Azusa Mission and the broader Apostolic Faith movement was an aggressive emphasis on world evangelism. By December 1906, the mission had commissioned and sent at least thirteen missionaries to Africa. By early 1907, Azusa missionaries had entered Mexico, Canada, Western Europe, the Middle East, West Africa, and several countries in Asia. By 1908, the Pentecostal movement had spread to South Africa, Central and Eastern Europe, and even Northern Russia. As the message of Pentecost spread throughout North America and the world, many new ministries, churches, and missionary organizations were born.

CRITICISM COMES

As Azusa's popularity grew immensely over its initial three years, it attracted quite a lot of attention in the local papers.

In a well-known article from the time, a reporter from the Los Angeles Times described the Azusa Revival in this manner:

"WEIRD BABEL OF TONGUES

- NEW SECT OF FANATICS IS

BREAKING LOSE - WILD SCENE

LAST NIGHT ON AZUSA STREET
GURGLE OF WORDLESS TALK BY A

SISTER."



The article was published on April 18, 1906. The writer continued to belittle the participants at the mission by comparing them to lunatics gone mad.

"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... AND DEVOTES 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 MAD 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... AN OLD COLORED EXHORT, BLIND IN ONE EYE, IS THE MAJOR-DOMO OF THE COMPANY. WITH HIS STONY OPTIC FIXED ON

⁸ Ibid., 181.

These three missionary statistics presented by Cecil M. Robeck in The Azusa Street Mission and Revival (Nashville, TN: Thomas Nelson Publishers, 2006) 8.

SOME LUCKLESS BELIEVER, THE OLD MAN YELLS HIS DEFIANCE AND CHALLENGES AN ANSWER... CLASPED IN HIS BIG FIST THE COLORED BROTHER HOLDS A MINIATURE BIBLE FROM WHICH HE READS AT INTERVALS ONE OR TWO WORDS – NEVER MORE."60

In the many articles written about Azusa, even more attention was gained and soon the crowds followed.⁶¹ Thousands of people visited the mission's services over the course of three years, whether drawn by spiritual hunger or a fascination for the bizarre. Whatever the case, those who came were impacted. Many who came with unkind motives left full of the Holy Ghost and a desire to spread the message of Pentecost.

Evangelists were found all over the city, preaching boldly and calling all to repentance. Many Christian workers during this time were arrested for their disturbances. According to The Los Angeles Express, the entire congregation had been "subject to threats of arrest." 62 When one couple was arrested for holding a street meeting, the wife sang all the way to jail and shouted and prayed while they were there. The authorities were "anxious to be rid of them."

THE APOSTOLIC FAITH

Within a month after the revival was launched, Seymour began organizing the publication of a newspaper entitled, The Apostolic Faith. Its goal was to share accounts of miracles, teach certain doctrines, and spread the news of revival to readers. By 1909, it had over 50,000 subscriptions registered to members all over the world.

In its first edition, Seymour celebrated the arrival of Pentecost.

"THE POWER OF GOD NOW HAS THIS CITY AGITATED AS NEVER BEFORE. PENTECOST HAS SURELY COME AND WITH IT THE BIBLE EVIDENCES ARE FOLLOWING, MANY BEING CONVERTED AND SANCTIFIED AND FILLED WITH THE HOLY GHOST, SPEAKING IN TONGUES AS THEY DID ON THE DAY OF PENTECOST. THE SCENES THAT ARE DAILY ENACTED IN THE BUILDING ON AZUSA STREET AND AT MISSIONS AND CHURCHES IN OTHER PARTS OF THE CITY ARE BEYOND DESCRIPTION, AND THE REAL REVIVAL HAS ONLY STARTED, AS GOD HAS BEEN WORKING WITH HIS CHILDREN MOSTLY, GETTING THEM THROUGH TO PENTECOST, AND LAYING THE FOUNDATION FOR A MIGHTY WAVE OF SALVATION AMONG THE UNCONVERTED."63

The following reports have been taken directly from the early editions of *The Apostolic Faith*:

A LITTLE GIRL WHO WALKED WITH CRUTCHES AND HAD TUBERCULOSIS OF THE BONES, AS THE DOCTORS DECLARED, WAS HEALED AND DROPPED HER CRUTCHES AND BEGAN TO SKIP AROUND IN THE CHURCH YARD... ANOTHER LITTLE GIRL ABOUT TWELVE YEARS OF AGE CRIED OUT TO GOD IN A SUNDAY AFTERNOON SERVICE. WHEN SHE BEGAN SPEAKING IN TONGUES AND WAS FILLED WITH THE HOLY GHOST, THOSE STANDING BY WERE HEARD REMARKING, "WHO CAN DOUBT SUCH A CLEAR CASE OF GOD'S POWER."

IN A COTTAGE MEETING ON MORTON AVE., SEVERAL SOULS HAVE BEEN BAPTIZED WITH THE HOLY GHOST, AND A BROTHER, GEORGE HOCK, WHO HAS BEEN STONE BLIND FOR MORE THAN A YEAR AND A HALF, WAS SAVED AND THEN RECEIVED HIS SIGHT. HE CAN NOW READ, AND HIS RELATIVES AND FRIENDS WHO WERE UNBELIEVING ARE FILLED WITH WONDER AND ARE PUBLISHING IT EVERYWHERE.

A YOUNG MAN WHO A YEAR AGO WAS IN THE CHAIN GANG, IS NOW BAPTIZED WITH THE HOLY GHOST AND PREACHING EVERYWHERE. HE IS TELLING EVERYONE TO GET THEIR BIBLES AND GET TO SEEKING GOD. HE IS A POWERFULLY BUILT YOUNG MAN, BUT GOD HAS SO TAKEN THE FIGHT OUT OF HIM THAT WHEN HE WAS STRUCK AND SPIT IN THE FACE FOR HIS FAITH, HE WENT HOME AND WAS SO BLESSED THAT HE PRAYED ALL NIGHT AND SAID HE LOVED THE PEOPLE WHO PERSECUTED HIM MORE THAN IF THEY HAD ASKED HIM TO PRAY FOR THEM.

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⁶⁰ "Weird Babel of Tongues," The Los Angeles Daily Times, April 28, 1906.

Estimates from the period suggest that crowds grew to as many as fifteen hundred people on any given Sunday during 1906.

[&]quot;Weird Fanaticism Fools Young Girl," The Los Angeles Express, July 12, 1906. 62 63

[&]quot;Pentecost Has Come," The Apostolic Faith [Los Angeles, California] Vol. 1, No. 1. September 1906.

THE APOSTOLIC FAITH Vol. 1, No. 1 Les Angeles, Cal. Sprenderost Has Come Bible Salvation and Pentecost as Recorded in the Book of Acts Recorded in the Book of Acts The reserve of the less to the problem of the book of Acts The reserve of the less to the problem of the book of Acts The reserve of the less to the problem of the book of Acts The reserve of the less to the problem of the book of Acts The reserve of the less to the problem of the book of Acts The reserve of the less to the problem of the book of Acts The reserve of the less to the problem of the book of Acts The reserve of the less to the problem of the book of Acts The reserve of the less to the problem of the book of Acts The reserve of the less to the problem of the book of Acts The reserve of the less to the problem of the book of Acts The reserve of the less to the problem of the book of Acts The reserve of the less to the book of Acts The reserve of the less to the problem of the book of Acts The reserve of the less to the problem of the book of Acts The reserve of the less to the less to the book of the less to the less to the less to the

DURING ONE PREACHING SERVICE, THE HOLY GHOST FELL
ON A PREACHER AND HE JUMPED TO HIS FEET SHOUTING
"HALLELUJAH!" AND IMMEDIATELY BEGAN TO SPEAK IN TONGUES.
UNBEKNOWNST TO HIM, HE BEGAN SPEAKING IN AN AFRICAN
ZULU TONGUE VERY FLUENTLY. THE LORD HAS SINCE USED HIM TO
STIR A WHOLE CITY. HE IS FILLED WITH DIVINE LOVE. HIS FAMILY
WERE FIRST AFRAID TO SEE HIM SPEAKING IN TONGUES, THINKING
HE HAD LOST HIS MIND, BUT WHEN HIS WIFE AND CHILDREN FELT
THE SYMPATHY AND DIVINE LOVE WHICH THE HOLY GHOST PUTS
IN PEOPLE'S HEARTS, THEY SAID, "PAPA WAS NEVER SO SANE IN
HIS LIFE."

THERE WAS A JEWISH PREACHER HOLDING MEETINGS IN PASADENA, AND HE INVITED ALL TO COME UP AND RECEIVE THE HOLY GHOST. I HAD A LITTLE BABY IN MY ARMS AND COULD NOT GET TO THE ALTAR AT THE MEETING, BUT KNELT IN THE AISLE. I DID NOT GET ANYTHING... BUT I WENT HOME AND WASHED MY BABY AND PUT HIM TO BED, AND GOT DOWN ON MY KNEES AND SAID: "DEAR LORD, PLEASE GIVE ME THE HOLY GHOST, IF THERE IS SUCH A THING AS THE HOLY GHOST. GIVE ME WHAT YOU WOULD LIKE FOR ME TO HAVE." SO THAT NIGHT HE CALLED ME AND GAVE ME THIS HOLY GHOST. IT WAS JUST LIKE AN OUTPOURING RAIN FROM HEAVEN, AND THE NEXT DAY IT SEEMED I WAS NOTHING BUT A

FEATHER WALKING AROUND. HE TOLD ME I SHOULD SEE, HEAR AND KNOW THE WONDERFUL THINGS THAT SHOULD COME TO PASS, BEFORE THEY DID COME TO PASS.⁶⁴

To view full, reproductions of this newspaper online visit: http://www.apostolicfaith.org/Library/Index/AzusaPapers.aspx

THE LEGACY OF AZUSA

It has been said that since 1906 when Azusa was first introduced on the world's stage, two types of people have frequented the multiplied thousands of Pentecostal and Charismatic churches around the world: those who were part of the Azusa Street Mission and revival, and those who wish they had been 65

During the three-year Azusa Revival, many independent churches, missions, and clusters were formed across the country, each operating with minimal organizational ties. In time, that would change. In the years following Azusa, its many participants began to form groups based on certain practices or doctrinal beliefs. This led to the foundation of many of the Pentecostal denominations we see today (with the some of the largest being the Assemblies of God, the Pentecostal Assemblies of the World, the Church of God in Christ, and the United Pentecostal Church International).

Azusa is significant for many reasons, not only for spreading the Pentecostal message in every part of the globe, but also because of what it represents. First, Azusa shifted the focus of the Christian church back to evangelism and world missions. Less than six months after the mission was founded, members had established several related congregations in Los Angeles and surrounding communities. This rapid

All reports written in "Pentecost Has Come," The Apostolic Faith, September 1906.
Robeck, Azusa Street. 2.



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growth mirrored the national and global growth with the broader Apostolic Faith movement. Not only did participants walk away with a greater passion for God, but also with a greater passion for the lost. Many Pentecostal ministries and denominations today can trace their roots back to the happenings at Azusa.

Second, it was a movement founded upon multi-cultural and interracial ideals. It brought people of all societal classes, cultures, and language groups to a common experience. It was only after Azusa that Pentecostal denominations split from each other and congregated in somewhat segregated groups. Azusa continues to serve as an example for its outreach to the disenfranchised, and urban communities. Azusa resulted in a movement which, in keeping with God's promise to pour out His Spirit upon all flesh, male or female, frequently recognizes the ministry of women as legitimate. Some of the more popular female figures at Azusa were Lucy Farrow, Julia Hutchins, Jennie Seymour, and Rachel Sizemore.

The most significant result of the Azusa Revival is the fact that it brought the global church back to an intensive study of the Scriptures. With great emphasis on the biblical example and model as portrayed in Acts, Azusa brought the world back to a first century experience baptized and empowered in Holy Ghost and in fire.

MAY THE WINDS OF MEMORY, BLOWING OFF THE HISTORY OF THE PAST, DRIVE SOME OF THE CONSECRATION AND DEDICATION OF THOSE COURAGEOUS PEOPLE INTO THE TWENTY-FIRST CENTURY AND BEYOND. –FRED FOSTER

RECOMMENDED READING FOR EXTRA STUDY

- The Phenomenon of Pentecost by Frank J. Ewart (St. Louis, MO: Word Aflame Press, 1947).
- Their Story: 20th Century Pentecostals by Fred J. Foster (St. Louis, MO: Word Aflame Press, 1965).
- Azusa Street by Frank Bartleman (New Kingsington, PN: Whitaker House, 1962).
- The Life and Ministry of William J. Seymour by Larry Martin (Joplin, MO: Christian Life Books, 1999).
- The Azusa Street Mission and Revival by Cecil M. Robeck (Nashville, TN: Thomas Nelson Publishers, 2006).
- A History of Christian Doctrine, Vol. 3, by David K. Bernard (St. Louis, MO: Word Aflame Press, 1999).
- The Early Pentecostal Revival by James L. Tyson (St. Louis, MO: Word Aflame Press, 1992).

"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... NO SUBJECTS OR SERMONS WERE ANNOUNCED AHEAD OF TIME, AND NO SPECIAL SPEAKERS FOR SUCH AN HOUR. NO ONE KNEW WHAT MIGHT BE COMING, WHAT GOD WOULD DO. ALL WAS SPONTANEOUS, ORDERED OF THE SPIRIT. WE WANTED TO HEAR FROM GOD... IN THAT OLD BUILDING WITH ITS LOW RAFTERS AND BARE FLOORS, GOD TOOK STRONG MEN AND WOMEN TO PIECES, AND PUT THEM TOGETHER AGAIN, FOR HIS GLORY. IT WAS A TREMENDOUS OVERHAULING PROCESS." -FRANK BARTLEMAN

- What was a normal service like at Azusa?
- How did Azusa break down racial and social barriers between people?
- How were the participants at Azusa described in the local papers? How did this criticism backfire on certain reporters?
- What part did *The Apostolic Faith* newspaper play in promoting the message of Pentecost around the world?

Azusa is significant for many reasons, not only for spreading the Pentecostal message in every part of the globe, but also because of what it represents. First, Azusa shifted the focus of the Christian church back to evangelism and world missions. Less than six months after the mission was founded, members had established several related congregations in Los Angeles and surrounding communities. This rapid growth mirrored the national and global growth with the broader Apostolic Faith movement. Not only did participants walk away with a greater passion for God, but also with a greater passion for the lost. Many Pentecostal ministries and denominations today can trace their roots back to the happenings at Azusa.

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