

ALSOM

THE 142 - ASSEMBLIES OF GOD HISTORY, MISSIONS, and GOVERNANCE INSTRUCTOR'S NOTES - **Module 3 - Azusa Street**

ANTECEDENT BELIEFS ABOUT SPIRIT-BAPTISM

The Christian Church, from within the New Testament forward, has never fully agreed on several issues: The timing of water baptism and Spirit-baptism; the mode of water baptism; the details of eschatology; the exact relationship of Christians to the Mosaic Law. There were varieties of perspectives on Spirit-baptism in the late 1800's ...

ANCIENT CHURCHES: Orthodox, Catholic, Anglican, Lutheran, Coptic ...

- Spirit baptism occurs at water baptism / regeneration. At Confirmation a second experience with the Spirit confirms you in the faith and empowers you to live it and to witness. Anointing oil and laying on of hands accompany the rite / ceremony of Confirmation

JOHN CALVIN: Reformed / Calvinist Theology ...

- Spirit baptism was equal to conversion.

JOHN WESLEY: Wesleyan Theology ...

- Spirit baptism was a second experience apart from salvation, known as sanctification, that helped believers attain Christian perfection.

REVIVALIST THEOLOGY:

- Baptism in t/ Holy Spirit empowered Christians for ministry and moral perfection. - *Charles Finney*
- Emphasized Spirit baptism to empower for service. - *D. L. Moody*

KESWICK CONVENTIONS:

- Rejected "Wesleyan perfection", opting for "full consecration" and the "fullness in the Spirit."

All of these influences were involved in the churches and movements from which Pentecostalism arose.

Before Pentecostalism emerged, there was a particular kind of focus on Scripture, the gospel, preaching, and ministry. **It was called the Four-fold Gospel.**

In the Four-fold Gospel we see a DISTILLATION or CONCENTRATION of many of the cultural / theological influences we have already studied: Romanticism (the truth is known through passionate experience), Modernism (observable physical evidence), preference for the "New" / the "Pioneer", Revivalism, Restorationism, Holiness Movement, Healing Movement, Jesus-centered Piety, Eschatological Expectancy, and the other influences also.

THE FOURFOLD GOSPEL

These various influences had already led several of these movements to a four-fold emphasis in doctrine.

Jesus is...

- Savior
- Sanctifier (Baptizer in the Holy Spirit)
- Healer
- Soon-coming King

This Fourfold Gospel was already being widely taught and preached before the later outpourings of the Spirit that were marked predominantly by tongues speech.

People were experiencing transformational encounters with the Holy Spirit that either “sanctified” them in some way, empowering them for a “higher life” of holiness or love, and / or gave them greater power in witness.

Some were experiencing miraculous provision, divine leading, revelatory words of insight into people’s lives (“words of knowledge”), and physical healings.

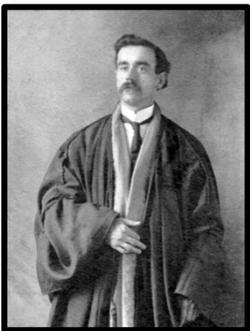
As members of these various streams began experiencing glossolalia (tongues-speech) after 1901, the only significant change added was tongues-speech as the normal sign of Spirit-baptism.

Differences among Early Pentecostals

- Early Pentecostals came from varied class and educational backgrounds.
- Spirit-filled believers struggled with issues that taxed their effectiveness, such as purchasing property, being financially accountable, and being rejected by existing denominations.
- Pentecostals disagreed about three points of doctrine:
 1. Tongues as required evidence of Spirit baptism;
 2. The nature of sanctification (instantaneous, as opposed to starting at conversion and continuing); and
 3. The Trinity (One God, Jesus only, as opposed to one God, three Persons).
- Other differences arose over which form of church government was correct: Congregational, Modified Presbyterian, or Hierarchical.

TWO ESSENTIAL EARLY LEADERS at the BIRTH OF PENTECOSTALISM

CHARLES FOX PARHAM



- Accomplished speaker.
- Showman – costumes, banners, spectacular sights, sounds.
- Grandiose schemes – great crusades with himself in absolute control and the center of attention.
- Self-titled “The Projector of the Pentecostal Movement”
- *Claimed secret information on the locations of the Ark of the Covenant and Noah’s Ark as well.*



- Initially ministered to all, but intentionally included the poor, including non-whites.
- Eventually gravitated toward the more affluent – wealth, power, prestige; wanted his meetings in the best part of town.
- Boasted of making “ten times” as much money after becoming an independent minister “living by faith” as he had when on salary with, and accountable to, the Methodist Church.
- Historians have long known that Parham was a racist even for his time and place. His ministry to non-whites was paternalistic. *He was an admirer and promoter of the KKK.*
- Parham believed all other races were created on 6th day, but the white race was created on the 8th day.

WILLIAM J SEYMOUR (1870-1922)



- Born in Louisiana, the child of former slaves.
- Victim of smallpox which left him scarred and blind in one eye a few months before meeting Parham.
- A humble Christian man, hungry for more of God.
- Willing to sit in the hallway outside of Parham's Houston classroom, listening through an open door as Parham taught the whites.
- Invited to Los Angeles in 1906 to preach, he was locked out of the Peniel Mission and was forced to live with some folks on Bonnie Brae street where he spent days and nights in prayer.
- In April of 1906 the Holy Spirit came in power there; the first man was baptized in the Spirit as Seymour visited him at his home to pray for him; that night he testified in the meeting at the Bonnie Brae Street house and

many were filled with the Spirit.

- Time passed, crowds grew, and the meetings were moved to the old abandoned AME (African Methodist Episcopal Church (oldest African-American denomination in America) mission on Azusa Street.



HOUSE on BONNIE BRAE STREET
LOS ANGELES, CALIFORNIA



My wife, Debra, and I were able to visit numerous Pentecostal history sites in Los Angeles during General Council, 2017. This is the house on Bonnie Brae Street. It is now owned and has been restored by an area Pentecostal ministry. This is the site where the Holy Spirit was first poured out in Los Angeles as William Seymour preached from the front porch.



The front yard at Bonnie Brae where people stood to hear Seymour.

The front porch where Seymour stood to preach to the crowds in the front yard and in the street.



Azusa Street Mission, 1906.



An open plaza is the site of the Azusa Street Mission today.



AZUSA STREET REVIVAL

AZUSA STREET MISSION LEADERSHIP TEAM



Seymour was the Pastor and leader of the Azusa Street Mission and the revival there from start to finish.

Seymour invited Parham who eventually came. Parham hated what he saw ... Mixing of races, blacks in leadership.

Parham walked to the pulpit and said, "God is sick to his stomach". Parham tried to take the most affluent from the mission and he began a work in a better part of town, which did not last long.



AZUSA STREET

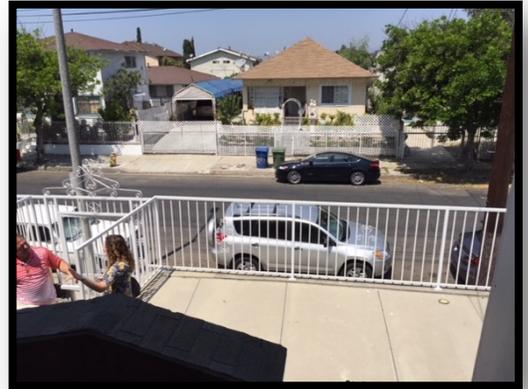
- Time passed, crowds grew, and the LA Times noticed the revival.
- The paper consistently mocked all that was going on: "Slave" religion, "negro" styles of worship, racial integration, speaking in tongues, ...
- Seymour and the Azusa leadership used the low ceilings in the building and interracial crowds as visible examples that ...
- "... All who come here have to come low ...", abandoning pride, pride of place and station and wealth.
- That in a true outpouring and a true gospel, "... The color line is washed away in the Blood. ..."

- That the Holy Spirit baptism is first and foremost a BAPTISM OF LOVE ... FOR GOD, FOR ALL BELIEVERS, FOR THE LOST.
- Time passed. Seymour eventually wrote Bishop C. H. Mason, COGIC leader, and asked his opinion regarding interracial marriage.
- Mason replied that, given the racism prevailing in most of America, it would probably hurt his ministry and the message.
- Apparently, one of the white sisters in leadership, Clara Lum, had developed feelings for Seymour.
- After Mason's letter, nothing came of it.
- Seymour eventually married one of the black sisters, Jennie Moore.

William and Jennie (Moore) Seymour.



Jennie Moore's family home across Bonnie Brae street, as seen from the porch where Seymour preached.



Jennie had been saved when she and her family listened to Seymour preach from the porch of the house across the street.

Crowds would fill the Bonnie Brae house porch, the yard, and spill into the street.

DIVISION ROCKS AZUSA STREET MISSION



Florence Crawford

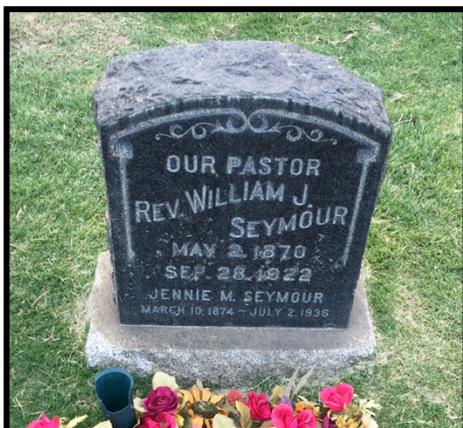


Clara Lum



DIVISION ROCKS AZUSA STREET MISSION

- The mission published a paper called “The Apostolic Faith” that was mailed across the nation and the world.
- Funds from everywhere in small donations were mailed to Azusa to help support the work.
- Clara Lum was not happy that Seymour had married Jennie Moore.
- A sister named Florence Crawford had left Azusa for Portland, Oregon, where she founded her own Apostolic Faith Mission.
- Florence was close to Clara. They communicated. Clara Lum stole the mailing list for Azusa Street Mission’s Apostolic Faith paper and took it with her to Portland.
- There, Florence began to publish the paper herself, inserting her location and address, as if the Revival had moved to Portland.
- Funds began flowing to Portland, and Azusa’s support dried up.
- Seymour repeatedly appealed to Crawford to return the mailing list and cease publishing his paper, but Florence Crawford and Clara Lum refused.
- With many guest preachers having visited and drawn away as many followers as possible to start other churches in LA, and with the loss of funds, the Azusa Street Revival gradually waned.
- Seymour continued to pastor the small congregation. Jennie took in washing and scrubbed floors.
- Seymour would visit other meetings, sitting in the congregation, encouraging the saints in prayer, but he was seldom recognized from the platform by those leading the meetings.
- William J Seymour continued to live a Spirit-filled life, enjoying the fruit and gifts of the Spirit, including praying in tongues.
- However, Seymour rejected the doctrine of speaking in tongues as the initial physical evidence (IPE) of baptism in the Holy Spirit.
- He had seen so much ungodly behavior from people who “spoke in tongues” that he could no longer believe all of them were truly Spirit-filled people.
- Seymour, and others in the early P/c movement, rejected tongues as the normative IPE.
- Instead, they chose other evidences ... some said that tongues, prophesying or any supernatural spiritual gift was evidence, or more frequently they said that life-transforming godly love, was the best evidence that one had been filled with the Spirit and was living a Spirit-filled life.
- In 1922, William Seymour died at the age of 52.
- In 1931, a white evangelist again tried to steal the church from Sister Seymour (*See Appendix 1*).
- TODAY, Brother Seymour is the most honored leader of the Pentecostal revival, considered by scholars to embody the best of the early revival’s ethos and spirit.
- He is honored by our Fellowship by having the chapel at AGTS in Springfield, MO, named in his honor.



The grave of William and Jennie Seymour in Los Angeles.

**WILLIAM J SEYMOUR CHAPEL
ASSEMBLIES OF GOD THEOLOGICAL SEMINARY**

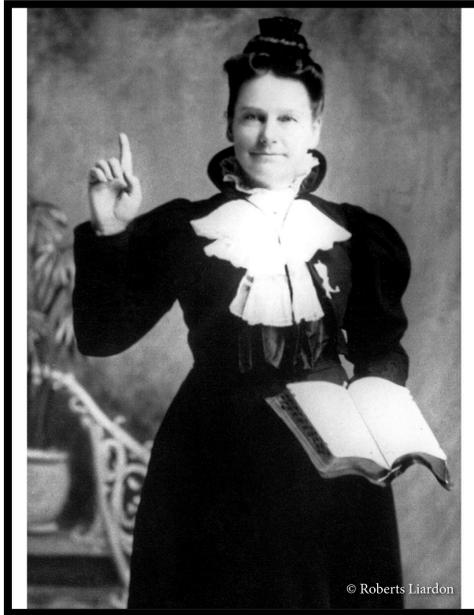
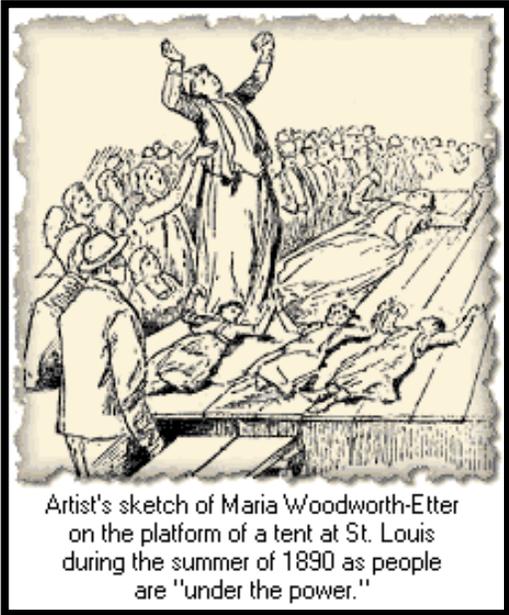


WORSHIP STYLE SIMILARITIES of IMMEDIATELY ANTECEDENT REVIVALS

WORSHIP STYLES OF AZUSA and some of the other immediately preceding revivals were virtually identical to Azusa Street.

Worship, preaching, singing, clothing, all of these styles varied from place to place, culture to culture. Maria Woodworth-Etter was one of the most prominent salvation-healing evangelists in the 20 years preceding the outpouring of the Holy Spirit in 1901 and following.

Maria Woodworth-Etter



Outpourings of the Holy Spirit occurred from the late 1880's forward in widely disbursed areas: North Carolina mountains, North Dakota, Nyack NY, Topeka KS, Azusa Street, India, and others. They tended to have various manifestations in common, including deep contrition and repentance, reverence, love, various spiritual gifts, including speaking in tongues and prophesying.

REVIVALS at AZUSA and IN INDIA COMPARED

<i>Azusa Street Revival</i>	<i>India Revival</i>
Happened in 1906	Happened in 1906
Led by an African American man: William J. Seymour	Led by a woman: Minnie Abrams
People experienced: <ul style="list-style-type: none"> ▪ Prayer for sick ▪ Shouting ▪ Singing in the Spirit ▪ People falling under the power of God ▪ Visions ▪ Calls to the mission field 	People experienced: <ul style="list-style-type: none"> ▪ Miracles of provision of food ▪ Dancing ▪ Visions ▪ Prophecies ▪ Dreams
People were baptized in the Holy Spirit and spoke in tongues.	People were baptized in the Holy Spirit and spoke in tongues.

Revivals Coalesced into Denominations

- Church of God in Christ – Bishop Charles H. Mason
- The largest, most important denomination in early days
- Still headquartered in Memphis, TN
- Church of God – Cleveland, TN
- Pentecostal Holiness Church – Franklin Springs, GA
- Int’l Church of the Foursquare Gospel - Los Angeles, 1920’s
- United Pentecostal Church - (UPC), Jesus Only group, 1940’s
- Many other smaller networks and independent churches ...
- Apostolic Faith Mission, ...
- (Eventually, many other splits and other new networks formed)

*Bishop
Mason*



Many early white Pentecostal preachers were licensed by Bishop Mason and the COGIC (50% train fare discount)

Many church names were in use. Many independent preachers were travelling around, sometimes false in doctrine or lifestyle.

Some of the more prominent white leaders sent out a call to independent ministers and churches, and to white COGIC ministers, to come to Hot Springs, AR, in 1914 to discuss forming a new Fellowship.

E. N. Bell’s Call for Unity

The following invitation was made in the December 20 edition of the 1913 *Word and Witness*:

“This call is to all the Churches of God in Christ, to all Pentecostal or Apostolic Faith Assemblies who desire with united purpose to cooperate in love and peace to push the interests of the kingdom of God everywhere. This is, however, only for saints who believe in the baptism with the Holy Ghost with signs following.”



THE FIVE REASONS OFFICIALLY GIVEN for the CALL to HOT SPRINGS and The FOUNDING of the ASSEMBLIES OF GOD

1. To provide accountability and protection for the churches,
2. To conserve the revival,
3. To charter with a legal name,
4. To provide equitable support for missionaries,
5. To provide Bible college training for ministers.

It is often said that the AG was founded to be a missions-sending agency, that our reason-for-being was "world missions" from the very beginning.

That is incorrect, as all AG scholars are well aware.

The five reasons listed above are the specific, explicitly stated reasons for the calling of the first council in Hot Springs, Arkansas in 1914, and for the founding of the Assemblies of God.

These five reasons for the calling of the 1914 Council and the founding of the AG have remained the fundamental guiding "reasons-for-being" for the General Council of the Assemblies of God.

END OF MODULE 3

PROCEED TO MODULE 4 (The Assemblies of God Begins)

APPENDIX 1 - AZUSA STREET SPLIT 1931

AZUSA STREET SPLIT - WHITE EVANGELIST SEEKS CONTROL OF CHURCH

01/05/1931 (Daily News, Los Angeles, p. 5)



(Note: This newspaper article gets some dates and time spans wrong).

Feelings continued to be keen yesterday at Apostolic Faith mission, where Rev. U. D. Griffiths (left arrow) and Sister W. J. Seymour (right arrow) pleaded for the support of respective congregations. Below, Policeman R. M. Clarke awaiting trouble, if any.

For the second time in eight days, police riot squads yesterday paid a visit to "the church militant" the Apostolic Faith mission at 312 Apostolic Azusa street. Hymn book throwing has got to stop, the detectives warned the superheated congregation. And the piano stool must remain a piece of furniture, not a missile.

The Rev. R. D. Griffiths and Sister W. J. Seymour, heading the two rival factions of the mission, returned to their places at the front of the crowded meeting room. "Let us pray!" said the Rev. Griffiths, "Let us sing!" countered Sister Seymour. Her motion carried, and while her opponent, backed by a dozen supporters, tried to pray, a half hundred rousing voices drowned them out with a thunderous hymn.

For 40 minutes they sang. When they stopped for breath, the Rev. Griffiths started another invocation. "Let's sing some more", shouted Sister Ethel Calkins, staunch supporter of Sister Seymour. And they sang for 35 minutes. Shadows of late afternoon fell, darkness settled on Azusa street, but not a Seymour voice wavered. Every time the Rev. Griffiths started a prayer, his rivals sang. When he began a song, they prayed loudly.

"Looks like they're good for an all night session" sighed Officer R M. Clarke, posted at the church to guard against further outbreaks of violence. But both sides have agreed that they won't fight as long as they're singing so let them go. Sister Seymour, widow of the colored minister who founded the church 20 (*correction: 24*) years ago, took a brief breathing spell. "We'll fight it out on this key if it takes ail winter," she declared. "That man can't take my church away from me."

The Rev. Griffiths, white evangelist who says he has been elected bishope of the church by Its Caucasian members, was equally determined. "We have just begun to pray, and fight", he said, mopping his brow and his moist Vandyke. The property at stake is said to be worth \$50,000. The Rev. Seymour, who died 15 (*correction: 5*) years ago, founded the mission as a church for all creeds and all races. Since then the congregation has dwindled to some 100 members, mostly colored. Conflicting parties are to go to court today in connection with ouster proceedings brought against Griffiths by Mrs. Seymour and her supporters.

