

Azusa Street Revival 1906



Charles Parham (1873-1929)



Former Methodist pastor.

Parham founded Bethel Healing home in Topeka, Kansas (1898).

The main tenets of Parham's teaching were

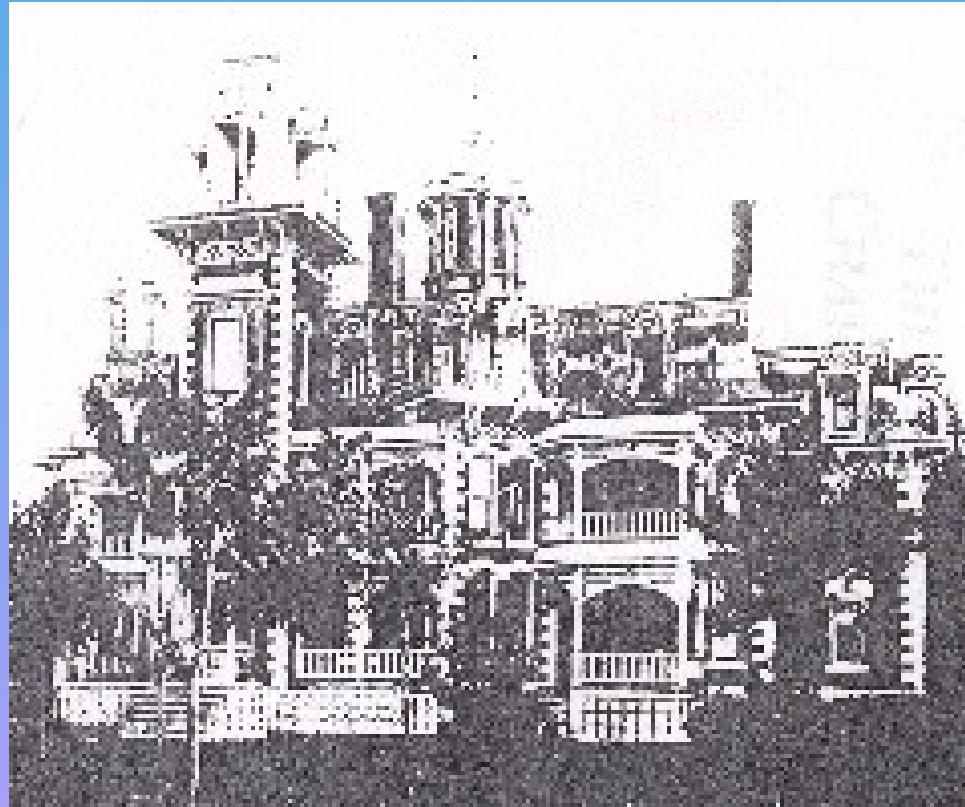
- Evangelical style conversion
- Sanctification
- Divine Healing
- Premillenialism
- Eschatological return of the Holy Spirit with...
- The initial evidence of speaking in tongues.

Topeka, Kansas

In 1900 Charles Parham began Bible school in Topeka, Kansas.

He taught Holiness and encouraged students to seek for an Acts 2 experience.

They believed that scripture teaches the initial evidence of the baptism with the Holy Spirit is speaking with tongues.



Speaking in tongues (glossolalia) was regarded as synonymous with speaking known languages (xenolalia) and therefore associated with end time missions.

Agnes Ozman (1870-1937)

On January 1, 1901 Agnes Ozman, a Bible student, was the first to experience the blessing of speaking with other tongues at Parham's college 1901.

Parham and about half the students (there were 34 students) experienced the Holy Spirit baptism.

Parham sought to spread the 'Apostolic Faith' but was unable to gain support until a revival took place in Galena, Kansas in 1903.



William J Seymour (1870-1922)



Parents were former slaves

Raised a Baptist in Louisiana

1895 Moved to Indiana. Contracted smallpox which made him blind in his left eye.

1900-02 Ohio. Accepted holiness teaching on entire sanctification

1903 Moved to Houston, Texas. Attended holiness Church led by Lucy Farrow

1905 Farrow becomes governess in home of Charles Parham in Kansas. Seymour led Church while Farrow was away.

Farrow returned from Kansas speaking in tongues.

Houston, Texas (1905)



Rev. Charles F. Parham and workers in the Bryan Hall meeting in Houston, Texas, July 6 to August 10, 1905. Parham is in row 3, third from left.

William J Seymour could not be a student at Parham's Houston Bible School because of the Jim Crow segregation laws.

But the door was left open so that Seymour could sit outside and listen to the teaching.

Seymour came to accept Parham's teaching of the 'initial evidence of speaking in tongues'.

'[The County Board of Education] shall provide schools of two kinds; those for white children and those for colored children.' *Texas (Jim Crow Laws)*

Influence of the Welsh Revival on the Azusa Street Revival:

Joseph Smale pastor at the First Baptist Church in Los Angeles had been in Wales, and seen the Revival.

S B Shaw wrote an account of 'The Great Revival in Wales'

G Campbell Morgan's pamphlet on the 'Revival in Wales'.

Bartleman corresponded with Evan Roberts.

Roberts wrote to Bartleman

'Congregate the people together who are willing to make a total surrender.'

Pray and wait. Believe God's promises. Hold daily meetings.'

Bartleman said in 1905

'The depth of revival will be determined exactly by the depth of the spirit of repentance'. Azusa Street (1980) p.19

Joseph Smale (1867-1926)

English – studied at Spurgeon's College, London.

Emigrated at age 24 to the US

c.1895 Began pastorate at the First Baptist Church in Los Angeles

1905 Went to Wales to see revival firsthand. Spoke with Evan Roberts.

He held a series of meetings on revival for 19 weeks.

Sought spontaneity of worship like he had seen in Wales.

The leaders of the First Baptist Church thought he had gone extreme on revival.

Joseph Smale left the First Baptist Church.

Early 1906 Began First New Testament Church in Burbeck Hall .

Manifestations of the Spirit took place at the First New Testament Church and meetings were often packed with people, but Smale never did receive the Baptism with the Holy Spirit himself and he never spoke in tongues.

Bartleman said 'Joseph Smale was God's Moses to lead the people as far as the Jordan, though he himself never got across. Brother Seymour led them over'. (p.62)

Welsh Revival 1904-5

Main character the lay preacher Evan Roberts (1878-1947)



1904 - Evan Roberts preached these four points

2. Confess all known sin.
3. Deal with and get rid of anything doubtful in your life.
4. Be ready to obey the Holy Spirit instantly.
5. Confess Christ publicly.

At one time he encouraged everyone to pray these four prayers:

2. 'Send Your Spirit now...'
3. Send the Spirit powerfully now...
4. Send the Spirit more powerfully now...
5. Send the Spirit still more powerfully now, for Jesus Christ's sake'

Characteristics of the Welsh Revival

Singing for an hour

Less emphasis on preaching

Welsh Revival influenced style of meetings and organisation of Pentecostal Church.

Revival raised up important Pentecostal leaders.

Stephen and George Jeffreys

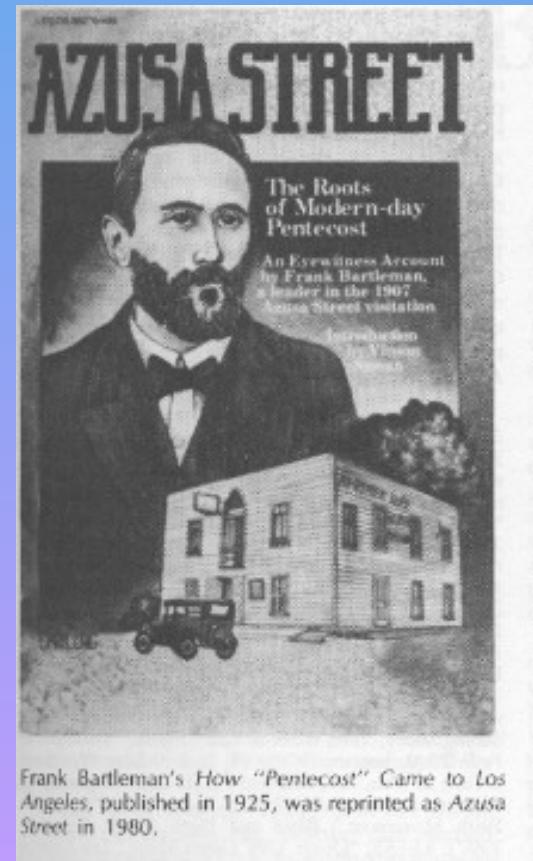
Donald Gee

Dan Williams and William Williams who founded the Apostolic Church were converted during the Welsh Revival.



Frank Bartleman (1871-1936)

Wrote an eye witness account of the Azusa Street revival.



Bartleman strongly opposed hierarchy in church leaders and denominationalism.

Frank Bartleman's *How "Pentecost" Came to Los Angeles*, published in 1925, was reprinted as *Azusa Street* in 1980.

Seymour arrives in Los Angeles (February 22, 1906)

Julia Hutchins and eight families had been put out of the Second Baptist Church in Los Angeles for preaching the holiness teaching of a second experience of sanctification.

The group began meeting at Bonnie Brae Street but the house was too small.

Julia Hutchins began meetings at Santa Fe Street.

Seymour arrived in Los Angeles February 22, 1906 to lead Santa Fe Mission.

Held his first meeting February 24, 1906.

He had not received the Baptism with the Holy Spirit and he had not spoken in tongues, but he began to preach Parham's doctrine on the initial evidence of speaking with tongues.

Hutchins was horrified and locked door of mission to keep Seymour out.

Seymour continued to lead the meeting at home of Edward Lee and at 214 Bonnie Brae Street.

The evidence of speaking in tongues began April 9, 1906.

Seymour was staying at the home of Edward Lee.

At 18:00 Lee asked Seymour to pray for him to receive the Baptism with the Holy Spirit with the evidence of speaking in tongues.

Lee then began to speak with tongues.

Seymour went to 19:30 meeting at Bonnie Brae Street.

Spoke on Acts 2:4

Told group how Edward Lee had experienced speaking with other tongues.

Others including Jennie Moore (Seymour's future wife) began to speak with tongues.

North Bonnie Brae Street

Meetings were held in the home of Richard and Ruth Asberry at 214 North Bonnie Brae Street.



Meetings were held from the front porch.

April 12, 1906 the porch collapsed and it was necessary to find a larger meeting place.

Meetings began on
April 14, 1906

at

312 Azusa Street,
Los Angeles,
California

Led by William J.
Seymour.



The building was a mess. It had been an African Methodist Episcopal Church but more recently was being used as a stable and warehouse.

Report in the LA Times April 18, 1906



Weird Babel of Tongues

New Sect of Fanatics is Breaking Loose

Wild Scene Last Night on Azusa Street

Gurgle of Wordless Talk by a Sister

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

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

The San Francisco earthquake April 18, 1906





**The Azusa Street
Mission (1906)**

Seymour and the workers lived on upper floor.

Long room on upper floor called 'the Pentecostal upper room'

Low rafters (sloping beams of the roof) - big men had to bend down.

Bare floors.

Worship at Azusa

No program - allowed Holy Spirit to lead. No priest - all believers are priests.
No platform or pulpit. Woodplank altar

People came into meeting without speaking to each other. Found place to pray.
People continued in prayer throughout the meeting.

The meetings began spontaneously with testimony, praise, and worship.
Spontaneous worship, there were no instruments. Hymns sung by memory. Later
- hymnbooks were introduced.

Many people trembling under the power of the Holy Spirit waiting to give
testimony. Meeting characterised by people: Shouting, weeping, dancing, 'slain
in the Spirit', speaking and singing in tongues, interpretation of tongues.

Someone would stand up to preach. Anointed by the Holy Spirit. Preacher
knew when to stop. God gave the altar call.

People fell down under the power of the Holy Spirit all around the congregation.
Others rushed to the front. Strong awareness of the presence of the Lord.

Interesting phenomena of worship at Azusa

Heavenly chorus

Spontaneous gift of song

New song in the Spirit.

Sometimes without words, other times in tongues.

Solo or together

Produced a heavenly atmosphere - seemed as though the angels worshipped with them.

Preachers that were not anointed stopped by the Holy Spirit

Breath taken away

Minds wandering

Unable to think

Could not continue speaking.



Cartoon

Monday July 23, 1906

Los Angeles Daily News

I feel that the Spirit is about to move.

Glory Glory Glory

Holy jumper

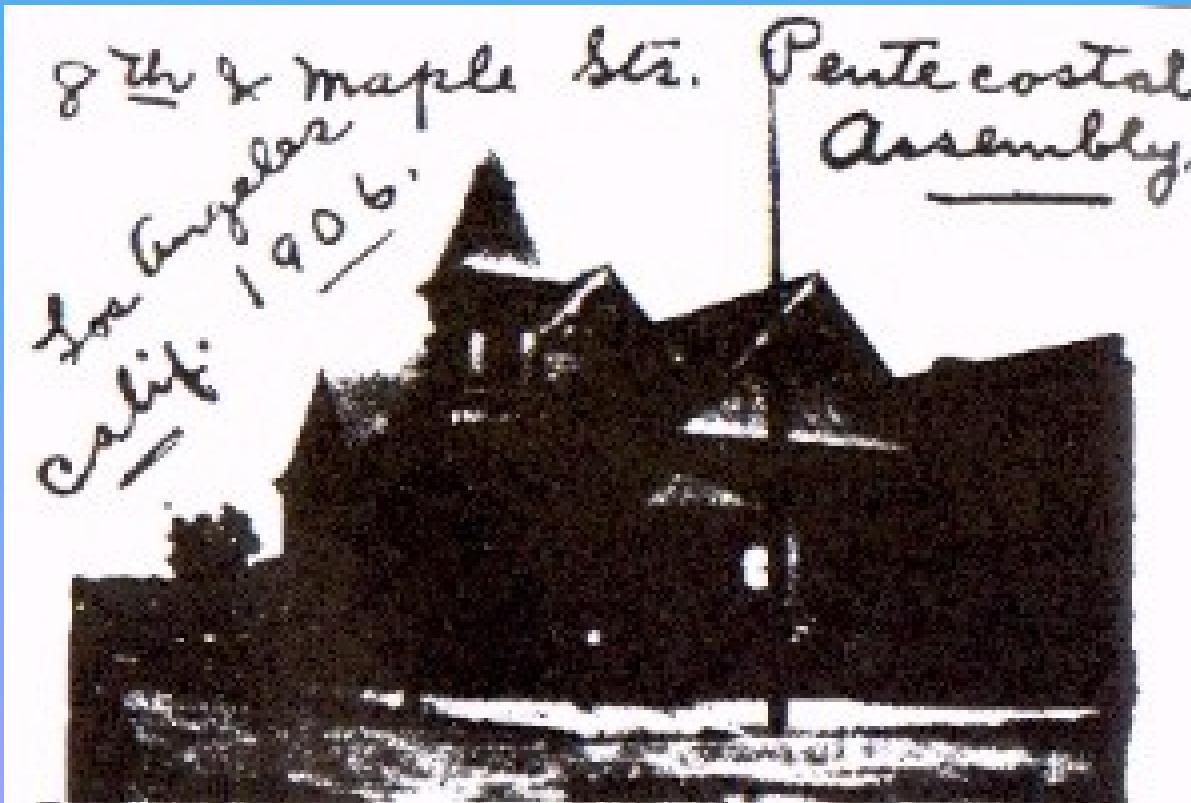
Woman speaking in tongues

Holy Kicker

Come through sister.

Devil saying come out of it sister.

8th & Maple Street



August 1906.

Frank Bartleman rented the meeting hall on the corner of 8th & Maple Street. The building had been vacated by The Pillar of Fire.

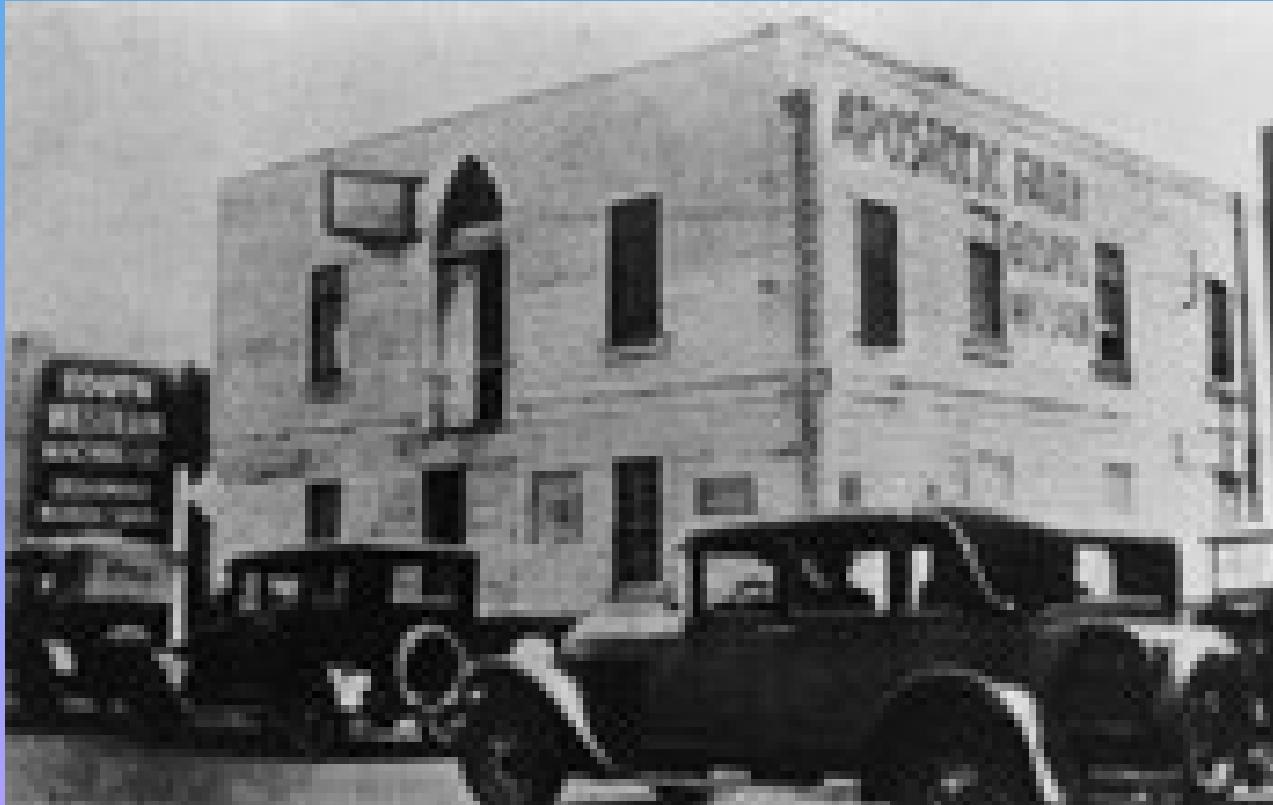
The Pillar of Fire were followers of Alma White.

She was a holiness preacher but she opposed the Azusa Revival. She later published a book against the Pentecostal Movement, ***Demons and Tongues*** (1936).



August 1906

Apostolic Faith Gospel Mission



William Seymour associated the Azusa Street Mission with Charles Parham's Apostolic Faith Movement.

He put up the sign
Apostolic Faith
Gospel Mission.

Bartleman saw this as divisive. He wrote, 'A party spirit cannot be Pentecostal'... 'from that time on the trouble and division began'.

Eighth and Maple Street

Bartleman and Pendleton join together.

August 26, 1906 Pastor Pendleton and about 40 others from the Holiness Church join the congregation at Eighth and Maple Street.

The Holiness Church put them out of the building, which had been registered under their name, because they had received the Baptism with the Holy Spirit and spoken with tongues.

Upper Room Mission

327½ South Spring Street

The New Testament Church splits as Joseph Smale put pressure on those Baptised with the Holy Spirit.

Those who leave go with Elmer Fisher who began a new meeting called Upper Room Mission.

Most of the white believers from Azusa Street join them at the Upper Room.

THE APOSTOLIC FAITH

¹⁰“Faithfully counted for the faith which was once delivered unto the saints.”—I Pet. 3.

Vol. 1, No. 1

Los Angeles, Cal., September, 1936.

Pentecost Has Come

**Los Angeles Being Visited by a Revival of
Bible Salvation and Pentecost as
Recorded in the Book of Acts**

The power of field music has this day equalled, if not exceeded, by brass bands. Brassbands have always been and will be in this State with us, we have no objection to them, and we have no objection to them, and field music with the M.M. Bands, playing in fagots as they did on the day of Pentecost. The winter time they did mostly in Minot's and in Mandan or Arriba, went out at Mandan and Mandan to Arriba, and then the real marching in early started, at first down working with the soldiers, marching, going through to Fort Verde, and then laying the foundation for the many ways of advancing, taking the name

The meetings had been held in an old Methodist church, but had been discontinued (in part due to lack of time, buildings, large, unpopulated, but also due to the general decline of the town). However, a church congregation met every day, except Sunday, at the old Methodist church. The meetings were conducted in a few of these meetings and being as different from those meetings as he had seen, and was having very sparingly in Oregon, he decided to meet them at their meeting house and thought that would suit him well. He had no objection to the name of the church, but did object to the name of Springfield and thought it would be better to get right with God.

In a short time that began to manifest his power and love, the buildings could not accommodate the people. Then they built a new church building, which was dedicated on November 11, 1908, and was named "The First Church of Christ, Scientist." It was a simple, well-constructed wooden structure, 30' x 40', with a steeple. There were pews with wooden backs, and there was a piano, organ, and a small organ. There was a pulpit, and a desk, and there was a little piano, which he played on for forty days, before he got enough power to make them be like strings.

It would be impossible to state how many have been arrested, wounded and killed with the Blue Blood. They have been and are daily going over to all points of the compass to spread this wonderful gospel.

The Lord has given the gift of writing to known languages, also the gift of playing
the harp.

a girl who walked with crooked legs and had tuberculosis of the bones, as the disease progressed, she hopped and crawled and crawled and began to crawl about the yard.

—

“All these little girls, that have been setting up in the world, have been dancing and laughing and singing and dancing and laughing at the State Fairs,

These exercises have been going for 7 years, and I suppose there are some. The question is, will they benefit all that has been involved in a way they did not think? His answer is a bittersweet way out of it. There is a bright side.

The writer's paper has tried, tested, and tested reports against the assessment, but has only resulted in downing many wings (or gainfully) that she shall work with a living sales God is in it. He says we must have freedom & we lacked the power God.

Some time ago I was home for the Thanksgiving
vacation, outside Tennessee where we are
now. I am not sure if it is 1960 or 1961. I
was staying at my parents' house in Memphis.
I was walking around the neighborhood with
my brother and we saw a man carrying a
large load of logs. We asked him if he
had any left over and he said he did. He
had a truck and trailer full of logs. We
asked him what they were doing with them
and he said that he was going to the
local sawmill to have them cut up.
He had a very small sawmill set up
in his back yard. He was always trying
to sell logs to people. This helped
pay his way through college.

The title of *Summerland* is also used in
the title of a book by the same author.

8. Malmesbury, a two-class, ty. blank, a
Wic is an interpreter and speaker who
congregates, uses like the meeting of
men Israel and the Lord gave His men
weight unto his himself itself understand-
ed. He identified, interpreted and wrote

1990, Congress has made significant efforts to reduce Washington's role in foreign policy.

A minister who was being a sponsored member and who was in agreement with decisions of his local church, well said as the point of qualifying scripture, that sincerely believed always prevails. He then sought God for guidance in his local church membership, and

A little girl about twelve years of age was admitted in a Friday afternoon to the hospital, and in the evening meeting the young patient's mother, the physician said: "I am sorry to tell you that your daughter has been ill with a dangerous sickness."

When we have a speech act, we believe certain of the events of speech will be accomplished, that's language.

The Pentecostal message was taken around the world from Azusa.

The Apostolic Faith paper
was printed monthly from
September 1906.

Approximately 5,000 copies of the first edition were printed, and by 1907 40,000 papers had been printed.

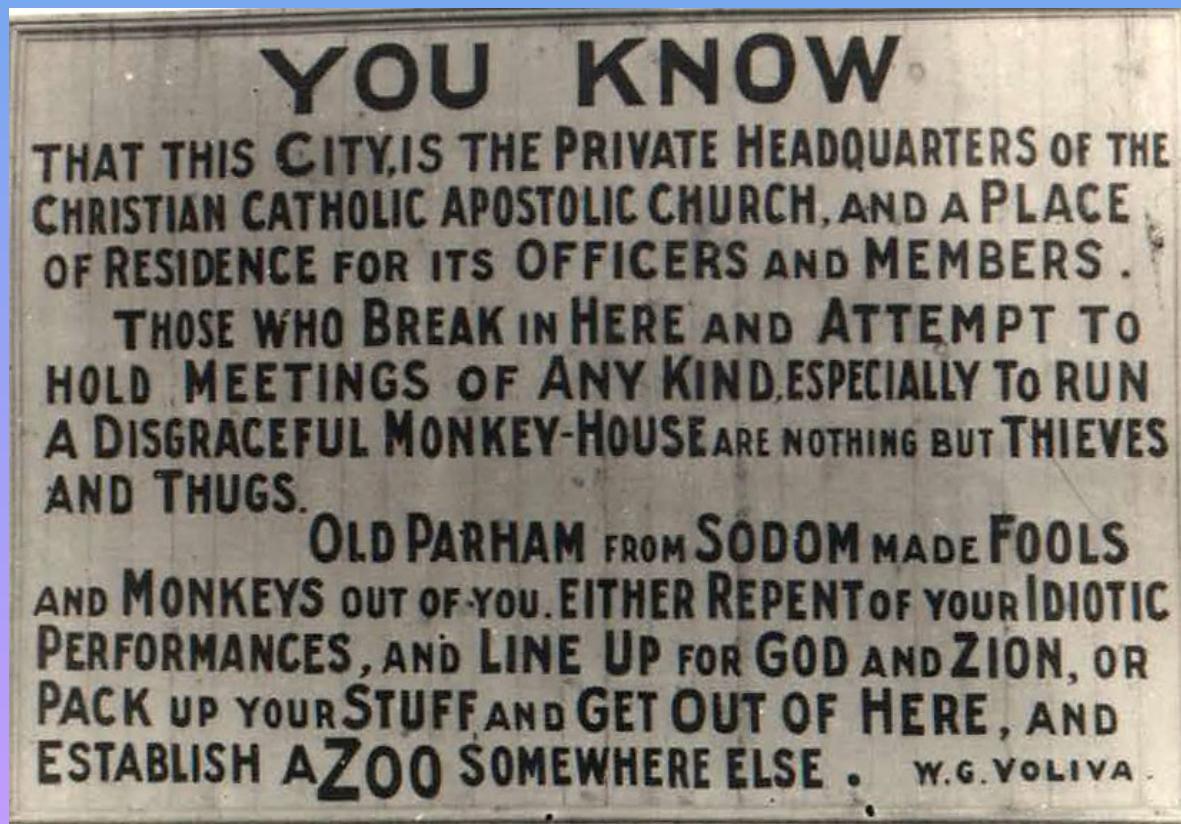
Letter from Bro. Parham.

'Bro. Charles Parham, who is God's leader in the Apostolic Faith Movement, writes from Tonganoxie, Kansas, that he expects (D.V.) to be in Los Angeles Sept. 15.'

Parham arrived in October but he did not approve of what was happening at the Azusa Street Mission.

Charles Parham

Parham was delayed from going to Azusa as he fought to gain control of Zion City. Parham did not succeed but during the meetings he conducted there in September 1906, F F Bosworth and his wife received the Baptism with the Holy Spirit. It is estimated that 1 million people received Christ at the crusades Bosworth held during his ministry.



A sign was put up at Zion City in Chicago opposing Parham.

The reference to 'Old Parham from Sodom' refers to Parham's arrest in 1907 in San Antonio, Texas, for sodomy. All charges against him were dropped.

William Seymour with the leaders of the Azusa Street Mission (1907)



www.azusamission.net

"The colour line was washed away by the blood" Frank Bartleman



William Seymour married Jenny Moore (1883-1936) who had received the initial evidence of speaking with tongues at Bonnie Brae Street (April 9, 1906).



William Durham (1873-1912)

The finished work of Calvary.

Received Pentecostal experience in Azusa (1907)

Rejected Wesleyan teaching on entire sanctification.

Believed Calvary provided forgiveness from sin and sanctification.

Revival came again to Azusa. But he was forced out when William Seymour locked the door to Azusa Mission.

Despite opposition from many leaders in the Church, Durham's view of sanctification became the generally accepted view of the Pentecostal Church.