

The Great Awakening: A Study of Past Revivals

Celebration Church
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Lesson Four Effects of Azusa Street

If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land.

2 Chronicles 7:14, NIV

1. Others Experience Pentecost

a. Los Angeles Record

The “gift of tongues” craze, which started some months ago in a tumble down, barn-like building in Azusa st., this city, has caused more than one war among the various religious denominations of the city since its noisy introduction. From the beginning, the crowds that gathered nightly at Azusa st. Were made up of followers of many churches and many sects. The charm mystery, which worked like wild fire among the frequenters of these motley gatherings, extended its influence to such an extent that other churches were soon feeling the effects.

b. The Apostolic Faith

We rejoice to hear that Pentecost has fallen in Calcutta, India, over ten thousand miles away on the other side of the world. Praise God.. We have letters from China, Germany, Switzerland, Norway, Sweden, England, Ireland, Australia, and other countries from hungry souls that want their Pentecost. Some of these letters are in foreign languages. Missionaries write that they are hungry for this outpouring of the Spirit which they believe to be the real Pentecost. The world seems ripe for the Pentecost in all lands and God is sending it. Amen.

c. New Testament Church

- i. June 21, 1906
- ii. Joseph Smale’s church
- iii. Met at Burbank Hall
- iv. Frank Bartleman

“The New Testament Church received her Pentecost yesterday. We had a wonderful time. Men and women were prostrate under the power all over the hall. A heavenly atmosphere pervaded the

place. Such singing I have never heard before, the very melody of Heaven. It seemed to come direct from the throne.

- v. Eventually Joseph Smale rejected Pentecost and his church split—those who had experienced that Baptism in the Holy Spirit, under the leadership of Elmer K. Fisher, not far from Azusa Street Mission
 - 1. Upper Room Mission

d. Mack E. Jonas

- i. June 29, 1906 received his baptism in the Holy Spirit
- ii. Later became a bishop of the Church of God in Christ

e. Apostolic Faith Mission

- i. August 1906, Frank Bartleman rented a church building at the corner of 8th and Maple Streets for a Pentecostal Mission
 - 1. Bartleman and Seymour maintained a relationship
- ii. Azusa Street became known as the Apostolic Faith Mission
- iii. Committee of 12 Elders was appointed for handling the finances and correspondence, overseeing the publications and issuing ministerial credentials
 - 1. Elders: Seymour, Jennie Moore, Hiram Smith, Mr. & Mrs. Evans, Clara Lunn, Gleen Cook, Florence Crawford, and probably Phoebe Sargent, Thomas Junk, and J.A. Warren, “Sister Prince”
- iv. At this same time Lucy Farrow returned to Houston, and eventually went to Africa as a missionary, where she spent the rest of her life.
- v. Around this same time (Aug 1906) ministry teams started going out from Azusa Street around the States to proclaim the Pentecostal message

f. Initial Effects in the Holiness Movement

- i. Southern California Holiness Association took a stand against the Pentecostal Movement
- ii. Summer 1906, at a camp meeting, ruled against practicing or advocating speaking in tongues as heresy
- iii. Those who did would be brought to trial
 - 1. William Pendleton and about 40 of his congregation were brought to trial and asked to leave the holiness church
 - a. They attended Bartleman’s mission
 - b. Bartleman eventually gave leadership of the mission to Pendleton

2. Early Triumphs and Difficulties

- a. Resistance to the Pentecostal movement was becoming fairly pronounced
- b. September 1906, newspapers started featuring articles on Azusa Street
- c. Sept 1906, Azusa Street published its first issue of *The Apostolic Faith*
 - i. By fall 1906, had a wide circulation
 - ii. Encouraged many in their receiving the Baptism in the Holy Spirit
- d. October 1906, 38 foreign and home missionaries were commissioned
- e. October 31, 1906, Parham and Seymour had a dispute. After requesting Parham to come, Seymour rejected Parham's ministry. After this, Parham permanently denounced Azusa Street and began holding meetings himself in Los Angeles. The meetings were short-lived and did not affect Azusa Street.

3. The Aftermath of Early Pentecostalism

- a. Church of God in Christ
 - i. C.H. Mason, one of the two leaders of Church of God in Christ, Memphis, TN, went to Azusa Street, along with two of his members. All received the Baptism in the Holy Spirit & returned to Memphis.
 - ii. Upon their return, many of their members had received the Baptism in the Holy Spirit as a result of independent evangelist Glenn A. Cook, who had received the Baptism in the Holy Spirit at Azusa Street.
 - 1. Cook had been involved in Azusa Street in its early history, overseeing correspondence
 - 2. Was one of the 12 Elders
 - iii. Leaders Mason and C.P. Jones disagreed on Tongues.
 - iv. Jones changed his group's name to The Church of Christ Holiness and Mason maintained Church of God in Christ
- b. Christian & Missionary Alliance
 - i. CMA was effected by Azusa as a result of C.A. McKinney's church in Akron, Ohio
 - ii. Among those affected was CMA superintendent in Cleveland, W.A. Cramer
 - iii. In January 1907, Glenn A. Cook's testimony sparked revival in the CMA Gospel Tabernacle in Indianapolis
 - 1. During these meetings, J. Roswell Flower, a young law student was converted to Christianity. Flower became the General Superintendent of the Assemblies of God
 - iv. May 1907, revival erupted at the CMA Training Institute in Nyack, New York

1. Despite their attempts to contain these experiences, revival broke out in the closing exercises of the school and general convention
 2. One of the leaders prayed a phrase in tongues with such power, that one of the students “fell to the floor as though struck by a sledge hammer.”
- v. Beulah Park in Cleveland, Ohio became a site of visitation at the CMA camp, with many key leaders receiving the Baptism in the Holy Spirit
1. In 1911, D.W. Kerr took the pastorate of the CMA church in Cleveland. Since nearly all the members had received the Baptism in the Holy Spirit, they voted to become the Pentecostal Church of Cleveland, Ohio.
- vi. A.B. Simpson
1. In 1910, stated the position of the CMA was they recognized all the gifts of the Spirit, including tongues, but are opposed to teaching that this special gift is for all or is the evidence; nor can we receive or use in our work those who press these extreme and unscriptural views
 2. As a result of this many parted ways with the CMA, and thus many became leadership in the start of the Assemblies of God
 3. Soon, many of the Holiness denominations were writing specific repudiations of the Tongues Movement into their official creeds and doctrines
 4. In 1912, according to David McDowell, A.B. Simpson remarked to him, “David, I did what I thought was best, but I am afraid that I missed it.”

4. The Fire Cools

- a. Numerous churches had been started. Missionaries and evangelists had been sent out. The world had heard of Pentecost.
- b. By 1908, the media had moved on and people who spoke in tongues were no longer news, though some controversial figures appeared from time to time.
- c. Other churches in the area were charged with disturbing the peace from all night meetings.
- d. One street meeting in Chinatown was attacked by Chinese with rotten eggs
- e. The mission only published 2-3 official issues of *The Apostolic Faith* in 1908

- i. August 1908, issue of *The Apostolic Faith* contained a surprise for its readers: The origin of the paper was now Portland, Oregon, and offerings should be sent to Apostolic Faith, Portland, Oregon. Historians are still not sure what happened. Some suggested that Clara Lum (publisher) left the mission; others have speculated that due to waning revival, the paper was sold.
- f. In 1909, attendance started declining. By the end of the year, Bartleman had noted that the services became programmed and “a spirit of dictatorship” was in the leadership.
- g. September 28, 1922. A man runs through the Thursday morning crowds that punctuate the downtown streets, making his way to South Spring Street and the offices of Dr. Walter M. Boyd. The doctor is needed, urgently. Rushing back to the fifty-two-year-old patient, the doctor hears snatches of the story: the sudden attack, the severe pain, the ailing heart. After examining the patient, Boyd left him resting. Later that same day, at 5:00 p.m., the patient was awake, sitting up, dictating a letter. He had spent the previous hours with his wife, singing, praying, praising God, and planning the work that they, or rather she, would carry out in the coming months. He made a plea “for love among the brethren everywhere.” Then the pain returned—this time with more force, this time with less warning. Breath escape, unable to be clawed back. The last words were held on the faintest breeze that hovered between the walls of the Azusa Street Mission: “I love my Jesus so.” William Seymour was dead. (*William Seymour A Biography*)
- h. Jennie Seymour carried on as lead of the Apostolic Faith Mission for 8 years.
- i. In 1930, a white stranger joined the meetings. He was R.C. Griffith, a Coptic Priest and bishop. Everyday he came and visited. Months passed, and then the inevitable happened. He came and announced to Mrs. Seymour that he had discussed it with the members of the church, and he was now their pastor. On January 16, 1931, as a result of a court dispute, the Los Angeles Police Department padlocked the mission. Finally, the judge found in favor of Jennie Seymour. With just 27 members remaining, outnumbered by court costs and debts, the local authorities now fully aware of the troubles, soon the building would close. Soon after the case was over, the city launched proceedings to have the building condemned as an alleged fire hazard. In 1931, the building was torn down.

- j. The Great Depression would settle on the country, and there was no chance Jennie could pay the mortgage on the property or her home. She was forced to hand over the mortgage on the Apostolic Faith Mission as well as her own property. On February 3, 1936, Jennie Seymour was admitted to a county hospital, where she would eventually die on July 2. Her body made its way to lie, unmarked, beside the man whom she loved and with whom she had served.