



The Foundation and History of the Pentecostal Movement

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Some myths dispelled: This article recounts the history of the various forerunners and founders of the Pentecostal movement and shows clearly that all roads lead to and from two men - Charles Parham and William Seymour. We also trace the Pentecostal experience and how it spread to various parts of the world. The documented sources cited are by both *Pentecostal* and secular historians. But first we dispel some recent myths which have been published as *fact*...

Pentecostal writers who claim to be ‘Classical Pentecostals’ are attempting to eradicate history and inject a new sense of respectability into the history of the Pentecostal movement...

Myth: Pentecostal revivals at the turn of the 20th Century developed out of previous ‘Evangelical Awakenings’:

Under the heading ‘*The Pentecostal Revival*’, a Pentecostal author recently wrote: ‘*There has seldom been a movement of God that has so impacted the world as the mighty outpouring of the Holy Spirit, which launched the Pentecostal revival of the late 19th and early 20th Centuries... In the USA and the UK the various Pentecostal groups developed mainly out of previous revivals, notably the great evangelical awakenings of the mid 19th Centuries and the 1904-1906 Welsh revival...*’ (1)

To say that the ‘*Pentecostal groups developed mainly out of previous revivals, notably the great evangelical awakenings*’ is a statement that surely must be examined. The ‘Great Awakenings’ were decidedly not Pentecostal! Leaders such as Jonathan Edwards and George Whitefield had theologies quite opposed to Pentecostalism. To attempt to tie the roots of the Pentecostal movement to the Great Awakenings is to attempt to add credibility to a Pentecostal movement that never existed at the time!

Myth: The Pentecostal movement and its doctrine is not founded on Parham (at Topeka, Kansas, USA 1901) or Seymour (Azusa St. 1906), but rather in the Holiness movement of the 19th Century.

This author continues with ‘anecdotal’ evidences of people speaking in ‘tongues’ during the mid to late 19th century (as quoted from another Pentecostal author), before mentioning Agnus Ozeman in 1901 at Topeka, Kansas, USA. He says: ‘*Those who denigrate the entire Pentecostal movement on the basis of the alleged questionable teaching*

and character of Charles Parham and W.J. Seymour...with Topeka and the Azusa Street, do so from the basis of ignorance of the full facts and of the ways of God throughout history...'

What is referred to here (he does not elaborate) is the abundant evidence of the historical roots of the Pentecostal movement and its leaders. The so called '*alleged questionable teaching and character of Charles Parham and W.J. Seymour*' and the history of Topeka and Azusa St 'revivals' are available for all to see and have been well documented by both *Pentecostal* and independent sources. The '*full facts*' show Parham openly established the doctrine of the *subsequent* baptism with the Spirit with *the evidence* of speaking in tongues from a 1901 experience where one of his students, Agnus Ozeman, spoke in an unknown ecstatic tongue. William Seymour, a student of Parham, took the same experience and founded the Azusa St Mission, to which Pentecostalism today clearly traces its beginnings.

As to Parham's '*alleged questionable teachings*' - let anyone attempt to refute the following: Parham denied the eternity of Hell; he taught that tongues was the sealing of the Bride of Christ; he rejected the literal six day creation and believed that Adam and Eve were not a part of this creation and that others existed outside the garden; he decried the use of medicine and doctors and had dangerous and extreme views on healing which culminated in the death of at least one young girl.(2) *These teachings and more are well documented* by Parham himself and in numerous historical accounts by Pentecostal, non Pentecostal and secular historians! (3)

As to Parham's '*questionable character*', let the reader judge: Parham in early life was refused ordination by the Methodist church. He was well known for the sexual overtones in his sermons, (he sometimes asked all females to cross and then uncross their legs, saying, '*Now you've just opened the gates of hell*'). (4) Later he was charged with *sodomy* and considered even by his own movement to be a fallen prophet. However, many continued to call him 'father'.

Commentators and church leaders of the day marked and warned of Parham and his movement: G. Cambell Morgan described the new Pentecostal movement and William Seymour's church at Azusa St, as '*the last great vomit of Satan*'; Torrey declared the movement

'emphatically not of God and founded by a sodomite'; H. A. Ironside himself went to one of the Azusa St churches in Portland, Oregon, and described it as containing 'disgusting delusions... Pandemonium exhibitions worthy of a mad house or a collection of holy dervishes', causing 'a heavy toll of lunacy and infidelity.' (5)

So, what *'full facts'* and *'ways of God through history'* do we need to be sure about regarding the founders and the roots of the Pentecostal movement?

To escape the clear links to Parham (Topeka) and Seymour (Azusa St.), many trace their roots to the Holiness movement of the mid to late 19th Century. Certainly many of the Pentecostal leaders emerged from excesses in the Holiness movement. The Holiness movement made a steady progression from various views on sanctification which actually departed from the orthodox views on progressive sanctification held at that time by traditional churches such as the Methodists. However, the *distinctive* Pentecostal doctrine was not evident in the Holiness era before 1900 and when the 'evidence of tongues' doctrine was introduced it was strongly *resisted* by many Holiness leaders. (The Nazarine church deleted the name 'Pentecostal' from their titles so as to separate themselves from the new Pentecostal movement).

Myth: 'Classic Pentecostalism' is distinct from 'neo-Pentecostalism'

This is arguably true in style and in some doctrine. But in the *core doctrine* there is *no distinction*. Both groups have the *same core doctrine!*

The author mentioned at the beginning of this article goes on to deny that 'roots and fruit' have anything to do with the movement but rather with 'men'; and that *'...there was poison in the classical-Pentecostal pot, BUT in many of the denominational expressions of it the flour of the word of God and of personal sacrifice removed the poison.'* The author goes on to say that Classical Pentecostalism' is *'Bible based'* whereas *'neo-Pentecostalism tends to be experience driven'*; and the *'neo-Pentecostal movement'* is a *'hybrid monstrosity'* of the 'classic Pentecostal movement'. Yet, in the very same article he says that 'classic-Pentecostals' *'insist that the baptism into the Holy Spirit is an experience that is separate from and subsequent to regeneration...'*

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 is the *distinctive* teaching that is common to all Pentecostal groups. This was, and still is, based on the *experience* in 1901 which ushered in the new and distinct Pentecostal doctrine of the 'evidence' of tongues; and this travelled to the Azusa St. 'revival' upon which Pentecostalism is founded!

Even a scant reading of the lives of the early Pentecostal pioneers will show clearly they sought this new 'baptism' and gained it by *experience*. (Interestingly, Parham and Seymour later denied the doctrine and experience of the 'evidence' of tongues!)

Isolated instances of *unknown* tongues can be found before 1901 but they were not connected to the Pentecostal doctrine of the subsequent 'Baptism with the Spirit'. Charles Parham and William Seymour's 1901 experience was considered by all early Pentecostal groups as the root and foundation of this new and distinctive Pentecostal doctrine.

Myth: The movement began at Pentecost (Acts 2):

In the face of the clear history of Parham and Seymour some Pentecostals retreat to this position. But if the movement was founded in Acts 2 then the following questions must be asked: 'why are the tongues today *unknown* yet the tongues in Acts were known human languages? Why was the Gospel preached to the recipients in Acts (chs.2,8,10,19) if they were already believers and experiencing a supposedly *subsequent* reception of the Holy Spirit?' (Today the Pentecostal 'Baptism with the Spirit' is given to believers who have already heard, believed and received the Gospel). Biblical tongues were for unbelievers, (1Cor.14:2).

Myth: The 'Classic Pentecostals' speak in known languages.

In utter defiance of reality and attempting to make their doctrine Biblical, 'Classic Pentecostals' will state that their 'tongues' are known languages as in Acts 2.

If this be true then why is it that these people refuse to be tested? Well known 'Classic Pentecostals' (including the author previously mentioned) have been challenged by this ministry to record their 'tongues' and allow it to be tested by linguists. They steadfastly refuse to do this.

The fact is that even in so called ‘Classical Pentecostal’ churches, the messages in tongues and the ‘private tongues’ are simply not given in known languages.

Myth: The gift of tongues either continued throughout history after the apostles; or is being restored in these last days.

Again, the writer in question states: *‘Those who claim that the supernatural gifts of the Holy Spirit ceased... fly in the face of history and Scripture... Their stance is a direct attack on ‘Sola Scriptura’...’*

Whether we believe the gifts ceased or not, the ‘history’ used in attempting to prove they didn’t too often misquotes the Church Fathers who testified *unanimously* that the miraculous gifts had ceased in their day, * (see *‘The Gifts in History’*, in the Pentecostalism / Charismatism section on our Website).

As to the reference to ‘*Sola Scriptura*’ - the hypocrisy of this statement is immense. This term came about during the Reformation and the Reformers believed the gifts had ceased! The meaning of ‘*Sola Scriptura*’ is diametrically opposed to Pentecostal teaching!

* (See various articles on our Website including - Evangelicalism, *Sola Scriptura* & ‘Prophecy’)

The references to ‘tongues’ in history are isolated instances of *unknown* ecstatic utterances, not known languages as in Acts 2. Until the 19th Century these were invariably found in mystic, sects and Roman Catholic groups.

The proper test as to whether true tongues have been restored is to compare the claims of today with the operation of the sign gifts in the early church. The claims of today bear no resemblance to the gifting in Apostolic times. (6)

The ‘Full Facts’:

These myths avoid the problems surrounding the events which founded the Pentecostal movement. Pentecostal groups such as the Assemblies of God, the Church of God, the Pentecostal Holiness church, the Foursquare Gospel church, the United Pentecostal church, *all* trace their roots to the 1906 Azusa St. ‘revival’ in Los Angeles, pastored by **William Seymour**. Some groups point to ‘revivals’ in Kansas in 1901, particularly at Topeka, Kansas, with **Charles Parham**.

Any attempt to place Pentecostal roots before this must ignore the fact that Pentecostal groups have as their core doctrine: ‘tongues as the evidence of a subsequent baptism with the Spirit’. This distinctive doctrine is clearly traced by historians only to the Azusa St. ‘revival’ (William Seymour) in 1906; or Topeka, Kansas (Charles Parham) in 1901.

We will now trace the history of these connections...

The ‘seedbed’ for the new Pentecostal movement and its doctrine was the **Holiness movement** in the late 1800’s. It is clear that various Holiness sectors of the Methodist movement left the traditional view of Sanctification *as a process* (‘progressive sanctification’) and began to develop over time 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. Thus many actively sought more power over sin in their lives.

The teaching of Sanctification as a *process* was seen in various confessions of faith down through the centuries. These confessions made it clear that the Holy Spirit and the Word of God *continued* to give power over the dominion of sin which although broken at salvation was *ongoing* – there being a war between the spirit and the flesh. The Westminster Confession of faith stated: ‘*The dominion of sin is broken, though the presence of sin is not entirely eliminated. Just as Penicillin may break a fever just destroying the dominion of a disease, and yet some time elapses before every trace of the disease is eliminated, so it is with sin...*’. The Baptist Confession of Faith in 1689 which was taken in turn from the Westminster Confession of Faith stated: ‘*They who are united to Christ... having a new heart and a new spirit created in them... are also further sanctified... by His Word and the Spirit dwelling in them; the dominion of the whole body of sin is destroyed ...and several lusts thereof are more and more weakened and mortified, and they [believers] more and more quickened and strengthened in all saving graces, to the practice of all true holiness. This sanctification is throughout the whole man, yet imperfect in this life; there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war; the flesh lusting against the spirit, and the spirit against the flesh... from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so the saints grow in grace, perfecting holiness... pressing after the heavenly life’.* (Underlining ours)

This confession does not say the whole body of sin is destroyed, but rather the '*dominion*' of sin is destroyed. Paul never says that in this life we will not sin (he says quite the opposite); rather he says: '***sin shall not have dominion over you: for ye are not under the law, but under grace***', (Rom.6:14 - 'dominion' is '*kurieuo*' meaning '*lordship, authority, rule*').

The Greek tenses in many Sanctification passages show clearly the positional and progressive aspects of this work of the Spirit. '***Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God***', (2Cor.7:1). Here 'perfecting' is the Greek present active showing the progressive action by the Christian. (For a Articles on Sanctification see Justification/Sanctification/Glorification & Sanctification Systems; True & False: in Salvation Doctrines section of our website)

As the Holiness movement developed many Weslyans were led to new views on Sanctification by such influential figures as **Phoebe Palmer** and **Charles Finney**. These leaders developed and taught a further state of Sanctification which 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.

Although Finney taught several heresies (see Charles Finney in the Sovereignty of God Issues Section), the one that influenced the Holiness movement and thus the Pentecostal movement was the doctrine of 'Entire Sanctification': '*Now as entire sanctification exists in perfect obedience to the law of God, and as the law requires nothing more than the right use of whatever strength we have, a state of entire sanctification is attainable in this life on the ground of natural ability*'. This teaching ran counter to the teaching of progressive sanctification as taught throughout the centuries. In the stream of this new teaching **Wesley** also wrote a book '*A Plain Account of Christian Perfection*'; yet on his death bed he admitted he had not achieved it.

Other tributaries of 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; and the **Keswick movement** which urged holiness but did not generally stress a second work of grace.

In America there were permanent divisions (especially in Nth. America) between those who held to orthodoxy - that sanctification was progressive; and those that required a second work of grace.

Towards the end of the 1800's more holiness enthusiasts began to use the term 'Baptism with the Spirit'. Many taught sanctification was a second work of grace instantaneous following conversion but preceding any 'baptism with the spirit'. In time the sanctification experience was amalgamated with the 'baptism with the spirit' experience.

Helping to lay the foundation for the Pentecostal movement was **Benjamin Irwin's** teaching on '*fire baptism*' which followed in the wake of various new teachings on a second experience of sanctification. This teaching of a 'fire baptism' gained momentum within Holiness circles in America late in the 1800's.(7) Irwin went on to teach other 'baptisms' of 'dynamite', 'lyddite' and 'oxidite' before falling into immorality in his own church.

The 'Baptism with the spirit' took on a new dimension when Charles Parham in Topeka 1901 and his student, William Seymour in Azusa St. Los Angeles 1906, added the 'evidence' of tongues doctrine.

Progressive Leaven...

A study of the Holiness movement in the late 1800's show a clear progression of changes in theology broadly summarised as 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*...
- * ...which led to a subsequent '*Baptism with the Spirit*'.
- * The lines between the various views eventually blurred until the dawn of the 20th Century which saw the term 'Baptism with the Spirit' take on a *new development* ...the new unique Pentecostal doctrine of *tongues as being the 'evidence'* of that experience occurring.

In 1901 **Charles Parham** at Topeka, Kansas, encouraged his Bible College students to seek the same experience as described in Acts 2. An **Agnus Ozeman** spoke in what they assumed to be the Chinese language but later was proved to be unknown ecstatic utterances. (For more detail see our article '*Pentecostal/Tongues Roots - The Amazing Facts*').

This Topeka ‘revival’ nearly shrivelled and died but Parham turned it into a healing ministry and introduced the ‘*Apostolic Faith*’ which was the original name for the Pentecostal movement. He then took this ‘Apostolic Faith’ to Chicago. By now the doctrine of the subsequent ‘Baptism with the Spirit’ had ‘tongues’ as the ‘evidence’ of this experience. (Remember, Parham and Seymour, although founding this ‘evidence’ teaching, later renounced the doctrine).

William Seymour was a one-eyed black student of Parham during the Topeka event in 1901. After being expelled from a Nazarine church for preaching ‘heresy’, he set up his own church in Azusa St, Los Angeles. This was to become the ‘Azusa St. revival’ centre from which many *Apostolic Faith* and Pentecostal churches worldwide would claim their roots.

Azusa St. began as a small black mission in February 1906 and increased with a few whites in April that year. It then quickly grew to 300 whites and 25 blacks by September.

Seymour became concerned with the excesses in his church and attempted to get Parham to come and advise him. Parham delayed this for some time but eventually travelled to Azusa St. to find ‘*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.*’⁽⁸⁾ Parham later denounced the movement as a case of ‘*awful fits and spasms*’ and of ‘*holy rollers and hypnotists*’.⁽⁹⁾ This account is backed up by newspaper and other Christian mission accounts of the day.

Before Azusa St was closed in 1911 they had planted several black holiness congregations, initially in Los Angeles and then spreading to Memphis, Indianapolis and New York. Each church planted was modelled after Azusa St. ⁽¹⁰⁾

There are sources too numerous to mention that put Parham and Seymour as the founders of the Pentecostal movement. However, a study of the lives of many of the forerunners show the same path to and from Topeka and Azusa St.

Historians often point to three important figures that shaped and introduced the Pentecostal movement - Charles Parham, William Seymour and Aimee Semple McPherson. This article also looks at other foundational figures and how the Pentecostal experience was sought and spread worldwide. These various leaders emerged to run the streams which came out of the 'Apostolic Faith' from Azusa St. Each had unique roles to play in the spread and development of the Pentecostal movement worldwide:

The **Pentecostal movement in India** was founded when a revival in 1906 was influenced by contact with missionaries from Azusa St. Before the end of the 1800's a number of missionaries had embraced the Holiness movement and *higher life* teachings. As early as 1879 an **Amanda Smith** had preached in India a 'Baptism with the spirit' as a second work of the Holy Spirit.

Women like **Minnie Abrams** began to teach that 'signs following' (Mk.16) were to help fulfil the Great Commission. By 1905 the teaching of 'second' and 'third' experiences of Sanctification were cemented, but 'tongues' was yet to come. Until this time 'tongues' had been mentioned only occasionally and with the inference being on *known languages*. But reports of Topeka 1901 and Azusa St. 1906 were filtering through. Stories were told of how pastors preached sermons in tongues and people heard them in other languages.

In November 1906 an issue of the Los Angeles '*Apostolic Faith*' was read in India. Leaders Ramabai and Minnie Abrams encouraged people to 'tarry' and in December before Christmas, tongues were claimed to be used by many of the believers in India. (11) Thereafter there was a mixed understanding of tongues since the first consensus was that tongues must be known foreign languages. However, the tongues in India were recognised to be unknown and ecstatic. There was a mention of 'private tongues' to edify self.

More missionaries came from Azusa St. to Calcutta and brought with them the new doctrine of the 'evidence' of tongues. There arose heated debates over this doctrine.

The **Pentecostal movement in Italy, Brazil, Norway and Persia** owe much to the efforts of **William Durham** who visited the Azusa St. work in Chicago. In 1907 Durham explained how he received his 'Pentecost':

'He worked my whole body, one section at a time, first my arms, then my limbs, then my body, then my head, then my face, then my chin, and finally at 1am Saturday March 2, after being under the power for three hours, he finished the work on my vocal organs, and spoke through me in unknown tongues...' (12)

Durham took this experience to Italy and it spread nationwide, and then to a large Italian population in Brazil. Norwegian friends of Durham took the experience to their country and later a few Persian men took it back to their homeland. A Persian mission in Chicago later acknowledged Durham's efforts. (13)

In 1909 Durham met **Aimee Semple McPherson** (then Aimee Semple Kennedy) and her husband. Durham would recite lengthy tongue messages and Aimee would interpret them. Many were published in Pentecostal papers. (14) One sample read: *'I, the spirit of liberty and of truth, will speak if you will let me have my way.'* (15)

In 1909 Durham's wife died after childbirth. Durham allowed no space for grief and less than one month after his wife's death he convened a two week Pentecostal conference. Then in 1910 his 6 month old daughter died of pneumonia. Surprisingly Durham immediately redoubled his efforts in the ministry. He married again in 1912 and later that year died at age 39, leaving behind a pregnant 29 year old wife and two young children from his first marriage.

Although no single person shaped the **Latin American Pentecostal movement**, a leader of this group was **Francisco Olazabal**. The Latin American Pentecostal movement also traces its roots back to Azusa St. in 1906. At Azusa St. there was a division between Seymour and the Mexican contingent and the Mexicans were expelled from the mission.

In 1913 the Mexican Pentecostal church was torn in two by the 'oneness' movement. (More than 20% of Pentecostal groups in America later formed 'oneness' groups which denied the orthodox view of the Trinity and believed that God had fully manifested himself in Jesus Christ only. These survive in strength today and also claim their roots to Azusa St. between 1906-1909).

Olazabal was famous for 'healing' the masses and he claimed hundreds were healed. Doctors later stated most were psychosomatic exaggerations. In 1937 he died after a car accident. He wrote a letter

before dying instructing his followers to keep the Holy Spirit at the centre of their ministry. When news broke of his death many of his followers fainted. His body was displayed in a 2,000 dollar gas vapour filled casket at a huge funeral attended by over 50,000 followers.

One of the most interesting and perhaps less known events that may have influenced the Pentecostal movement was at a Christian community named '*Shiloh*' run by a **Frank Sandford**.

The events at Topeka 1901 occurred 6 months after Parham had stayed at Shiloh. '*While in Shiloh Parham heard glossolalia for the first time when several students came down out of a 'prayer tower' speaking in tongues after hours of intercessory prayer.*' (16)

Sandford claimed tongues had occurred 12 months earlier and insisted the tongues were *known languages*. (17) How much Sandford influenced Parham is not known but most historians consider the 'tongues' at Sandford's *Shiloh* an inconsequential event compared with Topeka 1901.

Few of today's Pentecostal leaders seem to realise the fact that generally the early Holiness leaders, including Parham himself, believed Biblical tongues were *known earthly languages*. Parham later rejected and denounced the work at Azusa St. partly because he saw that the unknown ecstatic tongues were counterfeit and contrary to Scripture.

Sandford, like many Holiness enthusiasts longed for something *more* and was influenced by the new emphasis on Sanctification states and 'higher life' principles in Holiness camps. Sandford began a publication in the late nineties called '*Tongues of Fire from the Worlds Evangelisation Crusade on Apostolic Principles*'. This featured accounts of '*the gift of foreign tongues*' by a Jennie Glassey. (18)

In 1899 Sandford was operating a healing home called '*Bethesda*' where all medicines and doctors were banned. There were claims of a resurrection from the dead. Sandford became a 'chosen prophet' after God the Father, Son and Holy Spirit. He imposed fastings upon people at *Shiloh* and if a healing did not occur, it was a 'lack of faith'. A 14 year old boy, Leander Bartlett, died of Diphtheria amidst a small pox epidemic in *Shiloh*. Sandford was charged with manslaughter because Leander did not receive medical care. After years of trials Sandford was found not guilty.

Sandford believed the *Shiloh* of the Old Testament was his Shiloh at Durham, Maine - and that it would restore the kingdom of Israel. He began to have personal revelations from God and on Nov.23, 1901 Sandford heard a voice saying '*Elijah is here*'. He then instituted upon the Shiloh residents a pledge of loyalty to him. He soon had another revelation to hire a boat and berth it at various places around the world and 'claim' countries for Christ. After much sailing and mishaps on arriving in the North Atlantic port of Portland it was discovered several people had died and others had Scurvy. He was charged with causing the deaths of six people and sentenced to not more than 10 years in prison in Atlanta Georgia. He was released 7 years later.

He further predicted he would die violently in the streets of Jerusalem as one of the two prophets in Revelation, but died in an armchair surrounded by a few friends in 1948.

Similar to Frank Sandford, a **John Alexander Dowie** was an influential signpost in the lives of several Pentecostal leaders to come. Many key figures visited his '*Zion City*' and several leaders came out of it. (**John G. Lake** was one who, influenced by Dowie in early years, became a prominent Pentecostal leader. His 'anointed' bubble gum would heal people when they chewed it and who in Africa 'anointed' a rock and any that laid hands on the rock would be healed).

Dowie's connection with Charles Parham was of historic significance. Parham was to hold many of the same beliefs as Dowie, such as bodily healing in the atonement and the denial of the eternality of Hell. Parham had visited Dowie's *Zion City* just *before* the Topeka event in 1901 which was to introduce the new 'evidence' doctrine of tongues as the sign of the subsequent baptism with the spirit. It is clearly documented that Parham returned to Zion City in 1906 and introduced 'tongues'. (19)

Dowie first came to prominence in Australia in the 1880's where he established churches emphasising miraculous healing. He claimed he was healed of the plague in 1876 and was to '*preach the gospel of healing through faith in Jesus*'.(20)

Dowie fiercely attacked local liquor interests and attracted much publicity which helped his ministry gain prominence. In 1886 he experienced a vision telling him to carry '*the leaves of healing from the tree of life to every nation*'. (21) And so he moved to San Francisco. There he was confronted by legal problems with his healing practices and

arrested on May 1st, 1895 and convicted of practising medicine without a license. The case was dismissed, he was re-arrested on further charges which were dismissed. His opposition was likely furthered by his preaching against doctors, and preaching controversial sermons such as *'Doctors, Drugs and Devils'*.

In Chicago he renovated an auditorium and called it *Central Zion Tabernacle*. He established a Zion school for deaconesses, Zion printing plant and a Zion orphanage. Eventually he built a town of his own called *Zion City*. Democracy had no place in Zion City which was a theocracy of its own with Dowie the sole interpreter of God's rule.

In *Zion City* Dowie heavily promoted the practise of tithing in his writings and preaching and called those who did not tithe to Zion City *'hypocritical pretenders'*. Yet in 1903 financial difficulties surfaced. In 1904 he ordered every resident to make a deposit. At the same time Dowie had secretly tried to borrow 7 million dollars using as collateral the homes and businesses of Zion City.

Dowie declared he was the third and final manifestation of the prophet Elijah. On Sept.1904, in front of 8,000 followers he announced he was *'the first apostle of the Lord Jesus Christ...'* He signed his name John Dowie, first apostle, stating: *'...I now have the right to speak as the instructor of nations'*. (22)

In 1905 Dowie suffered a stroke. The deficit in Zion City by now was \$2,529,765.00 Rumours of infidelity, marital irregularities and financial scandal plagued his ministry in his last years until his death in 1907.

In addition to his influence on Parham, Dowie laid much of the groundwork for the healing emphasis in the Pentecostal movement. He was one of the first major leaders to link diseases with sin and the atonement.(23) Dowie taught several heresies including universal reconciliation; denied the eternality of Hell, believing that any fires of Hell were to burn a sinners rebellion into submission and this would be temporary and Hell itself would pass away. He claimed his newspaper *'Leaves of Healing'* was directly inspired by God and constituted another Gospel - *'the seventh gospel'*, (the 'fifth' and 'sixth' were Acts and Revelation).

Like Parham and most of the Pentecostal forerunners Dowie was documented as a prolific exaggerator and was well known for his amazing claims of healing. He also claimed to have been arrested over 100 times.

The characteristic of exaggeration amongst the Pentecostal leaders is almost uniform. One of the early Pentecostal 'healing evangelists' **A.A. Allen**, claimed to turn \$1 bills into \$20. He jumped bail after being arrested for drunk driving and was later defrocked by the Assemblies of God (AOG). He is documented on film as going through the leg lengthening routine, (this practise since proved by doctors as a fraud). Exaggerated stories concerning Allen abound: Once a 400 pound lady came for prayer. Allen prayed for her...she fell out of the tent and 200 pounds supernaturally disappeared... when she stood up her undergarments fell off. Allen died of liver poisoning due to acute alcoholism.

The embellishments that seem common to the Pentecostal experience are seen most vividly in the legend of one of the most popular Pentecostal figures, **Smith Wigglesworth**. He prophesied a mighty restoration of the sign gifts of the spirit and a revival before *the end of the twentieth Century*. He is associated with dozens of amazing stories of miracles, healings and raisings from the dead. None are authentically documented as proved. The late **Lester Summral** is responsible for many of the stories of the feats of Wigglesworth. Summral recounted Wigglesworth punching cancer tumour victims until they died and then raising them from the dead. Not one account of resurrection from the dead was ever authenticated. Summral was also the subject of a national TV expose of fraud and misuse of funds to do with his '*Feed The Hungry*' operation. Summral falsely prophesied that he would see the return of Jesus before the end of 1999 and that Jesus appeared to him and spoke this to him personally. When Summral died he instantly became a false prophet.

Much information about the foundations of the Pentecostal movement in the 20th Century can be gleaned from a **Frank Bartleman**, an early Pentecostal leader and social critic.

Soon after conversion Bartleman threw away medicine and trusted God to heal him. He joined the Wesleyan Methodist church which secured a pastorate for him, but the congregation refused to renew his tenure after one year.

Bartleman moved several times and eventually felt the Spirit leading him to move to Los Angeles for '*the latter rain outpouring*' in 1904. (24)

His wife and children were poor, undernourished and sickly. The family continued to suffer poverty, hunger and sickness. On January 7th, 1905 their firstborn child died. Bartleman claimed God spoke to him and showed him God had taken his girl to get his heart in a new and deeper way. He then lived entirely 'by faith' yet the family now began to live on the edge of extreme poverty. Outsiders accused him of neglecting his family.

In March 1906, one month before the Azusa St. 'revival', he published a tract - *'The Last Call'*, predicting an imminent end time global revival.(25) Bartleman soon attributed the Azusa St. 'revival' as the beginning of this prediction. However, as early as August 1906 Bartleman became disillusioned with Azusa St. in identifying itself with the 'Apostolic Faith Mission' and on August 12th he opened his own church. He spoke in 'tongues' on August 16th and subsequently claimed 'languages' came easy to him. (26)

Bartleman claimed the 'reality' of the 'experience' was a greater argument than doctrine. He believed God had given the task of evangelism in the end-time to the Pentecostals as a '*new order of priests*'(27); and believed no more preparation for sermons was necessary for him but that God brought revelation to him as to what to say. He did however warn Pentecostals of the over emphasis on tongues and the Holy Spirit. He strongly refuted the 'evidence' doctrine.

Bartleman eventually left his family to embark on a personal global tour as a lone evangelist with no finances available to support his wife and children. He said he '*loved the will of God better than his wife and babies*'. Later he was to say he just needed a 'change of life'. (28)

Many future Pentecostal leaders would be influenced by Bartleman's writings and journals. In 1907 **George Taylor** received the 'Baptism with the Spirit' and spoke in 'tongues'. He had been reading reports of Azusa St. in Bartleman's book *'Way of Life'*. Like many he was fascinated with the stories from Azusa St. which were causing great excitement and divisions at the time. Many holiness teachers called the new teaching emanating from Azusa St. '*the doctrine of Satan*'.(29) But gradually more and more churches accepted Azusa St. and its teaching of 'tongues' with the sanctification experience. More churches began to call themselves 'Pentecostal'.

Taylor, like others had sought after ‘more’. In 1903 he listened to **George D. Watson** at a camp meeting who taught three stages of the Holy Ghost - salvation, sanctification and Baptism with the Spirit or with Fire. This became a ‘revelation’ and ‘new light’ to Taylor. (30) Thereafter people from all over the US would send Taylor ‘tongues messages’ and he would ‘interpret’ them. On one occasion a preacher gave an entire sermon in ‘tongues’ which Taylor ‘interpreted’. Yet years later Taylor ceased to use the gift of tongues and he became ‘troubled’ in thinking he had ‘quenched the spirit’.

Taylor was also influenced by **A.B. Simpson’s** teaching on healing in the atonement and later wrote a book called *‘The Devil’* which taught *‘the devil fills the air with all manner of diseases’* that *‘hold to the body as a leach on a tree’*. ‘Insanity’ he added *‘was caused by demons which lodged in the brain, from there they work on the nerves.’* (31)

Taylor also wrote a book *‘Spirit and the Bride’* in which he taught that tongues was a necessary sign for inclusion in the Bride of Christ at the second coming. He was the first to develop a **‘Latter Rain’** theology, although this had been earlier hinted at by William Seymour at Azusa St.

Another writer akin to Bartleman was **Thomas Gourley** who was well known for his publications. In Seattle, Gourley distributed the *‘Midnight Cry’* Pentecostal publication. He was known for his wild nights of howling, prayer and ‘slaying in the spirit’. He had met with Parham and stayed in Parham’s healing home in Topeka in 1899. (His wife Effie Gourley died two weeks after staying at this healing home).

In 1907 he adopted the theology coming out of the Azusa St. mission. As far back as 1897 Gourley had used the term ‘fire’ and adopted the ‘baptism of fire’ from Benjamin Irwin. Gourley believed that the tribulation would start about 1910 or 1911 and retreated with 150 followers to Lopez Island in the San Juan chain of islands. They eventually settled on the remote location of Hunters Bay. He taught that perfect health could be attained and claimed he had never been sick since conversion in 1894, even when a Spanish flu hit the island.

Gourley was later charged on five counts of mailing seditious remarks and interfering with First World War plans. In 1923 Gourley and a friend were travelling by train to St Louis when the train was derailed. Gourley was decapitated in full view of his friend who survived.

The events leading to the formation of the Pentecostal movement show a common emphasis on the doctrine of Sanctification. One forerunner of the Pentecostal movement, **E.L. Harvey**, is typical of so many in the same period.

Harvey became agitated to seek a further 'sanctification'. He invited an evangelist, Beverly Carradine, from the Holiness movement to his Methodist church. This increased his struggle and eventually in 1897 he claimed to have secured the experience. This experience was of course without 'tongues' since the 'evidence' theory had not yet been 'invented'. Harvey went on to tell over 7,000 ministers in Boston in December 1901 that modern theologically trained ministers were destined for Hell. Many of his people were later to have exposure to the Azusa St. revival and brought back the experiences, including tongues.

What is not widely known today is the fact that *many* Holiness leaders of the day opposed unknown ecstatic tongues and the 'evidence' doctrine when it did arrive at the beginning of the 20th Century. For example, the prominent leader, **Charles Price Jones**, who credited Parham as the originator of the doctrine of 'evidence', opposed the tongues movement and the work at Azusa St. Just a few years after the Topeka event, Jones claimed to have met Agnus Ozeman who he credited with the beginnings of the 'tongues cult' started by Parham. Like most leaders of that era Jones believed the gift of tongues was known human earthly languages. He claimed the 'tongues cult' of Parham and Azusa St. *'a spiritual fake supported by false interpretations and false application of Scriptures'*. (32)

Jones connected healing with the atonement and went on to teach that a second sanctification cleansed one from sin and the sinful nature was removed. (33)

Jones ministered with a **Charles Mason** who is recognised as one of the early leaders in the *Church of God in Christ* which evolved into the *Assembly of God* (AOG). Mason had attended the mission at Azusa St. after receiving the 'holiness experience' at a camp late in 1901. He attended the Nazarine Bible College and later received the 'Pentecostal experience' in 1914. He eventually separated from his wife and when she died he married again. (34)

Mason differed with Charles Price Jones as to whether 'tongues' were known or unknown languages. Jones rejected the new teaching that

unknown tongues fitted the Pentecostal event in Acts 2. These differences led to separation between the two men.(35) Several ministers who had defected from Charles Parham joined Mason.

The impact of **women** in the foundation of the Pentecostal movement is undisputed. Most historians agree that '*women provided Pentecostalism with its first missiology, its first missions training programs, and its first senior missionaries in the field.*' (36) That women had the lion's share of prominence in pioneering the Pentecostal movement is evident by names such as Aimee Semple McPherson, Marie Woodworth-Etter, Kathryn Kuhlman, Florence Crawford, Phoebe Palmer, Carrie Judd Montgomery, Alice Luce (Latin America) and Minnie Abrams (India). It has even been said that Agnes Ozman was arguably the first 'tongues' missionary, since Parham's 'evidence of tongues' doctrine originated from her experience in 1901.

Alma White led a church that was strongly women based and pointed to Acts 2 to justify women in ministry. Within one week of her conversion she claimed to be 'called' as a minister.

White was one of the many holiness leaders who opposed the tongues movement and Azusa St. She came from the Wesleyan Holiness movement and had founded the *Pentecostal Union* in 1901. Later this name was changed to '*Pillar of Fire*' to distance themselves from the word 'Pentecostal' and the 'shameful things' that were happening at Azusa St. (See our article '*The Other Side of Azusa St.*'). (The word 'Pentecostal' was used in church names as early as 1898 with (Bishop) **Ida Robinson's Pentecostal Holiness church**).

White was an ardent believer in steps to Sanctification and '*entire consecration*', but opposed the increasing acceptance of unknown or ecstatic tongues.(37) She adamantly opposed Seymour and the work at Azusa St. and claimed that in a meeting with Seymour before he had started Azusa St, she had felt demonic activity and that he was a religious fake and tramp.(38) She claimed Pentecostalism was a counterfeit religion and the glossolalia was 'gibberish' (39); and referred to Azusa St. as a '*hotbed of free lovinism*'. (40)

Maria Woodworth-Etter ('Mother Etter' - 1844-1924) built a church named after herself. Like Alma White she promoted and encouraged women in ministry. In 1890 she claimed Jesus spoke to her and said 'Go,

and I will be with you...go here, go there, wherever souls are perishing. '(41)

(An interesting parallel is seen between the three prominent women Pentecostal pioneers - Woodworth-Etter, Mcpherson and Kulman - all three were divorced and were 'called' back by God to ministry again).

Maria Woodworth-Etter married Philo Woodworth in 1863 and divorced him in 1891, charging him with adultery. He died in 1892 and she married Samuel Etter in 1902.

Etter had lots of dramatic visions - bright clouds, weightlessness, liquid fire and angels all around her. The Lord talked to her frequently and she once had a vision of *'the Bible on the wall on her room, the Holy Ghost as a dove, and the Lord seems like a great ball of fire'*. Etter was well known for passing on gifts of the Spirit through her hands and sending people into trances when they received the 'power of the Holy Spirit'. Her crusades took on a circus like atmosphere. At a St Louis meeting two doctors tried to have Etter committed as insane because of the trances she induced in people. She was branded as a hypnotist.

Etter became one of the icons of the Pentecostal movement early in the 20th Century and she passed on the 'mantle' to Aimee-Semple Mcpherson, considered by many to be one of the leaders of the Pentecostal movement...

Aimee-Semple Mcpherson faked her own kidnapping to have an adulterous affair. She had three husbands, the third left his wife and children to marry her. That marriage was short...She had a nervous breakdown and her husband filed for divorce. In 1944 she died from an overdose of sleeping pills. She passed on the 'mantle' to Kathryn Kuhlman...

Kathryn Kuhlman married a man who divorced his wife to marry her. Kuhlman then divorced him. She had a meeting with the Pope and felt '*a oneness*' with him. Benny Hinn claims to have obtained his '*anointing*' from Kuhlman.

Florence Crawford claimed to be the first white women to receive the Holy Spirit baptism in Azusa St in 1906. She founded the '*Apostolic Faith Mission*' in Portland, Oregon and was instrumental in influencing many in other parts of the world.

As a child she suffered from various illnesses. On becoming a 'Christian' she was unsatisfied with her 'Justification' and wanted 'more'. She was told that she would find more at the Azusa St. Mission (42)...At Azusa St. William Seymour told her: *'Sister, you have got a wonderful case of salvation, but you need to be sanctified'*. Following this advice and after five days of prayer Crawford testified that *'the Holy Ghost came down from heaven and fell upon my life, and baptised me with the Holy Ghost and fire, and spoke through me in another language'*. (43) (This account varies in later sources).

While establishing a church in Portland, Crawford practised 'writing in tongues'. This practise had originated from Topeka in 1901 but was frowned upon at Azusa St. (44)

The local media wrote scathing reports of Crawford's misconduct at meetings. Crawford was charged with mishandling her daughter and she sent her daughter home to Los Angeles while she herself remained in Portland. Later the daughter (Mildred) broke her arm and Crawford was summoned home. Crawford's husband had refused medical help for his daughter and was threatened with prosecution if he did not accept medical treatment. (45)

Crawford later separated from her husband who did not share the view that she was called to be a minister. Newspapers were already reporting that desertion and separating in marriages was all too common at the Azusa St. Missions. Articles ran titles such as: *'Wife Prefers Holy Rollers To Husband'* and *'Women With Men Embrace'*. (46)

Ned Caswell, an itinerant printer travelling to the various missions, stated in Sept.27, 1908 concerning the Portland Apostolic Faith Mission: *'the devil and the flesh are deceiving man'*. (47) So too in 1914 leading preacher **Harry Ironside** attacked the Portland Mission. He claimed to have visited the Portland assembly and reported: *'We could scarcely believe such scenes were possible outside a lunatic asylum...and even there the keepers would not permit such goings on.'* (48) Wherever Azusa St. planted churches, the media had a field day reporting indecent behaviour. The *Indianapolis Star* wrote much about the *Apostolic Faith* work there and of the *'intimacy between sexes which was made worse by whites kissing the opposite coloured. . .'* 'Tongues' were also considered a sign of 'madness'. (49)

Carrie Judd Montgomery is regarded by many as a forerunner of the later Charismatic and Ecumenical movements. She was also a charter member of the Assembly of God (AOG). Ordained in the *Church of God in Christ* which evolved into the AOG at Arkansas in 1914, she was also associated with the Salvation Army and Missionary Alliance.

Carrie adopted teaching similar to the modern *Word Faith* movement. She was influenced by Robert L. Stanton's book in 1883 '*Gospel Parallelisms: Illustrated in the Healing of Body and Soul*'. This was one of the first in depth teachings on the new doctrine of healing in the atonement adopted and carried by the later Pentecostal movement. (See Diakrisis, Nov/Dec/2003, P.7 for comments on this topic).

Carrie was the secretary of the *Missionary Alliance* in 1887 at its inception at Old Orchard, Maine. **A.B. Simpson**, the founder of the *Missionary Alliance*, gave her permission to teach at meetings. She later wrote a book '*The Prayer of Faith*' which furthered the healing Gospel and began to teach that healing operated in God's word outside of feelings and circumstances and that we had to act out faith.

In 1893 she organised an ecumenical camp meeting which continued for many years. In 1908 she received her 'personal Pentecost' and seven days later spoke in tongues. Some friends claimed she spoke in 'oriental languages'. (50) The name of her camp was later changed to the *World Wide Pentecostal Camp Meeting*.

Carrie appears not to have had a theology of the 'evidence' at that time as this teaching was still relatively new. She wrote of a three stage process consisting of Salvation, Sanctification and the Holy Spirit baptism, with faith as the only condition. This resembled more the Holiness tradition than the new Pentecostal doctrine of a subsequent baptism with the evidence of tongues. It was also closest to the later Charismatic understanding which does not view tongues as necessarily 'the evidence' of the 'Baptism with the Spirit' but a likely consequence.

Carrie embraced signs and wonders as a way of evangelism. She also developed a new theology on 'spiritual warfare'. She linked her Word Faith teaching to the future by living to see Oral Roberts and William Branham teach the same. (51)

Conclusion:

The 'faith once delivered' is found in and attested to by the historic Biblical faith. The Pentecostal movement was founded in the 20th Century after increasing extra-biblical views on sanctification in the late 1800's reached a new level. From these emphasis in the Holiness movement came a progression to a radically new theology on the Holy Spirit at the turn of the 20th Century.

The distinctive doctrine of the 'evidence' of tongues is clearly traced to Topeka in 1901 and the experience of Agnus Ozeman. Here Charles Parham opened the door for a new teaching that would send out his student William Seymour to found the Azusa St. mission that would generate the world's Pentecostal affiliations of today.

The history of the Pentecostal movement shows clearly all roads lead to and from Azusa St. This is where the new Pentecostal 'Apostolic Faith' was propagated after the doctrine was hatched at the feet of Charles Parham in 1901.

There are lessons to be learned from this history: The leaven of extra Biblical doctrine is often subtly and progressively introduced. The seeking of 'more' must not be done from outside the confines of 'orthodoxy' - the 'faith once delivered'. Truth has boundaries, error has none; doctrinal leaven will invariably spread to excesses.

The Christian has received '*all spiritual blessing*' at salvation, (Eph.1:3). To seek more than promised in Scripture from the already indwelling Holy Spirit is surely to grieve the Spirit Himself. The history and the subsequent fruit of the Pentecostal movement bears witness to this.

- (1) CETF Sept/2003, Philip Powell
- (2) 9 year old Nettie Smith, Oct.3,1904
- (3) Eg. '*Fields White Unto Harvest*' by James Goff
- (4) Ibid P.228
- (5) Various sources including H.A. Ironside, '*Apostolic Faith Missions and the So Called Pentecost*', New York, Loizeaux Brothers, Bible Truth Depot, nd,15,14,10; '*Encyclopedia of Pentecostal Ministries and Preachers*'
- (6) Eg. See various articles on our Website including the article '*Healing*'

- (7) *'Old Time Power'* by Vinson Synan, 1973, P.82-83
- (8) *'The life of Charles Parham'* by Sarah Parham, P.168
- (9) *'The Holiness Pentecostal Movement in the United States'* by Synan, P.112
- (10) *'Vision of the Disinherited: The Making of American Pentecostalism'* by Robert Anderson; Oxford Uni. Press, P.122-124
- (11) *Apostolic Faith*, M.W. Moorehead, 1907, P.4
- (12) MW, May 1907, P.8
- (13) *'Glimpse'*, Durham, P.155
- (14) *'Great War'*, Upper Room No.10, May 1910
- (15) *'Messages Spoken in New Tongues Interpreted'*, BM, April 15, 1908, P.2
- (16) *'The Holiness Pentecostal Tradition: Charismatic Movements in the 20th Century'* by Synan, P.90, 2nd Ed
- (17) *Evening Journal*, Lewiston (Maine), Jan.6th, 1900
- (18) *'Fields White Unto Harvest'* by Goff, P.73
- (19) *'Portraits of a Generation'* by Goff & Wacker, P.17
- (20) *'The Life of John Alexander Dowie'* by Gordon Lindsay; Dallas, Voice of Healing Publishing, 1951
- (21) *Life*, Lyndsay, 86
- (22) *Life*, Lyndsay, P.234-235
- (23) *Zion Banner I*, July 3rd, 1901:114
- (24) *Plow*, Bartleman, P.113-132;
- (25) *Azusa St.*, Bartleman, P.37- 42;
- (26) *Azusa St.*, Bartleman, P.72-74
- (27) *Call*, 1908
- (28) *Azusa St*, P.138-46
- (29) *'G.F. Taylor'*, Trexler, P.15
- (30) *'Spirit and the Bride'* by G.F. Taylor, P.39 Philadelphia: Winston Publishing
- (31) *'G.F. Taylor'*, Trexler, P.12
- (32) *'The Gift of the Holy Ghost'* by Jones, P.42
- (33) *Truth* 8, 1903; *Truth* 9, 1904

- (34) *Lilian Coffey*, Comp., 1926 Yearbook of the Church of God in Christ, n.p; other sources also.
- (35) '*Characters I Have Met*', Charles Price Jones; Jackson Miss: National Publishing Board Church of Christ (Holiness), USA, 1927 P.41-42
- (36) *American*, Robert, P.254
- (37) '*The Promise of the Father*' by Phoebe Palmer, 1859 P.245
- (38) '*Demons*', White, P.67,68
- (39) *Ibid*, P.10,56,72 87
- (40) *Ibid*, P.60
- (41) '*Marvels and Miracles*', Woodworth, 1921, P.12,13
- (42) '*Teaching the Baptism with the Holy Ghost*' by Crawford, P.9
- (43) *Malachi 3:1*, Crawford
- (44) *Specimen*, *Topeka Daily Capitol*, Jan.6th, 1901
- (45) '*Broken Arm Unattended*', Los Angeles Herald, July 15th, 1907, P.2
- (46) '*Women With Men Embrace*', LA Daily Times, Sept.3rd, 1906, P.11; '*Wife Prefers Holy Rollers To Husband*', LA Express Sept 7th, 1906, P.4; several other sources also
- (47) *David DuPlessis Archive* - Fuller Theological Seminary, Pasadena, California
- (48) '*Apostolic Faith Missions and the So Called Pentecost*' by H.A. Ironside, New York, Loizeaux Brothers, Bible Truth Depot,nd, 15,14,10
- (49) *Star*, June 16th, 1907, P.10
- (50) *CJM*, T/F28 July, 1908; other references
- (51) '*Quenching the Spirit*' by William DeArtegea, P.121 Creation House, 1992.

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