



# **Azusa Street - What Really Happened?**

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by

**Terry Arnold**



T. A. Ministries  
A Ministry of Teaching

PO Box 432, Babinda,  
4861, Qld, Australia

Website: [www.taministries.net](http://www.taministries.net)

E-mail: [taministries2@gmail.com](mailto:taministries2@gmail.com)

Ph. 0411489472

## The Contradiction

Pentecostals cite the famous *Azusa St. Revival* as the restoration of the gifts of the Holy Spirit. This event is widely recognised by many church groups, (such as the *Assembly of God* churches), as the roots of the Pentecostal movement. It was here in Los Angeles, 1906, that many are said to have received the '*Baptism in the Holy Spirit*' with the 'evidence' of this experience being the gift of speaking in 'tongues'.

The birth of Azusa St. cannot be properly studied unless previous events of 1901 in Topeka, Kansas, are also studied. Indeed, most Pentecostals cite Charles Parham as the movement's founder. *It was at Topeka in 1901 that the modern unknown tongues movement was founded at the direction of Charles Parham.*

The following truth might surprise most who hold to today's *unknown* tongues!: Parham always believed that the experience of 'tongues' he encouraged at Topeka and subsequently was evident at Azusa St, was *known languages as in Acts 2*. Parham believed the last days revival would be for 'missionary' work and they would have supernatural missionary gifts such as *Zenoglossalia* - (*Zeno* - foreign; *glossa* - known language). He believed the *known* language only had to be deciphered as to the country it was from. However, what occurred and historically documented in Topeka and Azusa St. was not *known* tongues (languages) but *unknown* tongues. The Pentecostal groups that came out of this did not, and do not, practise *known* languages but rather *unknown* tongues!

Parham eventually rejected the unknown tongues at Azusa St. when he realised it was a counterfeit! This fact is documented clearly in his writings yet ignored by many today. *Most Pentecostal leaders and pastors are simply unaware of the historical events of Azusa St.* It is sometimes re-written, leaving out vital details clearly documented in eye witness accounts of the day.

## The Seed Bed

The 'seedbed' for the new 20th Century Pentecostal movement and its doctrine, was the Holiness movement in the late 1800's. Various Holiness sectors of the Methodist movement left the traditional orthodox view of Sanctification as a process ('progressive sanctification') and began to develop doctrines of *states* or *stages* of sanctification. This appears to be the result of individuals being genuinely dissatisfied with their sinfulness and yearning for a greater 'holiness'. Many sought more power over sin in their lives. Yet the teaching of Sanctification *as a process* was well established in various confessions of faith down through the centuries. Confessions such as the famous Westminster and London Baptist Confessions made it clear that the Holy Spirit and the Word of God *progressively* gave power over the dominion of sin which although broken at salvation was yet ongoing - there being a war between the spirit and the flesh in the Sanctification process (Rom.7:23).

The Greek tenses in many Sanctification passages show clearly the positional and progressive aspects of this work of the Spirit (2Cor.7:1).(1) However, as the Holiness movement developed many were led to new views on Sanctification by influential figures such as Phoebe Palmer and Charles Finney. These leaders developed and taught further states of Sanctification which supposedly would give greater power over sin. Finney paved the way for ‘Oberlin Perfectionism’ - the name being derived from Oberlin College where Finney was president. This view incorporated a *second* consecration by the Holy Spirit.

Other contributing factors for the new views of Sanctification were the ‘higher life’ movement which stressed a series of experiences which would equip the believer for witnessing and power.

Towards the end of the 1800’s some holiness enthusiasts began to use the term ‘Baptism with the Spirit’ as a *subsequent* experience to salvation. Many began to teach sanctification was a second work of grace instantaneous following conversion but preceding any ‘baptism with the spirit’. Extremes in this quickly developed with Benjamin Irwin’s teaching on a ‘fire baptism’. (Irwin went on to teach other ‘baptisms’ of ‘dynamite’, ‘lyddite’ and ‘oxidite’ before falling into immorality in his own church).

A study of the Holiness movement in the late 1800’s shows a clear progression of *changes* in theology broadly summarised by the following:

- \* In seeking holiness and in an attempt to eradicate sin, individuals sought a ‘crisis point’ of sanctification...
- \* This led to second states or ‘stages’ of sanctification...
- \* This then led to the doctrine of ‘Entire Sanctification’...
- \* This led to the ‘Baptism with the Spirit’ (as a subsequent receiving of the Spirit)
- \* The lines between the various views eventually blurred until the Topeka and Azusa St. phenomena delivered a doctrinal position of a ‘Baptism with the Spirit evidenced by ‘speaking in tongues’.

These unorthodox views were the ‘seed bed’ for the new Pentecostal teaching on the ‘*Baptism with the Spirit with the evidence of speaking in tongues*’. The changes to produce this new doctrine can be traced over just a few decades before the Topeka experience of 1901, which became a catalyst for the Azusa St. phenomena and the foundation of the Pentecostal movement.

## **Topeka 1901**

The ‘Baptism with the spirit’ became widely accepted when Charles Parham in Topeka 1901 (and later a student, William Seymour in Azusa St. Los Angeles 1906), added the ‘evidence’ of speaking in tongues.

(1) For articles on Sanctification see ‘*Justification/Sanctification/Glorification & Sanctification Systems; True & False*’ in the Salvation Doctrines section of our website: [www.taministries.net](http://www.taministries.net)

In 1900 Parham began a Bible school at Topeka, Kansas, with 34 students. Parham encouraged his students to seek the *same experience* as at Acts 2. In 1901 on new years day, after an all night prayer meeting, a student, Agnus Ozman, began to speak in what seemed to be the Chinese language. (It was reported she was unable to speak English for three days). Although the event divided the group, the experience later spread to some other students. Parham initially claimed some of the tongues were 'Swedish'. They tried to *automatically* write the languages down but it became uncontrollable scribble, yet they still believed it to be 'foreign languages'. (2) Copies of these show examples such as: '*Eurossa, Eurossause, rela sema calah mala kanah leulla saga nalan. Laigle logle lazle logle. Ene mine mo, sah rah el me sah rah me.*' These sentences were 'translated' as meaning: '*Jesus is mighty to save*', '*Jesus is ready to hear*' and '*God is love*'. (3) Parham also exaggerated the spontaneousness of it all, as his later accounts prove. Ozman in fact had already received a 'tongues' experience *before* the 'baptism' experience at Topeka as diary accounts show. (4)

### Who was Agnus Ozman?

Agnus Ozman was a 30 year old unmarried 'holiness enthusiast' from Nebraska. She had a reputation of wandering around the country seeking mystical things and the sensational. The 'tongue' of Ozman was *unknown* to herself or the hearers. No one but Ozman spoke in 'tongues' initially. The others received the experience *two days later*. Ozman's tongue was initially mistaken for Chinese. But when a linguist was brought in by Parham it was quickly ascertained that it was ecstatic and not a real language. Later in her life Agnes admitted that she had been wrong to believe that all people would 'speak in tongues' when they were 'baptized with the Holy Spirit'. Writing in *The Latter Rain Evangel* of January 1909, she wrote: '*Some time ago I tried but failed to have an article printed which I wrote calling attention to what I am sure God showed me was error. The article maintained tongues was not the only evidence of the Spirit's Baptism...He had revealed it to me, and satisfied my heart in praying that He might reveal this truth to others who would spread it abroad. For a while after the baptism I got into spiritual darkness, because I did as I see so many others are doing these days, rested and reveled in tongues and other demonstrations instead of resting alone in God*'. (5)

(2) Parham 'life', P.53,61 *The Topeka Mail* and 'Breeze', 22/2/01; other sources also.

(3) *Topeka State Journal*, 9/1/01

(4) *Apostolic Faith* & Parham 'life'; other sources numerous

(5) '*When The Latter Rain First Fell: The First One to Speak in Tongues*' - Latter Rain Evangel, Jan.1909, P.2.

Parham advertised the Topeka phenomenon, insisting it was a breakthrough in missionary strategy, even six months after numerous language experts had stated the ‘tongues’ and scribbles of Agnes Ozman were not Chinese.

Missionaries went out from Topeka expecting to use the miraculous languages of various countries. An article published in 1909 described the result: *‘Missionary S. C. Todd, of the Bible Missionary Society, has made investigations personally in three mission fields and among four groups of well-meaning but deluded people who have gone from this country to Japan, to China, and to India expecting to preach to the natives of those countries in their own tongue; but in no single instance have been able to do so. They have needed an interpreter in even the commonest affairs of life’. Some of them are in absolute destitution and are dependent on their Christian brethren there for the necessities of life and are as helpless as babes. In some cases they are in danger of losing all faith in the supernatural in religion and drifting into infidelity and sin’.* (6)

Parham and those who had received the experience mistook their experience for ‘Zenoglossalia’ (foreign languages). This mistake was supported at the time by a report and *rumour* that a Bohemian observer had understood the tongues. Parham often claimed validation for the languages from unnamed interpreters yet no documentation ever existed. All known interpreters eventually were to deny any such claims and linguists who attended the meetings were adamant that the tongues were *unknown* and ecstatic. In 1914 a Charles Shumway conducted research on Parham’s ‘languages’ but found none were known. (7) Linguists have since agreed that the ‘glossalia’ as practised by Pentecostals then and now is technically not a known language of any sort.

A Samuel Riggins who was part of the initial group with Parham at Topeka and who defected, wrote: *‘I believe the whole of them are crazy...They were racing about the room talking and gesticulating and using this strange and senseless language which they claim is the word from the Most High’.* (8)

It should also be noted that Parham was well known for his heretical teachings. He taught that tongues was the sealing of the Bride of Christ. He later rejected the seven day creation and believed that Adam and Eve were not a part of this creation and that others existed outside the garden. He taught that Adam and Eve had souls, but the others were flesh and blood. Parham received much of his teaching from extra-Biblical and ‘personal revelations’ from God.

### **From Topeka to Azusa St.**

Parham had a black student, William Seymour, who on leaving Parham’s Topeka Bible school, was locked out of a Nazarene holiness church in

(6) A. E. Seddon ‘*Edward Irving and Unknown Tongues*’ The Homiletic Review (New York; Funk and Wagnalls, 1909)

(7) Shumway, P.168

(8) *Topeka Daily Capital*, 6/1/01

Los Angeles after preaching a sermon considered to be heresy. He then held home meetings and spread the message of his experience of tongues. Seven people spoke in unknown 'tongues'. People outside were attracted by the noise and it caused some concern. (Some early Pentecostalist congregations were commonly ordered out of town by the police because of noise and 'misconduct'). (9) Seymour then began conducting meetings at 312 Azusa St. Most of this was every day and often three times per day. Both men and women preached. As time went on visions and manifestations became more extreme. Pastors went to Azusa St. to receive and take their experiences home to other churches.

There are testimonies from Christian and secular eyewitnesses alike as to the events which occurred at Azusa St. It is these which Pentecostal writers either ignore completely or play down...

### **What Really Happened?**

At Azusa St. people had visions of Jesus and manifestations were common. *'A woman...stood shaking from head to foot...a man in front of her slid down out of his chair and became unconscious...the man...arose, staggered to them and began to shake his hand in front of their faces and wave his arms over their heads and moan...Then he put his hands on the heads of the women and began to shake their hair. Some of them lost control of themselves and went under an hypnotic spell. He rubbed a man's jaw until the victim tumbled over on the floor and lay for half an hour, then suddenly began to jabber. Those who had received their 'Pentecost' cried out, 'He has the baptism, he has the baptism!'*

*A young coloured woman, doing her best to get the gibberish, went through all kinds of contortions...to get her tongue to work...A coloured woman had her arms around a white man's neck, praying for him. A man of maturer years leaped up out of his chair and began to stutter. He did not utter a distinct syllable... 'tut-tut-tut-tut-tut-tut'. This was evidence that he had his 'baptism'.*

*...[The first woman mentioned] this time singing a far-away tune that sounded very unnatural and repulsive...When the altar call was made, a woman walked up to the front and kissed a man...kissing between the sexes is a common occurrence in the tongues meetings ['kissing between the sexes' was considered shocking and immoral]...I found men and women lying on the floor in all shapes...(they were) jabbering all at one time in what they called unknown tongues. While I was praying, one of the workers took hold of me and said, 'Holy Ghost, we command Thee to go into this soul'. The workers were jabbering and shaking their hands over me, and a demonic power (as I now know) took possession of me, and I fell among the people on the floor and knew nothing for ten hours. When I came to my senses I was weak and my jaws were so tired they*

(9) 'A Critical History of Glossalalia' by C.W. Shumway PhD thesis, Boston Uni. 1919

*ached. I believed then that this power was of God. They said I was wonderfully blessed, and the leader sent me from one place to another so that I could jabber in tongues...It would be impossible to publish the things that have occurred there. The familiarity between sexes in the public meetings has been shocking, to say the least. Hell has reaped an awful harvest and infidelity has become more strongly rooted...than ever before' . (10)*

Another Christian eye-witness account states: *'Men and women...were talking excitedly 'in tongues'. A man (holding on to a post) seemed to be in possession of...the jerks. He was muttering and mumbling...but would (also) shriek. About sixty or seventy of the three hundred present were 'possessed of the spirit'...there was barking like dogs, hooting like owls, and the like...(11)*

Another eye witness wrote in favour of the proceedings: *'...such a divine 'weight of glory' was upon us we could only lie on our faces. For a long time we could hardly remain seated..the 'jerks' and 'treeing the devil' ['crawling and barking up a tree like a dog'] were in evidence in the [Azusa] mission'. (12)*

### **The Witness of Bible Teachers of the Day**

If the reader judges the eye witness accounts to be mostly biased, then what of the prominent and most highly respected and trained theologians of the day? Dr. G. Campbell Morgan, a Bible college president, pastor and commentator, described the Azusa Street activities as *'the last vomit of Satan'*. (13) R.A. Torrey, evangelist, pastor and writer, declared this new Pentecostal movement was *'emphatically not of God, and founded by a Sodomite'*. (14) H. A. Ironside stated in 1912 that both the holiness and Pentecostal movements were *'disgusting...delusions and insanities...pandemonium's where exhibitions worthy of a madhouse or a collection of howling dervishes [causing] a heavy toll of lunacy and infidelity'*. (15) Clarence Larkin, a famous commentator, who was known for avoiding criticism of others, wrote: *'The conduct of those possessed, in which they fall to the ground and writhe in contortions, causing disarrangement's of the clothing and disgraceful scenes, is more a characteristic of demon possession, than a work of the Holy Spirit...we see that we are living in 'Perilous Times' and that all about us are 'seducing spirits' and that they will become more active as the dispensation draws to its close, and that we must exert the greatest care lest we be led astray'*. (16)

(10) Eyewitness account in *'Demons and Tongues'* (P.82 and various) by Alma White, 1949

(11) *'A Critical History of Glossalalia'* by C.W. Shumway PhD Dissertation, Boston University, 1919

(12) *'Another Wave Rolls In'* by Bartleman. Voice Publications, 1962

(13) *'From Holy Laughter to Holy Fire'* by Michael L. Brown, P.197,198

(14) Ibid P.197,198

(15) *'The Holiness Pentecostal Movement'* by Synan, P.144

(16) *'Dispensational Truths'* by Clarence Larkin

The reader who has experienced, or has knowledge of the ‘*Toronto Blessing*’ phenomena in 1994-96 might see the striking similarity between Azusa St. and the Toronto phenomena. (17) But here is also an interesting contradiction brought out by Larken above. In many Pentecostal assemblies the same activities have been described as ‘demonic’ and people ‘delivered’ of ‘demons’. Yet in Azusa St, the ‘Toronto Blessing’ and in many Pentecostal assemblies today such phenomenon is touted as of the Holy Spirit. Which is it?

## **The End of Azusa St.**

By 1906 Azusa St. had up to one thousand people in attendance. Seymour was concerned about some of the manifestations and lack of order in the assembly. He wrote to Parham, strongly urging him to come to Los Angeles to help curb the problems with the ‘*spiritualistic manifestations, hypnotic forces and fleshly contortions*’. (18) Indeed ‘*Spiritualists and mediums from the numerous occult societies of Los Angeles began to attend and to contribute their seances and trances to the services*’. (19) Seymour was alarmed by the difficulty of discerning ‘what was of God’.

When Parham eventually came to Azusa St. at the request of Seymour, he was shocked at what he saw. (20) Parham strongly denounced the various phenomena as hypnotic and not of the Holy Spirit and he was eventually asked to leave. To Parham, the lack of evidence of ‘zenoglossalia’ (known foreign languages) was an embarrassment and he renounced Azusa St. for their ‘babbling’ and their coercing of such sounds. (21) Parham found ‘*hypnotic influences, familiar spirit influences, spiritualistic influences, mesmeric influences and all kinds of spells and spasms, falling in trances, etc. All of these things are foreign to and unknown [to the Apostolic Faith movement] outside of Los Angeles, except in the places visited by the workers sent out from this city.*’ (22) Parham considered to be the founder of Pentecostalism, later denounced the movement as a case of ‘*awful fits and spasms*’ and of ‘*holy rollers and hypnotists*’ (23) ‘*a freak imitation of Pentecost. Horrible awful shame!*’ (24)

This account by Parham is backed up by the newspaper reports at that time. The *Los Angeles Times*, (April 18th., 1906, P.1) wrote: ‘*Meetings are held in a tumbled down shack on Azusa St...the devotees of the weird doctrines practice the most fanatical rites, preach the wildest theories, and work themselves into a state of wild excitement...Coloured people and a sprinkling of whites compose*

(17) See ‘*The Toronto Blessing - A Critique*’ by the author

(18) ‘*The Birth of a Lie*’ by K. B. Napier ([www.christiandocctrine.net](http://www.christiandocctrine.net))

(19) ‘*The Holiness Pentecostal Movement in the United States*’ by Vinson Synan. 1971

(20) See *Diakrisis* article 4/98 by the author.

(21) ‘*Life*’, Parham, P.169

(22) ‘*The Life of Charles Parham*’ by Sarah Parham, P.168.

(23) ‘*The Holiness Pentecostal Movement in the United States*’ by Vinson Synan, P.112

(24) ‘*Apostolic Faith*’ by Charles Parham, Baster Springs, Kansas, 1912



*the congregation. And the night is made hideous in the neighbourhood 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 babble.'*

The Azusa St. 'revival' was closed down in 1911.

The *Assembly of God* was begun in 1912.

Had Parham succeeded in gaining control of Azusa St. he could have changed the course of the entire Pentecostal/tongues movement, as he would have attempted to address his conviction of Zenoglossalia against the counterfeit unknown tongues! To this day in Pentecostal/Charismatic circles, the 'glossalia' as *unknown* tongues continues. Amazingly, today most neo-Pentecostal groups see Parham as a champion and pioneer of Pentecostalism. Yet to his death Parham insisted that all authentic speech was 'zenoglossalia', (known foreign languages), and that the Pentecostals of his day had a counterfeit experience!

## **The End of Parham**

The story could easily end here because few people have cared to research the life of Parham. Earlier in life Parham was rejected for ordination by the Methodist Church. He denied the doctrine of eternal punishment, opposed medical treatment and believed serious diseases to be demonic. He was also influenced by a cult like centre called '*Shiloh*' run by a Frank Sandford near Durham, Maine. Parham was documented as having mental, emotional, psychological and sociological disorders.

In 1907 he was arrested for homosexual acts with a 22 year old man in San Antonio, Texas. (25) The case was not prosecuted for lack of evidence and the scandal remained a mystery. From then unto his death in 1929 he was considered a fallen prophet by many church leaders. He continued his religious endeavours up to the end, including raising funds for a trip to the Holy Land to search for the Ark of the Covenant. This trip never materialised as Parham claimed to have been 'mugged' in New York and had all his money 'stolen'. (26)

## **A New Doctrine of the Holy Spirit?**

Seymour, the leader of the Azusa St. movement '*ultimately repudiated the initial evidence teaching (speaking in tongues)*' - the very foundational doctrine of most Pentecostal churches today! (27)

The '*initial evidence*' doctrine, (that tongues is *the* initial evidence of the Baptism with the Holy Spirit), came later and was initially only accepted by Ozman and later Parham. This doctrine was *new* and not taught before this, yet

(25) '*Fields White Unto Harvest*' by James Goff, P.106,136.

(26) Ibid P.145,146

(27) '*Dictionary of Pentecostal and Charismatic Movements*'.

is now included in the ‘statement of faith’ of many Pentecostal Churches such as *Assembly of God (AoG)*. However, in private conversations with many AoG pastors and superintendents in Australia, I have found many were not (in private) fully convinced of this doctrine. (28)

In the mid 20th century the new Charismatic movement labelled the Pentecostal ‘glossalia’ as a ‘*heavenly language*’. In truth it was not known on earth and did not match the historic cases of *known* tongues in the New Testament (Acts 2,10,19). Pentecostal/Charismatics altered the definition of ‘tongues’ to allow for *unknown* tongues rather than *known* languages! But the ‘*faith once delivered to the saints*’ (Jude 3) did not include such new teachings.

## Conclusion

The above information on Parham and Semour and the Topeka and Azusa St. foundations is almost unknown to most Pentecostals today. No doubt there was a genuine seeking of God by the persons involved in the Azusa St. ‘revival’. However, when the roots, the fruit and the lives of the leaders involved are examined, there remains serious questions as to the same teachings and the experiences that *continue* and *remain* to this day.

The Pentecostal system might well collapse if the average Pentecostal knew the history. History is very often a discernor of the roots and fruit of any movement. Some have escaped the obvious conclusion by claiming to be ‘classical Pentecostals’. However, no matter how one might label themselves - whether ‘Classic’ or ‘Neo’, Pentecostalism is based on the *one distinctive teaching* of a *subsequent baptism with the evidence being speaking in tongues*. This was, and still is, based on the *experience* in 1901 which travelled to the Azusa St. ‘revival’ upon which Pentecostalism is founded!

One ex-Pentecostal summarises: ‘*There are many Pentecostal people who stand apart from the nonsense that is going on today...against the hypnotism with Christian terminology as performed by Benny Hinn and others...But the sad thing is that the same rule which they measure these things, they fail to apply to the roots of Pentecostalism itself, indeed to it’s founder. They fail to apply this same rod of measuring to Azusa St...*’ They would look at someone like Benny Hinn today and say, ‘*...here’s a man who said there’s nine persons in the Trinity...who said that God originally made women to give birth out of their sides...that Adam was superman and could fly to the moon...who travels around the world telling people they’re healed and then they die...they would look at what comes out of his mouth, and it is right to do so. The Bible says ‘by their fruits you shall know them’...and so we measure them by that standard...*

*So let’s look at Mr. Parham’s theology. Mr Parham was a faith healer. He*

(28) For further teaching on the ‘*Baptism with the Spirit*’ and the ‘*Filling by the Spirit*’, etc., by the author, DVD’s or audio CD’s are available.

*taught that he could only effect a cure in the person if they had faith to be healed...he believed in British Israelism...he supported the Klu Klux Klan until he died...This was the man who was the founder of Pentecostalism...a man who was supposedly chosen by God to bring new revelation, new gifts and a new move of God into the world...In 1907 he was arrested for Sodomy, later acquitted. There was an enormous amount of scandal and controversy that followed this man, and is it not the same with the false prophets today?...Their lies are...a trail of horror stories and incredible theology that is unbelievable.*

*The same measuring rod that is used to measure the false prophets today...the Pentecostals who stand against these do not apply that same standard of testing to the roots of Pentecostalism itself...' (29)*

Whatever strain of Charismatic/Pentecostalism people adhere to - *the roots are the same.*

Some 'Classical Pentecostals' also distinguish themselves from modern Pentecostals by stating their 'tongues' are *known* languages, (as Parham sought for and expected). Parham admittedly accepted that the tongues at Azusa St. were not known languages. But this author has personally challenged some of these 'Classical Pentecostals' to have their 'tongues' tested. All efforts to have this done have been ignored or rebuked. There are numerous cases of 'tongues' being tested by linguists and found to be ecstatic unknown babble. The author has also demonstrated *unknown ecstatic* tongues in the presence of unsuspecting Pentecostals who believed this was a 'gift' of tongues. The author has also demonstrated a foreign language and again had some people thinking this was a 'gift of tongues'. There are also those who have entered into Pentecostal services and spoke in foreign languages only to have it interpreted as something else. *The deception is obvious and wide spread.* One could also be blaspheming Jesus in a 'tongue' and it not be known what is being said. Today's 'tongues' are simply not known languages *as at Acts 2* where the word for 'tongues' is translated from the Greek '*dialektos*' - known dialects! (Acts 2:6,8).

The spirit of this movement is not the same Spirit as in the 'faith once delivered'. The roots of Topeka and Azusa St show a *new and different* spirit, another Jesus. The language might be similar but *the tree is known by its fruit.*

In these last days there is the need for God's people to '*test the spirits*' (1Jn.4:1). How can we do that if we do not check the roots?

**Terry Arnold** (a former Pentecostal)

(29) Mark Haville, former Pentecostal; author of '*Signs and Wonders-Exposed*' - DVD's

**Recommended Reading:** '*Fields White Unto Harvest - Charles Parham & the Missionary Origins of Pentecostalism*' by James R. Goff Jr. (This is an unbiased, accurate and well documented historical account by one who was a descendant of a co-worker of Parham). A follow up book with further history of early Pentecostals is: '*Portraits of a Generation*' by Goff & Wacker.

## About the Author and the Ministry

Terry Arnold holds a Doctorate in Theology (Dth), a Masters degree (MABS) and several diplomas. He was founder and president of *South Pacific Bible Institute*, a Bible college training and equipping people for ministry. In addition he was the founder of Hervey Bay Bible Church in Queensland, Australia. He has for 25 years served as an elder and then pastor.

Terry is the author of several books and is involved in a full time ministry of *teaching, informing* and *equipping* the church. He is also editor of a growing worldwide publication '*Diakrisis (Australia)*'.

His ministry includes preaching/teaching and conducting seminars and conferences in a wide range of churches and colleges.

**TA Ministries** is a non-denominational and non-profit faith ministry founded in 1989 when the book '*To Catholics Whom I Love*' was written by Terry Arnold. This book went through several re-prints and served as a fruitful outreach to Roman Catholics.

In 1996 the ministry became a full-time operation with the introduction of a free newsletter, later named '*Diakrisis (Australia)*'.

*Diakrisis* is published bi-monthly to *teach, inform* and *equip* the church of Biblical truths and to warn of false teaching. It has also been a valuable reference aid to hundreds of pastors/elders.